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THE GOSPEL STANDARD.

JANUARY, 1908.

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

AN ADDRESS TO OUR READERS.

ONCE more, according to our custom, we address our readers on our entrance upon a new year, earnestly wishing them new blessings. It is a custom which, while it entails responsibility, gives pleasure. Moreover it has a distinct advantage. And we are anxious to use the advantage profitably. The end of an old year and the opening of a new one afford us a favourable opportunity for a pause, and give a vantage ground for a back-look. We have climbed the hill. We may now pause and reflect. The future we know not. What the year on whose threshold we now stand may open to us we are, happily, ignorant of. We may be conducted into warm, sunny rooms of spiritual ease, comfort, pleasure, and delight, prepared for us by a gracious God; or we may be carried into dark, forbidding chambers of sorrow, grief, and mourning, ordered for us by the same gracious God. But mercifully the days to come, their number and their kind, the all-wise God has in His own hand. We may well be thankful for this our ignorance. But on the past we may look and linger in memory and reflection. And if the Holy Ghost will in sovereign love and gracious light help us in our back-gaze, the time we thus spend will not be wasted.

At the outset let us thankfully acknowledge that "it is of the Lord's mercies that we are not consumed, because His compassions fail not" (La. iii. 22). We have forfeited life and all good. Mercy and compassion divine have prolonged both. To the Tri-une God the praises of our lives belong. Not to give them to Him, at least in intention and aim, is to rob Him. Have we stood fast in an hour of temptation? It was the Lord who held us up. If we have not gone back and "walked no more with Him," it is entirely because the Spirit has convinced us of sin, and of righteousness, and of judg-

ment, and hold us to Christ by the conviction that that ever gracious Lord and Friend of sinners has "the words of eternal life." Is there a bright record in heart and memory that once in the year just expired we called Jesus Lord, and found Him precious to our believing hearts? Then we must, we shall, gladly own it was by the Holy Ghost, 1 Co. xii. 3. Have we found liberty of soul, freedom from law, bondage, guilt, and tormenting fear (Ro. viii. 1, 2; 1 Jn. iv. 17—19)? We owe such signal, such divine favours to the all-powerful work of that blessed Spirit who is given to bring near Christ's justifying righteousness and shed abroad God's love. And if we have obtained possession of any part of the land of promise, as a promise spoken on the heart, an answer to prayer, a special hearing, a manifestation of the Person of Christ, a sense of union with Him, an experimental entrance into one of the mysteries of the everlasting gospel, surely we must humbly, thankfully acknowledge that it was only by His light, life, and power,—His right hand and His arm, the light of His countenance, and His favour gave it us. If "we know that the Son of God is come," it is purely and solely because He Himself hath "given us an understanding, that we may know Him that is true." Thus in all His grace He shines in our past experience, as far as that experience is gracious. And it must, it will ever be, the sacred pleasure of a godly spirit to exclaim, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Ps. cxv. 1). He alone is "worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Re. v. 12). O how good has the Lord been to many of us! His love has been more powerful than our sin; His pardons more than our transgressions, Ps. lxxviii. 38. Nothing but grace has broken sin's dominion, Ro. vi. 14. Christ alone has commanded our storms into calms. He has been the sweetening of our bitter waters, His bountiful hand has supplied our numerous wants; their daily recurrence has not diminished the supplying fullness. By His light we have seen our dangers and snares, and avoided them. By His power we have leaped over a wall, and run through a troop. He has taught us to pray, and sent some merciful answers. And the grace which is poured into His lips He has condescended to pour into our hearts in consolations.

Moreover, the ever gracious and faithful Head of the church has given some evidences of His life-giving presence in her midst. "Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel" (Je. li. 5). O that every church which has had Scriptural, spiritual evidence of the most gracious presence of the King of saints may rise up to praise Him for such condescending love! Has there been any increase of the body unto the edifying of itself in love, by that which every joint has supplied? It was from the Head, Ep. iv. 15, 16. Has there been any cleansing of any of the branches joined to the true Vine? It was by the word of Christ, even by the truth, Jn. xv. 3; xvii. 17. Has the world in any particular been overcome? It was by the faith of Jesus, 1 Jn. v. 4, 5. Have any borne the true reproach of Christ? On such the Spirit of glory and of God rested, 1 Pe. iv. 12—14. Have any been enabled to glory in tribulation? It was through their access to the Father, standing in grace, and rejoicing in hope of the glory of God, Ro. v. 1—3. Thus a gracious back-look on the past year may, indeed will, evoke gratitude and praise to the Father of mercies and the God of all comfort; and such gratitude and praise will be a measure of the accomplishment of the word by the prophet: "This people have I formed for Myself; they shall show forth My praise" (Is. xliii. 21). O that we could praise the Lord much more than we do! that we were more conformed to the word by Moses, "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart" (De. viii. 2, 3). Such a remembrance would carry us back even to our trouble in Egypt, our bringing out of the house of bondage, our crossing Jordan, and planting in the good land of promise, Jos. xxiv. 1—13. It would also deeply humble us. Gratitude and humility always flourish or decay together.

Alas that a retrospect so pleasing, so moving to a gracious heart, so glorifying to God, should be interrupted and, so to speak, marred by objects of a different nature coming before our vision! But even so it is. Let us hear what the Scriptures say with respect to the uneven walk and conduct of His people. It is the office of the Holy Spirit to take any portion of Scripture, and show any one that it speaks to him in par-

ticular. And if He will mercifully bless His Word to the distinct cases to which it belongs, we doubt not that many of us will hear His voice speaking to us. "It is the Spirit that beareth witness, because the Spirit is truth" (1 Jn. v. 6). May we then give close attention to each of the following passages:

"Then the Lord said unto me, Proclaim all these words in the ears of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart" (Je. xi. 6—8). "The children of Ephraim, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in His law: and forgot His works, and His wonders that He had showed them" (Ps. lxxviii. 9—11). "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, gray hairs are here and there upon him, yet he knoweth not" (Ho. vii. 8, 9). "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). "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you" (1 Co. i. 11). "Nevertheless I have somewhat against thee, because thou hast left thy first love." "And unto the angel of the church in Sardis write, These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." "And unto the angel of the church of the Laodiceans write: these things saith the Amen, the faithful and true Witness, the Beginning of the creation of God: I know thy works, that thou art neither cold nor hot." (Re. ii. 4; iii. 1, 14, 15). Brethren, do not the above solemn charges apply to us in much of the course of our lives, or in many of our actions in the sight of God? Must we not, individually, collectively, say, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy judgments" (Da. ix. 5)? "We have transgressed, and have

rebelled : and Thou hast not pardoned " (La. iii. 42)? How many of us can say that we have been deeply exercised on account of these our inward evils, and as directed by the gracious teaching of the Holy Spirit, have brought them to the throne of grace and the fountain opened for sin and uncleanness? Indeed, if we have not done so, we are not pardoned. If we are not favoured to hearken to His voice, and by the Spirit of grace and supplication to obtain mercy and find grace to help in this time of need—the evils remain among us. For this reason "the pits are dry; Judah mourneth, and the gates thereof languish," and "our iniquities testify against us." "Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" (Joel i. 6). Does not Jeremiah's prayer suit us here who know our own sore: "O Lord, though our iniquities testify against us, do Thou it for Thy name's sake: for our backslidings are many; we have sinned against Thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land?—leave us not" (Je. xiv. 2, 7—9).

If any one thinks to shield himself from passages relating to the conditional covenant of Israel, as if they do not concern us now that it has given place to the new covenant of absolute promises (He. viii. 7—13), let him consider the terms of the new covenant in Ps. lxxxix. 30—34. Though the *possession* of the promise in Christ is not affected by our walk and conduct, the *enjoyment* of it is. The great distinction between the two covenants lies here.—The one consisted of outward ordinances which served "unto the example and shadow of heavenly things" (He. viii. 5), and the life and strength needful to keep it was but *natural*, such as one instructed in it could give. Whereas the other consisted of the "heavenly things" themselves, the promise of Christ, and all spiritual blessings in Him, and all the life and strength needful to walk in it is *spiritual*, and to be freely given, and therefore begged at the throne of grace, Eze. xxxvi. 37; Mat. vii. 7—11. Whence the new covenant blessings are unlosable, "sure to all the seed" (Ro. iv. 16); but the enjoyment of them in this life is very variable, and proportionate to our receiving out of the fulness of Christ grace to walk in His ways, and to conflict with the body of sin and death, by the lively exercise of faith in Him and prayer. Many of those

who were Jews literally were also Jews spiritually, their faith and prayers being the same as ours; also their straits and deliverances, sinnings and repentance, confessions and restorations, were made to set forth ours, as we are told: "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 Co. x. 1—11).

As we look back on the year just expired—yea, we may carry our view back to the time when the Lord delivered us—what a sad sight presents itself to many of us who are enlightened by the Spirit of God! Disobedience, neglect of the throne of grace, unthankfulness, worldliness, indifference to the true interests of our souls—their growth in grace and the glory of God, turning from the precepts, slandering of brethren, lack of brotherly kindness—how have these evils worked and marred us! And has not the "hand of the princes and rulers" been chief in these sins? Ezra ix. 1, 2. Have not we who preach the first and chief cause of sorrow? For how many of us must own we have not waited on God continually for His teaching, nor studied to show ourselves approved unto God, workmen who need not be ashamed, rightly dividing the word of truth? We pay too little attention to the Word, and have too little love to our flocks. Oh, how great is our trespass! Have, then, these things from time to time been laid on our consciences, and our guilt cleansed by realising afresh the power of the blood of sprinkling, and peace with God through our Lord Jesus Christ? But when this sweet renewal of His favour has not been attained unto, how solemn at certain times and seasons have been the evidences of the displeasure of the Lord in the leanness of our own souls, and in our unprofitable ministries! Can we wonder at the withdrawal of that glorious One whose ambassadors we proclaim ourselves to be? and that seeing Him so seldom, and hearing almost nothing from Him, we know not how to maintain His honour? And do not the cries of the unsatisfied, hungry for spiritual food, witness against us? Does not the general condition of the churches proclaim our feebleness—our sin? "The crown is fallen from our head: woe unto us that we have sinned!" (La. v. 16). Oh, it is an evil thing we have done in displeasing our longsuffering, glorious Christ! Our object in thus writing is that we, with our spiritual readers, may more deeply consider

our ways; as the Lord commanded His people by Haggai, when His earthly house was lying waste—a figure of the general low state of His church now.

But we must extend our retrospect. And what sorrowful sights meet our eye! We have seen the hydra-headed "New Theology" stalking through the country in the person of its versatile exponent—he of the city temple—using great swelling words, blaspheming the God of heaven, dishonouring in almost unparalleled measure the Son of God, the Son of Mary by miraculous conception, deifying man, trampling under foot the blood of the everlasting covenant, and making the inspired Scriptures no better, in point of dependence—nay, worse—than a book of tales. What true believer in Almighty God, in Immanuel, in the fall, in redemption by the vicarious death of Christ, in the forgiveness of sins, in hell, in heaven, does not feel his whole soul rise in unutterable abhorrence against this terrible development of human heresy, aided by Satanic malice and hate? We have seen Popery grow. In Ireland its triumph has been signal. The priests were permitted to do what the Imperial troops were not allowed to do, viz., quell the Belfast riots. We have seen Sabbath-breaking everywhere, the rich leading in the offence. As seen by those who fear God, the sight of all our collective sins is a woful sight, calculated to occasion many fears, specially when there are but few signs of repentance, even in the church of Christ.

Oh! if but a repenting, mourning spirit were poured out on the ministers and the people of God, "who knoweth if He" who gives that spirit would "return and repent, and leave a blessing behind Him?" Let those who bear the sacred name of "the ministers of the Lord" "blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth out of his chamber, and the bride out of her closet. 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. 14—17). Hear the gracious words of a sin-pardoning God to the people *thus* gathered: "Then will the Lord be jealous for

His land, and pity His people. . . . Fear not, O land: be glad and rejoice: for the Lord will do great things" (vs. 18—21). Later we find a revival and prosperity through the prophesying of the prophets Haggai and Zechariah, Ezra vi. 14. In this period the good work went on; there was power in the word. "Ezra opened the book in the sight of all the people, and he read in the book of the law," and "gave the sense," and caused the people to "understand the reading." And "all the people wept." Then Nehemiah and Ezra, with others, comforted them, saying, "This day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" (Ne. viii. 5—10). In apostolic times we see the same method of restoration, where defection from Christ had set in, and other lords found room and authority. How painfully the apostle Paul laboured for the restoration of the Corinthian and Galatian churches, setting before them the solemn and awful consequences of turning from the Lord Christ! "For I am jealous over you with godly jealousy: for I have espoused you to one Husband," &c., 2 Co. xi. 2—4; also Ga. i. 6; iv. 19—31; v. 2—4. Similarly the need of repentance and doing the first works was set before the churches in Asia, where decay had commenced, and the messages were sent to and through the angels of those churches. The shepherd's business is with his flock, and if he does not by his ministry constantly go through it, to see and restore what is torn, sick, diseased, weak, and broken, in so far as he neglects this work he acts the part of a hireling or false shepherd.

But what shall ministers who feel themselves, perhaps, in as evil a case as their hearers, and who are convinced that they are not sufficient of themselves to think anything as of themselves, what, we may be asked, shall these do? Why, let us as far as we can imitate Ezra: "O Lord God of Israel, Thou art righteous: for we remain yet escaped, as it is this day: behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this" (ix. 15); and Jeremiah, "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against Thee" (xiv. 17—22); and Daniel, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee" (ix. 3—15). Let as many of us as see and mourn over similar departures in or among ourselves from the Word and

grace of the Lord Jesus, own it with all the power of grace and spiritual honesty we have, and insist that we and our people have committed two evils: we "have forsaken the Fountain of living waters, and hewed us out cisterns, broken cisterns, that can hold no water" (Je. ii. 13). And moreover let us, with what grace and ability the Lord may bestow, secretly and openly cleave to, and seek to renew our faith in sovereign love, efficacious grace, cleansing blood, justifying righteousness, and the Holy Spirit's power to stablish our hearts unblamable in holiness before God; also preach of these things to our flocks, having them first brought home and renewed to ourselves by the Holy Ghost.

Only by the life of Christ poured anew upon us in reviving showers as the Spirit of grace and supplications can we rise from our poor, deathly condition. The glorious Prince of life has a sufficiency. There is no scant supply in Him. "I am come that they might have life, and that they might have it more abundantly" (Jn. x. 10). Only by the pouring out of this everlasting life on our souls is the dominion of sin broken. To live near the Fountain-head is the same thing as walking in the light, Ps. xxxvi. 9; it is having manifested union with the true Vine, Jn. xv. 4, 5; it is to see the beauty and worth of Christ so as to be under the all-absorbing power of His attractions, Ph. iii. 7—9; it is to be spiritually minded, Ro. viii. 6. Truly *then* the Branch of the Lord is beautiful and comely and glorious. Then justification and liberty by imputed righteousness are our souls' peace and strength. Then we magnify the Lord, and desire more and more to know the power of communion with Him. Again, by the preaching of a full Christ, and the application of that preaching, the fight of faith is maintained. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called," 1 Ti. vi. 12; 2 Ti. ii. 1. For Christ made known by the Spirit becomes our armour of light, Ro. xiii. 12, and we thus see our enemies; whereas he that walks in darkness knows not where he is, nor who may be coming against him, Jn. xii. 35; 1 Th. v. 3. He is our shield from justice, the world, Satan, and death. He is our Mediator, and by Him we get access to the Father, and all success in prayer. By Him we have a promise of victory and a victor's crown, 1 Co. xv. 57; 2 Ti. iv. 8.

Here we see the only way, means, and power of rising from

the low, poor, defeated, guilty state we have often sunk into, and see our poor churches have sunk into, through the deceit of sin. Christ is by the eternal purpose of the Father to be All and in all. All life, all righteousness, all peace, all strength, our only victory. We venture therefore to say it would be hopeful if ministers were "full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Mi. iii. 8). For we might be sure that there would be some to hear, receive, and fall under the reproofs sent by them with divine authority to wound and make sore. Some would say, "Our bones are dried, and our hope is lost; we are cut off for our parts." Their distance, dryness, and death would become too painful to rest in. Then would come in due season the gracious command, "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves" (Eze. xxxvii. 12, 13). How many of the Lord's people have desired to come to this sweet deliverance—to rise with Christ as it were out of their graves, and have not attained; whether to a first deliverance, or to the much-needed restoration we have dwelt on! Such as are kept waiting on God, having this for their aim, are blessed, Pr. viii. 34. But there are many secret, spiritual hindrances; and it is on this account that we would press home the word of conviction, *the evil of going on in a course of our own, the danger and damage of living in a low, barren state, at a distance from the Lord*; assuring such as feel furthest off that it is not in striving to make their cases better, but only in confessing their undone state, with every discovered evil, that a Mediator such as the Lord Jesus can be of use to them. When we are self-condemned, the Spirit glorifies Christ by taking of His things and showing them to faith. By this bright shining and mighty working, faith is so strengthened as to face and meet all objections, sins, and difficulties. O how glorious is Christ—more glorious and excellent than the mountains of prey! He abundantly pardons. He gives double for all our sins, turning His face from our unfaithfulness. He calls His now restored bride His beloved, and desires to see her countenance

and hear her voice, So. ii. 9—14. Here, it is where the holy sensations of shame, sorrow, 2 Co. vii. 11, love, joy, peace, gentleness, humility, zeal, and revenge, fill us and move us to acts of adoring wonder at the matchless love, the cleansing blood, which have restored such sinners. Nothing short of the truth of the gospel shining again in the demonstration and power of the Spirit will be effectual in giving liberty from the spirit of error, from a slothful spirit, from a high esteem of the world and self.

It is our conviction that only in this twofold working and moving—wounding and healing—will reviving come to us. See the kind reproofs and instructions of the Spirit in Is. lxiii. 10: "But they rebelled and vexed His Holy Spirit," &c.; and how they are followed up by free confessions and supplications in the church, lxiv. and lxv. "O that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence!" For "we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away," &c.

We now turn to some of our readers who may take up our Magazine of mere habit, without any vital interest or spiritual feeling, who have lived thus far without God in the world, or without any *distinct* knowledge of Him or of themselves, who do not, therefore, realise their danger. To such we address a few plain, faithful words.

i. First, consider your natural position. You are God's creatures. In Him you live, and move, and have your being; you owe everything to Him. Therefore every idle word you utter, every act you do without reference to Him, every ungodly thought you think, is taking from Him His due—robbing God, and missing the *end* of your creation. Man was created for God's glory; and his turning from the chief end of his creation—from the Creator to the creature—is to fall, to sin. ii. Secondly, consider your legal position. This is unspeakably solemn. You are under God's law. His commanding voice, His rule constituted the original sphere and limit of man's life and happiness, and was attended with a sense of His favour and approval in reward for obedience. There was nothing outside it. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as

thyself" (Lu. x. 27). There is still no exemption from this commandment. It claims you and all you are. Although blinded by the veil of ignorance or unbelief that is upon the heart, 2 Co. iii. 14, every man has this work of the law written there, Ro. ii. 15. Hence the voice of conscience. Hence, again, every one living for himself, and so below the divine standard, is, in Scripture language, disobedient, wicked, a sinner—he is doing what he is forbidden. This claim of God, so awful, so righteous, is universal, reaching to all, and universal on each subject of it. It is made upon our readers themselves, if they have not Christ for their Surety. Here rises man's duty to live according to God's revealed will in His Word. "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ec. xii. 13, 14). This obligation reaches to *all the Word of God*. Therefore to treat that sacred Book with indifference, or neglect, or scorn, not to believe on the Son of God as sent into the world to save sinners; not to worship Him, not to love Him with all the heart, soul, and strength, is sin. With great and glorious demonstration the Father proclaimed and honoured the coming of His Eternal Son into the world; and he who does not believe the record of Him in holy Scripture makes God a liar. God will not hold that man guiltless. "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people" (Ac. iii. 22, 23). He will judge him by that law which commands him to love God with all his heart; and love involves credence. "There is one that accuseth you, even Moses, in whom ye trust" (Jn. v. 45).

It is, then, an unspeakably solemn position which you who neither love nor believe God occupy. Here is your ruin, and how great it is! "What shall a man give in exchange for his soul?" These observations relate not to the question of your power to obey, but to your natural, legal, and universal obligation to God. Loss of power, of light, of knowledge, and of inclination, does not affect the question. It were easy to show that that loss is our sin. Not what we have made

ourselves by our "many inventions," but the eternal law of righteousness we were created under, and had power to obey, is our rule. God, most holy and just, calls for nothing He did not first give. If He calls for uprightness, He first made man upright. If He demands that you believe everything He says, He does so because He first gave man an understanding to know Him "the only TRUE God;" whence belief was natural, unbelief unnatural. The work of the law on your hearts proves this. Men know that enmity to God and unbelief of Him are sins; although through ignorance they are not conscious of their own rank enmity and unbelief. They are commanded to believe, not that Christ died for *them*, but that He is what the Scriptures declare Him to be, and that He did the work His Father sent Him to do—put away the sin of His people by the sacrifice of Himself, Jn. xvii. 1—4; He. ix. 26. Not to believe this is sin—is to rob God of His glory.

Moreover, unbelief of His law, wherever it is, proves that there is no conviction of sin, therefore no felt need of redemption; that "men love darkness rather than light;" and this is their condemnation. It is saying to the Holy One of Israel, "Cease from before us." Oh, but the day, the woful day is hastening when Enoch's prophecy will have its fulfilment, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against Him" (Jude 14, 15). Then will He "whom man despiseth, whom the nation abhorreth," say, "But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me" (Lu. xix. 27).

These most important truths we affectionately address to our readers who are the objects of our special concern in the above observations. Your case is absolutely hopeless as considered in the law. For though you cannot now obey, cannot serve the Lord, for He is holy, the law will not, cannot accommodate itself to your sinful condition. It cannot make you free from sin and death, cannot give you life; its one voice is a demand for perfection. Failing to receive that at your hands its only sentence is, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Ga. iii. 10).

But yet another word the Scripture speaks to sinners. Their sad case is in the hands of One who is Lord of all, for life or death. Sovereignty in love is alone sufficient to save from the curse, Ep. i. 3—6. A Surety must be found, One of God's providing, or they must meet their own liabilities. How does belief in these truths cut a man off from all hope in himself, and fit him as a lost sinner to heartily approve of and wait for God's salvation! To meet his desperate case by sin, the God of love freely gave His only begotten Son, His Son freely gave Himself, the Spirit freely gives life. This last gift issues in conviction, or belief in the law. To believe the Word of God truly *in both law and gospel* is the gift of God. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God" (Ep. ii. 8). And this will lead to prayer, hunger, and thirst; and bring men under Christ's blessing: "Blessed are they which do hunger and thirst after righteousness" (Mat. v. 6). To sinners under this blessing the invitations and promises of the gospel are, at times, made by the Spirit's light in them to sparkle and become more valuable than rubies, better than thousands of gold and silver. As made over to one who feels cut off, pining in his sins and dying, they are spirit and life. "The words that I speak unto you, they are spirit, and they are life," Jn. vi. 63. It is wonderful to such that Christ, and the Spirit, and the church should speak such a word as this, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Re. xxii. 17). This indeed is some of the saving grace which is in Christ's lips. He sends the Spirit, and the Spirit directs the church, the bride, who speaks according to the counsel and will of God. The gospel thus preached brings forth the obedience of faith among all nations.

Now the mediation of Christ is sweetly inviting, drawing, answering the need, the distress, the guilty dumbness and fear of all who know their alienation and distance from God, who may not *in their own persons* approach Him in His essential, naked glory and majesty. Here is the "Door of the sheep," Jn. x. 7; the Way of access, Ro. v. 2; Ep. ii. 18. To enter by Him is to be saved, to have eternal life. Acceptance is assured to the trembling comer; the smile of God

awaits him—"I will in no wise cast out." As shed on the soul the savour of Christ's good ointments gives courage, increases desire, and inspires hope. "Draw me, we will run after Thee." The King's chambers are before faith. "My soul followeth hard after Thee." Imputed righteousness, seen in the bright shining of the Spirit, attracts; its voice to all who, Joshua-like, stand before the Angel of the Lord clothed with filthy garments, is, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Ro. iii. 21, 22). While to those whose transgressions have been shown them to have exceeded, who say individually, "I have sinned, and perverted that which was right, and it profited me not," the Spirit graciously says, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jn. i. 7).

Thus while the law commands all to obey, to believe every word of God, and be wholly His; tries, and judges all His subjects by its just and inflexible rule; condemns and curses all who sin and come short of His glory; to some, whose ears are opened to hearken to its voice, it is sent in mercy to alarm, convict, wound, kill, and work self-despair. Then the glorious gospel of the blessed God is seen in the Spirit's light to be full of mercy, a dispensation of gifts, pouring forth its streams of heavenly bounties, 2 Co. iii. 6—9. Being administered by the Holy Ghost, it becomes the power of God unto salvation to every one that believeth; it effects reconciliation between God and sinners; it reveals the glory of God in pardoning iniquity, transgression, and sin. And this glory, this matchless glory abides when the fading glory of the law is done away, 2 Co. iii. 10, 11; He. viii. 10—13.

O that the particular persons we are now addressing might by the operation of the Spirit fall under God's authority in the law, that His arrows might be sharp in their hearts, whereby it is said the people fall under Him, Ps. xlv. 5, that so they might be among those to whom the last Adam is a quickening Spirit! Then in communicated life, in imputed righteousness, in atoning blood, in partaking of the Spirit of Christ, in the power of His resurrection, they would rise, and realise that they were new creatures, and that their life was hid with Christ in God. Then would Zion be replenished with converts. Then the poor church of Christ, now so

decayed, being once more revived, would arise and shine in her newly returned light, would again be conformed to the image of Christ, to which she is predestinated, and the glory of God would be upon her.

We are, beloved readers,
Affectionately yours to serve in the gospel,
THE EDITOR.

THE BEST TO COME.

A worldling spent each day
In luxury and state ;
While a believer lay
A beggar at his gate.
Think not the Lord's appointment strange,
Death made a great and lasting change.

Death brought the saint release
From want, disease, and scorn ;
And to the land of peace,
His soul, by angels borne,
In Abraham's bosom safely placed,
Enjoys an everlasting feast.

The rich man also died,
And in a moment fell
From all his pomp and pride,
Into the flames of hell :
The beggar's bliss from far beheld,
His soul with double anguish fill'd.

"O, Abra'm, send," he cries
(But his request was vain),
"The beggar from the skies,
To mitigate my pain !
One drop of water I entreat,
To soothe my tongue's tormenting heat."

Let all who worldly pelf
And worldly spirits have,
Observe, each for himself,
The answer Abra'm gave :
"Remember thou wast fill'd with good,
While the poor beggar pined for food.

“Neglected at thy door,
 With tears he begg'd his bread ;
 But now he weeps no more,
 His griefs and pains are fled :
 His joys eternally will flow,
 While thine expire in endless woe.”

Lord, make us truly wise
 To choose Thy people's lot,
 And earthly joys despise,
 Which soon will be forgot ;
 The greatest evil we can fear,
 Is to possess our portion here !

NEWTON.

BRIEF MEMOIRS OF LIEUT. FRANCIS JEFFREYS,
 OF THE 70TH BENGAL INFANTRY,
 AND OF
 E. CROXALL WILLOUGHBY, ESQ.,
 SOLICITOR, OF SUTTON COLDFIELD, WARWICKSHIRE.
*By the Rev. Bernard Gilpin, Minister of Port Vale Chapel,
 Hertford.*

Continued from p. 446, Vol. lxxiii., 1907.

MEMOIR OF EDWARD CROXALL WILLOUGHBY, ESQ.

E. C. WILLOUGHBY was born at Kingsbury Cliff, Warwickshire, August 18, 1810; and by a singular concurrence of what the world might call “accidents,” (which it is needless here to detail) he was debarred from inheriting that old family estate, and was obliged in consequence to enter the profession of the law at the age of fifteen. This circumstance was deeply regretted by many of his friends and relations, who esteemed him highly, and it seemed the more unfortunate, as his health was very delicate from his infancy; but he was never known, even from the first, to express the slightest murmuring on account of it himself, but always said with feeling that the hand of God was in it. He was indeed one more than usually exemplary in his natural character and conduct; yet later in life acknowledged with all his heart, that this went but a very little way, for he had no acquaintance in his youth, except as a point of head-knowledge only, with the way of a sinner's salvation. Still he appears even very early to have shown some tokens of real tenderness of conscience, of which the following is one

instance, which occurred soon after he entered upon his profession as solicitor, being as yet only a clerk. Instead of performing some work expected from him on the Lord's day, he preferred rather, though at the time far from well, to sit up the greater part of the preceding night and following morning. Such was his natural reserve and timidity that to excite notice by making this stand was exceedingly painful to his feelings; and thus his whole conduct on the occasion confirms the belief that he acted from the secret influence of the fear of God, and not from that spurious motive of legal self-righteousness, too common, which is attended with self-complacency and proud stoutness of heart.

He appears to have been influenced with a secret desire to know the right way, at the time of his marriage in 1839. Several of his newly-acquired relations were partakers not of the form only, but of the power of the truth: and from what afterwards took place in consequence of this step, I believe the following words were verified in his case: "I girded thee, though thou hast not known Me" (Is. xlv. 5).

Indeed, several years before this, there were evidently the secret beginnings of that gracious work of the Spirit in his heart, which he did not perfectly comprehend till near the close of his life, but answering to the words of Jesus Christ, "No man can come unto Me, except the Father which hath sent Me draw him" (Jn. vi. 44).

This seems very clearly shown by an account given after his death by one who knew him most intimately; the substance of which is as follows.

He certainly had for many years, I suppose by his testimony at least twelve, a very serious and spiritual conviction of the sin of his nature; neither was the sting in his conscience ever once effectually drawn out, till towards the end of his course. Though as a man very simple and sincere, this conviction made him conscious that in passing for a religious person he was even a hypocrite in God's sight, which occasionally led him to make deep confessions to friends, who could not understand him because their own conscience was unawakened; and they would sometimes compliment him in return, by saying that his low opinion of himself showed deep humility; which way of answering him was a great aggravation to his distress. Not having an enlightened teacher, he fell into thoughts of legal amendment of life as

the true way of salvation; and more especially in the early periods, was very exact and methodical in praying, reading, &c., and was much inclined to follow systems, such, for example, as that prescribed by Doddridge. But after a while, failing in his efforts, he became convinced, as every true member of Christ's kingdom will be in his turn, that his case was too *bad* a one to be amended by such means.

It was a usual remark with him in the earlier stages of his religious course, "I have not the afflictions of God's children;" which was very true: for it appears that the afflictions he meant, were not merely outward, but spiritual. Once indeed, some friend replying to this remark that he was a continual sufferer from painful weakness of health, his answer was to this effect, "Oh, that has only been a blessing—I have ever looked upon it as such—that has kept me, more than any other outward circumstance, out of many temptations."

Soon after his marriage he expressed a great desire to commence family prayer, and did so, and was at that time very earnest in spirit; and in all his comments on the Scriptures he used to insist greatly upon the *sin of our nature*, often saying it was a point he could scarcely find sufficiently insisted upon anywhere. He would dwell upon this very earnestly, declaring that however correct our outward conduct may be, the sin of our nature alone, if unremoved, would prove condemning.

After three years he met with the account of the sickness and death of his uncle by marriage, Lieut. F. Jeffreys, while visiting his relations in the very house where he had died. He opened the book at night, and it so greatly arrested him that he read it all through with the most serious attention, and found fervent prayer awakened that he might himself be the subject of like spiritual teaching; so that he could never forget that time, but referred to it on his death-bed as a period when he found real access to God. Indeed, the life and power which seemed to enter with it, showing him the difference between a dead profession of religion and real communion with God, was surprising to several; and the following morning he gave a particular statement of his whole life to the relation whom he was visiting, and whose prayers he earnestly requested; and he added, "You'll know better how to pray for me, and what to pray for, after my having given you this account of my state." He accompanied this with many

confessions, and seemed deeply conscious that the principal point was still lacking in himself.

It must be acknowledged that this special awakening was by no means followed up as it should have been ; for about this time the world began to enchant him with fair appearances, and he was gradually beguiled to seek rest where he could not find it. Finding an accession to his means, he purchased a very pleasant house and grounds, which, together with domestic comforts, and the society of many friends to whom his house was open, became his idols. He was aware that these things, especially worldly society, brought deadness into his heart, and he would often say that he was convinced he must break it off ; for that amongst many bad consequences it rendered him quite powerless in family prayer, indeed sometimes ashamed of it, being convicted of the barrenness of his heart. On this account he gradually gave up extempore prayer, and only used written forms for a considerable period. He was still in a measure struggling for life and peace, but found neither ; and continued to acknowledge that he had never once been satisfied in mind from the very beginning of his religious profession. By degrees he became increasingly afraid of conversing on the subject of religion, owning in private that he knew nothing truly about it, and that he found his guilt greatly increased by his confessing in word truths which he could not really feel. The conversation of such as would have reasoned him out of his convictions by mere strings of scriptural words, or gospel doctrines received in the letter, not applied by the power of God, became then acutely painful to him. His darkness and bondage increased all the time his outward circumstances continued to flourish ; so that he would often say, " Every outward prospect is fair about me ; but death, emptiness, and vanity are still written upon all."

After a period of about two years he seems to have found an increase of spiritual energy, which was discernible by this amongst other tokens, that he was again able occasionally, out of the fullness of his heart, to pray extempore in his family. It was evident (though he did not say much) that at this time there was a *gradual* rising to *hope* in his spirit. He repeatedly referred to the promises of grace and salvation with an unusual degree of delight. It was as if, day by day, those encouraging parts of Scripture only, were presented to

his mind. Whenever he read, these were the portions which fastened upon him. Once this was the word, "They shall never perish, neither shall any one pluck them out of My hand" (Jn. x. 28). A friend called that day, to whom he spoke earnestly upon the words, clenching his hand with deep feeling, and enlarging on the strength of the expression.

The changes he experienced now became more distinct and repeated. He rose and sunk, but never yet once expressed himself as fully satisfied. Though he often rejoiced, it was with fear and trembling; still he clung to the hope. He would say, "Surely, surely, these promises are for those who need them—that is, for such as I am. They are not put here to deceive us." At the same time he was more tender in conscience; and would own, with a deep feeling of the misery, danger, and guilt of worldliness, how he had been beguiled by that sin himself; and would ascribe to this, and to his neglect of the gospel in consequence, as principal causes, the heavy reverse which followed. His constitutional disorder, which was an asthma, gradually gave place to one still more painful and fatal, which, about the close of the year 1844, began to make alarming progress, though not at first considered by him so serious as it proved.

For several months about this period, he lost his lively hope, and began to be more severely tried than formerly with a sense of darkness; and would often sit alone with the Bible in secret, but in general complaining deeply of his want of access to God. Now and then he would say, "I have had a taste of it;" then again he would say, "I cannot find it at present." He had become very fond of Romaine's Treatises on Faith, and Letters, also of Dr. Owen's works; but in this darkness he used to say, "I must give them all up,—I must keep to the words of Christ alone." His professional business at this time proved too trying for him, and the apparent reason for his slackening in it was ill-health; but the true cause was still deeper. His discernment of the real truth and of the advantage of a searching and faithful ministry, was now clear. He would caution his wife to endeavour, if possible, should he be taken away, that the people of his town should have some one to declare faithfully the truth, and on no worldly account whatever, to be content herself without a faithful ministry either there or elsewhere. On one occasion he expressly desired to see some friends

whom he knew to be satisfied with hopes built on their correct, moral conduct alone, and to them and others he would speak to the following effect: "Do not deceive yourselves; you are in greater danger in consequence. You must have a real work of grace in your hearts." He would express himself as constantly in the dark as to the clear sense of forgiveness, though not without hope; but alive as to the sense of sin. However, as his illness increased, his hope seemed to increase also, and he would again begin to dwell upon many of the promises of the gospel. The state of his health beginning seriously to alarm his friends at a distance, one of them wrote expressly upon the subject, and in conclusion begged to be informed explicitly what the state of his mind was. His answer in reference to this last point was not satisfactory; for though he spoke in it of composure and peace, he did not describe the divine application of Christ's mercy as the ground of them in his heart. A reply followed, intended to show him the danger of this fatal mistake, and exhorting him to an earnest seeking to make his calling and election sure.

(To be continued.)

TWO WAYS TO OBTAIN QUIET.

LET not men from their doubting conclude to their believing. He that satisfies himself that his field hath corn because it hath thistles, may come short of a harvest. If thy fears be more about the end than the means,—more about future happiness than present communion with God,—thou canst scarce have a clearer argument of a false, corrupt frame of heart. Some flatter themselves with this, that they have doubted and trembled, but now they thank God they are quiet and at rest. How they came to be so, they cannot tell; only whereas they were disquieted and troubled, now all is well with them. How many of this sort have I known, who, whilst convictions have been warm upon them, have had many perplexing thoughts about their state and condition; after a while their convictions have worn off, and their doubts thence arising departed, and they have sunk down into a cold, lifeless frame! This is a miserable bottom of quiet. If there were no way of casting out doubts and fears but by believing, this were somewhat; but presumption and security will do it also, at least for a season.—*Owen.*

A SPIRITUAL WINTER

SET FORTH BY THE LAND OF ISRAEL AND ITS FRUITS,
AND CONTRASTED WITH SUMMER.

It is an undoubted truth in the New Testament church that the literal seed of Jacob, their land of promise, with all the Mosaic institutions of worship, were ordained to prefigure spiritual Israel, their inheritance in Christ, and the manner in which they find access to God. We believe that the Holy Spirit's work in the heart is carried on in some order, corresponding in all, though full of variety; and that the whole course of one year's fruits, and the feasts dependent on them, have some bearing upon every one who is a Jew inwardly. A few things are here gathered from Scripture to which we in gospel times are led by this set of figures. By the light and teaching of the Holy Spirit there may be seen in the pattern of the land of Israel, in its fruitful seasons, a deeply exercised and lively state of soul, with effectual and frequent convictions of sin, issuing in a far fuller knowledge of Christ and larger communion with Him than the ordinary measure granted to the church in the present day.

The *land* itself was the inheritance promised to Abraham, and was given as a faithful type of the spiritual inheritance of eternal life in Christ, which in this world is a life of faith in Christ as revealed in the gospel. "This is the promise that He hath promised us, even eternal life." And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 Jn. ii. 25; v. 11). We dwell in Christ and He in us by faith, and also we have His Person indwelling in our hearts, "who is our life" (Col. iii. 4). "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father" (1 Jn. ii. 24). And faith being the "substance of things hoped for, the evidence of things not seen," it brings a lively sense of them into our hearts, and makes them one with ourselves; so that the cultivation of the land and the ripening of its fruits refer especially to the exercise and growth of our faith. Whatever is truly believed is conceived and formed in the heart in its reality; it being the nature of living faith, however weak or small, to dwell in its object and live thereon; and so to give the heart such a real apprehension of the thing believed as to bring in new life, strength, and vigour, and renew the

believer in the image of Christ. Whence the renewed heart, quickened by the life of Christ, is set forth in Scripture by the soil of the promised land. The Lord speaks of His people as the land when He says, "Then will the Lord be jealous for His land, and pity His people." "Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . For the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength," &c. (Joel ii. 18, 21, 22). This is true as much before the soul is sensibly brought into possession of the land as after; indeed our first spiritual winter must always come before we have sensible possession, which makes our first spiritual summer. Winter is properly reckoned before summer in one year, as in Scripture evening is put before morning in one day (Ge. i. 5), and every day begins at sunset on the day before. So the autumn rains are called in Scripture the "early rain," and those in the spring the "latter rain" (De. xi. 14); and unless winter, with its early rain, ploughing, sowing, and latter rain, preceded summer, it is plain there could be no *new* crops to ripen under the summer sun, and bring in a new harvest, and therefore no keeping of the feasts of the Lord (Joel i. 8—13). As those feasts depended on the in-gathering of fresh fruits, the land with its fruits in one year's course forms a most important subject of the Old Testament Scriptures.

In the land of Israel, immediately after the preceding year's harvest was ended, began the "early rain" of a new course of "seed-time and harvest" (Ge. viii. 22), which prepared the ground for ploughing and sowing. And three months before wheat harvest, when wheat was in the ear, began the "latter rain," on which plenty depended (Am. iv. 7). In the winter, between these two rainy seasons, there was often much stormy weather, rain, hail, and snow. The "treasures" of the plentiful rains, and of the hail and snow, are a lively figure of the blessings of the Holy Spirit in His quickening, nourishing influences upon our hearts, which would otherwise be a barren desert; especially in His saving convictions, cutting down our natural pride and evils. Hail is used in Scripture generally to set forth judgment upon the enemies of God; as in the plagues of Egypt and the final destruction of Antichrist (Ex. ix. 22; Is. xxx. 30; Re. xvi. 21); and is said to be "reserved against the time of

trouble, against the day of battle and war" (Job xxxviii. 22—27). It also represents cutting convictions or dispensations, whereby our natural corruptions are shown no mercy. Thunder and lightning, too, usually set forth the powerful voice of God in the law, working saving conviction of sin (Ex. xix. 16—19; Job xxxvii. 1—5; Re. iv. 5; xi. 19). In early winter, and at times throughout, there were many dreary blasts felt, bringing hail and snow, frost and cold, which purified the air and vegetation, and were altogether out of man's control (Ps. cxlvii. 15—20). And spiritually, when the heart is made tender, when the reproof of life enters, and God deals closely with a person's conscience, there will be many keen convictions and sharp rebukes felt from His Word, if a lively sense of His displeasure against the sin of our nature is maintained, and fresh needs are created of application to the fountain opened for sin and uncleanness.

The blessing of the rain from heaven was given to Israel as a peculiar mark of God's favour: "For the land whither thou goest in to possess it is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs; but the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil" (De. xi. 10—14). "Then shall He give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous" (Is. xxx. 23). Its spiritual meaning is frequently and clearly shown to be the gift of the Holy Spirit, with all His kind, merciful instructions and spiritual blessings. "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (De. xxxii. 2). "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it

bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth," &c. (Is. lv. 10, 11). "Drop down, ye heavens, from above, and let the skies pour down righteousness," &c. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst," then the Holy Spirit descends as the blessed Spirit of grace and supplications, and makes the "wilderness a pool of water, and the dry land springs of water" (Is. xli. 18; xlv. 8).

It is plain that the process of our being tilled and sown, shooting forth branches, and yielding fruit (Eze. xxxvi. 8, 9), can only be carried on spiritually as the enlivening influences of the Holy Spirit operate within us, especially as the Spirit of grace and supplications. With the plentiful early rain softening the ground, the season of ploughing and sowing began. As naturally, seed is sown in some spot ploughed up and prepared to receive it, so the heart of a sinner is brought by some cutting sense of need, the work of the law discovering sin, or by some sore affliction, or temptation, to receive exactly that truth or discovery of Christ which is given to it, or sown therein as seed; which beginning to grow, the heart is stirred, and puts forth new, living desires, prayers, and hopes. By this means we receive at first "the engrafted word, which is able to save our souls" (Ja. i. 21). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pe. i. 23). The seed, therefore, as sown by the Spirit, is some truth dropped in, causing the heart to move out in prayer. These motions of life being invigorated by the rain from heaven, proceed to renew the whole person, like the land of Israel in the spring. "Thou renewest the face of the earth" (Ps. civ. 30). And every conception of Christ afterwards, or of any truth, is as a seed sown, and needs the Holy Spirit as the rain to descend upon it and make it live, grow, and come to maturity. "The seed is the word of God. . . . But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Lu. viii. 11—15). The Holy Spirit is the Sower: only what He sows enters the heart and conscience, and springs up in faith and prayer, creating new life. And in the exercise of faith and prayer conflicting with sin, we break up our fallow ground, and sow to ourselves in righteousness. As we sow

to the Spirit, or have grace in exercise, we reap in mercy, Ho. x. 12; Ps. cxxvi. 5, 6; Ga. vi. 7, 8.

And as the seed corn, which is the finest of the wheat, is always yielded by a preceding harvest, it appears spiritually that one complete period or dispensation (answering to one year), having ended in the expected blessing or deliverance, always yields the seed of further blessings, leading to fuller conceptions of Christ, and thus yielding both "seed to the sower, and bread to the eater." Only our *first* spiritual winter, before we are brought sensibly into the land, must be excepted in this point, as not beginning with the fruits of former blessings, but with the rain of the Spirit, and applications of His word. There were, too, several winter fruits of trees, the pomegranate being late, figs abundant, a second crop reaching through the early rainy season, followed by the orange and citron in blossom, which gradually ripened up to February, when the earlier fruit trees, almond and peach, began to blossom. Also in the land of Israel, the most barren plains of summer became in winter green pastures through frequent rains; and the fields were green with corn in some parts as early as January. We are bidden not to fear when the pastures of the wilderness do spring, and the tree beareth her fruit, &c. (Joel ii. 22); for these things spiritually betoken that the Spirit of the Lord remaineth with us, and that we shall not be ashamed in waiting for the harvest (vers. 23—27). But in early winter, with regard to corn, on which chiefly the feasts of the Lord in the coming summer depended, no life appeared above ground. The seed must *die*, as Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (Jn. xii. 24, 25). "That which thou sowest is not quickened, except it die" (1 Co. xv. 36); whence death appears on the land. So *we* must die with Christ, if we live with Him. We must have our old man "crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." To this end must some killing trials come upon us, that will test our faith, purge it from our corruptions, and mortify them. "Therefore," the apostle says, "we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Ro. vi. 4, 5, 6).

From all this it appears that a spiritual winter is by no means a time of sloth, scarcity, or famine in the soul. It does not properly mean an unexercised state, nor is it any token of the Lord's having withdrawn His Spirit and operations in the soul in displeasure, although through fresh and further discoveries of heart evils there will be often a lively sense and fear of His displeasure, and of our distance, barrenness, and death. An unexercised state is rather set forth by a famine, by the death more or less of all vegetation; as when rain was withheld from the land through Israel's departures from God, according to His warning: "Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you" (De. xi. 16, 17). "I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto Me, saith the Lord. And also I have withholden the rain from you when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city to drink water, but they were not satisfied; yet have ye not returned unto Me, saith the Lord" (Amos iv. 6—8). Such scriptures signify that there are times of drought and famine in spiritual experience when the kind instructions and renewings of the Holy Spirit are withheld for a season in judgment. And this, as well as other judgments, is shown to be the result of departing from the law of the Lord, ceasing to cleave to Him above all things, and to approach Him as a sinner needs to approach Him daily. This state often begins in our being "much discouraged because of the way," yielding to the flesh in unbelief and prayerlessness, saying, "It is in vain to call upon God. What profit is it that we have kept His ordinances?" and being weary of Him (Mal. iii. 18, 14; Is. xliii. 22); and not only saying and feeling these evil things, but continuing in them and walking by them, with-

out giving any ear to the voice of faith and the "reproof of life" within us, or the timely, merciful checks of the Holy Spirit (Pr. xv. 31; Is. xxx. 21), which would lead us to cry out for succour at our first perception of prevailing evils, and not suffer us to harden ourselves from His fear (Is. lxiii. 10, 17).

It is a truth that the war between grace and sin within us is made and kept up only by continual renewings to faith and repentance, which mortify sin. It is the "renewings of the Holy Ghost," the pouring out of "the Spirit of grace and of supplications" (Ti. iii. 5; Ph. ii. 13; Zec. xii. 10), that make all the difference between famine and fruitfulness; and we are entirely dependent on the free, absolute promises made to Christ as our Head, to pour out of His Spirit upon us (Is. lix. 21), to keep us from always walking in a downward course, after the flesh; even after having been quickened with Christ and brought sensibly to possess Him. We are debtors to the Spirit for all our walking after the Spirit, which should constrain us not to grieve Him. Any wrong course, which is in any measure known to be wrong, continued in unrepented of, will surely lead to a dry and barren condition, where there is no rain, unlike that of a spiritual winter. This was the "word of the Lord that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish. . . . Because the ground is chapt, for there was no rain in the earth. . . . Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; He will now remember their iniquity and visit their sins" (Je. xiv. 1—10). And though the wrong course may be not always continued in, but repeated on occasions of temptation, yet without true and *deep* repentance of that special course, on gospel grounds, the power of the evil will always leave effects—defilement and a more prevailing power of sin generally. "For he that soweth to the flesh shall of the flesh reap corruption" (Ga. vi. 8). "If ye live after the flesh, ye shall die" (Ro. viii. 13). "Ephraim is joined to idols; let him alone. . . . 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" (Ho. iv. 17; v. 15). Such a state is a ceasing of the land's cultivation: while it lasts, the truths we have received do not work effectually, and we need a fresh display of His almighty arm to recover us, as when He brought us out of Egypt at first (Mi. vii. 15; Ho. ii. 15).

But when we have wandered far from His precepts, and are overtaken by sore affliction and judgments, the Word of God will meet our case, and direct us to call upon Him, though at the ends of the earth. "When heaven is shut up, and there is no rain, because they have sinned against Thee; if they *pray toward this place*, and confess Thy name, and turn from their sin when Thou afflictest them: then hear Thou in heaven, and forgive the sin of Thy servants and of Thy people Israel, that Thou teach them the good way wherein they should walk, and give rain upon Thy land," &c. (1 Ki. viii. 35). There will appear again the bow in the cloud, or some remembrance of Christ, turning our eyes to Him, to "pray toward this place;" which is a token of the covenant that winter and summer shall not cease (Ge. ix. 12—17). At such a time we prove that any truth once received into the heart by the Spirit, being "incorruptible" seed (1 Pe. i. 23), will live through all time changes, and in the end bring forth fruit to eternal life. The Holy Spirit will come to us again "as the latter and former rain unto the earth," and "will raise us up, and we shall live in His sight" (Ho. vi. 2, 3), and will give us fresh and fuller discoveries of Christ to reach our incurable condition, as driven away and cast out of His sight (De. xxx. 4). When He has restored to us the rain, and softened the ground of our hard, unrepenting hearts, His word will enter with conviction, and make room for new mercies. He will open to us new store-houses of corn for seed after a famine, and say, "Lo, here is seed for you, and ye shall sow the land" (Ge. xlvii. 23). "Behold, I am for you, and will turn unto you, and ye shall be tilled and sown" (Eze. xxxvi. 9). His sowing creates faith: ours is the labour of faith. Then He fulfils His word: "I will restore unto you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmerworm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God that hath dealt wondrously with you, and My people shall never be ashamed" (Joel ii. 25, 26).

(To be continued.)

When affections go before believing, they are of little worth; but when they follow it, they are exceeding acceptable and precious in the sight of God.—*Owen.*

TO COME TO THE LIGHT.

A MORNING READING BY JAMES BOURNE.

June 9th, 1838.—Mal. iii. God says, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." This devourer is the spirit of the world, which prevails so that we cannot tremble at His word. Now God will rebuke this. How is it that we have nothing to say for God, no kid to make merry with? If the Word of God be true, our prevailing evils will make terrible death-beds, when God will send the light into our consciences and we shall see how we have trifled with Him. The Lord said to Moses, "Lo, I come unto thee in a thick cloud" (Ex. xix. 9). Now whenever the Lord Jesus comes at first, it is always in a thick cloud, in the law, in the midst of fear, perplexity, doubt, and sometimes despair,—never in any other way. "Whosoever toucheth the mount shall be surely put to death." "So terrible was the sight that Moses said, I exceedingly fear and quake." Now when the Lord had brought Israel into the land, and had cast out many nations before them, He commanded them, "Thou shalt smite them, and utterly destroy them. Thou shalt make no covenant with them, nor show mercy unto them" (De. vii.). Take notice of this,—there is to be a smiting. Many things are taken in hand by us to subdue them; but for want of this utter destruction no good is done, our lives are trifled away. There are certain things so secret that they are only known to God and your own consciences, things very deep in the heart; and these are disregarded and cherished, or not given up. These are the things that God is especially looking at, and for want of power to take these in hand, there is no good done. Whatever you touch with your own hand you only make worse. Because you do not beg of God to be made honest, and for these to be brought to His bar, to have them truly judged, therefore there is no spiritual life and vigour. If this is not done, and *all that dark, uncertain way of walking* brought before God and judged, you may depend upon it that either you have not the Spirit of God, and so shall perish to a certainty; or if you continue so walking, and have the Spirit, He may look at you on your death-bed, and show you that these are the things for which He has been contending; and you will not know where to hide yourself. The aim of Satan is to interrupt communion

with God and the tender exercise of His fear; and when we can go where we like and do what we like, we are in some degree hardened. When we have the Word of God to direct us, it is tempting God to seek any other light but from Him and His Word.

“Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it.” But *we* pass through the day often without the lively exercise of this fear. We ought to speak of what God does for us. Some are of a peculiar disposition in this respect; they grudge ever to speak of any good the Lord does for them. “It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; to show forth Thy lovingkindness in the morning, and Thy faithfulness every night.” It is not good to keep silence under a sense of His mercy, as we see in the case of the four lepers. They said one to another, “We do not well; this day is a day of good tidings, and we hold our peace” (2 Ki. vii. 9). When the Lord appears for me in any way, I seek earnestly for the performance of His promise, and am kept in much fear and trembling. I seek God in all ways, reading, prayer, meditation; I have not a moment to lose. All the Lord intends is to do us good, and that we may speak good of His name; and our humbling is needful that He may have all the glory. The enemy’s great aim is to get us to sin, and in this he is like a fox. But when that is done, he is like a lion. The Lord does admonish us so gently at first that we should spare ourselves a world of pain did we attend to His voice. But if we neglect or disregard this, He will speak in some sharp and terrible way. This has been the cause of all my sorrows—neglecting to listen to that still, small voice, and to His secret teachings. It is a wonderful mercy to have a teachable spirit, to hearken to His Word; as they “that feared the Lord and that thought upon His name.”

CRUMBS FROM THE MASTER’S TABLE

GATHERED FROM OWEN ON COMMUNION WITH THE HOLY GHOST.

HIS bringing the things to remembrance that Christ spake is the first general promise of Him as a Comforter: [literally] “He shall make you mind all these things.” Now, this also may be considered two ways: . . .

2. In respect of the *comfort* of what He had spoken, which seems to be a great part of the intendment of this promise. He had been speaking to them things suited for their consolation, giving them precious promises of the supplies they should have from Him in this life,—of the love of the Father, of the glory He was providing for them, the sense and comfort whereof is unspeakable, and the joy arising from them full of glory. But saith He, “I know how unable you are to make use of these things for your own consolation; the Spirit, therefore, shall recover them upon your minds, in their full strength and vigour, for that end for which I speak them.” And this is one cause why it was expedient for believers that Christ’s *bodily absence* should be supplied by the presence of the Spirit. Whilst He was with them, how little efficacy on their hearts had any of the heavenly promises He gave them! When the Spirit came, how full of joy did He make all things to them! That which was His peculiar work, which belonged to Him by virtue of His office, that He also might be glorified, was reserved for Him. And this is His work to the end of the world,—to bring the promises of Christ to our minds and hearts, to give us the comfort of them, the joy and sweetness of them, much beyond that which the disciples found in them when Christ in person spake them to them; their gracious influence being then restrained, that, as was said, the dispensation of the Spirit might be glorified. So are the next words to this promise, verse 27: “Peace I leave with you, My peace I give unto you.” The Comforter being sent to bring what Christ said to remembrance, the consequent of it is peace, and freedom from trouble of heart,—whatever peace, relief, comfort, joy, supportment, we have at any time received from any work, promise, or thing done by Christ, it all belongs to this dispensation of the Comforter. In vain should we apply our natural abilities to remember, call to mind, consider, the promises of Christ; without success would it be,—it is so daily: but when the Comforter doth undertake the work, it is done to the purpose. How we have peculiar communion with Him herein, in faith and obedience, in the consolation received in and by the promises of Him brought to mind, shall be afterward declared. This, in general, is obtained:—our Saviour Jesus Christ, leaving the efficacy even of those promises which in person He gave to His apostles in their great dis-

trous, as to their consolation, unto the Holy Ghost, we may see the *immediate spring* of all the spiritual comfort we have in this world, and the fellowship which we have with the Holy Ghost therein.

Only here, as in all the particulars following, the manner of the Spirit's working this thing is always to be borne in mind, and the interest of His power, will, and goodness in His working. He doth this,—1st. *Powerfully* or *effectually*; 2dly. *Voluntarily*; 3dly. *Freely*.

1st. *Powerfully*: and therefore doth comfort from the words and promises of Christ sometimes break in through all opposition into the saddest and darkest condition imaginable; it comes and makes men sing in a dungeon, rejoice in flames, glory in tribulation; it will into prisons, racks, through temptations, and the greatest distresses imaginable. Whence is this?—the Spirit works effectually, His power is in it; He will work, and none shall let Him. If He will bring to our remembrance the promises of Christ for our consolation, neither Satan nor man, sin nor world, nor death, shall interrupt our comfort. This the saints, who have communion with the Holy Ghost, know to their advantage. Sometimes the heavens are black over them, and the earth trembles under them; public, personal calamities and distresses appear so full of horror and darkness, that they are ready to faint with the apprehensions of them;—hence is their great relief, and the retrieval of their spirits; their consolation or trouble depends not on any outward condition or inward frame of their own hearts, but on the powerful and effectual workings of the Holy Ghost, which by faith they give themselves up unto.

2dly. *Voluntarily*,—distributing to every one as He will; and therefore is this work done in so great variety, both as to the same person and divers. For the same person, full of joy sometimes in a great distress, full of consolation,—every promise brings sweetness when his pressures are great and heavy; another time, in the least trial [he] seeks for comfort, searches the promise, and it is far away. The reason is, the Spirit distributes as He will. And so with divers persons: to some each promise is full of life and comfort; others taste little all their days;—all upon the same account. And this faith especially regards in the whole business of consolation—it depends on the sovereign will of the Holy Ghost, and so

is not tied unto any rules or course of procedure. Therefore doth it exercise itself in waiting upon Him for the reasonable accomplishment of the good pleasure of His will.

3dly. *Freely*. Much of the variety of the dispensation of consolation by promises depends on this freedom of the Spirit's operation. Hence it is that comfort is given *unexpectedly*, when the heart hath all the reasons in the world to look for distress and sorrow; thus sometimes it is the first means of recovering a backsliding soul, who might justly expect to be utterly cast off. And these considerations are to be carried on in all the other effects and fruits of the Comforter: of which afterward. And in this first general effect or work of the Holy Ghost towards us have we communion and fellowship with Him. The life and soul of all our comforts lie treasured up in the promises of Christ. They are the breasts of all our consolation. Who knows not how powerless they are in the bare letter, even when improved to the uttermost by our considerations of them, and meditation on them? as also how unexpectedly they sometimes break upon the soul with a conquering, endearing life and vigour? Here faith deals peculiarly with the Holy Ghost. It considers the promises themselves; looks up to Him, waits for Him, considers His appearances in the word depended on,—owns Him in His work and efficacy. No sooner doth the soul begin to feel the life of a promise warming his heart, relieving, cherishing, supporting, delivering from fear, entanglements, or troubles, but it may, it ought, to know that the Holy Ghost is there; which will add to his joy, and lead him into fellowship with Him.

2. The next general work seems to be that of Jn. xvi. 14, "The Comforter shall glorify Me; for He shall receive of Mine, and shall show it unto you." The work of the Spirit is *to glorify Christ*: whence, by the way, we may see how far that spirit is from being the Comforter who sets up himself in the room of Christ; such a spirit as saith he is all himself: "for as for Him that suffered at Jerusalem, it is no matter that we trouble ourselves about Him." This spirit is now all. This is not the Comforter. His work is to glorify Christ,—Him that sends Him. And this is an evident sign of a false spirit, whatever its pretence be, if it glorify not that Christ who was now speaking to His apostles; and such are many that are gone abroad into the world. But what

shall this Spirit do, that Christ may be glorified? "He shall," saith He, "take of Mine." What these things are is declared in the next verse: "All things that the Father hath are Mine; therefore I said He shall take of Mine." It is not of the essence and essential properties of the Father and Son that our Saviour speaks, but of the grace which is communicated to us by them. This Christ calls "My things," being the fruit of His purchase and mediation: on which account He saith all His Father's things are His; that is, the things that the Father, in His eternal love, hath provided to be dispensed in the blood of His Son,—all the fruits of election. "These," said He, "the Comforter shall receive; that is, they shall be committed unto Him to dispose for your good and advantage, to the end before proposed." So it follows, "He shall show or declare and make them known to you." Thus, then, is He a Comforter. He reveals to the souls of sinners the good things of the covenant of grace, which the Father hath provided, and the Son purchased [procured.] He shows to us mercy, grace, forgiveness, righteousness, acceptation with God; letteth us know that these are the things of Christ, which He hath procured for us; shows them to us for our comfort and establishment. These things, I say, He effectually declares to the souls of believers, and makes them know them for their own good;—know them as originally the things of the Father, prepared from eternity in His love and goodwill; as purchased [procured] for them by Christ, and laid up in store in the covenant of grace for their use. Then is Christ magnified and glorified in their hearts; then they know what a Saviour and Redeemer He is. A soul doth never glorify or honour Christ upon a discovery or sense of the eternal redemption He hath purchased [procured] for him, but it is in him a peculiar effect of the Holy Ghost as our Comforter. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Co. xii. 3).

3. He "sheds the love of God abroad in our hearts" (Ro. v. 5). That it is the *love of God to us*, not *our love to God*, which is here intended, the context is so clear as nothing can be added thereunto. Now, the love of God is either of *ordination* or of *acceptation*,—the love of His purpose to do us good, or the love of acceptation and approbation with Him. Both these are called the love of God frequently in Scripture, as I have declared. Now how can these be shed abroad in

our hearts? Not in themselves, but in a sense of them,—in a spiritual apprehension of them. [The Greek] is “shed abroad,” the same word that is used concerning the Comforter being given us, Tit. iii. 6. God sheds Him abundantly, or pours Him on us; so He sheds abroad, or pours out the love of God in our hearts. Not to insist on the expression, which is metaphorical, the business is that the Comforter gives a sweet and plentiful evidence and persuasion of the love of God to us, such as the soul is taken, delighted, satiated withal. This is His work, and He doth it effectually. To give a poor sinful soul a *comfortable persuasion*, affecting it throughout, in all its faculties and affections, that God in Jesus Christ loves him, delights in him, is well pleased with him, hath thoughts of tenderness and kindness towards him; to give, I say, a soul an overflowing sense hereof, is an inexpressible mercy.

This we have in a peculiar manner by the Holy Ghost; it is His peculiar work. As all His works are works of love and kindness, so this of communicating a sense of the love of the Father mixes itself with all the particulars of His actings. And as we have herein peculiar communion with Himself, so by Him we have communion with the Father, even in His love, which is thus shed abroad in our hearts; so not only do we rejoice in, and glorify the Holy Ghost, which doth this work, but in Him also whose love it is. Thus is it also in respect of the Son, in His taking of His, and showing of it unto us, as was declared. What we have of heaven in this world lies herein; and the manner of our fellowship with the Holy Ghost on this account falls in with what was spoken before.

Personal communion with God is the end of our graces; for as reason and the intercourse of it make men sociable one with another, so the divine nature makes us sociable with God Himself; and the faith we live by is but an engine, a glass to bring God down to us. And as for duties, the journey's end of them is fellowship with God; and our backwardness to them, if you resolve it into its original, is a backwardness to entire communion with God; the soul therefore saith it hath no pleasure in them. But this communion was the apostles' Eden and proper walk. John calls us all up unto it, as that which we are alike born to, 1 Jn. i. 3.—*Dr. Goodwin.*

LOVE SHED ABROAD.

My dear Brother,—I thought I should soon have been beyond the reach of your letters; for I have just been raised from the gates of death. But I have wonderful things to tell you. You know how sorrowing I have been for years, and, wonderful to say, it pleased God to pour such a flood of love, and life, and joy into my heart in the midst of extreme bodily pain, that I was in great rejoicing, and could say to my children, "Why, this is a mighty proof of the faithfulness of God: He has not left me in my extremity." I was most happy, and in prayer and praise day and night, not for a day or two, but for five weeks of pain. The astonishing wisdom and marvellous lovingkindness of the plan of redemption and God's eternal love were made wonderfully plain to me, and I could not help speaking to all about me. Is not this wonderful? Will He not help me when death really comes? He is faithful and true. Darling K. came up to me when she heard I was so bad, and I have had nearly a month since of sweet intercourse with her. She is in a blessed state of mind, and my beloved A. the same. But now, dear brother, I seem to have returned to my own place again; yet now I have more joy and hope than before. I have heard the voice of a Friend, and I know He is not far off, and He gives me sweet meltings of heart sometimes. I could not help telling you all this. My hand is still very feeble, and my strength is slowly returning. God knows what He intends for me.

Your very affectionate sister,

C. VALPY.

About Jan., 1866.

A FORETASTE.

My dear Friend,—I will try to say only a few words, but my heart is full. I have found His word, and it has been the joy and rejoicing of my heart, and my cry has been, "Enlarge my heart, so that there may be room to receive it."

At the beginning of the week, you know I was *seeking rest*. On Tuesday morning the Lord came in with this word, "Blessed is the man whom Thou chastenest, and teachest him out of Thy law, that Thou mayest give him *rest*;" and He gave me a foretaste of that "rest that remaineth for the people of God," and made me willing to go His way to it,

even by that path of tribulation through which, in the exercise of faith and patience, our fathers inherited the promises. For a day or two I could hardly bring my thoughts to earth, and on Thursday could call to mind many years of the right hand of the Most High; but yesterday I found it hard to raise a thought to heaven. I longed for the means of grace, and all the way coming to-day asked that I might be more conformed to His image by the transforming power of His Word. Little did I think He was nigh me, even in my heart, the Hope of glory. O how truly could I say, "I love Thy law!" and great peace, yea, abundance of peace and truth is revealed unto me, whilst the God of peace reigns in my heart, and sheds abroad that peace that passeth all understanding. . .

Yours, &c.,

P. B.

Obituary.

MARTIN JOHN PIPER, born at Riverhall, Wadhurst, on Feb. 19th, 1882; removed with his parents to Brighton on June 5th, 1894; died, August 10th, 1907.

It was in the year 1900, while he was at Lewes and coming into Brighton to hear, that he was deeply convinced of his lost state. Once on a Wednesday he left the chapel with the feeling of being lost so strongly upon him he went into St. Nicholas churchyard, and lay on the ground weeping over his condition till a late hour.

On January 10th, 1901, he was seized with mental affliction, and was removed to London, where he remained till June 12th, when he returned home restored. It was during this month that I perceived in him a very tender frame of mind. He remarked to me, "I wish I had never said anything to any one on soul matters; I believe I have spoken too soon." As he said this the words fell into my heart, "And the Spirit of God moved upon the face of the waters." They came with authority, and I answered, "If you do feel this, strive to keep close to the ministry that has wounded and yet often helped you, to the Scriptures and prayer, as well as you can, and wait till the Spirit again moves upon the face of these waters. And when you can no longer withhold, then will be the time to speak." He was enabled to receive and follow this direction, and the whole of that summer and winter he

cleaved closely to the ministry, dug into the Scriptures, and read nothing else when any spare moments out of business were found. During this time some words were applied with power to his soul: "I have refined thee, but not with silver: I have chosen thee in the furnace of affliction;" to which he replied, "That is enough, Lord. I am quite content." Also, "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 the winter of 1902 he heard Mr. Popham from the text, "They shall not be ashamed that wait for Me"—words he looked upon as his own ever after. When they were given out, he said, "Lord, let me know if it is mine;" and he said of this hearing, "All my exercises were so traced out, and such power went through me as the text was again quoted, that I mentally exclaimed, 'Lord, I have got my Samuel!'" It was to him a full answer to years of waiting. This enabled him to write to Mr. Popham as follows; but evidently he could not express much of the deliverance.

"November 30th, 1902.

"It has been on my mind many times during the past three weeks to write to you, and give a little account of where, I hope, God in infinite condescension and goodness met me under your ministry.

"I feel it is a solemn thing to write a letter; words spoken or written can never be recalled. In attempting to seek divine direction in this matter, these words fell on my mind, 'If these should hold their peace, the very stones would cry out.'

"A little over two years ago I came from Lewes to 'Galeed' on [a] Wednesday. You preached from Isaiah xlii. 16. You were led to speak of a man in a state of darkness, alienation from God, of his hopeless condition under the law, and the holy punishment due to sin. It seemed to me that you had been an eye-witness of my past life, and that no criminal in a judgment hall ever trembled at accusations as I did then. My eyes were riveted to my state only; and when the service was ended I crept out of the chapel to find a place where I might be alone. The word "Lost!" was ringing in my ears. Going into St. Nicholas churchyard, I fell down in a secluded spot, groaned out my case, that if there was a way by which it was possible to save such a sinner as I felt myself

to be, God would have mercy on my never-dying soul. I felt I could not leave that place before the matter was settled. But after staying a considerable time, and fearing many questions as to where I had been if I stayed longer, with a heavy heart I hurried home, and made up my mind to search the Bible, that I might find some hope; but I read one verse, and not many chapters as I intended doing: "I pray not for the world, but for them which Thou hast given Me." I wished then from my heart I had never been born, and hated the word 'election.'

"I not only had my trouble, but prayer I found an impossibility, as I then thought; though I believe if I did not pray then, prayer has never lived in me since; whether at business or out of it, I cried out of the depth of trouble, though not perhaps in words. After many weeks in this state these words fell on my heart, 'They shall not be ashamed that wait for Me' (Is. xlix. 23). They satisfied my soul for the time being, had an effect on my much impaired health, which through anxiety and sleepless nights was in a very low state,—so low that it made me feel my days were nearly numbered, and God was about to make an end of me.

"Many ups and downs, hopes and fears, I have had since then; but one point I know, if ever I am saved, it will be a miracle of grace.

"But now I come to the sermon I [am] desirous to write to you about. Since that first hope, many times of doubt as to the reality of it have given me much concern, especially two months ago, when I begged hard of the Lord to put His seal upon it, if it was His work. O how the silence of God pained me! No temporal affliction, to my mind, can compare with this. But I proved Him once more to be a prayer-hearing and prayer-answering God. Three weeks ago you preached from, 'They shall not be ashamed that wait for Me.' I thought when you read your text, 'It will be told me now whether that hope was good or vain.' I listened eagerly during the whole sermon, but it was not till near the end I found what I long had sought. You said, 'Did you ever have a word that you hoped God had spoken to your soul, and since have been much tried about? Satan leaves the whole of the Scriptures to attack you on this one.' Yes, I had my Samuel then.

"Your ever affectionate Friend,

"MARTIN PIPER."

In the following winter, on his 21st birthday, February 19th, 1903, he went before the church at "Galeed," and on the 25th was baptised. It was a time of favour, his countenance witnessing to the peace of his mind. In 1905 his eyesight failed, which was the means of his leaving a situation he had held over three years. His path in providence was much crossed, he had many errands to the throne of grace, and much conflict; but at times it was very evident he gained by spiritual trading. In 1906 he was laid aside by bodily affliction. The last few chapters in Job were read and re-read by him, and he said the Lord had sealed instruction on his heart in the night, and he did not want to sleep. The lines by Dr. Watts then were given him:

"Our lives through various scenes are drawn,
And vex'd with trifling cares;
But Thy eternal thought moves on
Thy undisturb'd affairs."

And he added, "I could not trouble about anything, feeling sure the Lord would perfect that which concerneth me."

In the spring of 1907 he and his brother, to our great grief, went to Canada. He hoped this would prove a right step in providence; but his health was a cause of grave anxiety concerning it. On the day before he sailed he wrote the following in a letter:

"June 12th, 1907. I felt there are the two covenants, the old and the new, which, as a line drawn through the earth, divide people from people, and allow of no toning down to please fallen nature. Yet how good it is to feel we can fall down before truth, after a time of being painfully conscious of our enmity against it. I hope it is not wrong for me to say so, that I have known a little of it; and this has been the greatest peace and comfort I have felt."

They arrived at Toronto on June 26th, and went thence to Ingersoll. Referring to the voyage he afterwards wrote:

"After the first few hours on the ship, I was seized with the feeling that the step I was taking would ultimately prove to me that I knew nothing of the grace or filial fear of God; that being separated, I should be as a plant plucked up, and left to wither in the sun. The dreadfulness of the feeling of this I will not try to describe, how after having locked myself in a cabin I gave expression to my feelings with a freedom that greatly surprised me; prayer was not an effort, but came

as breath comes from the body. In the first place my heart sought this, 'Lord, suffer me not to live destitute of Thy fear.' Life without this seemed more than I could endure, thoughts of possessing it were thoughts of possessing great riches, only able to satisfy. No position, name, or wealth could weigh for a moment beside this, and I felt conscious of a sincerity when saying it. This grew rather than lessened. I felt I could say, 'Remember the word upon which Thou hast caused me to hope.' Things that had been hidden were brought back to my mind, and I remembered the way He had led me. Truly it was by a right one. The sorest troubles I had known could well be named 'our light affliction.' I felt He had taken of the dust of the earth, and formed me for His praise; and my soul seeks no happier lot than this."

Letters home soon showed how he missed and sighed for the privileges he had left behind, that he was now like Joseph with his feet fast in the stocks, and "the word of the Lord tried him;" but said also, "He has made Himself more than ever necessary to me." The following are his words:

"July 21st, 1907. This, I fear, is a land in which God is not known, and what of necessity follows that—a land where He is not loved or feared. On the fourth day that I was working here, going to bed at the close of day, I read some Scripture and tried to have a few words in prayer, without knowing the blind of my window had been taken down, and that my employer was watching me from outside the house. On the next morning he told me he did not want one with a religious crank working for him, who spent the time I did in reading and praying, &c. I told him my wrong was the little I did, not the lot, and he was quite mistaken there.

"I have thought much over this step, sometimes with much sinking, but at others the feeling has been that the end will prove it *right*; but to all appearance it is so contrary in the face of things. It is written of Joseph: 'Until the time that his word came, the word of the Lord tried him.' Were there not different degrees in his waiting—a firm hope, and sometimes very faint? When he was in his father's house, he believed and spoke confidently concerning his dreams; but the putting of his feet into stocks and casting into prison must have been the sorest part of the trial of his faith; yet these things were made the very means of their fulfilment at

an appointed time. Well, I have thought over this lately, and put it to myself in this way.—How real have some of your dreams been, and how real is the blight that has come upon that hope in the place you are now in! Yet ‘His hand is not shortened that it cannot save: neither is His ear heavy that it cannot hear.’ ”

He had there some marked answers to prayer, and deliverance from bodily dangers. On August 6th he was taken ill, and on the 7th an operation was necessary. It was considered successful, but when suffering from extreme thirst, on the 10th, he got out of bed in the temporary absence of the nurse, and drank some water, which proved fatal; and he sank, not speaking a word. He was aged 25 years. We believe he now realises to the full what he so often asked for—to “know his union with Christ.” His requests at the throne of grace have left a fragrant memory. It was in a peculiar way true of him,—“Behold, he prayeth!” *By his Mother.*

GEORGE LITTLE, of Blunham, Beds, who died on Sept. 2nd, 1907, aged 81 years.

My dear father was called by grace when a young man. His first convictions were deep and powerful. While with other young men bathing on the Lord’s day, one was drowned, and the conviction seized him that had it been himself, he would have been in hell. He was brought up to attend Church, but one Sunday he, with two other young men, were out pleasuring; and in passing the chapel, that of Mr. Frazer, then pastor of the church at Blunham, one said, “Let us go and hear what this man has to talk about.” The Lord used this dear man’s ministry to deepen the work in his soul; and in His own time and way, after several years of sore soul travail, through Mr. F.’s instrumentality, brought him into the liberty of the gospel. Salvation alone by the Person, work, and righteousness of the Lord Jesus Christ, with His death, resurrection, and ascension into heaven, and mediatorial glory and work there, revealed by the Holy Spirit, became his prevailing theme. He loved to speak of it, and to preach it; for the Lord called him to speak in His name, which he has occasionally done for more than forty years, and until within a few weeks of his death.

He passed away after a short illness of just two weeks, the result of a stroke, which took away the use of the left side.

During his illness he expressed no wish to get better, but seemed quite resigned to the Lord's will, whether for life or death. He said to me, "If it is for life, I only want it to be for the glory of God, and to speak of His name. I have not a care;" and expressed himself as enjoying what he had been recently reading of Mr. Philpot's sermon on Jesus Christ as the Rock on which the church is built. He said, "I love him, his writings are sound." From the nature of his complaint we were unable to converse much with him. On some friends calling, they spoke of his being at the chapel on the last Lord's day, and the hymns he gave out, especially the last in the evening (18). "Yes," he said, "I powerfully felt the whole of that hymn, more particularly the last verse,"—

"O may I live to reach the place
Where He unveils His lovely face;
Where all His beauties you behold,
And sing His name to harps of gold."

He was asked if he had marked it in his hymn-book, and replied, "It is marked in my heart." His converse with them was spiritual and weighty. After this, speech gradually failed him. One morning, on my reading the 23rd Psalm, he much enjoyed it, and tried to comment on the word "Shepherd," saying the Lord had been that to him. Once he said to me, "Oh, I have been in the dark! I seemed to be in a deep pit, but He has brought me up out of the horrible pit, and established my goings." It was with much difficulty that we could catch his remarks. One night he put out his hand to me, took mine in his, and lifted it up, and continued to try to lift it higher, with a pleasing expression on his countenance as he looked up. I said, "Is it victory, father? victory through blood?" He said, "Yes." After this he became rapidly worse each day, until he passed peacefully away.

W. LITTLE.

MARY ANN PAGE, who passed away from this vale of tears Aug. 27th, 1907, aged 59 years.

She was baptised about twenty-seven years ago at Stratton, with several others, in the brickyard we were then renting, and joined the church there. In the course of time a way was opened for us to go to Trowbridge, and we joined the church at "Zion," and afterwards left there with the friends now meeting at the Halve. She was like Martha in many

respects, willing to do all she could for the Lord's people; and at times I believe she possessed the spirit of Mary, feeling that Jesus was the one thing needful.

But to come to her last days. Her health had been failing for some time; and she often felt her time was short, and had many fears as to how it would be in the end. As the disease weakened her bodily, Satan took advantage of this, and at times she sank very low, but for the most part hoped in God's mercy.

Her end was rather sudden. On the Monday night before, she was impressed to go to see a doctor. She retired to bed shortly after coming home, and the next morning, Tuesday, was very ill, and said, "I must die! I must die!" The doctor came every day, but gave no hope of her recovery. From the first I realised it was a solemn time. She felt herself to be a great sinner, and entreated the Lord to have mercy upon her. On the Tuesday night she looked at me, and said, "Satan is coming. What shall I do? Do pray for me." I tried to direct her to the Lord Jesus Christ and His precious blood and righteousness; and as soon as I could leave the room I went in secret, and called upon the name of the Lord in my trouble, that He would appear for my distressed wife, that He would show me some token for good; and the Lord I proved once more was a prayer-hearing and a prayer-answering God. When watching and waiting for some time by her side, she looked at me, and said:

"If unto Jesus thou art bound,
A crowd about Him will be found."

I could see she hoped in the Lord's mercy. She said, "Do come, Lord Jesus; come quickly!" On the next day she was at times a little wandering in her mind. After this she implored the Lord to come, and take her ransomed spirit home, and said,

"When this poor lisping, stamm'ring tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy power to save."

She only kept her bed one week, till the Tuesday night. Though there were bands in her death, at last she gently fell asleep, I believe to be for ever with the Lord.

THOMAS PAGE. ♦

The word "unclean," 2 Co. vi. 17.—Having had some correspondence on the subject of our Answer in the December No., we desire to emphasise the fact that we used the word "unclean" with regard to a Mutual Improvement Class as referring to the distinction made in the Word between what is *set apart for the Lord's own dwelling-place and worship* and all other things. What is not ordained for and consecrated to the Lord is, in Scripture use and meaning, "common" or "unclean." So were the Gentiles until called, Ac. x. 9—16. In no other place does He dwell and show His glory as in the church, Ep. ii. 22; iii. 21. But we would also lay stress on the truth that there is nothing unclean (margin "common") of itself, Ro. xiv. 14. Thus all lawful occupations and contact with the world may be without defilement to our consciences, if "sanctified by the Word of God and prayer," 1 Ti. iv. 5; and so, "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). As we stated in our Answer, the lectures on Protestantism have our warmest sympathy, we now repeat that statement. Likewise we again affirm that an individual saint has liberty to do what a church, as such, is not allowed, 1 Co. x. 27—31. Therefore it does not follow that because a church may not sanction and adopt a Mutual Improvement Class, it is wrong to educate our young people in our great doctrines and principles and the duties of life. "Train up a child in the way he should go" (Pr. xxii. 6). Personally we have long and deeply deplored the lack of teaching among us; and we specially wish all God-sent ministers were impressed with a sense of the need there is that they should be teachers in the pulpit, Ro. xii. 7. With pleasure we print on the Wrapper part of a letter we have received on the subject, always keeping in mind the Scriptural distinction between the church and *all* else.

NOTICES OF DEATHS.

On May 24th, 1907, CLARA MACKAREL, wife of Thomas Mackarel, of Cranleigh, Surrey, aged 83, passed peacefully away, after many years of intense suffering at times. Her last words were, "O Lord, come quickly, come quickly, come quickly." She was baptised by the late James Daw in a little chapel at Ripley, Surrey, either in 1862 or 1863, but the last fourteen years was a member at Cranleigh church, under the late Mr. Barringer.

FAITH PORTER.

JOSEPH SMITH, of Chiddingly, departed this life the 15th day of September, 1907, aged 87 years. He had been a member of the Dicker church for many years, was a sober, godly man; not one who could talk of great things, but who was kept a humble walker, daily dependent upon grace. He longed at last to be gone, and kept saying, "Up, up, up." W. BOTTEN.

WILLIAM PACKHAM, a member for 44 years at the Dicker, was called to his eternal rest on Aug. 7th, 1907, aged 84. W. BOTTEN.

JOHN PIPER, of Hellingly, died on Aug. 20th, 1907, aged 82. A constant attendant and a good supporter of the cause at Dicker for many years. We quite hope it is well with him. W. BOTTEN.

Died on Sept. 1st, 1907, MARY ANN TOMPKINS, aged 81 years.

In her early life she went amongst the General Baptists, but as the Lord was pleased to deepen His work in her soul, she was compelled to leave them; after this she was led to cast in her lot with the church at Eaton Bray. She joined the church at Kensal Rise in Dec., 1897. During the last few years of her life she was not able to meet with us very often. The day previous to her death, she remarked to a friend that the Lord had promised her that she should walk with Him in white. On a paper she asked a friend to give me, she referred to the xxviiith Psalm, "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." For many years she was favoured to be on the "G.S." Poor Relief Society, for which she was very thankful. S. E. CHURCH.

On September 5th, 1907, MARY ADEY, of Grange Villa, South-end-on-Sea, passed peacefully from us. E. WEBB.

Sept. 14th, 1907, at his sister's, at Calne, GEORGE WAITE, eldest son of the late John Waite, of Allington, aged 60 years. He was a member and a deacon of Allington Strict Baptist church for upwards of fourteen years. When he felt his work on earth was done, he longed to be taken home. His end was peace. Further particulars will (G.w.) follow. SARAH WILD.

SAMUEL HOBDEN, a member of the church at Rotherfield, formerly of Heathfield, passed away on September 27th, 1907, aged 84 years. The deceased was much favoured in his last illness, which lasted about two months. He was enabled to say, "I know that my Redeemer liveth." He was interred at Heathfield chapel burying-ground. Further particulars may appear. J. DICKENS.

On October 8th, 1907, in her 37th year, JANET, the beloved wife of Mr. J. BARNES, of Brize Norton. She was a member of the church at Alvescott. Her end was peace; every care was taken away, and sweet submission was given. C. C.

Died on October 22nd, 1907, aged 39, Mrs. E. B. PARKER, widow, of Coggeshall, Essex, a member of Providence Baptist chapel, Marks Tey, after a lingering illness. She was often favoured towards the end. Psalm xvi. 11 was very sweet to her, also hymns 261 and 968 (Gadsby's). Another time she said what great comfort she received from the words in Job, "When He hath tried me, I shall come forth as gold." Her end was peace. M. W.

THE GOSPEL STANDARD.

FEBRUARY, 1908.

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

FROM "THE SAINTS' DAILY EXERCISE."

SERMONS BY JOHN PRESTON, D.D.

Master of Emmanuel College, Cambridge, &c. Published 1630.

"Pray continually."—1 THESS. v. 17.

THE apostle here, in the latter end of this Epistle, heaps up many precepts together; and therefore we shall not need to seek out the dependence of these words from those that go before, or those that follow after. "Rejoice evermore," saith he. "Pray continually. In all things give thanks: for this is the will of God in Christ Jesus to youward."

We are now fallen upon this text, where prayer is commended to us, and it is a command from God Himself delivered shortly as laws are wont to be, without any great premises and reasons, and indeed, having therefore the more authority in it. "Pray continually." In the handling of which we will do these three things. We will show you, I. *What prayer is.* II. *Why the Lord requires this at our hands.* For a man might object, "The Lord knows my wants well enough, He knows my mind, and how I am affected." Aye, but yet the Lord will have us to pray, and to ask before He will bestow on us. And III. *Lastly, What it is to pray continually.*

I. For the first, if we would define prayer in general to you, we would give you no more but this description of it,—it is *an expression of the mind to the Lord*, sometimes by words, sometimes without words, but yet there must be an expression and some opening of the will to Him.

But now to know what a right prayer is, what such a prayer is as God accepts, you must have another definition, which must have more ingredients in it, and so prayer is nothing else but *an expression, or offering of those holy and*

good dispositions to God that arise from the spirit, or the regenerate part, in the name of Jesus Christ. Where you are to observe this,—that the prayers which we make are divided into one of these two sorts :

First, some are such prayers as are the expression of our own spirits, and there is nothing but flesh in them, such as any natural man may make to the Lord. And these the Lord regards not, He knows not the meaning of them ; that is, He doth not accept them.

Secondly, there are prayers that are [from] the voice of God's own Spirit, that is, such as arise from the regenerate part that is within us, which is quickened and enlarged to pray from the immediate help of the Holy Ghost. These prayers only are accepted ; and of these it is said, " He knows the meaning of the Spirit," that is, He so knows it, and sees it, that He also accepts it. Look how much there is of the regenerate part in prayer, look how much the Holy Spirit bath to do in it, so far it is sanctified, so far that prayer is accepted, and no further. But that we may open this a little more fully, we will show it you by some other expressions of prayer we find in the Scriptures.

It is called *a lifting up of the heart to God, a pouring forth of the soul to the Lord* (1 Sa. i. 15), *a serving of Him in spirit.* That phrase the apostle useth, " Whom I serve in my spirit," it is the same word in the original that is used for fasting and prayer. Now what is that—to pray to God in the spirit? for we may say a man cannot make a prayer but there is an act of his mind going to it, so that it cannot be performed without the mind.

I take this to be the apostle's scope—to distinguish the true and holy service of God from those that are but shadows and counterfeit, that are but the body and carcase of right service. Therefore when he saith, " I serve the Lord in my spirit," or, " I pray in the spirit," the meaning is this,—when the prayer of a man is not only that which his understanding dictates to him, but when the whole soul, the will and affections, go together with his petition, and whatsoever the petition is, a man's heart is affected accordingly. As for example, if a man come to confess his sins, and yet slight them inwardly in his heart ; if a man pray for reconciliation with God, and yet have no longing and sighing in his heart after it ; if he earnestly ask grace and the mortification of

sinful lusts, when the heart does not inwardly seek it,—now he prays not in the spirit. To pray in the spirit is as that in John iv. 24: “He will be worshipped in spirit and in truth.” The meaning is, so to pray that the heart goes together with the petition. So Hannah saith of herself, “I am a woman of a sorrowful spirit, and pour out my soul before the Lord,” &c. That is, when a man poureth forth his whole soul, (that is) his will and affections, when they go together, when there is no reservation in his mind, but when all within him is opened and explicated and exposed to the view of the Lord. Not as Austin saith of himself, when he came to pray for the mortifying of his lusts, saith he, “I had a secret, inward desire that it should not be done.” When the soul is poured forth, the meaning is that all be opened to Him; so that when a man will make an acceptable prayer, he must make this account, he must then call in all his thoughts and affections, and recollect them together as lines in the centre, or as the sunbeams in a burning glass; and that makes prayer to be hot and fervent; whereas otherwise it is but a cold and dissipated thing that hath no strength or efficacy in it.

Now withal this you must know, that in a natural man in his desire of health, when he is sick or wanting assistance or guidance in difficult cases, not only the understanding, but the will and affections are busy enough, it is likely; and therefore we add this further, that *that which is called the spirit*, which is diffused in the whole soul, that it *be set on work in the performance of this holy duty to the Lord*, whensoever we seek to Him in prayer.

For this you know, that there are two things in a regenerate man, flesh and spirit. Now when we come to pour forth our hearts to the Lord, that which lies uppermost will be ready to be poured forth first; and that which is spiritual, it may be, lies in the bottom, and that is kept in; and so a man may make a carnal prayer, though he be a holy man. That is, when the flesh hath gotten the upper hand, as in some fits it may; when the mind is filled with worldly sorrow, or worldly rejoicing, or worldly desires, and these would be expressed to the Lord,—it is a prayer that He regards not, though the man be holy. But right prayer is this,—when the regenerate part is acted and stirred up, and the flesh that hinders must be [is] removed. For you know this, that whereso-

ever there is a regenerate part in any man, *there is a great aptness in that to call upon God*, and it cannot be disjoined from it; but that is not always in act. As we see a fountain, it hath always an aptness to pour forth water, it is ready to break into a current, but if it be stopped with stones and mud and other impediments, it cannot break out. So he that is a regenerate man, that hath a holy part in him, hath an aptness to prayer, which is that which our Saviour saith, "The spirit indeed is willing," that is, there is always a willingness that follows the spirit; "but," saith He, "the flesh is backward," it stops this fountain; and therefore in Ro. viii, 27, the Spirit is said to help our infirmities, and to make our requests for us; that is, even as a man removes stones from a fountain with his hands, and when he hath done that, it breaketh out into a current: so the Holy Ghost removes this flesh that stops up this current, takes away those carnal impediments that are in us, and not only so, but stirreth up the regenerate part; and when that is done we are able to make a spiritual prayer to God in Christ. So that is the thing that you are now to observe, that *the Spirit must help our infirmities* when we come to call upon God, and that our prayers be so far acceptable as they be the *fruits of the regenerate part*.

Now we want but one thing to add in the definition: They are such prayers as are offered to God *in the name of Jesus Christ*.

This is a thing that you all know, that those prayers that are not offered up in Christ are not acceptable, because the person is not regarded. It was the sin of Uzziah in 2 Ch. xxvi. He would go to the temple, being a king on the throne, and he would offer incense without a priest. We do the very self-same thing whensoever we go to offer up any prayer to God without Jesus Christ. In the old law men might bring their sacrifices, but still the priest must offer them. So must we here, and the reason is given, Re. viii.; because the prayers that come from us savour of the flesh, and the Angel of the covenant mingleth "much incense" with them, and makes them sweet and acceptable to God with much incense. So that we have indeed a double Intercessor; One is the Spirit that helps our infirmities, helps us to make our petitions, quickens, and enlargeth our hearts to prayer; the Other is the Intercessor to make them acceptable to God, that He may receive them, and not refuse and reject them. So much shall

serve for the first thing, to show you what a right, true, and acceptable prayer is.

II. Now for the second, *why we must pray*; for that objection a man may make, "The Lord knows my mind well enough, and what needs such an expression of it by prayer?" The reasons briefly, why the Lord will have us to pray, are taken partly *from Himself* and partly *from us*.

1. *From Himself*. As it is a common thing among men, though they be willing a man should pass through their ground, yet they will have leave asked, because by that means the property is acknowledged, otherwise it would be taken as a common highway: so the Lord will have His servants come and ask, that they may *acknowledge the property He hath in those gifts He bestows on them*. Indeed otherwise we would forget in what tenure we hold these blessings we enjoy, and what service we owe to the Lord. As there is a homage due to Him, that He might be acknowledged, so He will have this duty of prayer performed that we may acknowledge Him, that we hold all of Him, and that we may remember the service that we ought to do Him, to rise and go at His command.

Likewise He will have it done *for His honour's sake*. He will have men call upon Him, that they may learn to reverence Him, and likewise that others may be stirred up to reverence Him, and to honour Him, and to fear Him. And as the schoolmen say of glory, glory is properly this, not when a man hath an excellency in him, but a showing out of that excellency. It is the phrase that is used of the sacrament: you shall celebrate the sacrament that you may "show forth the Lord's death." So the Lord will have us come and call upon His name, that we may show forth His glory.

And we will add this.—What if the Lord will have thee call upon Him, though He purpose to do the thing, even for this end, *that thou mayest worship Him*? For what is it to worship the Lord? To worship God is nothing else but to acknowledge the worthiness that is in Him. The inward worship is inwardly to acknowledge His attributes. Now you shall see, prayer gives an acknowledgment of His attributes the most of anything; for he that prays to God, he doth in so doing acknowledge His omnipresence, and His omniscience—that He hears that which the idols of the Gentiles could not do, that He knows the secrets of men's hearts that neither

men nor angels can do. Again, it acknowledgeth His almighty power, that He is able to do anything; for that is pre-supposed when we come and seek to Him. Again, it acknowledgeth His mercy and His goodness, that He is not only able, but exceeding willing to help. Again, it acknowledgeth His truth, that as He hath promised, so I make account He will perform it, when I go and seek to Him. In a word, all the attributes of God are acknowledged in prayer: therefore therein you worship Him in a special manner.

2. Now, *for ourselves*, we are to do it partly *that the graces of the Spirit may be increased in us*; for prayer exerciseth our graces. Every grace is exercised in prayer, and they being exercised are increased. See an excellent place for this in Jude 20: "That you may edify yourselves in the holy faith, praying in the Holy Ghost;" as if he should say, the way to edify yourselves and build up yourselves is to pray in the Holy Ghost; that is, spiritual prayer, made through the power and assistance and strength of the Holy Ghost. Every such prayer builds us up; it increaseth every grace in us, faith, and repentance, and love, and obedience, and fear, all are increased by prayer. Partly because they are exercised and set on work in prayer; for the very exercise increaseth them. And partly also because prayer brings us to communion with God. Now if good company increase grace, how much more will communion with the Lord Himself quicken and increase it?

Moreover, this is required *that we may be acquainted with God*, for there is a strangeness between the Lord and us when we do not call upon His name. It is the command which you shall find in Job xxii.: "Acquaint now thyself with the Lord, that thou mayest have peace with Him, and thou shalt have prosperity." Now you know how acquaintance grows amongst men; it is by conversing together, speaking one to another. On the other side we say when that is broken off, when they salute not, when they speak not together, a strangeness grows. So it is in this. When we come to the Lord, are frequent and fervent in calling upon Him, we grow acquainted with Him; and without it we grow strangers, and the Lord dwells afar off; we are not able to behold Him, except we be accustomed to it; and the more we come into His presence, the more we are acquainted with Him. Therefore that is another reason why we should use this, that we may get acquaintance with the Lord.

Likewise that we may learn to be thankful to Him for those mercies we have received from Him. For if God should bestow mercies upon us unasked, we would forget them, His hand would not be acknowledged in them, and we would not see His providence in disposing of those blessings that we do enjoy.

III. Now thirdly, (in a word) *what is it to pray continually?* The word in the original signifieth such a performance of prayer that you do not cease to do it at such times as God requires it at your hands. I conceive this to be the meaning of the apostle: "Rejoice evermore," saith he. But when he comes to this exhortation of prayer, he contents not himself to say, "Pray very often," but "Pray continually;" as we use to express ourselves when we would have a thing frequently done, we say, "See that you be always doing this."

In the temple you know the Lord was worshipped twice a day; there was the morning and the evening sacrifice. What was the ground of that commandment? That the Lord might be worshipped, and that was the time that He would have it done, twice a day, morning and evening. Besides that, our occasions are such that that is the least we can do, to call upon Him constantly morning and evening; for there is no day but we use many blessings, and we take many of His creatures. Now we may not take any of them without His leave, so that thou art bound to ask for them, and pray for a blessing upon them, or else thou hast no right to them, thou hast no lawful use of them. That place is plain, 1 Ti. iv.: "Every creature of God is good, and ought not to be refused, if it be received with thanksgiving; for it is sanctified by prayer." So that if you take common blessings every day, and do not seek them at the Lord's hands before you take them, they are not sanctified unto you, you have not a lawful use of them, you have no right unto them.

Besides, my beloved, it is that which the Lord commands in everything: "Make your requests known in everything;" that is, whensoever you need anything: so "in everything give thanks." And therefore the least we can do when we have received and do need so many mercies, is to give thanks, and to seek to Him so often, from day to day.

Moreover, do not our hearts need it, are they not ready to go out of order? are they not ready to contract hardness? are they not ready to go from the Lord, and to be hardened

from God's fear? Therefore this is needful in that regard, to compose them, and bring them back again in order.

Moreover, do not the sins we commit daily put a necessity upon us of doing this, that they may be forgiven and done away, and that we may be reconciled to God again? Therefore do not think that it is an arbitrary thing to call upon God, to pray continually.

I come now to make *some use* of this that hath been delivered. If the Lord command this, if it be the command of God, "Pray continually," then take heed of neglecting it, rather be frequent and fervent in it, to continue therein, and watch thereunto with all perseverance. It is a common fault amongst us, either we are ready to omit it, or come to it unwillingly, or else we perform it in a careless and negligent manner, not considering what a command lieth upon the sons of men to perform it constantly and conscionably. I beseech you consider this, that it is a privilege purchased [procured] by the blood of Jesus Christ. Christ died for this end, it cost Him the shedding of His blood, that we through Him might have entrance to the throne of grace; and will you let such a privilege as this lie still? If you neglect the privileges gotten by that blood, so far you neglect the blood that procured them. Consider Daniel in this case, chap. vi. He would not omit a constant course of prayer, he did it three times a day, that was his ordinary custom. If he would not omit it to spare his life, in such a case of danger as that, why will you omit it for business, for a little advantage, for a little gain, a little wealth, or pomp, or pleasure?

Besides all this, we should do it for our own sakes. Is it not the key that openeth all God's treasures? When heaven was shut up, was not this the key that opened? When the wombs were shut up, was not this it that opened? You know Elijah prayed for *rain*; so we may say, for every other blessing. All God's treasures are locked up to those who do not call upon His name; this opens the door to them all; whatsoever they be that we have occasion to use, this is effectual; it doth it better than anything besides. If a man be sick, a faithful prayer is more able to heal his disease than the best medicine: "The prayer of faith shall save the sick" (Ja. v). You know the woman that had the bloody issue: when she had spent all upon physicians, and could do no good, then she comes to Christ, and offers a faithful prayer to Him: that

did it, when so many years' physic could not do it. Beloved, if there be a prince or a great man whose mind we would have turned towards us, a faithful prayer will do it sooner than the best friends. So it was with Nehemiah. You know his request, that the Lord would give him favour in the sight of the man. If we be in any strait, as it was in Joseph's case, if we have any difficult matter to bring to pass, this prayer and seeking to the Lord will expedite [it] and set us at liberty sooner, it will find a way to bring it about more, than all the wits in the world, because it sets God on work. You have no power to do anything. It sets God awork to do us good, and to heal us, and to deliver us out of our extremities. And therefore I say for our own sakes we have need to use this.

Moreover, consider it is thy buckler; prayer is the helmet that keeps thee safe. When a man neglects it, when he ceaseth to go to God by prayer, when he once shows himself to be a stranger to the Lord by neglecting this, then he is like the conies that go out of their burrows. The very calling upon His name is a running under God's wings, as it were, a putting of ourselves under His shadow; but when thou neglectest that, thou wanderest abroad from Him. Now do we not need protection from outward dangers from day to day? do we not need to be kept from the inward danger of sin and temptation? Surely prayer is one part of the spiritual armour, as we see, Ep. vi. In the complete armour of God, prayer is reckoned up the last, as that that buckles up all the rest. Saith the apostle, "Continue in prayer, and watch to it with perseverance." And you have the more reason to do it because it is not only a part of this armour, but it enables you to use all the rest, to use the Word, and to use faith; for prayer stirs them all up. What is it to have armour, and not to have it ready? Now *prayer makes it ready*. Therefore you see Christ prescribes the same rule in Mat. xxvi. 41: "Pray that ye enter not into temptation;" as if that were the way to secure us, and to shelter us, and to keep us safe from falling into temptation.

Besides, consider what loss you suffer in the inward man when you neglect prayer at any time; for that is ready to be distempered and to go out of order; it is ready to contract hardness, to contract soil, to decay. It falls out with a man's heart as it doth with a garden that is neglected; it will

quickly be overrun with weeds, if you look not diligently to it; and the way to look to it is constancy in prayer. That is a notable place, Job xv. 4. When Eliphaz observed some distemper in Job's affections (as he apprehended it), he tells him that the speech he used was not comely, but vain and sinful, and what then? "Surely, Job (saith he), thou restrainest prayer from the Lord;" as if he should say, "It is impossible, Job, that thou shouldst fall into these distempers, diddest thou keep thy course constantly in this. Therefore surely," saith he, "thou restrainest prayer from the Lord." So it is with us. Let us restrain prayer from God, and distempers will arise quickly in our spirits, worldly-mindedness will be ready to grow upon us, we shall be apt to be carnal, we shall forget God, and forget ourselves, and forget the good purposes and desires we had. And therefore, that you may keep your hearts in order, you must keep a constant course in this. For if you do [by the grace of God], though your peace be interrupted, this will repair it again, it will make up the breaches again; though there be some distempered affections that grow upon us, yet prayer will compose all. And this you shall find, that as you either omit it, or slight it over, so you shall find a proportionable weakness growing upon the inward man; as the body feels when it neglects sleep, or diet, or exercise. Therefore, to end this exhortation, let us be constant in it.

Only remember this caution, that if it be performed in a formal or in a customary and overly manner, you were as good to omit it altogether. For the Lord takes not our prayers by number, but by weight. When it is an outward picture, a carcase of prayer, when there is no life, no fervency in it, He regards it not. Be not deceived in this; it is a very usual deceit. It may be a man's conscience would be upon him, if he should omit it altogether; and therefore when he does something, his heart is satisfied, and so he grows worse and worse. If a man send his servant to go to such a place, it is not his going to and fro that he regards, but he would have him to dispatch the business. If you set a servant to make a fire for you, and he go and lay some green wood together, and perhaps put a few coals under, this is not to make a fire for you; but he must either get dry wood, or blow till it burns and be fit for use. So when your hearts are unfit, when they are like green wood, when you

come to warm them and to quicken them by prayer to God, it may be you post over this, and leave your hearts as cold and as distempered as they were before. My beloved, this is not to perform prayer. This is effectually performed when your hearts are wrought upon by it, and when they are brought to a better tune and a better temper than they were before. And therefore, when we spend so much time in exhorting you to a constant course in prayer, still remember that it must have heat and life in it, that it may be acceptable to God, and do good to your own hearts, to bring them to a more holy frame of grace and to a better temper than, it may be, you found them in when you went about the prayer.

BRIEF MEMOIRS OF LIEUT. FRANCIS JEFFREYS,
OF THE 70TH BENGAL INFANTRY,
AND OF
E. CROXALL WILLOUGHBY, ESQ.,
SOLICITOR, OF SUTTON COLDFIELD, WARWICKSHIRE.
*By the Rev. Bernard Gilpin, Minister of Port Vale Chapel,
Hertford.*

MEMOIR OF EDWARD CROXALL WILLOUGHBY, ESQ.

(Concluded from page 26.)

THIS happened shortly before the middle of March, 1845, when a consultation of physicians took place, and his case was declared to be hopeless as to recovery, though they thought he might linger some time. He considered the decisive manner in which this opinion was announced to him, as a peculiar blessing from God, to awaken him to more spiritual diligence; and he then replied to the letter referred to above in the following manner: "I now know my end to be near, though possibly not very near. I still retain my comfort, and often dwell with delight on such words as these, 'Seek, and ye shall find.' I do know for certain, and in some degree feel, that except God save me entirely of His own mercy, I shall be lost, and that there is nothing in myself I look to." (In making this last assertion he afterwards acknowledged that he showed ignorance of his own heart.) He went on,— "I have been reading your letter again, and cannot find that I have either that deep conviction of sin, or that appropriating faith which you deem essential. I hope I am not deceived. Your letter has made a sad hole in my comfort, which only

God can heal. Pray for me. Surely I am in some degree the 'smoking flax.'—E. C. W."

At the same time another of his relations, the Rev. C. J., was written to, to come and converse with him. This was by his own request. He said,—“Tell him, if I am spared to speak, I shall have much to communicate.” When first they met, Mr. J. was much reserved, fearing lest he should speak unadvisedly; but finding out soon the earnestness and simplicity of his nephew's spirit, he was greatly encouraged in his behalf, and exhorted him by no means to refuse to take that measure of hope the Lord was evidently affording him, but still to press on with all diligence for clearer tokens of His saving favour. He said he found much encouragement from the words, “Him that cometh unto Me I will in no wise cast out” (Jn. vi. 37). And observed further, “I cannot find a single instance of any who came to Jesus even for their temporal wants, being turned away; much less then will He refuse those who come for mercy to their souls. No; He will in no wise cast out such. If He were now walking in the street, and I were to go to Him, He would not, I am sure, turn me away; for He knows I desire nothing so much as His mercy.”

On the 22nd of March, the relation who had written to him as above noticed, came to see him, and remained till his death. His spirit continued still to resemble that of a little child, so that the recollection of this word afforded great encouragement in his behalf,—“Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven” (Mat. xviii. 3). He severely condemned himself for having at first felt an unwillingness to be searched, for (as he explained it on one occasion shortly before his death), “When first I received your letter, I was foolishly hoping that I should find nothing but comfort; however, the Lord recovered me from my mistake the next day.” He would say, “Probe me! Probe me!” And once he added—“I was obliged to keep very close to the prayer, ‘Search me, O God,’ and the Lord enabled me so to do.”

He said he had received particular encouragement from these words, “If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Ro. v. 10). Also from the words of Manoah's wife, in Judges xiii. 23,—“If the Lord

were pleased to kill us, He would not at this time have showed us such things as these:" and applying them to his own case, he said repeatedly, "I do not doubt, I cannot doubt that the Lord will appear for me, though I expect a great conflict first; for I feel there is much still to be done in me, and much to be taught me; but yet when I look back to my past life, I can see that the Lord's hand was with me in many things, though I did not know it; and when I consider all that He has done for me thus far, I cannot but believe He will finish what He has begun." Also he would frequently dwell upon these words, "Though He slay me, yet will I trust in Him" (Job xiii. 15).

On the 27th of March he was so very ill that all present expected his death, except one who could not believe that death would overtake him before the clear manifestation of the favour of God in his heart. Being asked repeatedly through that day how he was, he replied, "Looking out—looking out for my hope. I believe surely He is near."

All this time he acknowledged that he had no spiritual discovery of the forgiveness of his sins, nor could understand how it could be made clear; but that he sought for it, its necessity being pointed out to him from the 32nd Psalm, especially the 6th verse, "For this (i. e. for pardon) shall every one that is godly pray unto Thee in a time when Thou mayest be found."

From about this period however, his language on this head entirely altered. One day, having been left perfectly quiet, and as usual engaged all the morning in mental prayer, he broke out in these words, evidently finding the Lord very present with him, "I cannot see my sins now. I have not been able to see them all this day. They are gone. All pardoned." He was too feeble to speak more than a few words at a time, but it was surprising to hear the change expressed, and his decided manner in declaring it. That it was a most divine change by the favour of God in Christ manifested to his soul, was evidenced by the spiritual liberty with which he clearly set it forth. For a long time before this, he had complained continually of great distraction in prayer; sometimes of great deadness in the exercise; but now life, love, and spiritual liberty operated freely, and his continual cry was, "May I be kept close—close to Christ."

His joy was evidently very great, and continued so almost

without interruption for about a week. Once on hearing the 23rd Psalm, which he said had been for several days on his mind, his countenance kindled, and at the 3rd verse he cried out to his brother H., who was in the next room, "Come, sit down here, for these are joyous tidings for us, if we are but Christ's. 'Surely goodness and mercy shall follow me.' I do believe it. Goodness and mercy *have* followed me—and I believe I shall dwell in the house of the Lord for ever." At another time he said, "What floods of tears should be shed in these last times, by us who are universally made to believe that the devils are as it were dead or asleep; whereas they are ruling with most horrible tyranny—taking the name of Christ and His saints to establish their own ends. This is done to deceive the weak."

He also said, "I believe now my hope will not be taken away from me. I find I cannot get rid of the corrupt nature in this world, nor can I expect it; only I find this difference: upon the discovery of sin I only felt guilt before, but now it brings me to feel my utter helplessness, and the need I have to cling close to Christ. I feel that the only way is, at every discovery of sin, instead of toiling to make oneself better, to bring the evil to Christ, cast it all on Him, who takes away both the guilt and the power of sin. This is the only way to make our calling and election sure."—"I used to think I never should be able to give a reason of the hope that is in me; but *now* I can, for I feel and know that my sins are all forgiven and taken away." When the words were repeated to him, "O death, where is thy sting? O grave, where is thy victory?" he interrupted the speaker at the word *sting*, and cried out, "Nowhere! nowhere! Christ has taken it away." To one who stood near him he said, "Do not strive at high thoughts about the happiness of heaven. Happiness consists in having no sin. I used to think I should not understand this; now I find that happiness is to have all sin taken away, *i.e.*, pardoned. That's the case with me." Once he said with great vehemence, "I have never once thought of the intense happiness of heaven. I have only thought of my own unworthiness, and of His mercy—mercy—mercy, if I go there. And what have I done to go there? Nothing but sin—sin—sin." At another time, when very ill, after much pains taken to arrange his bed comfortably, "There is (said he) one thing we have all erred in, and that is not seeking to

the Lord to help us in arranging my bed. He would have shown us how, and so much time would have been saved. This is the way we go on continually, *losing sight of Him.*"

He had one night of intense pain about the 1st of April. Patience and the Spirit of adoption were poured forth upon him. He continued saying, "Not one pain too many; all sent in love, and for a good, good end." At last, kneeling down, for that was the easiest posture to him, and leaning forward, he prayed in his heart (as he afterwards told his friends) these words, "Lord, if it be for Thy glory, and for my spiritual good, remove the pain." Almost immediately it gave way, on which he exclaimed—"Oh, He is a tender, tender Father:" and from that time he never had (to use his own expression) a *sprinkling* of pain, though his medical attendants had expressed their fear that his pain would increase to the end of his life. The next day he said, "I have perfect peace! I am perfectly happy! This relief from all interruption of bodily pain is indeed a mercy; but all has been mercy throughout, from the first day, till now that I am crowned with perfect peace. Ten thousand worlds would not tempt me back to tread one step on earth again. What is Queen Victoria's glory to this! 'When He shall appear we shall be like Him, for we shall see Him as He is' (1 Jn. iii. 2). O to think of this! It is beautiful! Perhaps in a few hours, perhaps in a few minutes, I shall be there! But my pulse is strong yet—I am not dying yet, and I shall be almost (as was said of Mr. Venn, of Huddersfield,) *too happy* to die. A poor unworthy mortal who has never lived in the contemplation of it, *too happy* to die!" To his brother he said—"I have thought of Hezekiah showing his treasures to the ambassadors of Babylon: when I have shown my friends over my own house and grounds, it has been the same sin of vanity, and you see how the Lord has visited it. Tell this to my poor friend —, for he has been purchasing a pleasant house and grounds, and is to take possession of them this very day. To-day he will enter his house of temptation, while I, perhaps, shall enter my house eternal in the heavens." To his wife, lamenting how grievously, after such heavy dispensations, there may be very likely a falling back through the heart's deceitfulness, he said, "Human nature will fall back; but keep *you* close to Christ by prayer. Pray—pray—pray. Oh, the length and breadth of His love! we shall never know it till we get there! No!"

The letter being referred to, respecting which he had written in the early part of his illness, "It made a sad hole in my comfort," he was asked whether the Lord had now healed that *sad hole*? He replied very earnestly, "Quite, quite."

In the early part of this week, he had repeatedly expressed his belief that he should still come into conflict; and said, "Perhaps it will come at the last." Here he especially begged that two friends whom he named might be informed of the whole. "Let them be faithfully told (he said) of all that I may go through,—however it may appear to them to my discredit; for they imagine that the morality of my life is the cause of the peace I enjoy, and I am anxious that this error may be removed, and the sovereign grace of God have all the glory. For there is nothing in me,—no—no—nothing in me."

His joy and confidence continued apparently unbroken till the very night of his death. About four or five hours before he expired (it was then near midnight), he was still in the full enjoyment; and exclaimed, "I am going to heaven! I wish all here to know it! Christ is my Redeemer! I know this. If He save me, it is all His doing: there is nothing, nothing, nothing, in me! I may not be able to think or speak more, but if able, may God enable me to glorify His name." Here he became silent, and those about him prayed that if it were for the glory of God, he might be enabled to declare what the Lord was inwardly teaching him, he being apparently in conflict. Suddenly he cried out with vehemence, "Pray hard, pray vehemently! Ask Christ to tell you how to pray! He will show you how! I am in the dark! I cannot see how it will be! Oh, what shall I do! I am so ignorant! I know nothing! Oh, pray for me! pray that I may keep close to Him." He himself continued to pray very fervently; and those present say that great awe evidently filled his spirit, and was communicated by his words to them; so that they thought of this scripture, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Pe. iv. 18). He continued in this conflict an hour or two, the changes he expressed being very rapid and repeated. Sometimes he would say, "I did not doubt—though I feel doubts—pray—pray for me, and I believe this will be for good." Once he caught vehemently hold of some of the gospel

promises which were repeated to him, especially this, "He is able to save to the uttermost all that come unto God by Him." This seemed relieving, and after a few minutes, turning to the speaker, he said, "I am right again, your words have brought me right." This looking to the creature, not to the Lord, seemed to be immediately visited, and he was plunged into the conflict again. It was now said to him, "I thought as much, when you spoke of *my* words bringing you right. Christ loves you, and remember that His love is jealous. Look to Him." After a while, he prayed as follows: "O Lord, Thou knowest my heart. I appeal entirely to Thee. Thou knowest I desire most entirely to be Thine, to do and to bear Thy will. I am persuaded this trial shall turn to my ultimate benefit. I beseech Thee only to carry me safely through. I am quite willing to endure the trial as long as Thou shalt see fit, fully believing it shall work for my good and Thy glory." It was said to him, "These conflicts are the bands of death, which it is said the *wicked do not know*" (Ps. lxxiii. 4). "Are they? (he said) then, Lord, show me the bands of death!" "Nay (it was replied), do not pray for them, pray to be loosed from them." "I acknowledge my error (he said), but I can't see how I shall get through or over." He followed very earnestly the passage of Scripture which was then repeated, "The blood of Jesus Christ His Son cleanseth us from *all sin*;" laying such stress on the last words as showed how deeply his conscience was affected. At last he said, "Oh what a great strait I have brought myself into!" It was replied, "You say, *brought yourself into*, but it is the Lord showing you how strait is the gate." Again he prayed fervently as if in intense conflict, and after a few minutes, in great weakness, though evidently regaining his spiritual liberty, he said, "I have managed to draw myself,—I mean, THE LORD HAS DRAWN ME through the *strait gate*. But I am much exhausted, and cannot tell you now. I will tell you presently." This he uttered as though he exerted his whole remaining strength; and then he sunk back and continued speechless, gradually growing weaker and weaker, though still sensible, and, as was evident from the motion of his lips, inwardly praying. He once uttered the words feebly, "Bright, bright!" and gently expired a little before half-past four in the morning of April 6th, 1845, being in the 35th year of his age.

Surely this word "Bright," expresses at once what he would have described at large, had his strength sufficed; and may recall the attention of his friends to words he had repeated a few days before, with such peculiar power that none who heard them can forget it. They were from a well-known hymn of Cowper's, altering it by substituting *Christ* for *God*, as follows:—

"CHRIST shall rise, and shining o'er you,
Change to day the gloom of night;
CHRIST the Lord, shall be your glory,
CHRIST, your everlasting light."

May these words, afterwards engraved on his tomb, be fulfilled in the hearts of many, awakened through grace to a feeling sense of the truth of God's word, which expresses all that he felt, "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But UNTO YOU THAT FEAR MY NAME, shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall" (Mal. iv. 1, 2).

A SPIRITUAL WINTER

SET FORTH BY THE LAND OF ISRAEL AND ITS FRUITS,
AND CONTRASTED WITH SUMMER.

(Concluded from page 34.)

How certain it is in nature that where the blessing of rain has been given, and the earth has been tilled and sown, making it bring forth and bud, the return of the summer's sun will follow, and will ripen the fruits of the winter's toil and patience! For it is promised: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (Ge. viii. 22). And spiritually, the enlivening, fructifying influences of the rain at seedtime, and of the powerful beams of the sun during harvest, with all the intervening changes, are alike the gracious work of the Holy Spirit, and necessary to our growth in spiritual life and in the knowledge of our Lord and Saviour Jesus Christ.

The Lord's people realise further what a spiritual winter is by contrasting it with their experience of summer. The

change is deeply felt when any have been especially favoured to pass through a long, bright summer, and begin to find a marked turn in God's dealings with them, bringing new trials. Winter sets forth a time of suffering, properly of fellowship with the sufferings of Christ, a "being buried with Him in baptism," and "made conformable unto His death" (Col. ii. 12; Ph. iii. 10, 11). In winter the stronger beams of comfort are altogether withheld, as all comfort was apparently from Christ in His sufferings (Ps. lxxxviii. 6, 7; cxvi. 3), while yet He lived the life of faith. We taste in measure the desert of sin, and suffer often the hidings of His face; new trials and needs break in, ploughing up what would naturally grow wild; and the Holy Spirit descends in His penetrating, quickening influences as the early rain (Ps. lxxv. 9, 10), making the heart sensible of its hardness, darkness, and distance from the Lord, and preparing it to receive new impressions of sin's desert, or its lost condition, and the sufficiency of the remedy in Christ crucified, which are as new seed. Any time of suffering in which our hearts are exercised by the hidings of His face and the presence of inward evils, makes a winter state with regard to that dispensation, and brings us to need a new experience of salvation and a reaping of the "peaceable fruits of righteousness." It may be any long dispensation of sanctified affliction, including in it many changes of shorter winters and summers, nights and days; but whether short, or long (like Job's), winter will be marked by trial and suffering, summer by deliverance through Christ. As naturally swarms of flies and many weeds and wrong things are brought forth under the summer sun, that are cut off by winter: so there are swarms of corruptions ever at work in the heart that gain ground when not especially dealt with, that make a spiritual winter needful. By means of the convictions of the Spirit and sanctified afflictions, the heart is ploughed up, and deeper discoveries are made of its thoughts and intents; which bring us to the dust, or as Job to the dunghill, to feel, "Behold, I am vile!" And the Scripture speaks of severe dealings of the Spirit at times, because of the increase of sin and the multitude of iniquity. He grievously wounds the spirit as "with the wound of an enemy, with the chastisement of a cruel one;" and "a wounded spirit who can bear?" He will in mercy bruise the flesh and the headship of the serpent therein, with a bruise

not to be cured (Je. xxx. 14, 15). Sin is at the bottom of all our troubles and the greatest, "so that none is like it:" it is peculiarly "Jacob's trouble," and causes trembling, fear, and travail of soul; and if not felt to be "an evil thing and bitter" before, will be most bitter at our latter end. Often its power is stronger than our supply of grace, and prevails, and brings us into captivity. Also Satan "lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net" (Ps. x. 9). And out of it we could never come alive, if it were not for the Lord on our side (cxxiv. 2).

Much of the work of faith, the patient waiting for Christ, the patience of hope, and the labour of love is wrought by the Holy Spirit in the trials and crosses of a spiritual winter. It is the time of His sowing, and of our laying up His word in the heart, keeping it, and bringing forth fruit with patience (Lu. viii. 15); a time for His word to take firm root within us, to "lay apart all filthiness and superfluity of naughtiness"—or those special evils which we have walked in, now discovered—"and receive with meekness the engrafted word, which is able to save our souls" (Ja. i. 21). For every step taken to walk after the Spirit is a fresh parting from the lusts of the flesh; it is a mortifying of the deeds of the body, that we may live (Ro. viii. 13; Ep. iv. 22—25). Under the frequent droppings of the Holy Spirit upon us, His word begins to grow, or to renew us "in righteousness and true holiness;" and His direction is followed: "Sow to yourselves in righteousness"—or, according to the New Testament, "Walk in the Spirit" (Ga. v. 16)—"reap in mercy; break up your fallow ground." For us to break up the fallow ground is to confess every discovered sin and direct prayer against it, as David against his typical enemies: "When I cry unto Thee, then shall mine enemies turn back: this I know; for God is for me." "Mine enemies would daily swallow me up; for they be many that fight against me, O Thou Most High" (Psa. lvi. 2, 9). And, "It is time to seek the Lord, till He come and rain righteousness upon you" (Ho. x. 12). It is time to go forth weeping, bearing precious seed, or sowing prayers in the day of trouble; and a time of the trial of faith and patience, waiting for the full coming of the Lord. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it,

until he receive the early and latter rain. Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh " (Ja. v. 7, 8).

It is by means of trouble on account of sin or separation from God that we are baptised into the death of Christ, and have some measure of His likeness wrought in us. And while in the trouble there are at times some gentle, winter shinings in of His favour, which ripen the winter fruits ; when our union with Him is more clearly discovered, and His presence with us there. To realise in some measure that in suffering for our sin we suffer with Him, makes our bitter waters sweet, and enables us to drink them (Ex. xv. 23—26). There arise new thoughts and desires to do His will, to suffer with Him, and be like Him ; " if so be that we suffer with Him, that we may be also glorified together." " That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death ; if by any means I might attain unto the resurrection of the dead " (Ro. viii. 17 ; Ph. iii. 10, 11).

Also there are times, especially in the winter of a long dispensation, when the summer sun as it were of some shorter period will break through, and cause faith to rise above all, and see the end approaching, according to His word : " Surely there is an end (a reward), and thine expectation shall not be cut off " (Pr. xxiii. 18) ; whereby faith is " strengthened with all might according to His glorious power, unto all patience and longsuffering *with joyfulness* " (Col. i. 11) ; when we can " count it all joy " when we " fall into divers temptations," and " glory in tribulations also " (Ja. i. 12 ; Ro. v. 3). This is when the love of God is shed abroad in the heart, in His purpose to do us good through all the way down to the grave and beyond—to eternity. " I will surely do thee good." " Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him " (Ge. xxxii. 12 ; Ja. i. 12).

In the early spring began " the time of the latter rain," which Israel was directed to ask of the Lord ; so He should " make bright clouds, and give them showers of rain, to every one grass in the field " (Zec. x. 1). The power of the blessed Spirit of grace and supplications is felt in newness of life in faith and prayer, with a sense more or less of prevailing with

God. For it is said, "He will cause to come down for you the rain, the former rain, and the latter rain in the first month"—which was the passover month, and meant deliverance through the blood of the Lamb slain. And again, "I will pour out My Spirit upon all flesh. . . And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Also the promise of plenty is given with this rain of His Spirit: "And the floors shall be full of wheat, and the fats shall overflow with wine and oil" (Joel ii. 23—32). For "in the light of the King's countenance is life; and His favour is as a cloud of the latter rain" (Pr. xvi. 15). It is this rain that "giveth power to the faint, and to them that have no might" "increaseth strength;" as it follows: "They that wait upon the Lord" in a season of trial "shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk, and not faint" (Is. xl. 29—31). And among the psalmist's praises this is one: "Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary" after passing through a long winter (lxviii. 9).

By this plentiful rain is fulfilled this word: "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it" (Is. xlv. 8). Under these bright clouds the reaping begins, or the Lord our Righteousness rises in our hearts as from a grave. His resurrection was typified by the first-ripe barley-sheaf offered on passover sabbath (Le. xxiii. 9—12); which was an earnest of the ripening and reaping of all the corn sown during the winter months. It may truly be said of these few barley ears, as of the fig tree and all the trees, "When ye see this, 'ye see and know of your own selves that summer is now nigh at hand'" (Lu. xxi. 29, 30). And, "When ye see this, your heart shall rejoice, and your bones shall flourish like an herb" (Is. lxvi. 14). As the sap begins to flow freely into the branches from "the Root of David," "the law of the Spirit of life in Christ Jesus" sets us "free from the law of sin and death" (Ro. viii. 2). For the time is come when he that went forth weeping, "bearing precious

seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. cxxxvi. 6). And the promise is fulfilled: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (Jn. xvi. 22).

It is the full shining of His reconciled countenance which makes a spiritual summer. That alone brings the buds and blossoms of our faith, hope, and love to maturity; like the more direct rays of the sun in summer beaming forth upon the land, ripening its fruits. The summer fruits of the land of Israel are summed up in Scripture as "corn, and wine, and oil" (De. xi. 14; Ho. ii. 8, 22), the corn, the vine, and the olive all yielding a most luxuriant supply, and the vine and the olive being taken for emblems of fruitfulness and richness (Ju. ix. 9—13); besides figs, walnuts, &c. Some of these ripened under an almost tropical sun in the Jordan valley; and spiritually, nothing less than Christ manifested in His direct beams, without a cloud between, will suffice to satisfy certain desires and needs of an afflicted sinner, and bring His full salvation into the soul. Therefore it is promised, "He shall be as the light of the morning when the sun riseth, even a morning without clouds" (2 Sa. xxiii. 4). When the time of the promise, "yea, the set time," is come, "He shall appear in His glory" (Ps. cii. 13—16). Then the Holy Spirit is to us essentially the Comforter, who takes of the things of Christ—His Person, His finished salvation, His heart towards sinners and us in particular, and shows them to us. When anything is perfected, the end for which it existed is attained. The perfection of every hope or desire is in its *fulfilment* or *answer*; spiritual desires are perfected only in full satisfaction. Hence the ripening of the fruits means our receiving answers to our prayers, when "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. cvii. 9). This was typified in the land where the increase was to be "fat and plenteous," and the seed brought forth "some an hundred-fold, some sixty-fold, some thirty-fold," after its kind (Is. xxx. 23; Mat. xiii. 8); so enabling Israel to continue to reap one fruit or another from the first-ripe barley in the spring to the end of the wheat harvest and vintage, and to come before the Lord with the firstfruits and thank-offerings, and keep His appointed feasts.

Whatever are the ripe fruits setting forth this time of answers, they all represent *Christ realised by faith* in one point

or another of what He is to us, in His Person and work of redemption. He is the Bread of heaven—all our nourishment, as naturally wheat contains all that is required for our natural life; the Wine of His banqueting-house, where His love is shed abroad, and the rich Olive who possesses the fullness of the Holy Anointing. Thus He is the Truth, or "Corn of wheat" (Jn. xii. 24), that springs out of the earth when the Sun of Righteousness looks down from heaven. Then we richly enjoy this promise: "Yea, the Lord shall give that which is good; and our land shall yield her increase" (Ps. lxxxv. 11, 12). As we partake of Him we realise the blessings of justification and peace with God through Him (Ro. v. 1), "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ep. i. 7). And we live by faith on the life, death, resurrection, and exaltation of the Son of God, who loved us, and gave Himself for us (Ga. ii. 20). These things make an almost cloudless sky spiritually; as it was literally in the land of Israel through the greater part of the summer. And there are special times appointed of intercourse with our Beloved, when we drink into His Spirit, bathe in His love, and are filled with godly sorrow for sin, which still in this world puts a bitter-sweet into our cup. There is no time like summer for heart-breaking sorrow for sin, and mourning for the Man of sorrows. Yet at certain seasons, at one of the appointed feasts, He may wipe away *all* tears from our eyes, discovering to us that if it had not been for sin, we could never have tasted the wine of His redeeming love, and been made one with Him in marriage; saying to us in substance, "Let us solace ourselves with loves," or, "There will I give thee My loves." "Let him drink, and forget his poverty, and remember his misery no more." "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (Pr. vii. 18; xxxi. 7; So. vii. 12; Jn. xv. 11). And the Holy Spirit will sensibly spring up within us in response, as an infinite springing Well, with expressions of adoration, prayer, and praise (Jn. iv. 14).

Now to sum up in conclusion. It appears from Scripture that the land of Israel is a type of the Lord's inheritance in His people, and of theirs in Him; and any complete dispensation in His dealings with them comprising trial and deliverance, sowing and reaping, is set forth by one year's seasons in

the land ; that a winter state spiritually answers to the sufferings, death, and burial of Christ our Lord, and a summer state to His resurrection ; both being needful to be wrought in us in measure, to conform us to His likeness, that we may be partakers of His holiness. And usually it is not one, but many winters and summers that are needed to bring us to maturity, "unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ep. iv. 13); as a number of years must be attained naturally before we come to the full age of manhood.

But here is matter for warning as well as for comfort and the confirmation of our faith. Whenever one of the essential marks of a spiritual winter is withheld altogether, as the early rain, ploughing, sowing, or latter rain, there can be no fruitful season of harvest following, to enable us spiritually to reap in joy; but either scarcity or utter barrenness and a wilderness state is the consequence. "Upon the land of My people is come up thorns and briars," &c. "Zion is a wilderness, Jerusalem a desolation," &c. (Is. xxxii. 13; lxiv. 10). And this state is the result of our grieving the Holy Spirit, not hearkening to His counsel to call upon the Lord for new strength against our evils, but, unawares it may be, brow-beating His secret convictions; and it will continue until He mercifully restores us to the lively, exercised condition of a true winter.

On the other hand, wherever the promised blessings of winter are bestowed and wrought in the heart, there "His going forth is prepared as the morning"—certain as the dawn—"and He shall come unto us as the rain, as the latter and former rain unto the earth" (Ho. vi. 3). For to every winter season of waiting for the Lord, where He is sown in the heart in faith, and that heart "drinketh in the rain that cometh oft upon it," and "receiveth blessing from God," the reaping time is "at hand to come" (He. vi. 7; Eze. xxxvi. 8). "Then shall we know, if we follow on to know the Lord." For "as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations" (Is. lxi. 11). Or in New Testament language: "It is a faithful saying, For if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him" (2 Ti. ii. 10, 11). "Cast not away therefore your confidence, which hath great recompense

of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him" (He. x. 35—38). "Blessed are those servants whom the Lord when He cometh shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Lu. xii. 37).

M. J. B.

PSALM VI.

Do not correct me in Thy wrath, O God,
 Nor in Thy fury let me feel Thy rod.
 For I am weak, Lord, pity me therefore;
 Lord, heal me, for my very bones are sore.
 My soul is troubled, and hath much dismayed me;
 But, Lord, how long wilt Thou forbear to aid me?
 O turn again, and me for pity save,
 And my poor soul deliver from the grave.
 Shall dead men's bones to future ages blaze Thee?
 Or hath the grave's wide mouth a tongue to praise Thee?
 Each night with mourning I bedew my bed,
 And with salt tears my couch is watered.
 My sight grows dim: mine eyes are sunk, to see
 My foes rejoice, and work my misery.
 But now, ye workers of iniquity,
 The Lord hath heard my cry; depart from me:
 He hears my mournful lamentation,
 And will receive my supplication:
 He will confound my foes, and vex them all;
 Shame and confusion shall them befall.

In the reign of Queen Elizabeth. RICHARD GIPPS.

A little faith is no less faith than a great faith; yea, a little faith will carry a man as safely to heaven, though not so comfortably, nor so fruitfully, as a great faith.—
Owen.

THE THIRSTY LAND, SPRINGS OF WATER.

ISAIAH XXXV. 7.

It is a common, alas, a too common experience of the Lord's people that they have more flesh than spirit, more death than life, more unbelief in exercise than faith; and it is a great truth that

“Death's within us, all about us;”

and no less true is it, blessed be God, that

“. . . the remedy's without us,”

is sufficient for us, and is promised. It is promised by Him of whom Paul writes, “God that cannot lie;” who has all means at His disposal, as well as a fullness of grace to pour out upon sinners. What, then, is needed is the gracious fulfilment in our hearts of a word like this: “The parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.” It contains the whole remedy, the exceeding fullness of the gospel: and He has said, “Ask, and it shall be given you;” so that we are to ask for the fulfilment of it in our own particular cases. For whatever is in the promises God has put there to draw out our faith and prayer. The good things of the Spirit—faith, hope, love, meekness, temperance, humility, prayer, self-denial, taking up the cross—could as soon grow naturally in our hearts as reeds and rushes in sand, or as life could spring out of a grave. Some of us know it; we have the painful experience of our utter hardness, absolute inability. It is a mercy to feel it, and be pained by it; but it is no satisfaction to feel poor, to have an empty spirit and dry, a stony heart and barren. But God has the remedy in His hands, and here He has promised it. The wilderness is not always to be a wilderness, and it is not to change its own state. If it could do so, the praise would be due to itself. Though we cannot touch it, there is One who is able to make it as Eden, the garden of the Lord. Waste places are to be repaired, the losses of years are to be made up, the years of the caterpillar, cankerworm, and palmerworm, the years the locust hath eaten, are to be restored; though to our own feelings we may be too dry and parched to ask before the change comes. “The parched ground shall become a pool, and the thirsty land springs of water.”

Here we have, first of all, *that blessed, promised Spirit, the Holy Ghost*. "I will pour My Spirit upon thy seed, and My blessing upon thine offspring," a promise which is connected with the previous words: "I will pour water upon him that is thirsty, and floods upon the dry ground." That is the Lord's work, and it is a very great work. Out of those pourings out of the Spirit, those floods of the Spirit, every good thing is to grow that a child of God is to have.

First, let us look at this parched ground—too parched for anything to grow. Prayer is gone as to prevalence, hope seems nearly dead, humility, patience, self-denial, and every good grace of the Holy Ghost, as Paul sets it forth, has declined. We can find nothing of a spiritual nature within our capability. The heart is in that awful state of deadness, inability, and alas, sometimes it seems, of unwillingness, that no bitter reflections on ourselves can affect; no wishes can make it otherwise. We look at it, and think, "Can it ever be moist? can ever anything good grow here? can we be the persons again that we once were? is it possible there can have been such an experience of God's love, of His forgiveness, and power?" We have seen the "parched ground" and "thirsty land" naturally; we all have; it appeals to us. It is a land on which there has been no rain for long; the sun has dried it up. Not only has the sun withered the grass, but there are great open cracks here and there; all is hardness. So are our hearts; what life we had once seems gone, we are dried up like the hard earth, and feel, "Shall I ever be green again?" Reason and temptation say, "Never!" We read the Scriptures, and everything is dead, dead, dead. Still worse than that, here there is "the habitation of dragons." The place of dragons is where there is not only barrenness and death, but where wild beasts of unbelief, unthankfulness, envy, covetousness, murders, and all evil things are living and thriving. Who among us knows such a spot?—one to which no man may go, such a den of wild beasts; to use the words in the Revelation: "A habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (xviii. 2). Do we know it? Some of God's people say, "Alas! too well."

Can any cure be found? anything restore the life, and remove these dragons? Yes, the thing they hate shall come, the water of life shall freely be poured into the soul, and all

the evil things shall hide themselves; they cannot bear it. There is no other remedy but this—the Spirit poured from on high. Not even conviction of our evil state will do it. If it could, some would be out of the trouble quickly, and away would go the evil beasts. But no; the only remedy is this blessed promise fulfilled in the sinner's soul: "The parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." This sets forth the great, vast, and blessed change God will work; that where barrenness prevailed and the man feared being overcome with sin, that *there*, through the outpouring of grace and the multiplying of pardons, through the coming of the Lord again, life and fruitfulness shall be restored. We feel, "O if I could but get a shower to moisten my spirit!" God's promise is larger than that. It is not only a shower to moisten us that is promised, but the dry land shall be springs of water; there shall be fresh springs in us when the Holy Spirit comes. So in the Gospel of John we read, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow *rivers* of living water. This spake He of the Spirit" (Jn. vii. 38, 39). "The water that I shall give him shall be in him a well of water, springing up into everlasting life" (iv. 14); so that we shall not be parched always, but there shall be a rising, a bubbling up, as from a living spring. Some of us know what this is. We know when our hearts spontaneously spring up towards God, and we can say, "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary" (Ps. lxxiii. 1, 2). His absence, what a hell! His presence makes heaven. His goodness, how it shines! His power, how wonderful! His peace, how sweet! This is what is promised again—springs of water; that there shall be such an abundance of the Spirit poured out that it shall raise up fresh springs. We are brought here,—“I sinned these things away; He has restored them. I deserved what I had—the cankerworm, the palmerworm, and the caterpillar, that my fig tree should be barked and made white; but He has restored those years.” When life rises in the soul we feel, “I cannot do without the Lord.” This is what His people would always like to experience; and it is promised here, “And the thirsty land springs of water.”

Then let us who are the parched ground, that sad place full of dryness, that habitation for dragons, look to this promise, to become a pool and springs of water. Let us look for the Holy Ghost to come down, and fix our hearts on the blood, righteousness, and Person of the Lord Jesus Christ; for Him to be made anew to us justification, sanctification, redemption, wisdom; for the sweet way of access to be opened afresh to our faith, making us realise there is no bar between us and our God—us individually. O what an emphasis is on that word *us!* who have treated Him so basely, who have made our own wilderness, our own desert, brought on ourselves all the devastation made by the caterpillar, the cankerworm, and the palmerworm, who have brought up the thorns and briars upon our land, and upon all the houses of joy, and caused the palaces to be forsaken! O to find that between *us* and God there is no bar, no hindrance! This is a great change such as only God can effect, and does, according to this His great promise: "The parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

Then and thus it is that *faith* becomes active, laying hold on life by the death of Christ, to which we may have been long strangers. Again there is the offering of the morning and evening sacrifice, again the fire on the altar, and the table of show-bread before the Lord. And next to faith there is *prayer*. Now what life is in prayer; it is a sacrifice of delight to the soul, and often we wish to be in it, engaged with the Lord. Before everything we had to do was heavy work; we could take nothing to Him. Now we can keep nothing from Him, and employ His arm in all. Then we were irritable under trials; now we cast all and ourselves too upon the Lord. Then we could see no way out of certain things; now we can see a way out of everything, and that way is God. He kindly invites us to come to Him, and we get near. We get through all our difficulties, questions, unbelief, and come close to Him, as if continually wafted to Him. O this life of prayer! would we had more of it! It springs out of this plenteous rain the Lord sends on His people, to refresh His weary inheritance.

Then, too, we are led into the abounding of *hope*: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy

Ghost" (Ro. xv. 13)—hope not only of heaven, but of communion by the way; hope that He will go on to deal graciously with us; that though our beginning was small, our latter end shall greatly increase. This is one of the blessings a reviving sets before people.

Again, in the power of the Spirit the *eyes are opened* to see wonderful things: "They shall see the glory of the Lord, and the excellency of our God." O the glory of God in forgiving our sins so often! "Yea, many a time turned He His anger away, and did not stir up all His wrath." As we see that, the hope rises up that we shall have more and more experience of it. It is an experience enriching the soul. When the Spirit is poured upon us from on high, it is as when the Lord says, "O cloud, let down your rain on that piece of ground so dry and parched; let it become a pool, that out of it may spring that living hope again." Here it is God's gentleness will make us great, or multiply us. It multiplies hope, makes it abound, gives an expectation that He will further multiply us. It makes the wilderness the garden of the Lord. This is God's word, and His blessed work in the souls of His people.

Out of it too will grow this gracious experience,—a living, tender *fear of God*, which will make Him everything, and ourselves nothing, as it were, but a piece of death. It will make the world but a passage through which we have to go to eternal glory, and out of which, as out of a dungeon, we shall be brought to dwell in God's palaces. It will make His truth, His peace, His glory, everything to us, and not only desirable, but desired.

Again, the pouring out of His Spirit will fill us with His *love*. This is what Paul speaks of: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Ro. v. 5). We stand amazed, and wonder we should be loved; loved again into fruitfulness, into communion with God. We are not dry in heart then; there is no unrepenting spirit left, no idol living, no stubborn mind. Would a man deny himself in the Scripture sense?—here he can do it. Would he worship without distraction?—here he does so. Would he be spiritually minded?—here he is so. Would he follow after God, have heavenly zeal as a cloke?—here it is. Having communion, he seeks to maintain it. He hears the Lord's call, "O My dove, that

art in the clefts of the rock, in the secret places of the stairs, let Me see thy countenance, let Me hear thy voice : for sweet is thy voice, and thy countenance is comely."

In the place of dragons, so terrifying to the sinner, God makes this change. Pride, envy, worldliness, covetousness, idolatry, selfishness, want of self-denial, want of taking up the cross and following the Lord, all these dragons go. What we wanted we have. Where they lay as if in their own places, now there is grass with reeds and rushes. These are things that need moisture, and plenty of it, to make them green. Naturally, if there has been no rain, they will be flagging and not very green, and have no strength to stand up. Now God says there shall be such abundance of water as shall grow such things as these, that need much water. There is a real, sweet, great power in true religion, in the gift and working of the Eternal Spirit, who comes as the Spirit of Christ. And when He is afresh poured out, and brings pardons—a multitude of them, as good news from a far country, then this promise is accomplished ; the thing is done. The heart will send forth fruit, the very things nature is incapable of—it cannot avoid it. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law" (Ga. v. 22, 23).

O the goodness of God in setting out so full, so suitable a remedy ! "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon ; they shall see the glory of the Lord, the excellency of our God." The desert *shall* blossom ; it shall be altered. This ground is God's ; therefore He will have it fruitful ; and to have it fruitful, He will have springs of water rising and bubbling in it. And that it may be so He says, "I will put these springs there—I will put My Spirit within you." How sweet to feel religion is a living fountain within ! that when we rise in the morning our spirits rise, our very souls run after Christ, and He is to us "more glorious and excellent than all the mountains of prey !" O to have these springs of forgiveness, of eternal love, justification, sanctification, the sweet feeling of the sufficiency of redemption, and of living power ; whereby the sinner rises, and bears the fruit of thankfulness and praise to his good God and Redeemer !

J. K. P.

TEACHING TO PROFIT.

My dear Friend,—Our Lord Jesus Christ knows our sorrows, tribulation, temptation, and weariness; and in these afflictions, which all His people are immersed in, He is touched with feelings of compassion. “In all their afflictions He is afflicted;” therefore He says, “COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST.” Then it is said how this rest is to be brought about, namely, by taking His yoke and learning of Him; viz., *self-denial*, bearing the cross patiently, enduring contradictions, a willing obedience to the *Word* and *will* of God. Learn to put into practice the graces of His blessed Spirit; viz., meekness, lowliness, humility, poverty of spirit, &c.

Ah, my friend, we know how this learning of the Lord Jesus is attained, — not by ease and outward prosperity, but by severe afflictions, outward or inward, and generally both together. This learning begins at conversion, and is not finished till death. It began with me fifty years ago, and I have learned but *very, very* little to this day; yet the Lord in mercy taught me as He did Ephraim, as is set forth in Je. xxxi. 18: “Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke”—affliction after affliction, stroke after stroke, that humbles the heart and bows the will, and purifies the affections. And as afflictions have been heavier in my latter days, I think I have learned more of the Lord Jesus Christ by these heavy afflictions than I did in former days, when the hand of the Lord was not so heavy upon me; so that in measure I have been taught the profit of sanctified trials; for I can truly say with Ephraim, “Surely after that I was turned I repented; and after that I was *instructed* I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.” Thousands of times have I experienced and expressed these words of Ephraim’s with indignation against *sinful self*, and smitten upon my thigh with self-aborrence and shame.

By what follows it shows that though the Lord afflicts, yet He feels compassion when the chastisement has had its due effect; for He adds, “I do earnestly remember him still; therefore My bowels are troubled for him; I will *surely* have mercy upon him, saith the Lord.” Sanctified trials have a double “SURELY,” first on Ephraim’s part, ver. 19, and then

on the Lord's part, ver. 20. And this appears to me the only way to make our calling and election sure. This makes

" Mercy sweet, salvation great,
And all God's judgments right."

This morning I was meditating on the following passage of Scripture; I thought it was a command to all God's people throughout their profession, from the beginning to the end: "Depart ye, depart ye, go ye out from thence, *touch no unclean thing,*" &c. I thought this intends us to depart from sinful ways, companies, practices of all descriptions, and from sinful self, with the affections and lusts. This can only be done by godly fear, tenderness, and gospel obedience. It is said, "The fear of the Lord is *clean.*" And it is here said, "Be ye clean that bear the vessels of the Lord." When the Lord puts this treasure, "the fear of the Lord," in our hearts, it is that we should depart from evil, touch no unclean thing, viz., keep the conscience clean, and the walk unspotted from the flesh. If this is duly attended to, we shall not be overloaded with companions; for "strait is the gate, and narrow is the way that leadeth unto life; and few there be that find it." This blessed treasure, the "fear of the Lord," appears to me to be very little known, and little practised even amongst those that profess to know it; for if a strict walk be insisted upon, it gives a *secret offence*. This shows that all is not right, either in the root, or in the fruit. There ought to be some fruit in every stage of life, to make manifest that the root of the matter is in us, that we are "trees of righteousness, the planting of the Lord, that He might be glorified" in our salvation.

Affectionately yours,

T. YEOMANS.

About 1851.

CRUMBS FROM THE MASTER'S TABLE

GATHERED FROM A SERMON BY W. GADSBY, PREACHED ON
JUNE 6TH, 1843.

"And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."—COL. iii. 17.

III. *What it is the Lord enjoins on His people, and what it is that honours His gracious Majesty.*

Do we pray unto God? Of what use are our words, sighs, or groans, unless they are "in the name of the Lord Jesus?"

Never utter a sentence in your own name, your own work, or your own words. Remember, poor soul, and God give you a feeling sense of it, Christ Himself said, "Whatsoever ye shall ask the Father in My name, He will give it you." But mind, it must not be a divided salvation, for Him to do half and the other half left for you to do. No; there must be an entire stripping of self. All your self-hope, self-confidence, self-duty, and self-piety must be rooted up; for no sinner that is really taught his lost and ruined condition can ever fall back upon self for help, either in whole or in part; but he will be led to place all his hope and dependence on the Lord Jesus. And the poor soul who is brought here by the solemn teachings of the blessed Spirit, will feel that all his sighs, his groans, and his prayers must be in the name of Jesus only; and therefore he pleads the blessed name of the dear Redeemer alone. Here his hope anchors, and his faith rests; and here he finds something precious and suitable to him beyond all power of description. But some one may be ready to say, "Do you not think that we ought, when we pray to the Lord, at the same time to promise Him that if He would do this or that for us, we would do so and so for Him?" I tell you, you had better leave that on the background. Be assured of this, no bondage cry is ever a safe one; but let all thy pleas be alone in the solemn name, life, blood, obedience, and righteousness of the Son of God. Hear what the Lord says: "No man cometh unto the Father but by Me;" and if you think that the blessing of the Lord proceeds or comes from the Father in any other way than in and through the name of Christ, you are deceiving your own souls: for the Lord of life says, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me;" but in this Way both Jew and Gentile have access by one Spirit unto the Father, in the blessed name of the Lord Jesus Christ! And so precious and glorious is this name that whenever the Father saves the poor sinner, it is alone upon this ground; and when the blessed Spirit enables the sinner thus to place all his hope and confidence in Christ, it crowns the mind of God with delight; as the Lord tells us in the end, "He will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." It is the work of the Spirit of truth thus to glorify Christ. "He shall glorify Me, for He shall receive of Mine, and shall show it unto you." Therefore,

in all your addresses to the throne of God, may you do it "all in the name of the Lord Jesus."

If any of you are invited to breathe out your exercises of soul or any enjoyments you have experienced of His name, and you should have some fluency of speech, or possess some talent or ability to pray, whether in private or public, do not go to it, poor child of God, in your own name, your own strength, your own might, or in your own power; do not come with your own talent, with your own vows and promises, not even after enjoying the Lord's presence; but may all your prayers, whether in public or private, be grounded alone upon the merit and blood of the Lord Jesus Christ; and if the Lord the Spirit enable you thus to pray "in spirit and in truth," you shall certainly find access to God, and He will make it manifest that He is free with you, by holding sweet communion with your soul. Do you not recollect the circumstance of Moses making the ark, and the mercy-seat, and the lid of it? And what did God say concerning it? "Here will I meet with thee, and commune with thee from above the mercy-seat." Come, poor soul, take thy standing at the mercy-seat, through the blood of the Lamb. What is so pleasing to the Lord as to see thee there,—whilst the Spirit brings thee into contrition of soul, to leave thyself at His blessed feet, without any support or creature-help in self, and enables thee to give up thyself to His service, and raises thy soul into a sweet and blessed enjoyment of the Lord Jesus Christ? "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."

Do we preach? Aye, what a mercy would it be if there were no preaching but "in the name of the Lord Jesus?" I should be thankful if I never came in any other name; but I confess I do not always preach solely and exclusively in the name of the Lord Jesus! Self works, and we want to do it prettily and neatly, and Self brings so much of his poison into the man's mind, even while he is in the pulpit, and he has such a feeling sense of his own loathsome condition whilst there sometimes, that he knows not what to do. And I say, if at any time the devil vamps him up to think that he has preached a good sermon, if he is one of God's ministers he will be sure to be brought down into a very low place. For there is no preaching that is acceptable in His sight but what is "in the name of the Lord Jesus." But if you come in His

glorious name, O how sweet will your message be! How comforting to the Lord's weary and heavy-laden family! Shrink back for ever, then, in your own inability and incapability of doing what you want to do. If you are led to come "in the name of the Lord Jesus," He will strengthen you for the work; He will not leave you, nor let you sink in it. And when His power comes in the ministry of His word, and He makes it manifest that there is a "savour of His knowledge by us in every place," then we have a blessed evidence that the Lord is with us. There is one thing that will always prove who are God's ministers, and that is when their ministry becomes a sweet savour of Christ; so that their testimony will be either a "savour of life unto life, or of death unto death." And thus, when they come in the name of Christ, that name which "is as ointment poured forth," it will leave a solemn measure of unction in the conscience of the child of God, and he will feel its sacred power; while at the same time it will offend the proud, presumptuous free-willer, and he will speak against it. But do not be alarmed, rather rejoice at it. When we stand up to preach His word, may our ministry be in His fear, "in the name of the Lord Jesus!" . . .

4. In all our religious acts also, let it be our concern to do it only "in the name of the Lord Jesus!" Do we read the Word of the Lord? God help us always to have Jesus along with us! O, what sacred consolations have we found in reading the Word of God in the solemn assembly! what profit have we received from its warnings and rebukes! what blessed instruction and consolation have our souls derived from it, while we have sensibly attended to it "in the name of the Lord Jesus!" O how solemn at such seasons has the Word of God been to us, with its reproofs, rebukes, admonitions, and exhortations, under the teachings of the blessed Spirit! Well; we are assured it is all solemn to the conscience, while it thus comes home with power to the soul "in the name of the Lord Jesus."

5. Well, now, if we attend to order, and come to the ordinances of God's house, we must do it "all in the name of the Lord Jesus." And before you practise anything as an ordinance of God, turn to the Bible for a "Thus saith the Lord," to sanction it; for if you have only tradition for its authority, you might as well have any branch of Popery, and follow it; for all tradition is founded upon this system of

human invention. But if you have the name of the Lord with you, and practise it with a "Thus saith the Lord," and the Spirit of the living God lead you to attend to the ordinances of God's house "in the name of the Lord Jesus," you will find it sweet and solemn to your soul, and glorifying to God.

Now suppose, for instance, a child of God is about to be baptised. If he is not enabled to do it "in the name of the Lord Jesus," it will be but a poor, legal task at the best; but let him be convinced of its spirituality, and feel in his soul the power of it, and be brought by the blessed Spirit to see that it is, as Peter speaks of it, a figure of the death and resurrection of the Son of God, and an emblem also of his own death and burial to sin, and of his resurrection unto newness of life; as well as a sweet type of the solemn resurrection of his body, to be fashioned unto the likeness of the glorious body of the Lord Jesus Christ; I say, when the poor soul thus attends to this ordinance, in the real exercise of a living faith, "in the name of the Lord Jesus," it is a solemn act; but if His name be wanting, there is no unction or power accompanying it, and it is nothing but a poor, legal piece of business after all. . . .

6. And so, again, if we attend to the ordinance of the Lord's Supper, it should be "in the name of the Lord Jesus." What a tugging and toiling is there in some poor souls to get into a state of preparation, and to make themselves better before they come to the table! What a tugging and striving to do it in their own name! Do you not hear what Paul saith? "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord!" "Ah!" says the poor soul; "that is the very thing which makes me so anxious and concerned to get prepared." But mind, it is said, "*Not discerning* the Lord's body." There is your unworthiness, poor sinner, when it is not done "in the name of the Lord Jesus." Come, then, poor, poverty-stricken, ruined beggar, with nothing to recommend thee; come as thou art, with all thy wretchedness and misery, in the name of Immanuel, "in the name of the Lord Jesus." Mayest thou eat and drink the elements by precious faith; and find His gracious Majesty manifest His love and blood to thee, that it may be thy meat and drink! "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."

And now to conclude. Perhaps in this assembly there are many who have never thought of the necessity of this name—never thought they were such sinners as to need the name of Christ! You may be ready to say, “We go to church (though I never expect many church-folks to hear me), every Lord’s day, and say, ‘Lord, have mercy upon us, and incline our hearts to keep this law!’” Why, what a poor toil is this! If you could begin from this moment and keep the law; were it possible for you to fulfil it in every iota, in every jot and tittle of it, and you had not a better religion than that, you would be damned; your old sins would send you to perdition. What is to become of your old sins? They have already condemned you; and as to your keeping the law for time to come, supposing it were possible, that cannot make amends for old sins. Therefore, poor sinner, you stand guilty, and are condemned; and I tell you that unless you have something better than this, you must be lost. You must have a righteousness in which God cannot find a flaw, or you cannot be saved! And where is this to be found? In the “name of the Lord Jesus” alone; in the precious blood and obedience of the dear Redeemer! And the soul that is brought here, by the Spirit of Christ, and stands before God raised up “in the name of the Lord Jesus,” shall be led to walk worthily, and be brought eternally to praise and glorify Him for ever and ever.

May the Lord bless you and me with a more feeling sense of the preciousness of “the name of the Lord Jesus.” Amen.

CLEAR WORK.

A MORNING READING BY JAMES BOURNE.

JUNE 13th, 1838.—Exodus xxiii: “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not.” “If thou shalt indeed obey His voice . . . I will be an enemy to thine enemies.” God will bring us so that we must fight against our corruptions, and He will make us to conquer them. In Psalm lxxviii it is said, “How oft did they provoke Him in the wilderness, and grieve Him in the desert!” How is this done? Why, when we fall into this wilderness, barren condition, it is staying there, and not crying to God for mercy. When we feel flatness, worldliness, and death, it is trying by many self-

invented ways to please Him. It is saying, "I am so in the spirit of the world I cannot cry;" and it is going on reading and praying, and not finding His presence. Now *this very barrenness is the place to cry*; and for the want of crying we become more dead and dark, and are carried more and more into the spirit of the world. There is not anything that so provokes God as this not crying to Him: it is limiting Him. Beware of this. He will not endure it, but will most severely visit it. "They remembered not His hand, nor the day when He delivered them from the enemy," how He sent flies and frogs which devoured them; which is this to us—we forget what wonderful care God has taken of us, to keep us out of the spirit of the world, sending disappointment here, and vexation there, and making this or that turn out badly; and all to bring us and keep us out of the spirit of the world. "He cast on them the fierceness of His wrath, sending evil angels among them." I wish some of you understood more of this—all these evils, some of a dreadful and threatening nature, others of an alluring nature. Yet He led His own people safely; "but the sea overwhelmed their enemies." All those who have the Spirit of God are brought out of these places, but all others fall.

It is said, God "delivered His strength into captivity, and His glory into the enemy's hand. He gave His people over also unto the sword; and was wroth with His inheritance." This strength is Jesus Christ; and when God delivers this up, there is a slothful, sluggish spirit, and we lie down and say it is of no use to try; or an Antinomian spirit resting on the bare Word. We say it is true, and quite clear to us, and take no notice that God is gone. Now beware, and "provoke Him not." This we do by ease and luxury, and yet God's mercy is so great we read, He "awaked as one out of sleep," and "smote His enemies in the hinder parts," and "put them to a perpetual reproach." It is not for us to say, "It is so written, and will be so;" but we must see that it be so wrought out in our experience. I shall never believe it is so in some of you, till I see this prayer from the heart, "O that Thou wouldest rend the heavens, and come down!" It will not do to feel these corruptions, and to say it is the old man; unless there be this clear deliverance by the power of God. "He smote His enemies"—a single word from Him will do this. And He guided His own people "by the skilfulness of

His hands." If we are not guided in this way, we never shall be guided aright. And the reason why we lie at this distance and have not that intimate fellowship with God, is because we have not that spiritual obedience, but are perverse, and choose our own ways. But we shall never succeed in any other way.

See Isaiah lxiii: "In all their affliction He was afflicted, and the Angel of His presence saved them. . . . But they rebelled, and vexed His Holy Spirit." I find I do this continually. I sometimes think I would give ten thousand worlds not to do it; but the contrary principle is so strong I am swept away by it. "And He fought against them"—giving them up to a slothful, sluggish spirit, or to Antinomian security and peevishness, helplessness, and no heart to get out. Now these are dreadful things, and we are not aware of them, and do not lay them to heart, but think from day to day it will come right. But it never will, till we are brought to that tender fear and trembling at His dispensations, and to cry, "O that Thou wouldest rend the heavens, and come down!" If we are brought to hearken to Him, and to obey His voice, He will be an enemy to our enemies, and plague them that hate us. See Isaiah ix, "His name shall be called Wonderful, Counsellor." If we make Him our Friend, He will give us the best counsel on all occasions. But if we provoke Him, His wrath is dreadful. "The Lord shall set up the adversaries of Rezin against him, and join his enemies together," "and they shall devour Israel." He will keep us in all the way He prepares for us, and woe to us if we go into anything He has not prepared!

Obituary.

WILLIAM FULLEYLOVE, who died Jan. 17th, 1907, aged 66 years, at Netherton, near Dudley.

My dear husband was born of godly parents at Bulkington, Warwickshire. From what I have heard him say, he was the subject of very serious impressions during his early youth. And God in mercy restrained his feet from running into many of those excesses of sin and pleasure which are ruining so many thousands. During his early life he attended at the parish church. When about eighteen years of age,

and a teacher in the Sunday-school, God was pleased in a remarkable way to open his eyes to the erroneous nature of the teaching there. There was an infant-sprinkling service to take place, and the vicar took occasion to instruct the young people in the Sunday-school on the nature and meaning of the ceremony. He stated that when their parents brought them to that font, they were made children of God and heirs of the kingdom of heaven. As these words fell from the vicar, that solemn passage, "Ye must be born again," entered the heart of my husband with so much power and light that his eyes were effectually opened. On the following Sunday he spoke with so much plainness on this subject to the young people in his class as to bring down upon himself the resentment of the vicar; but sooner than withdraw his statements as required, he gave up his class, and also his attendance at church. After this he went with his parents to the Independent chapel, where he was favoured to sit under the ministry of Mr. Welland, afterwards of Lewes, whose ministrations were made of use to him in more fully establishing his mind in the way of truth. Shortly afterwards he was removed in the providence of God to Birmingham, where the Holy Spirit was pleased to deepen the work of grace in his soul. Religion now became such a vitally important and personal question that he was fain to get away from his associates into any lonely spot where he could pour out his heart to the Lord, and seek for that mercy which he felt to stand so much in need of. Such was his distress at this time that he told the Lord he did not mind what affliction or trouble He laid upon him, if He would only manifest His mercy and save his soul. The lines were indeed suitable to him at this time,—

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

The Lord was pleased to answer his prayer, but it was in such a way as almost drove him to despair; viz., by laying him upon a bed of affliction, so that for a long time his life was despaired of. The design, however, of his gracious Redeemer was not to take him home, but to sanctify this affliction to his soul's good; and so after a time he began to slowly recover. In order to facilitate his recovery, an elder brother invited him to Netherton, near Dudley. The change proved so beneficial that his brother pressed him to remain

and assist him in his business. He consented, and remained until his brother's death, when he commenced business on his own account in the same district as a chemist. In this district he was favoured to hear a great number of God's servants, many of whom are now gone home to glory. He attended first at the little room at Dudley, and afterwards at Old Hill. And many were his seasons of refreshment in hearing the word. So greatly was his soul blessed and his hope strengthened and confirmed one Sunday, whilst listening to Mr. Feazey, that after the service he told Mr. Feazey that if ever the Lord enabled him to follow his Master in the ordinance of baptism, he hoped he would baptise him. This came about, although about fifteen years after. Those years were years of fiery trials of various kinds, which made serious inroads on his strength, and which he felt threatened his reason at times.

He was baptised at Wolverhampton on April 15th, 1903, with four more, and was received into the church which was formed at that time by Mr. Feazey, which met for worship in Station Road, Old Hill. He was greatly favoured with the Lord's presence in going through the ordinance, and afterwards with the answer of a good conscience. He had been sorely tried for years with reference to this step, as he suffered from a weak heart. The enemy took great advantage of him, and kept him back a long time, telling him that if he attempted it, he would surely die in the water. But though it was a very cold day when he was baptised, and he had hardly recovered from a dangerous illness, he took no harm, but was even better in health for some time afterwards than he had been before. Thus he was enabled to prove that his God was better to him than all his fears.

From this time God's providence made it possible for him to enjoy a degree of seclusion from the world which he had never known before. He was greatly favoured in soul, and enabled to live in communion and nearness to the Lord. Especially in his private devotions and family worship was this observable. There was a perceptible weaning of his affections from the things of this time state. It is not too much to say that he has lived of late in the spirit of that hymn beginning, "Emptied of earth I fain would be." Often has he said to friends with tears of gratitude, "I want to have as little to do with the world as possible. I cannot

tell you what I enjoy in my peaceful home, or in my little workshop. I know but little of what is going on outside, and I don't want to know. If it were not for family ties, I often feel there would be nothing to make me want to stay in this world." Thus gently and gradually did his gracious Lord prepare him for his approaching dissolution.

Towards the end of the year 1906, he was very anxious to visit his relatives and friends at Tuunbridge Wells, and though not feeling well, he went and spent Christmas there. Even here it was observed how little interest he seemed to take in things which on previous visits had greatly interested him. However, he returned home earlier than he had anticipated, on January 5th, 1907. During his last illness there seemed to be two things uppermost on his mind, viz., the spiritual prosperity of the cause of which he stood a member, and the eternal safety of those by whom he was attended. Even for his doctor he prayed most earnestly. On the Tuesday evening previous to his death, a few friends from the chapel visited him, to whom he spoke in a very solemn and impressive manner relative to his life in Christ, his future prospects, and his concern for the welfare of the church of Christ. Several of the friends spoke of the savour which attended his conversation on this occasion, and when gently reproved for using up his strength, he replied, "I must praise my Saviour while I have breath," repeating that verse,

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

On the night preceding his death, his joy was so great, his peace so abounded through Christ, that it was good to be with him. He tried to sing,

"There is a land of pure delight,
Where saints immortal reign ;"

but his strength failed him. As the day broke he sank into a state of partial unconsciousness, and quietly and peacefully breathed out his soul into the hands of his Redeemer at 3 p.m., January 17th, 1907. "Mark the perfect man, and behold the upright: for the end of that man is peace." He was a man of a kind heart and a forgiving spirit, much given to private prayer; and his removal by death leaves a vacant place which it is hard to fill.

SARAH J. FULLEYLOVE.

DAVID COLLINS, minister of the gospel, who died at Bottlesford on December 17th, 1906, aged 77.

My dear father was born at Imber, near Warminster, Wilts, on Jan. 11th, 1829. As a young man he was brought up morally, to attend the Church of England, and was a very rigid Churchman. He took part in the choir, and was much opposed to Dissenters. I have to go by what my mother relates as to his early experience; although I have heard him myself relate some very remarkable trials and deliverances, both in providence and grace. The means the Lord was pleased to use to bring him under deep conviction of sin and great distress of mind, was the death of his poor father, of whom he had but little or no hope. My father was about twenty-one at that time, and was under deep convictions for several months, the great enemy often tempting him to put an end to his life. His distress was so great often he could not sleep, and my mother, who was not a stranger to prayer, would get up in the night, and pray with him for his deliverance. By degrees he left off attending the church, and went to a Baptist chapel in the village, but could not get relief. He told my mother that he could not rest, but must go somewhere to hear, to try to get relief. So in his distress he one Saturday evening set off to Devizes, which was ten miles to walk, hoping to hear the late Dr. Marston on the next day. In the morning he went to the old Baptist chapel, but to his great disappointment the doctor was not there, but the late Mr. Blake, of Broughton, preached in his stead. And it proved the Lord's appointed time to bless his soul, and to set him at happy liberty. Mr. Blake's text was Is. xii. 1, 2: "And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away," etc. The Lord so blessed the sermon to his soul's deliverance that he returned home like another man, praising and blessing God, saying for himself the words of the text.

He lived in that happy state of mind for about a week, after which the enemy set in upon him, and tempted him to believe it was but a delusion. I have heard my father say that in a dream, in great agitation of mind, he seemed to have a real combat with Satan; and at last he quoted the verse, "The blood of Jesus Christ His Son cleanseth us from all sin." At this the devil skulked off (his own words), and my dear father, though in a dream, shouted out aloud, "Victory,

victory!" which awoke my mother, wondering what was the matter. Some time after, he had a severe illness, when the Lord so blessed him in his soul that he said it was as easy to believe in Him then as it was to doubt before; and he said that he dreaded to go out, to have anything more to do with the world, fearing that he might lose his happy frame of mind.

My father and mother were baptised in an open stream at Bratton, Wilts, and at first joined the church at Imber, which was a branch of the General Baptist church at Bratton. There were some really good Christian people there; but on the other hand, some time after there were many who were bitterly opposed to my father's views, which caused him many a groan and restless nights. At last he was compelled to leave them, which was the cause of our leaving the village. He removed to Market Lavington hill, and after a few years to Bottlesford, which was near several causes of truth, where he laboured for many years. He was in the ministry just over forty years, and was made useful and acceptable to God's poor tried people. Also the Lord blessed his labours to the call by grace of several. He had great zeal for the cause of God, and often walked many miles and preached three times on a Sunday. He had many trials in providence, having fourteen children, thirteen of whom grew up; and at one time he had only 8s. or 9s. per week, as an agricultural labourer. But he proved the promise true: "Thy bread shall be given thee, and thy water shall be sure." In the last few years of his life he was on the "G. S." Aid Society, which was a great boon to him. He was of a firm mind, and was a firm advocate for truth.

He was laid aside from the ministry for nearly three years from a stroke. Previous to the last stroke he told me that he was not afraid to die, that he had not lost his confidence in the Lord his God, and that the Lord would not cast him off at the last, after blessing him as He had in the past. After the last seizure he was mostly unconscious, but has left a living testimony behind him. He passed away quietly and peacefully, and was interred at Bottlesford. God grant that we may meet him at the resurrection of the just!

A. COLLINS.

Heaven is for everyone whom God hath started after Himself.—*J. Hatton.*

NOTICES OF DEATHS.

Died at Dartford, Kent, May 26th, 1907, aged 91 years, 11 months, ELIZA WEBB, member of the church at East Peckham. She has entered into that rest that remains to the people of God.

D. B.

MARY BUSH, of Lodge Farm, Lambourn, Berks. died in peace on Oct. 30th, 1907, aged 63. When on her death-bed she was asked if her bed was uncomfortable. She answered,

“ Jesus can make a dying bed,
Soft as downy pillows are.”

And when very sick, one said, “ It is very hard, dear mother.” She said, “ My sufferings here are as nothing compared with the Lord Jesus’ sufferings,” and also,

“ ‘ Can He have taught me to trust in His name,
And thus far have brought me to put me to shame? ’

He is the great Physician, I without Him perish must,” and then, “ Why tarry His chariot wheels so long? ” Her daughter asked her when she was almost too weak to speak, if she was happy when passing away, would she raise her hand? which she had hardly been able to do without help for two or three weeks. She said, “ Yes, I will if I have strength,” and when dying she threw up both her arms many times.

K. BUSH.

Died October 30th, 1907, aged 76, C. BONE, of Fordham, Essex, a member of Providence Baptist chapel, Mark’s Tey. Towards the close he often appeared to lie unconscious. But a friend calling one day to see him, he said, “ I want more of the Lord’s presence. I want to know if I am one of His. Oh, I do hope I shall not be deceived at the last! Bless the Lord, I have a good hope.”

M. W.

On November 4th, 1907, at Colchester, JOHN WOODROW, aged 57. Shortly before he passed away he repeated the verse,

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

We believe he is now enjoying that rest he so often spoke about and longed for.

J. H.

JOHN HIGHFIELD, who ended his long pilgrimage at Bath, on Nov. 7th, 1907, in the 82nd year of his age. He was a gracious man, firm in the truth, and an honourable member of the church at Providence. In former years he gave out the hymns for Mr. Wallinger, by whom he was much esteemed. His last affliction was prolonged, but the Lord granted him patience, and as he was favoured with much spirituality of mind, it was a real pleasure to visit him. Not long before he died he said, “ The Lord is come.” and so departed in peace to be with Jesus.

E. C.

On Nov. 9th, at Ashford, Kent, HENRY HICKS PHILLIPS, aged 66. Many years ago our late friend attended Jireh chapel, Chatham, and as there was not a baptistery there he was baptised at Enon chapel. The date is not remembered by his widow. He joined the church at Ebenezer, Norwood Street, December 7th, 1879, and remained a much respected member to his death. He took a part at the prayer meetings, and occasionally gave out the

hymns. He walked a tribulatory path. In the course of his calling he had severe accidents, and I believe more than once was in imminent danger of losing his life. It was evident for some time that his strength was failing, but he was in the possession of the sweet confidence of joy and peace in believing. His last illness was very short, and his sufferings severe, so that he could say but little. In an interval he said, "Am I going home? I hope so;" and we believe he has arrived safe at home. He was much respected, and will be greatly missed.

GEORGE GOLDSMITH.

On Nov. 15th, 1907, at Kingsnorth, near Ashford, J. H. STEVENSON, aged 68, a hearer at Ebenezer, Norwood Street. There is hope that it was well with him in his end. GEORGE GOLDSMITH.

WILLIAM GEORGE FENNER, of Rotherfield, passed away Nov. 20th, 1907, aged 60. Our friend was born of godly parents, and in his early days heard such men as Mr. Burch and Mr. Thomas Russell, and of late, Mr. Dickens. It would appear by a letter from his father that he had some concern about soul matters thirty years since. The Lord permitted prosperity in business the latter part of his life, and some of the Lord's poor and the cause here benefited thereby. He was received into the church at Rotherfield in 1904, and walked consistently until the end. His prayers were very acceptable to the friends. When he took to his bed I visited him, and asked how he felt in his soul. He said, "Very dark." He afterwards said,

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

Owing to the nature of the complaint, it was painful to speak with him; but while we were hoping he would get some special manifestation, he suddenly sank into the arms of death, we trust to be for ever with the Lord. E. WATERMAN.

On December 2nd, 1907, JOSEPH CHIVERS, aged 78. I. C.

Died on December 17th, 1907, ELIZABETH, wife of Mr. THOMAS WIGLEY, South Moreton, Berks, aged 57. She was a woman who through fear of death was all her lifetime subject to bondage, and many were her supplications at a throne of grace. These we have reason to believe were graciously answered in her dying moments. Her illness lasted about 24 days, and when asked how she felt in her mind she replied, "Sometimes I feel a little brighter than other times, but I feel myself to be a poor thing. This is the place to come into to test one's religion."

"No help in self I find,
But yet have sought it well."

The end came quite suddenly at last, so that she was unable to speak to those who were with her, but we believe it was true of her, "Then are they glad because they be quiet; so He bringeth them unto their desired haven." H. W.

THOMAS HARRIS, aged 54, passed away very suddenly on December 20th, 1907. He was a member of the church worshipping at Salem Strict Baptist chapel, Frederick Street, Birmingham, for twenty-seven years, and for the last fifteen years he held the office of deacon. Further particulars may (D.V.) follow.

W. HARRIS.

THE GOSPEL STANDARD.

MARCH, 1908.

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

THE LORD AWAKED BY PRAYER.

A SERMON PREACHED BY MR. COVELL ON SUNDAY MORNING,
JANUARY 1ST, 1865, AT CROYDON.

“And they came to Him, and awoke Him, saying, Master, Master, we perish! Then He arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.”—LUKE viii. 24.

God, speaking of His dear Son by the prophet, saith, “Behold, My Servant shall deal prudently; He shall be exalted and extolled, and be very high.” And the Son of God, speaking of the work of the blessed Spirit, saith, “He shall receive of Mine, and shall show it unto you.” And I am persuaded that when He does so, it will bring every sensible sinner to fall in love with Him. Therefore it is said respecting Him: “Unto Him shall the gathering of the people be.” We find here it was necessity that drove them. “And they came to Him.” As it was necessity that drove them, so it is with His poor people when brought to feel that He is, as David His type was before Him, ready to receive all comers. It is said of David, who was His type, “Every one that was in *distress*, and every one that was in *debt*, and every one that was *discontented*, gathered themselves unto him, and he became a captain over them. And there were with him about four hundred men” (1 Sa. xxii. 2). So it is now. These are the folk that will speak well of the blessed Son of God; they have got something to say for Him and about Him, and are brought to feel what Paul did: “This is a faithful saying, and worthy of all acceptation”—you may receive it and believe it—“that Christ Jesus came into the world”—what for?—“to save *sinners*.” So says dear Hart, and it is a blessed truth,

“Sinners are high in His esteem,
And sinners highly value Him.”

He cannot do without them, and they sensibly feel they cannot do without Him. Now they come. So we find it is those that are in distress who come to Him.

And when the blessed Spirit makes a man feel what an evil there is in sin, what a reality there is in death and the judgment to come, what an unfit state he is in to die and to appear before God, this does bring *distress* into the heart. In this distress the man will call upon God: “O Lord, I beseech Thee, deliver my soul.” It will make him cry out, “What must I do to be saved?” And, my friends, there is no getting rid of this distress, nor any rest for the sole of the foot, till the blessed Spirit leads the sinner, in the long run, to Him that is “mighty to save.” Thus the poor thing comes, “Lord, save, or I perish!” “Son of David, have mercy on me!” I will tell you what the man always finds who comes, that Christ receives him graciously and loves him freely; he finds that He is come to seek and save them that are lost. If you have never been made distressed about your state, about sin, and how you will stand in the judgment, you have never been driven to the Son of God, you are satisfied with a name to live, and you are satisfied with having Christ in the creed, doctrine, and notion. But if ever you have been truly distressed at heart about these things, it has brought you in truth, in faith, in affection, and in heart, under the teaching of the blessed Spirit, to the feet of the Son of God. And I will tell you, He will lift you out of the dust, and set you among princes, and you will never forget to praise Him; you will crown Him, and say,

“None but Jesus
Can do helpless sinners good.”

If you did not speak well of His name, the stones would cry out. “Out of the mouth of babes and sucklings Thou hast perfected praise,” to “still the enemy and the avenger.”

“And they came to Him.” Not only the distressed ones, but all that are *in debt* come to Him. For when God the Holy Ghost convinces a man of sin, he finds indeed he is a debtor to God. He not only finds he is a debtor, but finds he has nothing to pay with; his conscience accuses him, the law lays hold of him; and he finds that God is a holy God, and the law must be magnified before justice will be satisfied and

mercy flow. Now the question is, how can God be just, and save his soul? In his simplicity he says, "Have patience with me, and I will pay Thee all." That is the man that will outdo all the Arminians in the world. His idea is that he must please the Almighty, cancel the debt, and clear the score, or the law will hale him to the prison of hell. That is the man that will work; that is the man that, as far as regards doing, will outstrip all the others. If ever God entered into judgment with you, in your soul's feelings you did tremble in your shoes; you found God was a holy as well as a merciful God.

I will tell you, God brings poor folk into this place to make known the suitability of His dear Son; He brings down their hearts with hard labour; they fall down, and there is none to help. "When they had nothing to pay"—this is the hard place to come to, there is such pride in our hearts, such supposed goodness and ability we possess. But the blessed Spirit, whose office it is to set forth Christ and what He came to do, brings us to the ground of self-nothingness, and says by His inward teaching, "If you confess and forsake your sins, you shall find mercy." Then we come with our hands on our mouths, confess our guilt, and cry, "Pardon mine iniquity, for it is great." "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified." Down He brings the man confessing his sin, and as willing to forsake it as he is to confess it. He is willing to turn from every evil way, and finds that as he has "nothing to pay," the Lord frankly forgives him. For He stands "at the right hand of the poor, to save him from those that condemn his soul." The sinner realises this to be true, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." By precious faith in the Son of God, he realises Christ is a Surety for debtors, and this brings him to be well pleased with God's way of saving sinners. "Every man therefore that hath heard, and hath learned of the Father, cometh unto Me," says the Son of God. "Come unto Me, poor, burdened, heavy laden soul, with Satan puffing at thee. Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

"And they came to Him." Now I will tell you what they all say when they come: "By grace we are saved, through

faith, and that not of ourselves, it is the gift of God;" and they bless God for Jesus Christ. And I will tell you what they feel: "Thanks be unto God for His unspeakable gift." O, these are the ones that praise the darling Son of God! As God proclaims from heaven, "This is My beloved Son, in whom I am well pleased," every heart echoes, "I am well pleased with Him too." This is what Job wanted to realise, that there was a Surety, a "Daysman betwixt us, that might lay His hand upon us both" (Job ix. 33).

"And they came to Him." There is another sort of folk that come, the "*discontented*." They are all discontented with themselves. Most folk are pleased with themselves, and have no time or desire to think about Jesus Christ. These are all discontented with their own righteousness; they feel it to be filthy rags. You will find very few so discontented; that is why you hear so little of Jesus Christ. Hence you hear people speaking of their works and doings, and hoping in these to live and die. All that come to the Son of God come for righteousness and clothing, that they may be saved by Him, wrapped up in Him; as Paul says: "That I may be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Ph. iii. 9). So they "embrace" this "Rock for want of a shelter." I ask you faithfully and affectionately, may God enable you to answer it in your consciences, has God spoiled all your beauty, and brought you to say, "That I may be found in Him, not having mine own righteousness, which is of the law"? Has He made it stink in your nostrils, and made you fly from it? He has me; has He thee? If He has, you will never fall in love with it more. If you do a kind action, feel some little drawing out in prayer, something that seems right and good, you find it will stick to you; in will come some of your own righteousness. Whenever it sticks to you it will work in this way: "If people were more diligent, there would be a little more coming in." You are ready to say, "Stand by; I am holier than thou." But when your eyes are open to see it, and to see how your heart is deceiving you, how you will loathe it, and pull every rag off about self, and say, "Behold, I am vile!" What a mercy if God has made you sick of your own righteousness! How the mercy of God shines in your soul! it is the length and breadth of the law, the height and depth

of all your soul can need. Being discontented with his own righteousness, the man is glad to have Another's,—the righteousness of Christ imputed to him. Another thing he is discontented with is the world. There are very few discontented with that; it has such pleasing baits, just suited to mankind. Turn which way we will, there is something pleasing and taking. But till men are discontented with the world, they will not come to the Son of God. If God has stamped vanity and vexation on it, made you feel its sting and uncertainty, made you see and feel it has a painted face, that the way of it leads down to the chambers of death, and all that is in it is opposed to God and salvation, it will bring you to the Son of God, who is "thy life, and the length of thy days." Then you will prove His "lovingkindness is better than life," and feel at times, "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." These are the folk that come to the Son of God. What a mercy if necessity has drawn you, and you can say, "Other lords beside Thee have had dominion over us: but by Thee only" now "will we make mention of Thy name;" and, "Behold, we come unto Thee; Lord Jesus, receive us graciously, and remember us in our low estate, for Thy mercy endureth for ever;" and so "lift up your eyes to the hills," whence cometh your help. If you can say so, you will never perish, He will save you with an everlasting salvation; His eye and heart are upon you for good; He will never leave you, nor forsake you. He hath made, and He will bear you, as in the days of old (Is. xlvi. 4). And, poor thing, as you have thus been brought to Him, He says, "It is not the will of your Father which is in heaven that one of these little ones should perish." You will be found at His right hand when He saith, "Behold, I and the children whom the Lord hath given Me" (Is. viii. 18); and you will find what a loving heart and what grace He has for such. You will find while there may be many storms, He will hush them all for you, and bring you at last to the haven of rest, where "the wicked cease from troubling, and the weary are at rest." You will shine in His light, and sing, "Thou art worthy, O Lord, to receive glory and honour and power;" "for Thou wast slain, and hast redeemed us to God by Thy blood." Blessed

man or woman, that has thus been brought to the Son of God!

But again, there is another way in which they come. "And they came to Him." Ah, they come through desires in their souls, having heard something about Him. If you remember, when the spies went to Rahab, the harlot, she said, "We have heard what the God of Israel did to the two kings of the Amorites, and when we heard, there was no more spirit in us. Now," she says, and how her soul ran after this God of Israel!—"deal kindly and truly with me, and I will save you from your enemies." So she came in faith over to these people. Again, it is said of the Queen of Sheba, that when she "heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Now, says the Son of God in the days of His flesh, "Behold, a greater than Solomon is here." And the blessed Spirit will work the same desire in the hearts of His people towards this Christ of God.

Another thing they want settled in their poor hearts is whether they are elected to eternal life. When they read, "The election hath obtained it, and the rest were blinded," they say, "Are we elected? are our names written in the Lamb's book of life?" How they want this matter made clear! "Ah," say you, "I wish I could have it made straight!" Now one testimony and proof that He has elected you is this: there is a cry in your soul continually. "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" O that He may settle that great matter in your soul! Here is another proof. Paul, writing to the Thessalonians, said: "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." If the gospel has brought you to the feet of the Son of God, out from the world, it is a proof that you are elected to eternal life. It is His lovingkindness that has drawn you. Now I ask, "What think ye of Christ?" I will tell you what He is in the estimation of most—"as a root out of a dry ground." Is He so to you? He is the "altogether lovely;" I cannot tell you what He is. I can say at times,

"All over glorious is my Lord."

To most folk He is in the way. Christ is a holy Lord Jesus;

therefore He is a stumbling-block in the way of carnal men and women, dead professors and hypocrites. *Either sin and their souls must part, or Christ and their souls can never come together.* There must be a divorce from sin before Christ will marry the heart. That man publishes the divorce who cries out, "Keep me from evil, that it may not grieve me!" But with hypocrites Christ is in the way—to think that they cannot have Him and their sin; so they do not desire Him. He is a "rock of offence," a snare, and a trap. Now, poor thing, what think you? "O," say you, "He is All and in all." Then you have come to Him. In coming, think what you have seen. I am persuaded in my soul, whatever you heard about Him, you have seen in Him at times more than tongue could tell; you have seen that in Him that you have wished to make others see what you see, what love there is in His heart. How were your eyes opened? By the anointing of the blessed Spirit. Under His influence you have been brought to this Christ, and felt at times,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

"They came to Him." Whenever any are favoured with access to Him, it leaves such a feeling, "Draw me, we will run after Thee;" their trouble is that they cannot get closer to Him, and live more in His heart. Thus they come to Him to have it made plain that they are elected, and in the long run He will answer them to the joy of their hearts.

There is another thing for which His people come to Him, and it puzzles them greatly till they get an answer. It is this. "If it be so, that He does love me, why am I thus? How is it I feel risings of evil? How is it I feel at times such pride at work, such quarrelling with His ways? why so peevish and fretful because He opposes my will, and thwarts my desires? How is it I feel such doubt and distrust of His faithfulness? Why so carnal and worldly, if heaven and Christ are the one thing needful, and I possess it?" There is no getting an answer but from His blessed Self. I have felt so perplexed about it—to feel at times I am more like a devil than a saint; what it is to kneel down and cry out, "What a weariness is it! Good God, am I right? Is Christ really in my heart? Is heaven more to me than all the world calls

good and great?" O the load it takes from the heart when He tells the poor creature, "Two nations are within thee, and two manner of people shall be separated from thee; and the elder shall serve the younger: sin shall not have dominion over you, for ye are not under the law, but under grace." There will be continually something to come for to the Son of God; "for it pleased the Father that in Him should all fullness dwell." As it was with Joseph of old, so it is with the Son of God—all power is committed to His hands. "All things are delivered unto Me of My Father." The blessed Spirit is sure to say in our souls, "Go to Jesus."

I will tell you another thing they come to Him for—the things that perish. In my short life how many times I have gone to Him on this ground, and cried, "Lord Jesus, appear for me!" For "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." All things are delivered into the hands of Christ, and it is from His loving heart we receive. Therefore He will bring His people to Him for all they need for this life. And at times when they come He will tell them, to the joy of their hearts, "I will never leave thee, nor forsake thee." In days past, how I have walked the fields, and looked at the birds, and felt, "Does He care for these, and shall I starve? Will He feed these ravens, and let His doves perish? Lord Jesus, go before me!" How He thus brings us to Him to tell Him our troubles and necessities, and tells us at times to look back and see all the way He has led us, saying, "Lacked ye anything?" and we say, "Nothing, Lord." Then we cast our burdens on Him, and feel He will sustain us. This is how they come. What does Peter say? "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." He is precious to them that believe.

"And they came to Him, and awoke Him, saying, Master, Master, we perish!" Well, but, say you, "He that keepeth Israel shall neither slumber nor sleep." Blessed be His name, it is so! For as Satan goes about as a "roaring lion, seeking whom he may devour," and never tires nor winks, so the blessed Son of God never tires nor winks. But when He was a Man on earth, He slept, and He was asleep in the ship in the storm. So spiritually, when He takes no notice of our trouble, and seems to be asleep, we have to cry. When you

get into any of these places I have spoken of, you will awake Him too, you will give Him no rest, you will bring Him to your help. At one time, when the Jews were oppressed by their enemies, and were carried into captivity, the Lord seemed to take no notice; but when they were brought into a desperate condition, it is said, "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. And He smote His enemies in the hinder parts: He put them to a perpetual reproach." Then He arose on the behalf of His poor people. It is said, "The kingdom of heaven suffereth violence, and the violent take it by force." "Make haste, O God, for my help; make no tarrying, O my God." Bildad told Job, finding fault with him, "If thou wouldest seek unto God betimes, surely He would awake for thee, and rise on thy behalf." Now, how do these poor people awake Him? If you notice, it is by prayer. When they come, hear how they come: "O Lord, I beseech Thee, deliver my soul." "Bow down Thine ear, O Lord; hear me." When they come here in feeling, "I beseech Thee to hear me!" it is near at hand; He begins to arise (I speak it with reverence), to stir up; the desires of our soul will not let Him have any quiet. Now this is it (but that clock beats me); just as it was with poor Mercy, when Christiana was received in, and the door was shut. She knocked so loud, and down the poor creature fell fainting. And when the porter opened the door, and welcomed her in, and Christiana was telling her something, Mercy said, "I was in such fear when you were received in." Christiana answered, "I never heard such knocking in my life." "And what said my Lord?" asked Mercy. "O, He seemed wonderfully pleased." She awoke Him, like the disciples when they cried out, "Master, we perish!" O the desire, the cry that comes up out of a living heart! it touches the ear of the blessed Lord Jesus.

Look into God's Word and see. Here is Mordecai and all the seed of the Jews about to be destroyed. "O," says Esther, "do thou and thy men fast, and I and my maidens will fast, and I will go to the king; and if I perish, I perish." How they awoke the Son of God, and down He came. "He rode upon a cherub, and did fly, and He was seen upon the wings of the wind." How poor David, as he flies from his rebellious son Absalom, and hears Ahithophel has joined the conspirators, cries out, "Lord, turn the counsel of Ahithophel into foolish-

ness." How his cry went up to God, and down He came. When Asa was put to it, when a thousand thousand men came against him—"We know not what to do, but our eyes are upon Thee." How his cry went up to heaven, and God heard it on his behalf, and delivered him from his enemies. So He will arise for you, and give you as much as you need.

Therefore saith my text, "And they came to Him, and awoke Him, saying, Master, Master, we perish! Then He arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm."

THE CONVERSION AND SPIRITUAL EXERCISES OF A. B.,

OF LANGTON, DORSETSHIRE.

[THE following account is the relation of one who was clearly taught of God, and manifests in a lively manner what it is to be cut off from dead works, or made "dead to the law," and "married to Another, even to Him who is raised from the dead, that we should bring forth fruit unto God" (Ro. vii. 4). This great change was the more marked in her case, being quite contrary to the principles of religion in which she had been brought up, her family belonging to the Church of England, and she having been taught to believe in salvation by universal redemption and a life of good works.

Miss A. B. was born in 1838, the youngest daughter in a family of nine, and of good descent on both sides. Her parents lived in affluence till the commercial panic in the autumn of 1847, when they were reduced to comparative poverty. In 1857 heavy trials befell the family; among them she broke a blood vessel, and became very delicate. In 1858 it was considered necessary for a time for her and two of her sisters to leave home to teach. She was of a most lively and energetic temperament, which entered into everything she undertook. From the second year of her leaving home, 1859, she kept a note-book, and made occasional notes, which evidence the change in her whole course of life between the years 1859 and 1864, as her eyes became gradually enlightened with the light of the living. It begins with entries in 1859, under the headings of "*Self-examination*" and "*Heads for Prayer*," which contain honest confessions of

daily sins, heart evils, and want of love to God, showing that *in word* she owned her ungodliness, while utterly ignorant of her real undone state by nature, and need of those spiritual blessings she asked for. To some of these pages she added notes to this effect in after years. A few extracts written in these early days here follow, with her comments on them:]

Her Conversion.

1859. Heads for Prayer.—Grace to overcome my besetting sins. Grace to practise self-denial. For deep humiliation at the thought of my past and present sins. For daily *repentance*, which implies (1) divine conviction of sin, (2) sorrow for sin, (3) hatred of sin, (4) forsaking of sin, (5) an evident change wrought upon the heart and life. For faith in the Saviour, looking to Him alone for acceptance with God, and for strength in the daily battle against the world, the flesh, and the devil, &c. [Later.] This was the ladder of self-righteousness by which I thought to reach heaven, a poor, miserable tower of Babel, which God brought to confusion. Jacob's Ladder is my trust now, the blessed humanity and Deity of Jesus Christ, the "true Tabernacle, which the Lord pitched, and not man" (He. viii. 2).—April 21, 1876.

1859. Give me to remember how that it is only of Thy sovereign mercy *I see more of my own sinfulness and of Christ's fullness than formerly.* [Later.] "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." I was quite ignorant at that time.—1876.

1859. And above all, let me never boast of *possessing that which I have not, thus adding falsehood to pride.* [Later.] Just what I was doing; but the "heart is deceitful above all things." "Who can know it" till the true light shines?

Jan. 9, 1860. Great impatience in the morning. Oh God, how narrow is the path leading unto life! [Later.] I was truly seeking salvation by the works of the law at this time. What an unspeakable mercy that the Lord saw fit to open my blind eyes and to reveal Jesus as the Way, the Truth, and the Life!—Mar. 16, 1868.

Mar. 19, 1860. "Work out your own salvation with fear and trembling"—God, the Architect; man, the contractor: inseparable, this working of God and man. [Later.] The extraordinary darkness that appears in this sentence makes me hope that it is indeed the Lord who has said to my soul, "Let there be light."—Nov. 25, 1867.

[These early notes also contain expressions of deep disappointment at failing to carry out her daily devotions, and likewise to repent sincerely of her shortcomings.]

Jan. 29th, 1860. Grievous declensions from holiness and love to Thee; and though I write this, it is only because I *know* they have been so, not because I feel them as such; for my heart is hard.

[In this year a circumstance took place which proved to be a harbinger of that heavenly teaching which was to enlighten her darkness. During the summer holidays, her eldest sister singled her out of all the family, though one of the youngest and most lively, to relate to her the powerful work of God upon her own soul:]

[Later.] I went home for some weeks during this summer. B. told me all about her conversion, as we sat together in the dining-room one afternoon. She spoke with extraordinary power and certainty of what God had done for her soul, and said it was so wonderful she felt obliged to speak to somebody of it. I listened with interest, astonishment, and a degree of scepticism. I could scarcely believe my own ears as I heard her declaim against all her former religion which I had thought so much of, and call it "entirely fleshly," and tell me she knew nothing all the time she was going about to the poor people with such zeal and earnestness. I was so dark I almost thought the blessing she now spoke of had been granted her as a *reward* for past services! Then I thought that she was carried away by enthusiasm, perhaps, and must be deluded; for I had never in my life before heard a vital experience or a gospel sermon, and was utterly ignorant of the truth. I also remember at one time, as she was telling me her inward exercises and the Lord's deliverances, I began to feel drawn to her religion, and to think that after all, if it were but true, it was the best sort of religion I had ever heard of. But then it was quickly insinuated into my mind that hers was a singular case, that I must not look for the same power to be manifested in my own. And so I fell back drearily to my old superstitious round of legal duties, in which I continued more or less until the Light of life found powerful entrance two years later. This was through the instrumentality of her who had been appointed in the counsels of eternity to the work. Still, ever after dearest B. told me of the Lord's dealings with her, I had a secret feeling that as

regarded herself she was right, however different my path might be; and always felt inclined to take her part in any discussion that arose, especially in one relating to Mr. Clarke's sermon from John xv, when, to use Scripture language, I was not able "to resist the wisdom and the power with which she spoke." As I look back to my feelings during 1860 and 1861, I can recall three scriptures among others that were very forcibly applied to me during those two years. The first expressed my state, Is. lvii. 20: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The second that the sin in my heart was like the current in a river that *must flow on*, and drown me at last in ruin, Ec. viii. 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The powerful way I was arrested by this portion, especially the words, "*fully set in them to do evil*," I can never forget. The third was Ps. xlix. 7, 8: "None of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth for ever);" which cut me off from my expectation from the creature, but did not reveal any hope in Christ. I did not know this was the manner of God's dealing at the time, but am now persuaded it was His voice speaking to me.—Nov. 24th, 1867.

[In the autumn of 1861 she wrote a new table of self-made tasks of "reading and thinking over it," "self-examination of motives and thoughts as well as actions," "to see how far" she was "following in" her "Saviour's footsteps." To this follows, later.] Still going on with the same round—Egyptian bondage truly! Knew no way but that—"Go now, and work—ye shall deliver the tale of bricks" (Ex. v. 18).—April, 1876.

[Being unsettled as to where to live, towards the end of 1861, a desire sprang up for special guidance, which she found received a marked answer, and led to the great turn in her life:]

Sunday, Sep. 8, 1861.—"Thou shalt *guide* me by Thy counsel, and afterward receive me to glory." "And the Lord shall *guide* thee *continually*." O God, I come before Thee in utter weakness. Make perfect Thy strength in me. Do Thou for Christ's sake bestow upon me such a *loving trust* in Thy wisdom and such *clearness of judgment* as that

I may be able to decide rightly in regard to my future home; not rashly, without prayer and consideration, consulting only worldly good, but always remembering the value of my immortal soul for which Christ died. Make me willing to suffer, if need be, for the sake of my dear Saviour; root out from my heart all pride and cowardice; grant me earthly happiness if Thou seest fit, but do Thou order all the circumstances of my life in such a manner as may serve to protect and enliven spiritual life in my soul. And all for the sake of Jesus. [Later.] This prayer (if such it can be called) was answered in a manner I little expected. God took me to Chilbolten for six months, where I heard His truth for the first time. I went there in Feb., 1862, and write this on Sep. 13th, 1867. How much has taken place during the last five years, and what deep cause I have for thankfulness!

Chilbolten Rectory, March 2, 1862.—All peace, *if I ever had any*, has fled. I feel utterly miserable. God is teaching me new and very difficult lessons. Past sin rises up before me constantly, haunts me by day and night, and beyond everything else does the sense of *mis-spent time* weigh me to the earth: unused faculties, a vacant mind, a *cold heart*—such are mine.

I desire beyond all else to burst through this covering of *sloth* that seems to envelop me on all sides, sloth in things spiritual as well as temporal; that I may glorify God with my heart, mind, and body, and be entirely devoted to His service. *By His help* I am determined to make a great effort to study my Bible and pray aright, to teach E. to the best of my ability, grudging no exertion of mind or patience, to learn daily some lesson from my Saviour's life, so as to follow more implicitly in His footsteps who died for me, so that E. may be drawn in to the same blessed path, &c. [Later.] Vain hopes.—Oct. 18, 1862.

[Written 1867?] I can never describe the dreary darkness and confusion of my mind at this time respecting spiritual things, nor the increased misery I experienced when the real truth was made known to me by E. L. [one of the rector's daughters], accompanied by such a spiritual power as I was quite unable to resist. How fearful my state seemed then! What sleepless nights and anxious days I passed! Hart says in his "Experience," "For a long time it was whether I *would* be a Christian, but now it was whether I

might." This was *exactly* my case for many long months. I read John iii at Chilbolten one day, and tried to pray that I might be born again. I had no idea that the agony I then felt was in consequence of a new life having entered my soul. E. L. prayed with me one night. I found no relief. The doctrines of grace seemed like a savour of death unto death to my soul.

Written Sep. 18, 1867.—I read two books of Dr. C.'s while at Chilbolten, Serle's "Church of God," and Booth's "Reign of Grace." I enjoyed them intellectually, and resisted them spiritually as long as I could; but when God says, "Let there be light," darkness cannot remain, and so it was with me. But I knew nothing of His love to me at the time. My fate seemed *sealed* to everlasting perdition. I hated God and His truth, and wished from my heart I had never been born.

In the spring of 1862 (I think it was in April) I first met E. L. She was made by God instrumental in my conversion to Him. It is all plain to me as I look back now, Nov. 23rd, 1867. At the time it was nothing but confusion. Her clear, strong statements of the *truth* were hateful to me, though daily they sank more and more deeply into my mind. But her account of the Lord's manifestations to her soul were wonderfully attractive to me, and I longed to experience the same blessed feelings. But I had not come then to a real heart sense of my sinnership. Self-pity and enmity against God were my chief experience. I knew not the publican's prayer, and had no power to come empty-handed to the Lord. Salvation by grace alone was a new sound to me (for I had never heard even the letter of truth before); and the hand of God was heavy upon me for two years after this time, before I could receive the truth in love. Oh write all these precious life-giving truths in my heart and on my conscience, for the sake of Him who shed His own life-blood for sinners such as I am, and grant me joy and peace in believing; but all in Thine own good time!

While at Chilbolten I was once obliged to refuse the communion with an old woman in the village, from a feeling that I had neither part nor lot in Christ's death. Mr. and Mrs. L. were very much annoyed.

In August, 1862 (when on a tour in the Highlands) I had Hart's Hymns with me in Scotland. Tried to read the "Anxious Inquirer," but was unable. Felt increasingly

wretched, and wondered that dear E. could write to me so constantly.

This autumn I was at home [at Swanage] in great despair, having heard and been obliged to receive the doctrine of particular redemption. I passed some months at home (from Sep., 1862, to Jan., 1863, when I went to Bury Hill). Read some of Luther's works with much pleasure intellectually, but was miserable in soul. Mrs. T. said she could not understand me, and gave me up as a hopeless case, saying it was pride of heart that made me unable to rest on and believe in Christ. One day she said, "Well, I suppose you have this token, that you love the Lord?" I replied, "No, indeed, I cannot say I do." She seemed to think me in a terrible condition, and so I thought too. Once she prayed with me, but I felt at the end in greater bondage and darkness (if possible) than I did at the beginning. The Church of England services and false teaching from the pulpit were very burdensome to me, and yet I scarcely knew what I wanted, having never heard the gospel. My uncle B. died on Oct. 21, 1862, leaving poor B. [her sister] very sad. Her spiritual state was such a puzzle to me. I was only on the outskirts of the kingdom of grace myself, and could not understand the dark paths of inward tribulation in which God's people are led. Hence I often doubted whether all she had told me with such power and feeling, of her experience, in the summer of 1860, would not prove a delusion. Then I thought, "Where is truth? and what is truth?" Sceptical and atheistical thoughts poured in at this time, and I would gladly have put an end to my trouble in *any* way. One afternoon, sitting with my father alone, I felt suddenly an overwhelming realisation of the doctrine of particular redemption, not merely as it regarded myself, but all mankind. A sort of blight seemed to pass over the whole of life. The difficulty of being saved, and the fewness of God's people, flashed across my mind with amazing power. I shall never forget the feeling I had.

I was glad when the time came for me to leave home again. Any change, even teaching, was welcome to me then; but the thought of my soul was still uppermost. I could not get rid of the feeling experience of that scripture, "The soul that sinneth, it shall die."

Went to Bury Hill, Jan., 1863. Met with much kindness.

Had great trial regarding the position I occupied; perpetual ill-health also to contend against. A terrible time this was spiritually. I have often wondered since how it was that God did not cut me off during that year of fierce rebellion against Him and His truth. But not for our sakes does He show mercy, but that His name may have the glory. In every way did I try to deaden spiritual impressions, and to distract my mind by continual occupation, reading when not teaching, and joining in every worldly pursuit that was possible. Yet underneath all, I had a fearful and sometimes an overwhelming sight of my danger; especially on awaking in the morning despair would seize me. For I had by this time read so much (both at Chilbolton and Swanage), that the doctrines of grace were familiar to me, and I was obliged to feel their truth; but it was *light without life*. I felt utterly cut off, feelingly without hope, and wished often that I had been left blind, rather than made to see that God had an elect seed whom He would save, and that I had no sign or token of being one of them. E. L. wrote often to me, and I wondered that she could see any ground of hope for doing so; for it seemed plain to me that God's fixed and everlasting decree stood between us, a gulph not to be passed over. Once she said in a letter, "Are you worse than *dead*?—'dead in trespasses and sins?' Such are all God's people when He finds them." This gave me the faintest possible gleam of hope just for a moment; but latterly I wished her letters would cease. The carnality and death in which I so willingly wrapped myself up made them unwelcome warnings to "flee from the wrath to come." I wished to be left alone to enjoy this world if I could, and to stifle all spiritual trouble; but E.'s letters often coming broke through the worldly fetters, and renewed my misery of soul.

During this time I do not think I knelt down once to pray. I had no power to seek the Lord, yet light enough to see that the form without the power was nothing worth. Before this at one time (1858-9) I gave up prayer, I mean the form of it; but then it was because I wished to put far from me the evil day. But now at Bury Hill the evil day had come near, and I was prostrate and helpless, and would have prayed if I could. During the intermediate time at Townhead, prayer was part of my legal strivings to obtain the favour of God. I never felt more absolutely *dead* in soul than when I stood

by the coffin of my poor father, and looked at him (Oct. 24th, 1863). I thought, "Just so am I spiritually, without life, motion, or power towards God;" and yet I could not grieve over my state. "Twice dead" were the only words applicable to me.

From Bury Hill I went to Bath, Feb. 4, 1864, and stayed there till March 16th. At Bath I had for the first time the blessing of hearing the truth preached, and the counsel and experience of Christian friends [E. L. and H. D. and others]. My own soul in utter darkness, only an occasional gleam of hope, as it seemed, that God had not; as I thought, quite forsaken me, in granting me this opportunity of hearing His truth. Dear E. was in great trouble, having just been baptised. I went with her to Providence Chapel. She told me the real truth was preached there; and at this time I was ready to go anywhere on the chance of hearing a word of comfort. I was thoroughly lost, miserable, and tired of listening to the teaching of "false shepherds" in the Church of England, though I little thought that I should ever leave it entirely. A sermon on Ps. cxxi. 1, 2, by Mr. Day came to me with some power. The prayer-meetings in general, not always, seemed barren; but I was drawn to attend them, as it were, in spite of myself. Speaking of my spiritual wretchedness to H. D., she said, "Why don't you take all these things to the Lord, and tell Him, as you are telling me?" There was a hidden life in these words, as I found at the time, and more fully afterwards. My first real prayer was at Bath. Greatly depressed and hopeless, on the last day He. vii. 25 came with a degree of comfort to my soul when quoted by H. D.: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The prayer we had together afterwards greatly consoled me at the time—the first in my life that seemed like prayer. Some relief was experienced in the easing of the shoulder from the heavy burden.

I had a sad journey home, full of dark forebodings in regard to my spiritual state. Read and prayed as I could. It seemed specially needful to pray that if God had begun a good work, He would grant special grace to carry it on; that He would water the seed of His planting, and teach me by His Word, irrespective of all human aid, of which I seemed now entirely bereft. I asked Him during this journey to

make a way for me to hear His truth ; which was answered before the end of the year in a most unexpected manner.

I scarcely understood the strong drawing I had to Bath and the people of God. I think now it was the beginning of that love to the brethren God has made me feel so strongly at different times since, especially at Manchester. Although dearest B. was at Swanage, I could not talk to her ; her spiritual state was such a barrier. My own doubts and fears, too, were perpetual ; so that I was unable to speak of what I now really believe was the genuine work of the Holy Ghost. One day in my feelings I was a hypocrite, the next I could feel the hand of the Lord powerfully with me, leading me to pray to Him earnestly. I liked best to be alone, seeking the Lord and reading His Word. Acts v. 38, 39: "If this counsel or this work be of men, it will come to nought : but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God," was very powerfully on my mind at this time ; also Eze. xxxvi. 37: "I will yet for this be enquired of by the house of Israel, to do it for them." I read Jeremiah, Exodus, and the Psalms during these months. Psalm xxv was much blessed to my soul ; every verse became a prayer. Felt great separation from C. [her sister], and could not remain in the same room with her either morning or evening while I was trying to seek the Lord. Her presence brought death into my soul, and I was made to feel so keenly the great importance of my eternal interests that I was obliged to act in a manner that showed my feeling of separation from those who were without this anxiety.

April 20th, 1864. God grant I may not write anything but the truth. It does appear as if the Lord were with me, and my heart rejoices in the thought ; only I am fearful of indulging it, lest it should not be the case. The Word and prayer are my daily occupation. Spiritual things appear increasingly precious, and I long more and more for the Lord Himself to shine as the Day-star in my heart ; for I feel without Him so cold, so dead, so lifeless, as "one that hath been long dead." The work of salvation becomes more wonderful the more I contemplate it—such *rich, full, free mercy*, and that for worthless, undeserving man ; such as a thought that there is a throne of *grace*, which would never have been but for sinners, and therefore must be open to such. I desire to be taught entirely of the Lord ; for His

teaching and His leading are the best. For He who has in His wisdom worked out such a salvation can alone rightly apply it. Lord, let me ever return *thirsting* to Thy Word, and pour into my heart the Spirit of supplication and prayer. [Later.] I read Traill's "Throne of Grace" at this time. How sweet it was to me, like life from the dead! I travelled in France and Switzerland with friends during July, August, and part of September, 1864. During this latter part of my stay at home, after I had been abroad, I was getting very worldly, careless, and averse to the truth; but God in mercy took me to Manchester, where I had a path most trying to flesh and blood, but the great blessing of a preached gospel. I went there in the beginning of Nov., 1864, with C., and staid on till July, 1865. Heard the truth constantly [from Mr. Taylor], and went much among the Lord's people. Thus the Lord answered my prayer made on my journey home from Bath. Those eight months were a wonderful blessing to me. God brought eternity near, and made the things of this life a mere shadow. Himself, His truth, and His people became exceedingly precious to me. Now for the first time the gospel was a joyful sound to me, the enmity was slain. But I have not yet been assured of my interest in Christ.—Sep. 13th, 1867.

At Manchester, on June 11th, 1865, I believe the Lord was very gracious to me, bringing Himself near to me as "the Lord my Righteousness." For a short time my soul could make her boast in the Lord's precious work, and doubts were scattered like clouds before the wind. I left off attending the communion of the Church of England when I went there.

(To be continued.)

CONSOLATION IN CHRIST.

JESUS the Righteous—lo, He died
 For sin a spotless sacrifice!
 Strict Justice on His sacred head
 The weight of our transgression laid.
 If God's own Son would sinners save,
 He must be humbled to the grave,
 That so a pardoning God might show
 What vengeance to our sins was due.

Nail'd to the cross with torturing smart,
 What anguish rack'd His tender heart !
 Alas, how bitterly He cried,
 Tasted the vinegar, and died !
 Cold in the tomb that mournful day
 My Saviour's mangled body lay.
 Well may I blush and weep to see
 What Jesus bore for love of me.
 But oh, my soul, thy grief refrain,
 Jesus thy Saviour lives again !
 On the third day the Conqu'ror rose,
 And greatly triumph'd o'er His foes,
 Proved His recover'd life, and then
 Ascended to His heavenly gain
 In glory there. Amid the throne
 At His right hand God set Him down,
 To reap the merits of His blood,
 And rule for all His people's good.

Thy preservations are an endless train,
 And yet how few in memory remain !
 Thy mercy boundless as Thy love is free,—
 No innate cause for such regard for me.
 If aught in me Thy goodness can approve,
 It must derive its worth from Jesu's love.
 Blest Mediator, who to save us died,
 And whom the scape-goat faintly typified !
 That meritorious act confers a claim
 To seek protection in Thy sacred name.
 Oh, for His sake deny not special aid
 While here we traverse life's declining shade ;
 And, all our wanderings o'er, permit our souls
 To gain yon courts above yon starry poles ;
 There with the heavenly choir our voices raise,
 To sing Thy wonders, and exalt Thy praise.

UNKNOWN.

Although sin and grace were not born together, and though sin and grace shall never die together, yet while a saint lives in this time state they will live together, and will still be opposing and conflicting with each other.—*W. A. Clarke*, 1778.

Jesus Christ hath His eye upon, and takes notice of, the first moving of the heart of a sinner after Himself.—*Bunyan*.

ABLE TO DO EXCEEDING ABUNDANTLY.

“ Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”—EP. iii. 20, 21.

In these words lies the secret of all gracious experience. We read, believe, and know that all power in heaven and earth is given to Christ; and sometimes He graciously puts forth that power by His word in the soul. For,

“ He that conquer’d for us once
Will in us conquer too.”

His bright inshining is power; it gives instruction, life, and knowledge, and makes us know where all our strength lies. The apostle in this chapter wishes some things for the saints which are impossible—knowledge and experience in a kind and measure impossible to all our natural capacity, and not only so, but above the spiritual capacity of the small measure of our graces. But this scripture tells us how what is impossible to us can be accomplished. For whereas one might immediately begin to sink, seeing he desires the saints to comprehend the incomprehensible, he follows up his desires with this,—that there is One able to do exceeding abundantly above all that we ask or think; and that according to a certain rule, a rule with which they had some acquaintance—the power that even then worked in them. This scripture is a doxology, and is written to give the glory of being able to do what is to us impossible, to Him who is omnipotent. The apostle ascribes glory to God by Christ Jesus in the church, where He loves to dwell, and has decreed to show Himself in His infinite power and love; and that glory is to be given not only in this life, but “throughout all ages, world without end.”

Let us by the Lord’s help look first at what exceeds our thoughts of asking, our natural thoughts, legal thoughts, highest thoughts as we are creatures sinful, corrupted, and stopped by legality; namely, *the continual forgiveness of sins*. The sins we are continually doing, the guilt we are continually contracting, the death we are continually falling into, God is able to do away, forgive, remove, cleanse from us. O my brethren, here is something which exceedingly lifts God up, and when made known exceedingly lifts the sinner up, and

brings him to sit in heavenly places with Christ Jesus. This is His word: "All manner of sin and blasphemy shall be forgiven unto men." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "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." O what a word is this!—that the holy God and Father of Christ is able to do in this particular exceeding abundantly above the askings and the very thoughts of our hearts; to cleanse us from all unrighteousness, and give us such a sense of being cleansed through the blood of the Lord Jesus Christ as to produce boldness in approaching Him. This is a great point. It is more than a naked knowledge of the gospel, a naked holding of the doctrines of grace. It is God coming to an afflicted, burdened sinner in answer to his prayer, to one who says,

" ' Past offences pain my eyes,' "

and whose spirit is grieved, weakened, darkened, and troubled by present offences. Above all, he feels, "How can I stand with this body of death? How shall I hold on with these constant hindrances? How get through these mazes of ignorance?" To this man God says He will do for him above all he asks or thinks. "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," or that wait for Him, Is. lxiv. 4; 1 Co. ii. 9.

Now there are many who like to hear about the doctrines of grace, the certainties of the covenant, who do not like to hear about the direct act of God on the soul in the free forgiveness of sins; for they know they are short, and not having life or earnestness enough to seek this, they are touched. But this is what men need—the forgiveness of all their trespasses, not once only, but frequently renewed. The reason is, it is impossible to escape fresh defilements. Under the old dispensation, dead bones and a variety of things were causes of defilement to the children of Israel: and being defiled, all their service was stopped until they were cleansed. As *they* needed constant cleansing in order to carry on their service, so the children of God know that their sins abiding on them unremoved do cut off that intimate communion and sweet fellowship with God that is the delight of a child; and

therefore they need constant cleansing. What a mercy God is able to cleanse us! that the fountain opened for sin and uncleanness is sufficient to atone all sin, and bring the sinner back without fault again and again into communion and fellowship; and that this is to be done in a measure beyond the highest askings and thinkings of the sinner that asks! For God is able to do exceeding abundantly above all we can comprehend, or go to Him for. What an encouragement this is to a burdened child of God when opened up to him in the Word!

Another thing that the apostle desires to exceed our askings and thoughts is our *comprehension of the love of Christ*; that whereas all the minds of all men could not of themselves rise unto this love "which passeth knowledge," the Holy Ghost being sent of the Father and the Son is able to bring it right into the soul, and make it the sinner's possession and enjoyment. The love of Christ is full of liberty, pleasure, knowledge, humility; and it begets love in the soul. This love is purity, the sacrifice of praise. Love will make our bed very comfortable in affliction—to apprehend that Christ loves us. His love is deeper than all our sins, broader than all our wanderings, higher than all our guilt. And the Holy Ghost is able to bring us into an acquaintance with this by His power that worketh in us. Just as life is higher and better than death, and light is superior to darkness, so the experience of the love of Christ is better than all empty talk about it. When in the heart it is a fire to warm us, and brings peace that passeth all understanding, as it is love that passeth knowledge. O that it should come to one who feels so bad he cannot think he has an interest in it, and can hardly ask, being so vile! Paul says God is able to do more than we ask, or think it possible to be done. He does "according to the power that worketh in us." It is a great thing for a man to know this.

The third point is this—that God is able to bring a poor, contracted, ignorant, foolish creature *into a powerful acquaintance with the mystery of godliness*. "Great is the mystery of godliness" *in the Person of Christ*. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Ti. iii. 16). Though a man may feel himself too foolish and weak to reach this mystery, and too contracted ever to see

and take hold of it, yet when God is pleased to begin to work and open it, to shine in, and take of Christ's Person and things, and show them to him, then life, light, and power enlarge his heart, the mystery of Christ enters, and he finds himself in possession of it without the smallest effort. As an empty vessel receives what is poured into it, so the soul receives this wonderful, transforming knowledge of the mystery which was hid from ages and from generations, but is now revealed to His saints. This is being one with Him, it is the mystery "which is Christ in you, the Hope of glory" (Col. i. 26, 27). Christ speaks of it Himself, saying, "I in them." It is what every regenerate soul longs to possess, though he may not often be able freely to ask it. It brings the enjoyment of Christ's love in coming, dying, ascending to heaven, interceding there. What a mercy that true religion, real experience, lies not in the brain, but has its seat in the soul, and is put there by the Holy Ghost! It has perhaps been never more needful to be believed than now, that all that is saying is above what we can naturally understand or reach; and this is what saves—"Christ in you, the Hope of glory." He who never has Christ so formed in his heart in this world will never be with Him in the world to come.

"O beware of trust ill grounded!

'Tis but fancied faith at most."

These are important points, and they are treated of in this Epistle, as also in other parts of the Scriptures. They are vital to our salvation, essential. What a dreadful thing, therefore, to be ignorant of them!

Now look at these two—God in heaven and man on earth, what a distance between them! A grovelling sinner, a contracted creature, too ignorant in himself to know, too carnal to wish to know God, yet made alive, made to desire to know Him, and to call upon Him. O but look at the distance between this man and the God he desires to know! Says he, "I cannot reach Him. Forgiveness of sins, I cannot reach it. The love of Christ for His people! I cannot see any way for it to be known and comprehended by me. Christ in the heart, the Hope of glory! Though I believe according to the Scriptures this mystery is to be known, I cannot think how I can become possessed of it." "O," says Paul, "blessed be God, He is able to do exceeding abundantly above all that we ask or think!" Perhaps one feels at times, "O that I may

but reach heaven at last! be found right at last!" But sometimes the Spirit stirs up the soul, and the man says, "O if I might have a foretaste of heaven in this poor life! if He would but indulge me with a sense of communion with Him, tell me He loves me and gave Himself for me!" Then he falls back into darkness, carelessness, and is surfeited with cares; until fresh trouble comes upon him about his state, and he finds in the end that God is able to give him to know Christ in a greater measure than he has ever been able to ask, or to rise to in his thoughts.

Now what is this power of God? Is it His naked omnipotence which He has impressed on the works of creation? It is that omnipotence, but not exerted nakedly. It is in the first place *His gracious will and purpose in the covenant*. "I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people: . . . For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is the very secret and rise of all His ability to do us good. It is His own eternal purpose to bring Himself not only within the reach of His people, but into their hearts by the gracious revelation of Himself in Christ as their sin-pardoning God and Father.

Secondly, His ability lies *in the blood of the everlasting covenant*, by which all sin is cleansed and removed from the conscience of a sinner. By virtue of this He declares, "I will cast their sins behind My back. I will cast all their sins into the depths of the sea. I will remember their iniquity no more for ever." By this is forgiveness of sins spoken on the heart over and over again; forgiveness of all that rises in the mind, that comes to hinder communion, to defile the spirit; all is done away by the blood of the everlasting covenant. Real work consists in the communications of God to a sinner. Real trouble is about sin; real joy is by the blood applied that cleanses from all sin. He is pure in the sight of God who has this blood sprinkled on his conscience, and he knows he is, and can say,

"I'm clean, just God, I'm clean."

That is how the Lord can do it—by the blood of the everlasting covenant.

Thirdly, His ability lies *in the righteousness of Christ*. "By the obedience of One shall many be made righteous."

Through this God is righteous in the remission of sins (Ro. iii. 26), full of justice, as full of it as He is of love; and our persons are righteous and justified from all things, being absolutely in Christ. We may well say,

“O love divine, how sweet thou art!”

and O sweet justice, smiling justice! tender love and justice combined, by which God can and does

“Raise the fallen, cheer the faint,
Heal the sick, and lead the blind;”

by which one who says, “I am all unholy and unclean,” is made to say, “I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.”

Thus God is able to do these things that exceed our thoughts and our feeble prayers, by His own eternal will in covenant, by the blood of Christ, and the righteousness of Christ; “according to His good pleasure which He hath purposed in Himself” (Ep. i. 9). And He is able to do them “according to the power that worketh in us,” or *by the Holy Ghost*, that divine Spirit, that glorious Person in the Trinity, whose office it is to take of Christ’s things and show them to sinners. As sure as He bears witness to them, the two-leaved gates of the heart will open to God’s things, to Christ, to the throne of grace, to heaven. The heart will open as He says, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.” Therefore, desponding, despondent sinner, tried often by indisposition, weakened often by very untoward, intensely untoward, feelings, see who can do what you pray for, and more than you pray to have done. One says, “If I could but just once feel I am right with God!” Sweet as that would be, God is able to do exceeding abundantly above all you ask or think. He can make you say, “I am as sure of heaven as if I were there;” make you feel as righteous as the righteousness of Christ can make you; as near to the heart of Christ as the tables of covenant to the ark, which were in it. He can make you feel you are not only safe, but sound; not only just, but holy; not only brought to the throne of His heavenly grace, but blessed with answers. He can enable you sweetly to submit to the path of tribulation you are called to walk in.

Also, God is able to make over His word to us in ways we could never have conceived; and He does this in answer to

our narrow prayers. There is such a thing as the application of God's word to a person so that he knows it is His word. It does not make it the word of God, but it makes it the word of God to him. It makes it a guide to him, a girdle, life, light, a sword, food, nourishment, drink, and delight. O the blessed Scriptures! I think never before in my life have the Scriptures been to me what they have been lately. I have not had what I want from them, but the perception I have had that they are the very Word of the living God draws me to them; and what authority that gives them in my conscience! what desires to walk according to them! This brings me to the trembling sinner who says, "I am afraid to think of what the finish will be, because I walk so badly. Trouble meets me unprepared; it finds me weak and makes me weaker; it seems to undo me. I pray for help, but do not get what I want." O, but when the Lord is graciously pleased to say to such a person, "Fear not; I am thine. I am the Lord thy God.

"I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress;" *

or to say, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee;" or to let down on the spirit some gracious word that shows He is pleased with the sinner, pleased with his petitions through the Person of Christ,—the man says, "I never thought it would be thus with me, His word is with me, and mademine. I did not fetch it, but it came, and I found it in my heart, heard it talking with me. It was a light on the road, and made me know I was right." When it is so, it is God's word made over to a soul by the Holy Ghost, living and powerful; and faith mixes with it. You see that beautiful order in the Romans, "Faith cometh by hearing, and hearing by the word of God."

In conclusion, a few words on the last clause: "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." There is One in the midst of the church to lead her in the song. He Himself to whom praise is sent is there to sing. David said of Him in the spirit of prophecy, "I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee." "I have not hid Thy righteousness within My heart: I have declared Thy faithfulness and Thy salvation: I have

not concealed Thy lovingkindness and Thy truth from the great congregation" (Ps. xxii. 22; xl. 10). May we join Him in that everlasting song! When begun here below, it is very acceptable to God—the Father, the Son, and the Holy Ghost. The redeemed sing it in heaven, and we on earth as we are His people. "To Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." We often have suspensions of it here, often do not praise Him; but what a mercy to have the principle of it, waiting a touch from time to time! These verses of Cowper's are very beautiful,—

"Lord, I believe Thou hast prepared,
Unworthy though I be,
For me a blood-bought, free reward,
A golden harp for me.

"'Tis strung and tuned for endless years,
And form'd by power divine,
To sound in God the Father's ears
No other name but Thine."

May He set up this blessed song in our hearts, and do for us more than we ask or think, "according to the power that worketh in us;" that we may be for Him and His honour in the world.

J. K. P.

THE POWER OF PRAYER.

What wondrous grace! Who knows the full extent?
A creature, dust and ashes, speaks with God!
Tells all his woes, enumerates his wants,
Yea, pleads with Deity, and gains relief.
'Tis prayer, yes, 'tis effectual, fervent prayer
Puts dignity on worms, proves life divine,
Makes demons tremble, breaks the darkest cloud,
And with a princely power prevails with God!
And shall this privilege become a task?
My God, forbid! Pour out Thy Spirit's grace,
Draw me by love, and teach me how to pray.
Yea, let Thy holy unction from above
Beget, extend, maintain my intercourse
With Father, Son, and Spirit—Israel's God,
Until petitions are exchanged for praise.

IRONS.

FAITH'S CONFIDENCE.

FROM A SERMON BY MR. NEWTON, TUNBRIDGE WELLS.

“ Rejoice not against me, O mine enemy : when I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me.”
—MICAH vii. 8.

SATAN is the great and common enemy of all the world, but he is so in a special manner to all the quickened family of God. He is to them an inveterate, cruel, untiring foe from the moment life is implanted in their souls to the hour of their natural death, ever seeking by force or fraud to cause them to fall in spirit, in thought, word, or deed in some form or other, and would if it were possible drag them into hell at last. But this is not possible ; for that life implanted in their souls is eternal, and they shall never perish. It is therefore a mercy, in *this sense*, if Satan is our enemy ; and if he is, sin will be our enemy, the greatest enemy to our souls, not only in its practice, but in the inbeing. O what sorrow sin in our nature will cause us ! and the more we are kept alive, and the more our consciences are made and kept tender in the fear of the Lord, the more we shall feel the plague of indwelling sin. Why is it mere professors are so little, if at all, plagued with indwelling sin ? Because they have not the Spirit of Christ in them. If Satan can hate one thing more than another, it is Christ and His Spirit in the real Christian. Satan loves, if he can love anything, all error in whatever form it may appear ; because he is the author of it : it partakes of his own spirit. But he hates all truth in all its various branches ; and so do mere professors. They hate the Spirit of truth, which is the Spirit of Jesus Christ. “ For the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him.” On the other hand, wherever the life of God is in the soul, that person will love the truth ; though that truth may, according to his own apprehension, condemn him.

O how this implacable foe, this enemy of all righteousness, will rejoice if he can cause a poor soul to fall ! And if you notice it does not say, “ Rejoice not against me, O mine enemy, for I shall not fall ;” no, but “ though I do fall, I shall arise.” This was the voice of faith in his soul, faith strengthened by the power of the Holy Spirit. This was resisting the devil, as James says, “ and he will flee from you.” The Lord

enabled him to do it. All God's people are liable to fall; but they need not fall outwardly as David did, or Solomon, or Peter, and many others. But they all fall more or less in heart and affection, and they feel the effects of it in their souls; and they fall into fears and doubts and misgivings about their own souls' salvation. They think, "If I were a child of God, surely I should never be the subject of such things as I am;" and they think, especially sometimes, none that fear God could ever be such wretches as they feel to be. And what puzzles them is that there is something in them that loves sin.

Then my text says, "When I sit in darkness, the Lord shall be a light unto me." Sitting in darkness is not the same as being in the darkness of death in sin, where we all are by nature. No, this is darkness in the soul where the true light has shone. And O how dark does the poor soul feel sometimes! Yes, like one enveloped in a dark cloud where he cannot see his signs; as the prophet says, "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." There are degrees of darkness, and differences of its duration. Sometimes it is dark without and dark within, dark in providence and dark in grace; and O how our malicious foe does rejoice to see a poor vessel of mercy cast down, and filled with fear lest he is deceived altogether! But the man of God says, "The Lord shall be a light unto me." Yes, he felt the Lord alone could give him light, and he knew where the light was, if He would but arise, and shine upon him. This he had faith to believe He would do; for he said, "The Lord shall be a light unto me." Now this was the voice of faith, true faith,

"That lives and labours under load;
Though damp'd, it never dies."

None but the true-born child of God really knows this path, the path that the vulture's eye hath never seen, nor the lion's whelp ever trodden.

It is no small evil in believers not to be pressing after perfection in believing and obedience. Ofttimes some sinful indulgence to self, or the world, or sloth, is the cause of it.—
Owen.

CRUMBS FROM THE MASTER'S TABLE

GATHERED FROM "THE PRESENCE OF CHRIST" BY JOHN RUSK.

THE presence of Christ is a real Christian's only happiness, and the withdrawal of it is the foundation of all his misery.

"Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Jos. i. 9). These words were spoken to Joshua after the death of Moses, that eminent servant of God, who, as Paul says, was faithful in all his house. But he is now gone. Joshua is raised up for a great work, namely, to bring the children of Israel into the land of Canaan. His name signifies a saviour; and a vast [number] of enemies and strong nations he had to fight against. But God was faithful to His promise, and never left him: He fulfilled to him the words of our text.

Without any further introduction I will, as the Lord shall assist me, show I. What is the cause of fear. II. The objects of fear. III. What it is to be dismayed. IV. How we may know whether God is with us or not. V. That though He withdraw in one sense, yet in another He does not.

I. Let us, then, first treat of the cause of fear. The cause is Adam's fall. Before he fell he talked with God as a man does with his friend, as you read: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (Ge. ii. 19). But alas, man being in honour abode not. How long he stood we are not informed, but it does not appear to have been long. After the fall we have the first account of fear. "And they heard the voice of the Lord God walking in the garden in the cool of the day, and they hid themselves"—there is slavish fear—"behind the trees of the garden" (Ge. iii. 8). Now they are called to account, and they confess the fear they were under. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked: and I hid myself" (vs. 10, 11). Now after Adam's fall he begat a son in his own likeness [and under his broken covenant]; and thus this fear is communicated to us.

II. Second, the objects of fear. i. An angry God. We

are afraid of Him. We know we have sinned against Him, and that He says, "The soul that sinneth, it shall die." We know we have broken His commandments, and exposed ourselves to His curse: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." We are sensible that God has concluded all men in unbelief, and that he that believeth not shall be damned. We know there is a day of reckoning—a day of judgment, and God says, "I will never forget any of their works;" their sin "is written with a pen of iron and with the point of a diamond." We know that in the general resurrection some shall awake to shame and everlasting contempt. Now when God enlightens us to see, and quickens us to feel these things, we are filled with slavish fear of Him. His anger against us meeting our sin, and our not knowing our interest in Christ, produces this fear.

ii. An application of God's law produces this fear. Before this was applied we knew nothing about sin; but now we find sin revive. "When the commandment came, sin revived." We feel bondage, the wrath of God; and the more we work, the more we feel its curse. "As many as are of the works of the law are under the curse." It works up all the uncleanness of the heart: "It wrought in me," says Paul, "all manner of concupiscence;" stirs up our enmity to God, and shows us that we are carnal, sold under sin. Our rebellion rises, and we argue and say, "God sets me a task that He knows I cannot do; I am to be cursed for what I cannot help." These are strong reasonings against the Judge of all the earth, who is sure to do right. Thus an angry God, and the day of judgment, are objects of our fear.

iii. Another object of fear is man. "The fear of man bringeth a snare." I can never describe the fear I have had on this head. "I shall one day fall by the hand of Saul," says David.

iv. Lastly. Death is the object of our fear; not so much temporal death as the consequences, viz., a being found in all our sins, and an eternal separation from God.

But our text says, "Be not afraid." This shows that all these fears to a child of God are groundless; for though in respect of God we have just cause for slavish fear when we sin against Him, still Christ removed the foundation of the fear when He stood in the gap and made up the breach.

Hence Paul says we are reconciled to God by the death of His Son. But as there is such a fountain of iniquity in our corrupt hearts, this fear will often work without just cause; as you may see when the angel came to Mary with tidings—the best news that ever came—he tells her to “fear not.” And again, after Christ rose from the dead, the angel said to the poor women at the sepulchre, “Fear not ye.” Then what is there to fear from a broken law, seeing Christ has magnified it, made it honourable in His life and in His death, and endured the curse of it? On Him the sentence was fully executed. He nailed this handwriting to His cross, no more to hurt those that trust in His finished salvation. But you will find it hard to hold these things fast, true as they are; it is not a careless trust, but attended with many cries and tears, groanings, longings, and a forsaking of all confidence in the flesh. Again, the fear of man. What can man do? At the most, if God permit, he can kill the body, and Christ says, “Fear not them which kill the body.” But what is able to remove this fear? Why, “Be of good cheer, I have overcome the world.” Once more, death. Now as it respects death, Paul tells us, through death Christ “destroyed him that had the power of death.” Then if Satan is destroyed, the power is gone. But you say, “Sin is the sting of death;” but “the blood of Jesus Christ His Son cleanseth us from all sin.” “O death, where is thy sting?” But we must be exercised with all these fears and terrible feelings to keep us diligent, and make us highly prize our great Deliverer. The blood of Jesus Christ is to sprinkle our hearts from an evil conscience; and Solomon tells us that “righteousness delivereth from death;” and the righteousness of Christ is “unto all and upon all them that believe;” so that where this faith is, such shall never die.

But what will effectually deliver us from all fear? I answer, the love of God shed abroad in our hearts by the Holy Ghost, and nothing else. I have had much light on my path, but fears have remained; much light on the Scriptures, but still have been full of fears. I have found nearness to God by prayer, but been still fearful. I have found the word preached very suitable, but fears have remained. I have found good in reading, writing, and conversing with the saints; still I have found fears. But I never found one of them when I was fully persuaded God loved me with an

everlasting love in Christ Jesus. No. "Perfect love casteth out fear" and torment, and fixes the heart. "Be not afraid." Now all fears are forbidden but one. One object [to be feared] and one fear. Be afraid of offending Him, your heavenly Father. Encourage a tender conscience. Use all appointed means. "Fear the Lord, and depart from evil." "Be thou in the fear of the Lord all the day long." This is promised to us. It is a grace of the Spirit; it was upon Christ. And we are to follow in His steps. But if we slight this fear and break through the hedge, the serpent will bite us.

III. I now proceed to show what it is to be dismayed. (1) According to Scripture dismay is felt when any sudden trouble or unexpected calamity falls upon people, and they have no power against it; and the more they reason, the more they are dismayed, concluding they certainly shall be overcome. (2) It is greatly calculated to dismay a person to [have] to undertake any great work. David endeavours to encourage Solomon to the work (of building the house of God), and says, "Be strong, and of good courage; dread not, nor be dismayed" (1 Ch. xxii. 13). Again, when we are sensible that God is contending with us, and Satan is also let loose upon us—first tempting, then accusing us, and nothing appears before us but destruction. Now these things will dismay the strongest. But there is a promise to such: "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. . . . 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" (Is. xli. 10—17). These are the principal things that dismay God's people. I believe God's people are more dismayed than any others, because they are stripped of confidence in the flesh, and suffered to feel so much of their own weakness as to make and keep them sensible where their help is laid, even on Christ Jesus.

(To be continued.)

How easy is it for those who are weaned from this world and walk closely with God, to depart hence, and be ever with Him, call when He will!—*J. Hill.*

The living soul is set upon obtaining all that is in God.—*J. Hatton.*

RECEIVING THE ATONEMENT.

My dear Mr. Row,—As you so kindly came over to see my dear sister, and mingled your prayers with others of the dear servants of God on her behalf, I feel I ought to let you know a little of the Lord's gracious dealings towards her, and as He shall enable me, will try and tell you. "The FIRE shall try every man's work;" but where the true metal is found, it will only make it shine brighter; which I believe is the case with my beloved sister.

I think I never passed through such a painful season as a fortnight ago to-night [Sunday]. Her sufferings were intense, but her distress of soul was still greater. She asked me to fetch all the friends, that she might tell them she had deceived them, and was going to hell. Before then she said to me, "Pain of body is nothing to this pain of soul." And when I gave her something to drink, she said, "How can I eat, how can I drink, when death and destruction are before me?" Thus she continued until nearly two o'clock on the Monday morning, when the Lord was pleased to hear our poor breathings. The pain gradually subsided, and she became quieter in her mind. In the evening of Monday there seemed to be a little budding of *hope*. I saw she looked a little brighter, and asked her how she felt. She said, "I do not feel in that dreadful despair I did last night, but yet am not certain that I shall go to heaven." This *little hope* seemed to increase until midday on Friday, when the Lord was pleased to manifest Himself in a most precious way. I went up to see how she was getting on with her dinner, and found she had not eaten it. I said, "You have had no dinner." She said, "Yes, I have." I could see there was something beyond, and said, "You have had a better dinner than this?" She said, "Yes," threw her arms round my neck, and wept to the praise of the mercy she had found. It was indeed a time of rejoicing; but I can give you an account of it in her own words. As Mr. Page was with us on the Friday before, and was very much led out in prayer on her behalf, he expressed a wish when he left to hear how she was. I asked her what I should say to him. She could not tell me, so pencilled it down:

"Say, that though last week I felt sure of certain and awful destruction, and that justly I looked for and deserved the

hottest hell, yet, bless the Lord, O my soul, He has given me a glimpse of heaven, and given me to feel inwardly, as viewed in Christ, I am all comely and fair; and that when our precious Jesus was sweating great drops of blood in Gethsemane's garden, it was for me; and when He was led into the judgment hall, and was mocked and ill-treated there, it was for me. Also His hands were nailed to the cross for me, His side pierced for me. And when He gave up the ghost and said, 'It is finished,' my salvation was completed in a precious, precious Christ. I cannot write half of my sin, nor yet half of the great, boundless, inexhaustible love of a precious Christ. Would that I could speak well of His precious name who has done so much for me! I can say, 'Wonder, O heaven, and be astonished, O earth, for the Lord hath done it.' He only could, and I wish indeed that I could thank and praise Him as I should like. Thank Mr. Page very much for remembering me at a throne of grace. I believe the Lord has been mindful of His dear people's prayers on my behalf."

My dear sister has been kept in the same happy state up to the present, and it seems more than the body can bear. As I was getting her to bed last evening, she fainted away, and it was a long time before she came to herself again. As soon as she could speak, she said, "Jesus has been so precious, I long to go. O, won't we praise Him!" Then,

"· Loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace.'

It is sovereign grace, free, unmerited! O that love! Precious, precious Jesus! I do long to go: I haven't much strength, have I?" I said, "No, darling, but you are willing to wait the Lord's time?" She said, "Yes, the Lord's time is the best time, and it may be years; but I hope not. It is nothing to die, 'tis only a step. We live to die, and we die to live; how wonderful!

"· 'Tis heaven on earth to hear Him say,
As now we journey day by day,
Poor sinner, cast thy fear away;
Thy sins are all forgiven.' "

And thus she continued, repeating verses of Scripture and hymns, her face beaming with delight. I asked her if she were in pain. She said, "No pain when Jesus comes."

When I returned (from chapel) this afternoon, I found her

thoroughly exhausted. She could only speak now and then. I asked her if Jesus was still precious. She said, "Yes, I long to go. What must it be to be there! to be like Him! to see Him as He is! If the Lord will, I should like to die to-night."

The Lord only knows what His will is concerning her; but I cannot feel myself she will be raised up again, though she may linger for some time. But I do want grace to fall into the Lord's hands, feeling that He has a right to do as He will with His own.

Yours in Christian affection,
Southborough, July 11th, 1875. M. J. SIBTHORPE.

"TO KEEP THEE IN THE WAY."

A MORNING READING BY JAMES BOURNE.

JUNE 12, 1838.—Ex. xxiii. 20: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not," &c. The people of God are brought into all manner of situations, into all perplexing difficulties, all contaminating connections with the people of the world. God Himself brings them into all these things. He does not bring them into sin—not that; but He does expressly bring them into all the circumstances they have to go through, to show the wonderful power of His grace, that it is sufficient for all situations, however difficult. One complains of an ungodly wife, and another of this thing or that as a hindrance. But these are no hindrances, because God Himself sends an Angel, the Lord Jesus Christ, to keep us in the way; and if He send the Lord Jesus for this purpose, it shall be effectually done. But some may say, "We have been brought into the way, and have not been kept." This ought to fill us with the utmost shame. God prepares the place, He prepares heaven; but He prepares all the way also, and He sets the bounds of our habitation. "Beware of Him, and obey His voice." Now if we say we do not hear His voice, if we rise in the morning and go to bed at night, and do not hear it, what is the reason? We have our hearts and affections drawn many ways, so that we cannot hear it. But if we hearken to Him, and be not as the horse or as the mule, He will guide us with His eye. But He will not dwell where sin is encouraged; and if we do not hear His voice, we may

depend upon it some sin has the mastery, and has brought us into darkness.

He will have us to resist to the uttermost, and to pay the most minute attention to His voice, and then He will be an enemy to our enemies. And the first thing is that we must count them as enemies, and have no parley with them. He will not endure this; He will have us to hearken with the utmost diligence to Him, and to listen and obey the truth. "Thou shalt not bow down to them, but shalt cut down their idols. Ye shall serve the Lord your God, and He shall bless your bread and your water." I see that even the people of God are dazzled by riches; they have a secret influence that we are not aware of. But nothing is so sweet as the blessing of God, and I find that He enables me to fall down in the dust before Him with wonder and astonishment that He should look on such an abject worm as I am. But He will be revered and hearkened to. "I will take away sickness from among you," He says—all that fruitless profession. "They shall not cast their young." How often do we see, as it were, some approach of His goodness as some blossom, and we expect fruit; but suddenly a wind comes, and sweeps it all away for want of this diligent hearkening and obedience. He says, "I will set thy bounds from the desert to the river." This desert is that place of darkness where we cannot see our way. There is no trace of a footpath; but He keeps us waiting on Him and crying to Him till He goes before us, and makes our way plain. "Obey His voice." It all comes to this, "Thou shalt make no covenant with the inhabitants of the land." And if there be this cleaving to the Lord, then let the distraction and company be what it will, the presence of God is in that, and His blessing on it. But there must be no covenant, nor parley, nor connivance at sin. "They shall not dwell in thy land, lest they make thee sin against Me." In this line of walking in simplicity God will bless us, and we shall declare the truth openly. We shall make no allowance for sin, or any of that false charity which is all of the devil to ensnare us. We shall consider God only, and be valiant for the truth; and all men will be as the dust in the balance. In this simple way of walking God will maintain our cause, and give us His approbation.

See Ex. xiv. 19, 20: "And the Angel of God which went before the camp of Israel, removed and went behind them;

and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel." It all depends on having this Angel with us; for, let the difficulties be what they will, the people of God shall be preserved in them and through them. But where the fear of God is not, those who try the same outward things shall fall; for no form of religion will stand before God, but only that inward work of the Spirit. The children of Israel went through the sea on dry ground. But if there is not the presence of God, and His fear is not maintained and a listening ear, hardness of heart and impenitence will come on. "Beware of Him, obey His voice." The whole depends upon our having communion with Him.

How sweetly He has this day enabled me to talk to Him; and then everything that makes a distance between Him and me has to be put off entirely. This day I have fallen down in the most abject state before Him, thinking there is not such a sinner as myself, and seeing His great goodness: that the Lord Jesus Christ should have come down, and endured so much and so long for my sake. The wall of water on both sides of the Israelites sets forth that sea of troubles which protect us like a wall; for these sanctified afflictions and standing in awe of God make us so that no evil can come near us. The enemy cannot hurt us in such a place, nothing can attract our hearts; and if we look back we see that we never walked so tenderly as then. We often fall in some measure that we may know who it is upholds. And through the power of this Angel we are delivered from such difficulties as it seemed impossible for God Himself to deliver us from. But with this Angel we shall not turn our backs on any of our enemies, but commit them to Him to slay and mortify.

You easily persuade yourselves that Christ hath died for you, and redeemed you from hell; but you consider not, that if it be so, He hath likewise redeemed you from vain conversation, and hath set you free from the service of sin. Certainly, while you find not that, you can have no assurance of the other: if the chains of sin continue still upon you, for anything you can know, these chains do bind you over to the other "*chains of darkness*" the apostle speaks of, 2 Pe. ii. 4. Let us not delude ourselves; if the love of sin and of the world work stronger in our hearts than the love of Christ, we are not as yet partakers of His redemption.—*Leighton.*

Obituary.

WATERS GOWER, who died on December 15th, 1888, aged 71, deacon at Jireh Chapel, Tenterden. Also ANN GOWER, wife of the above, on August 27th, 1886, aged 64.

My dear father was left to run on in the downward road for nearly fifty years, spending the Sabbath in going from farm to farm telling his men what to do in the coming week, and putting things straight. But, blessed be God, the set time came to stop him in his mad career. On the first Sunday in June, 1866, between 2 and 3 o'clock, while going across a field to another farm, he heard the words spoken, "Go, worship!" He stopped and looked around to see who spoke, when the words sounded again three times, which made him tremble. On the two Sundays previous he had felt most miserable; but no words had come. He thought, "What shall I do? where can I go?" With trembling steps he returned to the house, and sat down with his head in his hands. My dear mother, wondering why he had not gone to the farm, said, "What is the matter?" He replied, "O, Ann, I cannot go on like this any longer! We must lead a different life." Never shall I forget the time, my dear father was so changed. On Monday he went with some of his men to hop shiming, but soon returned quite ill. We sent for the doctor, who gave but little hope, it being heart disease. This sank him very low; the thought of death and eternity was dreadful to him.

His distress of soul was very great; he read the Bible daily, and made us hear him; he also bought a family prayer-book, and read it night and morning. Some parts of the Bible cut him to the heart, so that he passed over them in reading; but I have heard him say he did not escape the wounds. He thought daily he should sink to rise no more; his case was such a bad one there could be no hope for him. The Church minister came to see him, but he said of him, "They do not understand me, I am such a sinner." This burden he carried for nearly three years. Then the blessed Lord appeared for him, pardoned all his sins, and gave him to feel His dealings with him were all in love from first to last, by applying these precious words to his soul: "I have laid down My life for thee, I have shed My blood on Calvary's

cross to wash out all thy stains ; what else can I withhold ? ” My dear father said his cup was full, and his tongue was loosed to speak aloud to the praise of so good, kind, and gracious a God. Well do I remember the family prayer-book was not wanted that day, or ever after ; he could pray and speak best to the praise of his God without the help of that. He would say, “ Only to think I was looking for hell, but He brought me heaven ! ”

I think it was a little before this he was led to the little cause at Boars Isle, Tenterden (he lived at Biddenden). He had tried a place or two before, where he found no food for his poor, hungry soul ; but the ministry of our late beloved pastor, Mr. Vinden, was of the very things his soul loved. He had never heard such blessed things before. He said, “ Truly as face answers to face in water, so the heart of man to man. ” He became greatly attached to Mr. Vinden and the cause.

He was once greatly blessed on a “ reading ” Sunday. He had been left to speak in a harsh way to one of my brothers ; but he said the words did not go far before they came back upon his own heart as a heavy burden. He would say, “ I was left to run on sinning in ignorance for nearly fifty years, but only to think I should be left to sin now against light and knowledge ! which is far worse. ” He felt as if he was cut off ; there could be no hope for him. On the Sunday our pastor was speaking about the humbling powers of grace, and said, “ Grace is a humbling thing whenever and wherever it goes ; but perhaps there are some here—humbled on a Sunday, but not in the week ; in the house of God, but not amongst their family. If so, I would not give a straw for your religion. ” This sank my father much lower ; he went home worse than he came. The Bible was a sealed book, and he felt no sweetness in prayer. He felt as Nathan said to David, “ Thou art the man ; ” and his heart was broken. Before we had seen him weep to the praise of the mercy he had found ; but now he would say, “ I fear I have committed the unpardonable sin. ‘ A wounded spirit who can bear ? ’ and I have it. ” On the next Sunday one of our old deacons read a sermon. These words in the sermon were applied with power to his heart, to this effect : “ God in love to poor sinners shows them the depth of the fall, and convinces them of their sin. ” He could now plainly see the Lord had been dealing

with him in nothing but love, and his tongue was again loosed to speak to His praise. He thought now he should never doubt Him again after such love to so vile a sinner, and did indeed abhor himself in dust and ashes.

After this he became exercised about Believers' Baptism. He felt it was a right step, but kept putting it off; until, as he used to say, "power was applied," and then he was willing. This was while our dear pastor was preaching from those words, "Ephraim is joined to idols; let him alone." He felt he must speak to the deacons, and I think went before the church that day. But the enemy was close at hand, and would not let my father alone; so he got out of bed on to his knees several times in the night. On the next day his trouble of mind was great lest after all he had taken a wrong step. He wanted one more token from the Lord; so he turned aside into a wood, and knelt in a stub to pray. While there he had a most blessed feeling, and felt sure all was right between God and his soul. He was baptised on the 3rd of Sep., 1871. I have heard him say he felt much cast down, but as our pastor went on speaking, the Lord broke in upon his soul. He was then in a blessed frame of mind, humbled in the dust, and exalting his blessed Lord, who had done so much for him.

It was two years after my father was baptised that I hope the Lord brought me to that solemn, but blessed ordinance, and used it as the means of bringing my dear mother to know where and what she was in the sight of a just and holy God. These very solemn words were applied with power to her heart:

"God to the root the axe shall lay,
And cut the sinner down."

Time went on, and her trouble increased. She was very reserved, but we could plainly see the change.

Well do I remember one day being ill in bed, when she came to me, and said, "I am going across the fields to see if that calf is all right." I saw she was in great distress, and said, "Do not go." She said, "I must go; you will know where I am," and went. I cried to God that He would appear for her, and bring her back in safety. She started with the intention of putting an end to her miserable life; but she said, "As I looked at the water, pardoning love flowed into my soul, which humbled me in the dust at His dear feet. My

sins are great, but His precious love and blood are far greater, for they cover them all. I had thought there could be no hope for me, the vilest of the vile."

My dear mother had many lifts by the way under Mr. Vinden, to whom she was greatly attached, and was in God's own time brought to join in church fellowship. We did indeed go on our way rejoicing together for a while, but soon found the day of adversity was set over against the day of prosperity; for my mother was taken ill, and her mind went. She did not know us or anything for months.

On one occasion it seemed as if we must be crushed. My poor mother was very ill, and could not be left alone one minute; and while my father was at chapel on Sunday, the policeman brought a paper for him to meet him the next morning at another farm, with gun and men, ready to shoot his bullocks, saying they had an infectious disease. On the same morning we received a letter from London, saying a load of hops that my father had sold were returned, as they had got wet on the journey. Also one of our horses was lame then, and a young one fell ill. Oh, we thought, God is about to strip us. One of our deacons called to see us that morning, and we could hardly speak to him, being so overwhelmed with trouble. My father had to go across a field for some green-meat to take with him for the bullocks spared, if any; and said he looked for a hole to creep into, where no eye could see him, so great was his distress. He had not got to the bottom of the field before the blessed Lord appeared for him, broke his heart with His lovingkindness, and lifted him above all his troubles. He came back, and said, "My dear girl, I could not go without telling you all is well. They may shoot the bullocks, but while I have the blessed presence of my God I can bear all things. Do not trouble about me, for all is well now, and may you be supported at home."

O what a heavy trial my mother's affliction was for my poor father! How he prayed night and day that the Lord would appear for our help, and bring her to her right mind once more, if only for a few minutes, that he might be assured he was not deceived in her. I shall never forget the answer, when (in the middle of the night) I had gone to lie down for an hour (for sometimes we were not out of our clothes for nearly a month at a time), father came to me, and said, "You must come and help us praise the Lord for His matchless mercy.

He is come again." My dear mother was sitting up in bed, speaking aloud to the praise of her Lord. She said, "It is the enemy who has done this; he has kept telling me I was deceived, and had deceived others, and that my damnation was sure. But my blessed Jesus has come again, and Satan is fled." She told us what words had been applied to her soul, but I cannot remember them now. My dear father and I were on our knees thanking, blessing, and praising the holy name of Jesus. In the morning her mind seemed gone again. After this it pleased the Lord to raise her up, so that we took her to the house of God for nearly two years; and many sweet sips did she have in hearing her pathway traced out by our late dear pastor, although her mind was very weak through decline of the brain.

Then she was taken worse, and laid by for nine years, during which time she said very little. Sometimes she would say, "I should like to go with you to chapel, if it were His will." Sometimes on asking her what we should read, she would tell us some chapter or hymn that had been sweet to her soul. Her end was rather sudden. She had had two fits, or strokes, but recovered from them both. A third came, and she could not speak, but lay still forty-eight hours. Then she opened her eyes, and looked at us, and quietly passed away to be for ever with Him whom her soul loved on earth.

Now my dear father was left, and he seemed to fail fast, and family troubles pressed heavily upon him. The last time he came to my house he wept, and said, "I can see no way out of this trouble; it makes me pray to my dear Lord to take me away, but I want patience to wait His time." He was favoured in hearing the word many times under our present pastor, and was greatly attached to him and the people.

On his last Sunday he had been to chapel, and after he got to bed had such a blessed time he was happier than he had been for long. In the morning he had not lost the sweetness, but said to his granddaughter who kept his house, "If I was called to depart now, I feel I could sing. It will not be long now before He takes me home." He went out of doors and fainted, but got better until the next afternoon, when he fell in a fit out of doors. He said but very little after this. When I reached his bedside he pulled me to him, and kissed me. I said, "Do you know me, father?" "O, yes," he

said, "pray for me, that the Lord will pardon all my backslidings, for they are so many." I could sometimes hear him pleading with his Lord. What a mercy that he had a God to go to, and nothing to do but to die! He quietly passed away on Saturday morning, Dec. 15th, 1888, at 3 o'clock, which I know was for his eternal gain.

SARAH JARVIS.

JOHN FLETCHER, a member at Providence Chapel, Bath, who died Sep. 27th, 1906, aged 58.

He has left no record as to when a work of grace began in his soul, but it is believed to have been gradual. He was not permitted to run into outward depths of sin. On one occasion he remarked, "How thankful I ought to be that I was preserved from such a path!" For the first few years at Bath he was amongst the General Baptists; but as knowledge increased in his soul, so did dislike to the teaching and practices of that people, till he had to come out from among them. It appears that he casually turned into Providence Chapel during 1878. Mr. Day was supplying on that sabbath, and his heart was so melted under the preached word that a love and attachment sprung up to the people, whom he joined on Oct. 21st, 1878. At one time a friend speaking of the word coming with power, he remarked, "I have often found my heart changed at my work, and scripture after scripture passing through my mind."

A very trying dispensation in 1895 was the removal of a kind master from Bath, who invited John to accompany him, but he declined after enquiry, finding there was no place of truth in the neighbourhood. He was unable to obtain another permanent situation for fifteen months, but eventually saw the Lord's hand opening to him the very kind of place for which he had been led to pray, where he remained until he died. He often expressed gratitude to God for such a providence.

In the latter part of 1905 he was attacked with jaundice. Visiting him on the 26th of September, he said these words had been following him all through his illness:

"All thy wastes I will repair,
Thou shalt be rebuilt anew;
And in thee it shall appear
What the God of love can do."

At this he wondered if he should be restored again to bodily health. Two of his relatives calling on him, who apparently questioned which denomination was right, he said, "Seek ye

the Lord. Never mind about all the *isms*: the devil is at the bottom of such reasonings. The Word is, 'All that the Father giveth Me shall come to Me.' 'The blood of Jesus Christ His Son cleanseth us from all sin.' When you come to such a solemn place as I am in, what will you do? I am not afraid to die. I can say, 'Yea, 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.' The staff is His Word. There are but two ways, and they are plainly set forth in the Word of God." At this time he was very favoured, and enjoyed hymns 477 to 483 (Gadsby's):

"Give me the wings of faith to rise," &c.,

and especially the last,

"Yes, I shall soon be landed."

On Oct. 13th he remarked,

"I feel this mud-wall'd cottage shake,
And long to see it fall,
That I my willing flight may take
To Him who is my all," &c.

He spoke of what it must be to enter heaven. He said he did not desire to recover, as he did not wish to go back into the world, for it had such a deadening effect. About this time he was signally blessed with these words:

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

On Oct. 16th, on a friend's arrival, he said, "I have been anxious to see you once more. I think for the last time I wish to tell you how good the Lord has been. The words came so sweetly, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! . . . and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him.'" On the 19th, he had these words, "I have loved thee." He paused and said, "What, me, Lord?" and the words further came, "Loved thee with an everlasting love, and with lovingkindness have I drawn thee."

After this, he arose from his bed, and had a great desire once more to meet with the Lord's people in worship; which he did, but only once. However, he did not regain his health, but slowly sank, until, on Sep. 27th, 1906, he departed to be for ever with the Lord, receiving the fulfilment of those lines:

"All thy wastes I will repair," &c.

J. A. C.

NOTICES OF DEATHS.

ON March 30th, 1906, at Gravesend, CALEB FREDERICK SIGGS, in his 68th year. When the Lord called him by grace is not known, but he was one who was graciously led, taught, and upheld, here a little and there a little, by the omnipotent hand of Him who condescended to die for him. The day preceding his death, when asked if he had any doubts, fears, or pain, he replied, "No," and when, a little later, asked if he felt Christ precious, he replied, "Yes, yes;" he looked round and said, "Good-bye," and then quietly his spirit took its flight to the mansions of everlasting felicity.

CHARLES E. SIGGS.

ANNE GOODERHAM, aged 83 years, entered into rest, Oct. 3rd, 1907.

J. GOODERHAM.

Died, Jan. 20th, 1908, MATTHIAS GOODERHAM (husband of the above), aged 82 years. He was the pastor at Zoar, St. Mary's Plain, Norwich, and at Bungay. He is now in his eternal home, for ever with his Lord.

J. GOODERHAM.

On Oct. 23rd, 1907, WILLIAM ROWLANDS, in his 55th year, a member at Princes Street, Southport.

S. F. M'KEE.

On November 17th, after a long illness, FRANCIS MUNDAY, of Ore, Hastings. He was a member at Ebenezer chapel for many years. Often helped and blessed under the ministry of our late dear pastor, he was a tried, exercised man, of a meek and quiet spirit. Shortly before he died the Lord spoke those words, "Enter thou into the joy of thy Lord." His end was peace.

"Peace, perfect peace, the peace of God
Still kept his heart when call'd to die;
His hope in Jesus' name and blood
Enter'd within the veil on high.
Thus sweetly leaning on His breast,
He calmly found the promised rest."

F. M.

Died on November 21st, 1907, ANN KAY, aged 71 years, of Passmans, Rochdale. She was a member of the church at Hope chapel many years. Christ and His cross was all her theme; hymn 166 was a comfort to her heart in her last affliction. She found the finished work of God's eternal Son to be the foundation of her hope. Hymn 96 was made a help to her. The morning of the day she died she was found upon her knees in prayer. She was a woman of prayer, but now with her 'tis praise. For her to die is gain.

J. EDDISON.

CHARITY BOOKER, of Providence Cottage, Rotherfield, departed this life on Thursday, January 2nd, 1908, aged 51. She was not a member of the church, but we hope she was a living member of the congregation. We believe she loved the Lord's servants, the Lord's people, the gospel, and the house of God. After her death, these words fell sweetly on my mind in reference to her, "Lord, I have loved the habitation of Thy house, and the place where Thy honour dwelleth" (Ps. xxvi. 8). So that we buried her in hope of a glorious resurrection at the last great day.

J. DICKENS.

THE GOSPEL STANDARD.

APRIL, 1908.

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

THE LORD AWAKED BY PRAYER.

A SERMON PREACHED BY MR. COVELL ON SUNDAY EVENING,
JANUARY 1ST, 1865, AT CROYDON.

“And they came to Him, and awoke Him, saying, Master, Master, we perish! Then He arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.”—LUKE viii. 24.

WE noticed in the morning that necessity at times brought poor sinners to the Son of God, and that it was His grace, beauty, and suitability that attracted them. Let it be which way it may that the sweet and blessed Spirit uses, the end is always to bring them to His feet, that they may receive out of His fulness “grace for grace.” As we found, He always received those that came; for He came to seek and save them that were lost; that

“Sinners are high in His esteem,
And sinners highly value Him.”

And then we noticed that at times when they came, to their soul’s feeling and apprehension He seemed to take no notice, and they were ready to conclude with the church of old, “The Lord hath forsaken me; my God hath forgotten me.” This made them so earnest that they awoke Him, as it were, they gave Him no rest: “When wilt Thou come unto me?” “If you see my Beloved, tell Him I am sick of love.” There were such longings in their hearts, such desires after Him, that He was fain to fulfil His own word: “He satisfieth the longing soul, and filleth the hungry soul with goodness.” “And My people shall be satisfied with My goodness.” They so awoke Him by the supplications of their hearts that, like Hezekiah, as they turn their faces to the wall and pour out a prayer, He sends His servant to tell them He will grant their request.

They give Him no rest, "Arise for our help, make haste, O our God, make haste!" What a mercy if God the blessed Spirit so stirs thee up to seek; for it is said, "The Spirit Itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit." So it is said, "He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them."

"They came to Him, and awoke Him, saying, Master, Master, we perish." Poor soul, thou that hast no gift of prayer, thy words are but few and simple, how this just fits thee! how few were their words, how broken, "Master, Master, we perish!" He does not look at the words, but at the feeling of the heart: "To this man will I look," and "with him" will I dwell, "that is poor and of a contrite spirit, and trembleth at My word." And they found this to be true, "I the Lord search the heart, I try the reins of the children of men;" and, "Ye shall seek Me, and find Me when ye shall search for Me with all your heart." It is heart work, sinner. How often does the child of God feel the same cry again and again! Sometimes I have felt I should weary the Almighty; just the same things in the morning, middle of the day, and night, and all the week round. You see here it was over and over, "Master, Master!" He did not find fault, no, no. Sometimes how Satan and unbelief will object, and say, "Why, your prayers are the same as the Pharisees! you are not to use vain repetitions as the heathen do." Now it is said of the blessed Son of God, He went as it were a stone's throw from the disciples, and knelt down, and said, "O My Father, if it be possible let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." When He came to the disciples He found them asleep and awoke them; and again He "went away and prayed, and spake the same words" (Mar. xiv. 39). Does thy heart teach thy mouth, and add learning to thy lips? Is it the earnestness of thy soul that brings thee often to cry out, "Lord Jesus, pardon me and bless me"? "Master, Master!" Are thy words but few? are they broken? There may be some before God who get a book of prayers and put in only a word or two of their own, because they want to have it proper before their families; but God enable thee to throw away thy crutches. If you can only say, "Master, Master, we perish," that will do.

“ No big words of ready talkers,
 No dry doctrine will suffice ;
 Broken hearts and humble walkers,
 These are dear in Jesus' eyes.”

“ Out of the mouth of babes and sucklings hast Thou ordained strength.” It is the lisping of these that brings the help of the Son of God. You look, you find they soon awoke Him, and that was better than all the wordy prayers and the soft and nice speaking possible. In days of old it was, “ Lord, help me.” Being in earnest, the soul comes to this, “ Son of David, have mercy on me.” When the blind men came so to the Son of God, He said to them, “ What wilt thou ? ” “ That our eyes may be opened,” they replied ; they did not begin a long preamble. And they had the answer : “ Be it unto you even as you will.” God encourage thee by these disciples, “ Master, Master, we perish.” That will awake Him, that it will.

Then look at the fears of these poor things, “ *We perish.*” One would have thought, having the Son of God in the ship, what fear was there ? What, Christ in the ship, and they to perish ? But, my friends, what brought them to cry ? As soon as the ship began to fill with water they “ were in jeopardy.”

“ Dream not of faith so clear
 As shuts all doubtings out.”

They were in fear, even with Christ in the vessel ; they were indeed. So it is with the child of God. There is Christ in his heart, the “ Hope of glory ; ” and He has told him, “ 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.” Yet how low they sink at times ; for their faith stands in the power of God, the sweet anointing of the blessed Spirit ; and the Son of God makes them know that without Him they “ can do nothing,” that all their springs are in Him, that He is the good man that has the bag of money. Christ never leaves the soul.

“ Whom once He loves He never leaves,
 But loves him to the end.”

But in feeling, when Christ goes all is gone. Then up rises fear, “ We shall perish ; ” yet He is in His own people, and they will never perish. This is their fear, this makes them cry out.

How strong God's people are when they know the Lord is with them! You find Samson going forth, and taking away the gates of the city, and carrying them to the top of the hill. You find him slaying "heaps upon heaps" with the jawbone of an ass. But see him a day or two after, and his locks taken off his head. O the weakness of poor Samson! His eyes are put out, and he is grinding in the prison. This mighty man is asking a child to lead him "to the pillars on which the house stands." What! this Samson that could break the jaw of a lion, make a host fly before him—ask a child to lead him! This will show us where our strength lies. You hear the sweet singer of Israel crying out, "I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines, and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand." What! Is there no promise to plead? no God to save? no promise on thy side? has no oil ever fallen on thy head?

"Master, Master, we perish." Ah, my friends! how God will make us feel what a blessing is faith, what victories it will perform. How He will make us know our strength is weakness, and that He makes our "strength perfect in weakness."

"To-day with a feast of His love
 Jehovah our souls will expand;
 To-morrow He'll give us to prove
 The Canaanites still in the land."

That is how I have found it for many years. When faith is up, fear goes down; when faith goes down, up rises fear. Therefore said the disciples, "Master, Master, we perish." You will never perish, poor praying man, desiring man, who want to get to heaven, who feel the evil of your heart, would get above the world, and serve God better; it is not the Father's will that you should perish. "Not an hair of your head shall perish," for "the eye of the Lord is upon them that fear Him." Their cries always bring in the Son of God. He is a Friend that "loveth at all times, a Brother born for adversity." He knows the trouble of His poor people, and so runs in for their help.

"Then He arose, and rebuked the wind and the raging of the water." How He arose for these folk when they cried, "We perish;" and said, "Where is your faith?" At times

we do not know where it is, but He knows; and while He chides us for our unbelief, would thus stir up our hearts to believe in Him. He knows that without Him we can do nothing, and likes to hear us call; therefore He says, "Let Me see thy countenance, let Me hear thy voice: for sweet is thy voice, and thy countenance is comely." No sooner do they begin to cry than He arises to show Himself strong on their behalf. "He shall stand at the right hand of the poor, to save him from those that condemn his soul." He says, "The expectation of the poor shall not perish for ever." They are so fearful that their cries will not be heard that at times they say, "Though I cry and shout, He shutteth out my prayer." It is not so; He is waiting to be gracious. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." For what does the psalmist tell us? "*Now* will I arise." As soon as our cry goes up, it enters the ears of the Lord God of Sabaoth. "Now will I arise, saith the Lord; I will set him in safety from him that puffeth at him;" as He did for poor Joshua, when Satan stood "at his right hand to resist him." Now the blessed Son of God arose; for he was "clothed with filthy garments, and stood before the Angel:" he had not a word to say. O the movings, the sighs, the cries of his poor heart! In came the Son of God, and said, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Take away the filthy garments from him, and clothe him with change of raiment."

Has He not at times come in to the cry of your heart, and made you sing for joy? When you have been saying, "Lord, give me a token for good, let me know Thou favourest me," has He not "come down like rain upon the mown grass" into your soul? Away go your fears, love rises up to Him, in the contrition of your heart you have washed His feet with tears, and called on all that was within you to praise His name. Then you have felt, "I will trust Him as long as I live; and when brought into trouble I will say, 'Hold out, faith and patience.'" When He withdraws, the things that were all as still as a stone rise up to our plague and trouble. So the child of God finds, as he travels along, some halcyon days, and the sweets make up for the bitter.

"For though his cup seems fill'd with gall,
There's something secret sweetens all."

He hears from the blessed Son of God, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "And whosoever doth not bear his cross, and come after Me, cannot be My disciple." He hears the Son of God tell him that he may expect to have everything against him; although "He knoweth our frame; He remembereth that we are dust." He scatters many mercies, gives us a sweet taste of the honeycomb, a little of the milk; so that with all the tribulation, there is such sweetness in religion, such reality in it, it is a Godlike thing. Let a man but taste a little of that honey, he will face death, danger, devils, or men, to get into the possession of it; that he will.

"He rebuked the wind." The child of God will find some winds blow on him as he goes along, and they blow very hard, mostly in his face. But while they blow in his face and try his religion, they try the love, faithfulness, mercy, and goodness of the Son of God, and endear Him the more to the heart, and make Christ more precious in faith and feeling, and so bind the man up with the Son of God that he will live and die with Him. These poor things feared the wind would sink their bark, and into the depths they would go. How at times trouble makes the child of God cry out in feeling, "Arise for my help, make no tarrying, O my God." And I will tell thee another thing, sinner. Though at times it seems hard for this wind to blow upon us, consider how much better it was for the prodigal to be starved, and driven back to his father, than to have plenty in the land where he was. So, though we do not like the blowing of this wind, and want the south wind, yet, mind, if it was always the south wind, you would not trace so much of the loving heart of the Son of God.

Now, one of these winds that blows at times is *temptation*. Saith the Scripture, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." It is this wind that tries a man's strength. The Son of God says, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not,

shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Mat. vii. 24—27). Sometimes Satan will come in this way, "Why, if you follow out this religion, I will tell you the consequence, you will lose all the favour of your friends; then what can you do? you are not able to get your living." And you say, "These things seem true." As this wind blows, if you have not grace in your heart, down you will go. But grace will bring you to cry out, "Lord, I am willing to leave father, mother, wife, sister, house, or land, for Thy name's sake." "There hath no temptation taken you but such as is common to man: but God is faithful, who will with the temptation also make a way to escape, that ye may be able to bear it." When this temptation comes into the heart to entice and draw him away, in will come the Son of God, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" That will come into his heart, and rebuke the wind. Then again, "One thing is needful." "What is the estimation of all men if I have got the frown of the Son of God?" "Ah," the poor thing says, "let me have Thy smile, and I can stand in the judgment." How he will be tempted at times about the truth of the Bible, the things he professes to believe and have known—and tempted respecting the work and Person of the Son of God, and of the blessed Spirit. This wind blows so hard at times in the poor man's face that he knows not what to do. Satan will tempt him to swear, to tell a lie, and deny his principles. This brings him to cry out, "Master, Master!" and the Son of God will come and stay His "rough wind in the day of the east wind." And, poor thing, if we have this blessed Christ to look up to we have everything. What was the wind, the sea, the chariot-wheels of Pharaoh, when God held them in His fist? He commanded them when to blow, and when to cease: the chariot-wheels could not move till the Son of God gave them leave. If you look at Jonah, poor struggling creature, for a moment, when the wind arose, and beat so hard on the ship that they cast him out, the Son of God prepared the fish to save him; and it kept him, and restored him at the bidding of the Son of God.

Another wind we find is the wind of *adversity*, and it is said, "Though the Lord give you the bread of adversity and

the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." It blew so hard in the face of Job that he came here, "Naked came I out of my mother's womb, and naked shall I return thither." It has not blown so hard on any of you as on that righteous man. It blew so hard on him that he cried out, "Have pity upon me, O ye my friends; for the hand of God hath touched me." How he cried out, "Thou huntest me as a fierce lion." "Wilt Thou break a leaf driven to and fro, and wilt Thou pursue the dry stubble?" How God rebuked that wind, and though his friends watched for his halting, God brought him forth, as he said, "When He hath tried me, I shall come forth as gold." "Though He slay me, yet will I trust in Him." Though it blew so hard, how God rebuked it, and made him the better for it. At times this wind blew on David, and on the patriarchs. How hard it blew on Jacob when he said, "Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. But the God of my fathers hath been with me." So he says, "With my staff I passed over this Jordan, and now I am become two bands." O what an unspeakable mercy it is to have this God to go to! Let this wind come from what quarter it may,—“Hitherto shalt thou come, but no further.” He holds “the wind in His fists.”

These winds try your religion; you wonder whether you will hold out and hold on; and as they are blowing you are afraid they will blow all your religion out. No, no, poor thing; as the blessed Spirit sanctifies it, it will make you cry louder to the Son of God for help; and He will so rebuke it there will be a calm. “He rebuked the wind and the raging of the water; and they ceased, and there was a calm.” He not only holds “the wind in His fists,” but the waves in the “hollow of His hand.” “The floods have lifted up their voice: the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” If God had not brought you here, you would not have known what His arm could do. Now you have got something to talk about; you can say, “I was brought low, and He helped me.” Faith can live in the water as well as in the fire; she can swim. “Out of the depths have I cried unto Thee, O Lord.” When the waves compassed Jonah about, said he, “Yet I will look again toward Thy holy

temple." "He commandeth and *raiseth* the strong wind, which lifteth up the waves thereof." "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses." "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" How does the Psalm finish? They that "observe these things, even they shall understand the loving-kindness of the Lord." So they record His works with rejoicing, and find this to be true, "Fire and hail, snow and vapours, stormy wind, fulfilling His word." So, what with the wind and water, through "evil report and good report," "as dying, and behold we live," we get to the promised land, and sing, "Salvation to God and the Lamb!" and "Not unto me, O Lord, but unto Thy name be the honour and glory." And after the storm at times here, God brings such quietness into the soul, works such faith to believe in His dear Son, there comes a calm that sweetens all the bitters, and makes the sweet the sweeter. So we find when God brings us into trouble, it is that He may hear our voice. Then we cry and God hears, so we prove Him, and say, "The God that answereth by fire, let Him be God." What a mercy to have such a religion!

"And they came to Him, and awoke Him;" and may you be able to say, "And so have I, and caused Him to stir up His strength. Though I have had many fears, the Lord has been better to me than all my fears; therefore I will hope in God, for I shall yet praise Him who is the health of my countenance, and my God. Though I have had trials, blessed be the Lord, He has brought me out into a wealthy place. Therefore, 'the living, the living, he shall praise Thee as I do this day.'"

Christ, and Him crucified, is the last refuge of a soul in spiritual trouble. A distant Christ, a distant promise, a promise brought forth and proposed to the sin-sick soul by man, leaves him destitute of true peace. But Christ revealed in him "the Hope of glory," the promise sweetly brought into his heart with majesty and power, clears his cloudy sky; drives doubts and misgivings away, and makes him like the hind let loose. Less than these evidences will not satisfy a soul born again of God. Gracious God, give me more of these blessed, soul-satisfying evidences. I cannot live without them.—*Fowler*.

THE CONVERSION AND SPIRITUAL EXERCISES
OF A. B.,
OF LANGTON, DORSETSHIRE.

(Continued from page 120.)

Her Baptism, and finding out some Christians at Langton.—1866.

WRITTEN Ap. 21, 1867.—B. and I went to London in March, 1866, and remained there till the beginning of July. The Lord having graciously been pleased to lead me into a right spiritual understanding of His blessed command to all His followers, "Arise, and be baptised," and having further sealed upon my heart His will concerning *me* by the application of many scriptures, did in His own time and way set before me an open door, that I might follow in His steps. Mr. Taylor, of Manchester, baptised me on Monday evening, June 25th, at Zoar Chapel, Gt. Alie St., London. The Lord enabled me to confess Him before the people at the church-meeting, and granted me tokens of His approbation at the time of my baptism, before, and since; although the enemy has also been permitted to try me greatly in this matter.

The Lord brought us altogether out of the Church of England after we had been four months in London and my baptism had taken place. From that time to Sep. 29th, 1867, being at Swanage, we had no outward means of grace as regards public worship, and remained at home on Sundays. They were dreary days to me, and it was wonderful to us to watch the Lord's hand in bringing to our knowledge one by one of His scattered sheep in these parts, and at last in enabling us to meet together to worship God in spirit and in truth. Kezia Tomes was the first, in Oct., 1866; and the power and unction that accompanied the relation she gave of her experience cannot be conveyed in writing.* When we asked her if she had enjoyed much of the presence of Christ since those manifestations (which were 30 years ago), she said, "Scores of times, I may say scores of times."

Oct. 28, 1866.—It is written, "The commandment is a lamp, and the law is *light*: and reproofs of instruction are the way of life" (Pr. vi. 23); also David says, "Thy Word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105).

* The experience of Kezia Tomes was given in the "G.S.," Jan., 1907. Also that of another of them, Margaret Bower, in the following December.

By the Lord's mercy it has been such to me to-day; and as He enjoins upon all His people to remember the teaching He bestows upon them (Pr. iii. 1—3; vii. 1—5), I desire to write while the feelings are still fresh on my mind, that I may be able at some future time to read it over, if the Lord will, and be comforted by the remembrance of His kindness.

I have been greatly tried at different times since my baptism as to whether I do right in remaining at home on Sundays; and this morning the conflict seemed to reach a climax. My soul has been sadly tossed about, and is still, *in feeling*; though in judgment more settled, having been, as I trust, somewhat established by the words of truth. Thinking of my mother, and her loneliness (now that G. is gone), having no one to go with her to church, also of what she said to H., my heart became filled with sorrow. I opened my Bible at last to see if any light might perchance be shed upon my dark path, so that I might know the Lord's will in the matter. The first verse that struck me was Pr. xxix. 2: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn:" and instantly it was shown me that the true reason of all my sorrow was because the "wicked" was bearing rule in my heart, the old man of sin triumphing over the new man of grace, striving for the mastery, hiding everything I had formerly experienced in regard to coming out of the Church of England from view. O what a battle raged in my heart! the flesh lusting against the spirit, and the spirit lusting against the flesh, the son of the bondwoman striving to be heir with the son of the freewoman, carnal affections attempting to reign *with* spiritual, and to be heirs with them of that kingdom which flesh and blood *cannot* inherit. But although in some degree enabled to rest on scriptures which warned me against joining "the congregation of the dead," especially Pr. xxvii. 8, and xxviii. 19, the conflict continued; and I have been sorely troubled all day, fearing that the work of grace can never have been begun in my heart. It seems to me all flesh, and no spirit; and I read: "They that are Christ's have crucified the flesh with the affections and lusts" (Ga. v. 24). Yet if the Lord has no purpose of mercy towards me, it seems strange that He should so far condescend to open up His Word as to explain my state. Also in prayer I was reminded of what I had asked the Lord to do for me the

other day, to slay my enemies, Lu. xix. 27, and that I might do His commandments, Jn. xv. 14; also of Ja. iv. 4, that "the friendship of the world is enmity with God," which has been much on my mind during the last week. I was shown that there *can* be no middle course, no temporising, for the Lord will be all, or nothing, to His people. He will reign supreme, and have the whole heart; and He has said, "He that is not with Me is against Me."

Nov. 1, 1866.—The Lord is making manifest to us His hidden jewels more and more. On first coming home I read Traill's "Steadfast Adherence." He says, "If there are but twenty Christians in a place, they will find each other out, and meet together," &c. This remark impressed me very much at the time (the summer of 1866). (What a wonderful fulfilment of them has been granted to us! Feb. 12, 1868.) I fully believe the Lord's purpose is to bring His truth here; and when He works, who shall let it? (Is. xliii. 13.) This is my support to-night in much felt weakness and inability to move a step without His guidance. O that He may powerfully work upon the hearts of His remnant here, and incline them to seek for instruction, and for the "Spirit of power, and of love, and of a sound mind," for the wisdom which "cometh down from the Father of lights," for teachable minds, to *follow* as the Lord leads, and not presumptuously to run before Him.

Nov. 3, 1866.—In prayer last night, feeling much my distance from the Lord, and being troubled again about that sermon of W.'s which has so tried me, I was begging the Lord to make manifest my union to Himself, if it were His holy will, and those words came gently in upon my mind,

"When thou art nothing in thyself,
Thou then art close to Me,"

immediately followed by that blessed portion in Jn. xv. 4, 5: "Abide in Me, and I in you," &c., "for without Me ye can do nothing." I saw that this was the union—an empty sinner and a full Christ, one "miserable, and poor, and blind, and naked," receiving out of His fullness "grace for grace," peace, riches, light, righteousness. "The branch cannot bear fruit of itself;" no, indeed it cannot. "From Me is thy fruit found." How my soul has been strengthened! Surely this is another token that I shall not be disappointed of my hope. Traill's sermons I find very searching; those parts

which speak of making a continual profession of our faith before the world. 6th. Much tried all day; this life seems at times unendurable. To-night, Mi. vi. 9, "Hear ye the rod, and *who* hath appointed it," commanded silence in my heart for a time. God's people are appointed by Him to afflictions, 1 Th. iii. 3, &c.

Hearing the Word on a Visit to London in 1867.

London, Ap. 20, 1867.—How many unmerited mercies have I received at the Lord's hands since this time last year! Surely His loving mercy knows no bounds, or He could not bear with me as He does; for if when I get a sight of my wretched heart, and its desperate workings, which are only evil continually, I am ready to give up all for lost, and feel as if eternal separation from a holy God could be the only result of so much *felt* separation here, how much greater must be the real distance between me and Him, as viewed by the great Searcher of hearts Himself! O I feel every day I love the marvellous suitability and preciousness of the eternal covenant to poor, undone sinners and poverty-stricken debtors! Those words in Zec. vi. 13: "And the counsel of peace shall be between Them both"—between the Father and the Son—have been as an anchor to my trembling soul many times. Lord, keep me here, drinking living water from the fountain of Thy everlasting love, and let me never seek to quench my thirst with waters that have been fouled with the feet of false shepherds. I desire to know no middle state, no carnal security, or confidence of my own patching up; but to be always either *seeking* Thee, or *receiving* out of Thy fullness "grace for grace." Either state is safe (though the latter only seems so); for it is equally the work of Thy Holy Spirit to make us want Thee, or to supply that want.

My soul has been greatly refreshed since I came to London, under the preaching of the word, at the communion (1st in Feb., and 2nd in April), and when alone. On the second Sunday in Feb. I was much troubled before the communion in the evening; but I believe a real heart-felt cry for mercy went up from me to God during the afternoon as I read that hymn of Watts's:

"O God of mercy, hear my call,
My load of guilt remove;
Break down this separating wall
That bars me from Thy love."

And the Lord hearkened and heard; and as I sat among His children at His table, He gave me a blessed feeling of welcome to the feast provided for the "poor, the maimed, the halt, and the blind;" among whom I truly felt I could take the lowest place. As I thought of the exceeding preciousness of the Person and work of Jesus Christ in the sight of God the Father, peace flowed into my soul sweetly like a river, and I marvelled at the *simplicity* of the gospel. How the heavens were "rent," discovering to me the covenant love of a Triune God, and the "mountains" of my sins were removed as in a moment! It is only the voice of almighty Power that can say, "Peace, be still," to the poor, guilty, sin-burdened, perplexed, and anxious conscience; and when God "giveth quietness, who then can make trouble?" I also was brought to feel that night how the only fitness the believer has to sit down at the Lord's table is in the Lord Himself. His sacrifice is the only thing in which God is well pleased; and to be enabled by faith to bring this to Him is to walk in the steps of Abel, unto whom and whose offering the Lord had respect.

After this blessing I felt for a time much of the spirit of prayer, and a great outgoing of heart to the Lord. But this did not last; and one night I lay awake for hours in misery of mind, fearing all I had felt was nothing but a delusion, and that I should perish eternally after all. I fell asleep at last, worn out with trouble and anxiety, and in the morning (Mar. 7th) woke up with the words in 2 Th. i. 7, "To you who are troubled rest with us." They came again and again with great comfort; but I could not find them in my Bible for some time, and feared lest I should find myself mistaken in thinking they were there. When I read them, the blessing seemed doubled, and every word full of meaning. I saw my persecutor to be Satan, for he is the troubler of God's Israel, and felt persuaded he had been hurling his fiery darts at me in the night before; but now the Lord gave me the "shield of faith," and they had no longer power to wound me as they had done. He gave me faith to believe that I should in due time enter into the "*rest* that remaineth for the people of God," and indeed somewhat of a foretaste of it. What blessedness I saw and felt in the words "*with us*"—with the apostles and prophets, with all who in all ages have trusted in the name of the Lord—one rest alike for all in the finished work and glorious Person of Immanuel, God with us

the eternal Son of God. How marvellous is the union between Christ and His church, and the union of the members one with another! and how tenderly does Paul here, by the teaching of the Holy Ghost, seek to strengthen and encourage the tried children of God by reminding them of the "great recompense of reward," and testifying to the union he felt with them in all their tribulation here, and in the certainty that they and he were both called in "one hope," even the hope of eternal life through Jesus Christ!

Mr. Smart's preaching was much blessed to my soul, especially the sermon I heard at Croydon (Ap. 3rd) from Mar. i. 41: "And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean." Ap. 14th was also a time of refreshing to me from the presence of the Lord. Mr. Mortimer spoke in the morning from Is. lxxv. 1: "I am sought of them that asked not for Me," &c.; and as he brought forth from the words, "Behold Me," one after another of the unsearchable riches of Christ, I felt as if Jesus Himself drew near, and communed with me. "My Beloved put in His hand by the hole of the door, and my bowels were moved for Him." In the evening I went to Zoar, and heard Mr. Dangerfield from Is. li. 11: "Therefore the redeemed of the Lord shall return," &c. He spoke beautifully of heaven, the safety of God's people, and the preciousness of Christ; but it was not to me like the morning sermon. The Lord gave me my portion during the prayer, sending His word with power into my heart: "Say ye to the righteous that it shall *be well with him*;" and just as unbelief was raising its head, and I felt my comfort going, Mr. D. finished his prayer and the hymn was given out,—

"What cheering words are these,
Their sweetness who can tell?
In time and to eternal days
'Tis *with the righteous well*."

I think this scripture was in some degree fulfilled in my experience: "Then shall the lame man leap as an hart, and the tongue of the dumb sing;" for truly the Lord's goodness to me appeared very great in first giving me a word, and then sealing it home with further power on my soul. The communion was also a time of blessing. Mr. D. quoted Cant. v. 1; "Eat, O friends," &c., and distinguished between those who could only say they were "friends" of Christ and

those who knew they were beloved of Him. And I felt the invitation was to guilty me to eat the broken body and drink the shed blood of Jesus. Again the "cords of a Man," the "bands of love," drew me to the Lord as the words were repeated: "And He took the cup, and gave it to the disciples, saying, Drink ye *all* of it"—not one left out who had received divine teaching, been made a disciple of His.

When I consider the manner of the Lord's dealing with me, His tenderness and love in bringing me time after time to feel that I have part of the inheritance among the brethren, in spite of all my sins and guilt of conscience, and the desperate unbelief and hardness of my heart, I am constantly reminded of a portion in Jeremiah (iii. 19), where the Lord asks a question, the same that has often perplexed my soul, "How shall I put thee among the children?" But *He* asks it in love and mercy, as if considering how, in what manner, He can *secure* the children's blessedness to back-sliding Israel; and *I* ask it in doubt and fear and unbelief, as if the Lord had no love in His heart to poor, perishing sinners. But how blessed the reply, and how full of encouragement to faith! "And I said, Thou shalt call Me, My Father; and shalt not turn away from Me." "Behold, the days come, saith the Lord, that I will make a *new* covenant with the house of Israel . . . *I will be their God, and they shall be My people; and they shall all know Me, from the least of them unto the greatest of them, saith the Lord*" (Je. xxxi. 31—34). Go on, dear Lord, to be gracious unto me, and let me feel and know that because I am Thy child, Thou hast sent forth the Spirit of Thy Son into my heart, "crying, Abba, Father!"

I returned home on the 1st of July, having been in London since the end of January. It was a great blessing to be able to hear the gospel for so long a time, and very pleasant to meet again and have communion with those whom I love in the Lord.

Instruction and Comfort from Proverbs xvii. 11.—1867.

On first coming home I felt much strengthened in the hope I had last winter that the Lord would come and visit His people here, who are "like sheep scattered abroad," and give them a pastor after His own heart; and I wrote to Mr. Mortimer, and asked him if possible to give us a Sunday this summer. But this is three weeks ago, and having no answer,

and much lately to discourage me in visiting the people, besides great deadness and carnality in my own soul, I begin to have many fears that I have taken a step in my own strength. Sep. 6th. I have heard from Mr. Mortimer that he cannot come here this summer, but believes the Lord will open a way in His own time. Is. xxxii. 12 is my experience: "They shall lament for the teats, for the pleasant fields, for the fruitful vine," &c.

For a long time now I have been in great darkness about the state of my soul before God; and many and constant are the fears I have lest at the last great day, when the secrets of all hearts shall be revealed, my faith and hope shall prove to be only in the *letter*, and I shall find myself totally deceived, out of the covenant of grace, under the eternal, but just wrath of God. Last Sunday, Sep. 1st, my heart was full of bitterness and grief (*not* godly sorrow for sin), anxiety, restlessness, and every wretched feeling—rebellion against God because He sees fit to deny me the preaching of His truth, fighting, murmuring against His will in things spiritual and natural. I went to my Bible many times during the day in dreary hopelessness, seeming to have not a ray of hope. Eze. xxii. 14 spoke powerfully, explaining my state of soul to be what it was on account of the heavy hand of God's wrath upon me: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?" My heart was being melted in the furnace, full of fears and faintings, my hands were feeble, hanging down with weakness; not a single breath of prayer could I draw. Zec. xiii. 8, 9 also struck me in an experimental way. The Lord says, "Two parts therein shall be cut off and die: but the third shall be left therein." I was shown by this portion how God will separate true from false experience in the hearts of His people, and what a painful process it is! Much that has grown up, and we have thought to be the work of the Spirit, proves to be only fuel fit for the Lord's furnace in Jerusalem. All of self must perish; the work of God alone will be found able to stand the Refiner's fire, "the Spirit of judgment and the Spirit of burning" (Is. iv. 4). This is the time the Lord gives "burning instead of beauty" (Is. iii. 24). But these two scriptures in Ezekiel and Zechariah gave me no comfort, quite the reverse—fears and faintings of heart, doubts whether I should stand the furnace, or find it to be my

destruction, a voice through my soul "of trembling, of fear, and not of peace" (Je. xxx. 5). I found it impossible to pray for deliverance, or to believe that I should be "saved out of it," as in Jacob's trouble. My defilement and inward pollution were like a burden too heavy to bear, and pressed me to the earth. It seemed as if iniquity (my own felt iniquity) must be my ruin; and many scriptures that speak of the "pure in heart" came to bind my chains yet more firmly. I was so conscious of my impurity and corruption my heart condemned me. I said with Jonah, "I am cast out of Thy sight."

On Monday I had just the same feelings; but Pr. xxii. 11 kept coming into my mind: "He that loveth pureness of heart, for the grace of his lips the King shall be his Friend;" but it seemed for some time only to remind me of my sins. I put it from me thinking it was another sentence of condemnation, and could see no beauty in the words. They came knocking, as it were, over and over again, and like one who fears a messenger of evil tidings, I refused them entrance. In my unbelief, hardness of heart, and ignorance of the manner of the Lord's dealings, I forgot that "the kingdom of God cometh not with observation;" that the Lord often speaks with a still, small voice, and has said, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him," &c. (Re. iii. 30.) But unbelief, and carnal reasoning, and all the forces of hell that had leagued themselves against my soul, could not keep Jesus without a moment beyond the appointed time. He has said, "My sheep shall hear My voice;" and He has the key of David to open the hard heart. As I was trying to pray on Tuesday morning with my Bible open at Is. lvii, the 16th verse was sweet to me: "For I will not contend for ever, neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made." I felt a little (though very little) melted and softened, my spirit subdued under the chastening hand of God; and as I read on to the end of the chapter, my heart was lifted up to the Lord for His healing, manifested mercy. "I will heal him," is a great word of encouragement to poor, wounded sinners. I could say now the end of the verse, with Jonah: "Yet will I look again toward Thy holy temple" (ii. 4). I felt that I must watch to see what the Lord would say unto me, whether He would speak peace or not.

The words in Proverbs were still passing perpetually through my mind. When I thought of "pureness of heart," it was like a stone of stumbling to me, a mountain I could not pass over. But the promise at the end, "the King shall be his Friend," allured me greatly. Then I feared the portion had slipped into my memory, and had not come from God; and yet I had scarcely ever read it. At last I begged the Lord to explain His word to me, what this "pureness of heart" could mean, how such a blessed promise might apply to me in my sinful, polluted state, which He had made me to deeply feel in the furnace of His wrath and indignation. The last two days He has made "crooked things straight," laid low the mountains, preached good tidings to my soul, and brought me back from wandering upon the mountains to lie down in a good fold—the simplicity of the gospel; that is, in Christ. Not that I have experienced "joy and peace in believing," or my interest in the work of Christ; only my eyes have been directed to Him, I trust by the power of God the Holy Ghost, and I cannot help feeling that though the Lord has given me the bread of adversity and the water of affliction, yet He has no less caused me to hear His voice saying, "This is the way; walk ye in it." And what is the way in which poor sinners must walk? Christ says, "I am the Way." The blood of Jesus is the "new and living way" to the Father. Pr. xxii. 11, in which I could see nothing for some time, is now to me one of the most precious promises in the Word. The "pureness of heart" is no supposed holiness of the flesh, such as the devil and my legal self-righteous heart would make me believe and mourn the want of. It is not being free from the powerful working up of indwelling sin; for who can say, "I have made my heart clean, I am pure from my sin"? (Pr. xx. 9.) It is the gift of God freely bestowed on the undone, guilty sinner. My heart has been refreshed in searching the Word on this subject. I have seen the "clusters of grapes" in the promised land; and although the difficulties are great, I long in the strength of the Lord to go in and possess it; that I may "inherit substance," "enter into rest," remain no longer in the outer courts, but press on into the holiest, eat of the hidden manna, and see the face of the King of kings and Lord of lords, and have His name written in my forehead, Re. xxii. 4.

(To be continued.)

MEAT OUT OF THE EATER.

When Samson did retrace the ground
 Where he the lion slew,
 He honey in the carcase found ;
 And this should serve to show

That when the conflict we maintain
 With Satan, sin, or hell,
 And then through grace the victory gain,
 Should mark the carcase well.

Trials, through tribulation's ground,
 May thee like scorpions sting ;
 But yet that sorrow ne'er was found
 That did no sweetness bring.

When darkness did thy steps await
 Through sorrow's vale so long ;
 He from the eater gave thee meat,
 And sweetness from the strong.

Say, Christian, didst thou ever meet
 A trial, great or small,
 Without one drop of honey sweet,
 To mingle with thy gall ?

How bitter to old Jacob's taste
 Was Benjamin's adieu ;
 Yet there was honey in the beast,
 And stores of sweetness too.

When he beheld the bloody coat
 Of Joseph, loved so dear,
 O'erwhelm'd with grief, he little thought
 Of what a sweet was there.

There's hope within the promise now,
 To sweeten every ill ;
 But we, alas ! put in our " How ? "
 Where God hath said, " I will."

Forgive the sin, Thou God of grace,
 Assist Thy name to praise ;
 Thy dispensations who shall trace,
 Or scan Thy wondrous ways ?

KENT.

CRUMBS FROM THE MASTER'S TABLE

GATHERED FROM "THE PRESENCE OF CHRIST" BY JOHN RUSK.

(Continued from page 135.)

IV. My next work is to treat how we may know whether God is with us savingly or not, or how we are to find that He is our God.

First, I will show that He is with some, but only for a time. God was with Saul, and many things appeared wonderful in the leadings of providence with that man: the Spirit of the Lord came upon him, so that he had another heart, and was turned into another man. But after all this, for his wickedness God left him, and an evil spirit from the Lord troubled him. Thus it is not the leadings of providence, nor being in company with the righteous, nor fighting against God's enemies, nor having [some common operations of] the Spirit of God and another heart—that will show He is with us savingly. A man may have all these things, and after all God may forsake him for his wickedness and disobedience. Again, God was with Balaam. He tells us how he saw the vision of the Almighty, falling into a trance, but having his eyes open. And you find that God put a word into his mouth; also that the Spirit of God came upon him. But that man knew that God would leave him: "I shall see Him, but not now: I shall behold Him (yes, in the day when every eye shall see Him), but not nigh." For God resisteth the proud, and the covetous the Lord abhorreth. Thus it is not great light, nor presumptuous claims upon God, nor a desire to die the death of the righteous. Men may have all these, as Balaam had, and yet God reject them. "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you I know you not whence ye are; depart from Me, all ye workers of iniquity."

From what has been said it is very evident that God may be with people for a time only. But not so with the elect; for He says of them, "I will never leave thee, nor forsake thee." He has chosen Zion: "Here will I dwell for ever." How, then, may we know He is so with us that He will never leave us?

i. By the work of the law in the conscience, bringing us to

the knowledge of Himself. "All the churches shall know that I am He which searcheth the reins and hearts." Again, "As many as I love I rebuke and chasten." Now God is pleased to come to some this way at the first. He did to Paul, to the jailor. It is called teaching us out of His law. Here we learn that we are sinners; our sin stares us in the face, and flashes conviction on our consciences. We learn the spirituality of God's law. Once we thought it reached only to outward things, as murder and adultery, but now we find that hatred in the heart is murder, and a wanton eye is adultery. "The law is spiritual, but I am carnal." We learn that we are in bondage to this law. Here we struggle to please God; here the commandment comes and works all manner of concupiscence. "For without the law sin was dead." We learn the righteousness of God—partial obedience, sincere obedience will not do. We must be perfectly righteous. This teaches us that we are under the curse. "Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. We thus learn the terrible majesty of God. This stops our mouths; we are guilty—dead men. "Sin revived, and I died." Now these are painful lessons, but safe, though we cannot believe it at the time; and God is with us all the time, teaching us our need of a Saviour, and rooting us out of fleshly confidence. Now whether we are allured at the first, and afterwards learn these lessons, or learn them at first, it matters not, God is sovereign; so that we are savingly brought to Christ Jesus, the only way to the Father.

ii. We know that God is with us and will never leave us by *His pardoning all our sins*. "They shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Je. xxxi. 34). David knew this. He says, "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. ciii. 2, 3). What a sore yoke is the moral law, and the yoke of our transgressions! Now when pardon comes, and we are delivered from these yokes, we learn then that we are heirs of God, and that He is our portion. Thus we are delivered from drudgery, and can say His service is perfect freedom. This is the exceeding riches of His grace. We are no longer "strangers and foreigners, but fellow-

citizens with the saints, and of the household of God." And we are sensible of the change. We do not strive against the world, the flesh, and the devil in our own strength: God is pleased to work in us to will and to do of His good pleasure. These things enjoyed make a day in the Lord's courts better than a thousand spent elsewhere. When we are starving, and ready to perish, the great gospel trumpet blows. Then by faith we eat the flesh and drink the blood of Christ, and find that which we shall enjoy to all eternity. Now by these things we know that God is with us. And God says we shall know Him by His being merciful to our unrighteousness, and remembering our sins no more. But observe one thing before I close this part of our subject.—*This peace can never be enjoyed but by virtue of a manifest union kept up between Christ Jesus and us.* Hence our Lord Jesus says, "In Me ye shall have peace," not in the world, on the contrary, a sword and a fire. Nor is it one undisturbed peace. No; but every time faith is in exercise it is enjoyed. Nothing makes more against it than a worldly spirit. They that make to themselves crooked paths shall not know peace. For "with the froward Thou wilt show Thyself froward."

Thus God is with us as a pardoning God, agreeably to His covenant name proclaimed to Moses. In this way Moses himself found Him: "For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth" (Ex. xxxiii. 16). But it may be asked, "Can this pardon of sins stand with the justice of God?" Yes, for it comes entirely through the merits of our Lord Jesus Christ, who laid down His life a ransom for many, removed the iniquity of the land in one day, and made peace for us through the blood of His cross. And what stamps an eternal dignity upon the whole is this, He is the self-existent God. As God He merited, as Man He suffered; and now mercy and truth meet together, righteousness and peace kiss each other. Therefore God is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus we know God is with us.

And we shall know it by *our justification*: "Being justified freely by His grace through the redemption that is in Christ Jesus" (Ro. iii. 24). And "being justified by faith, we have

peace with God," and enjoy *the Spirit's witness* in our consciences. This witness silences Satan, the law, and unbelief. Then we have joy in the Lord, I mean joy from believing our interest in Him. The church says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Is. lxi. 10).

INQUIRY AND ANSWER.

INQUIRY.

DEAR Sir and Fellow-pilgrim,—I do indeed trust that I am now by grace one of those who, in secret, daily weep between the porch and the altar because of the low estate of Zion, both in my own soul, in my own household, and in the church generally—that is, the free-grace churches of the land. I have read the Report of the Meetings in London last October with much interest and some concern. I have read your Address in this month's *Gospel Standard* with pleasure and profit. On page 11 you say, among other things, "Sanctify a fast." Now, dear sir, would you, if you feel any leadings, be good enough to give us in the *Gospel Standard* your views, understanding, &c., &c., on a *gospel fast*? What does it mean? If it really means to abstain from food for a season, it might as well not be there for the notice we free-grace people take of it. If it is really the inspired word of God, it has quite lost all real inspiration to us. No friend, much less an enemy, would ever find out that we free-grace people really believe in going without food for a season for the good of our souls. Yet there is much, very much, said about fasting in the annals of the early church, *under the gospel*. I fear we have transgressed in this matter; and our teachers have been in fault over it. I have never heard a pastor or preacher ever speak of real gospel fasting. We free-grace folk can feast, and eat and drink, and enjoy every comfort, and even luxury, &c., &c., with the rest of the worldiest. I fear me it is a black mark against us, and one of the causes of our awful declension and ruin. Surely there is a gospel way of real fasting, as well as the dangerous, erroneous

fastings of the Church of Rome. Perhaps a fast instead of a tea at the Meetings would have been better; and at anniversaries, &c., &c., &c.

May God give you some thoughts for us on this important subject.

Yours sincerely,

JESSE BREE.

ANSWER.

Though a general and quite brief reply might suffice our correspondent, yet as it is possible that the subject of inquiry may be exercising the minds of others of our readers, who do not clearly perceive the mind of the Lord in His Word, we propose to enter a little fully into it.

For fasts observed as ordinances we must go to the Jewish dispensation. And first let us notice what in Scripture is to be understood by a fast. If while the people fasted from food and took delight in thus approaching God in their form of worship, they on the same day found carnal pleasure, exacted all their labours, strove and debated, and smote with the fist of wickedness; if they thus hypocritically fasted from food, bowed down their heads as a bulrush, and spread sackcloth and ashes under them, they were not accepted; they were *not to call that the fast the Lord had chosen*. In so doing they missed the spirit and teaching of a fast, which, as they were instructed by the prophet Isaiah, called for the practice of self-denial, abstaining not merely from food, but from those acts that would gratify the cravings of a carnal nature, Is. lviii. 1—7.

There was but one great fast appointed by the Lord in the giving of the law to Moses to be a statute for ever. This was the annual fast on the great day of atonement. After the captivity we read also of "the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth" (Zec. viii. 19). These appear to have been appointed by the heads of the people to commemorate their saddest times of national distress and calamity: that of the fourth month, the breaking up of the siege of Jerusalem after two years of suffering and famine in the city, B.C. 588 (Je. lii. 6—11); that of the fifth month, the burning of the temple and city in the same year, the breaking down of the walls, and the carrying away of the people to Babylon (Je. lii. 12—15); that of the seventh month, the murder of Gedaliah, the governor and protector of the remnant of Jews

left in the land (Je. xli. 1, 2), leading to their fleeing into Egypt; and that of the tenth month, marking the beginning of the two years' siege by Nebuchadnezzar, B.C. 590 (Je. lii. 4). These were temporary fasts, kept only through the seventy years' captivity, and the Lord complained by Zechariah that they were not kept in a due manner to Him: "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto Me, even to Me?" &c. (Zec. vii. 5—7). And these all, by the word of the Lord to Zechariah, were to be turned into cheerful feasts after their return from captivity (viii. 19). For the service of the Lord was again to be restored to them, and His joy to be their strength (Ne. viii. 10). There are other fasts recorded; some resorted to on special, personal cases of sin and sorrow, as that of David for the child, 2 Sa. xii. 16; that of Ezra in a time of danger, Ez. viii. 21; that eminent one of Joel ii. 15, to which the Lord called the whole nation when His judgments were approaching; and others. It is evident from all these scriptures that by a fast more was intended than mere abstinence from food. These all were acceptable or otherwise according to the spirit of those who observed them.

Let us now turn to the one great fast instituted in the Levitical law, the day of atonement, and its typical meaning. This day was to be kept (1) as a most solemn day of rest from all servile work; (2) a holy convocation was to be held; (3) every one was to afflict his soul for his sins; (4) there was to be the full burnt offering and sin offering usual on solemn occasions, besides special sin offerings and burnt offerings for the day (a) for the priest, and (b) for the people. The whole day's sacrifices brought before them the sufferings of Christ in His atonement. This fast was ordained to be kept "from even unto even" (Le. xxiii. 32), and was perfectly fulfilled in Christ from the evening when He entered into the garden of Gethsemane to the time of the evening sacrifice on the day following, when He cried, "It is finished!" The sin offering for the people was to be two kids of the goats, one to be slain; after which the other was to be presented alive before the Lord, the priest confessing over its head all the iniquities of the children of Israel, and all their transgressions in all their sins;" then sending it away by a fit man into the wilderness (Le. xvi.; xxiii. 26—32; Nu. xxix. 7—11). The great truth set before us by this special part of the day's

services is the imputation by God of our every sin in particular to the Lord Jesus Christ, and the heartfelt confession and mourning with which this sight is attended in us. Spiritually it is a day of the fulfilling of this scripture: "They shall look upon Me whom they have pierced, and they shall mourn for Him;" and the depth and keenness of the mourning are set out in the verses following, Zec. xii. 10—14.* There is then, if never before, a free unburdening of the heavy-laden conscience, in bringing before the Lord those particulars of our sins which He has first laid with weight upon us, with a heart filled with godly sorrow, and faith apprehending Him as the now living goat, once slain, who took away our sins and will remember them no more.

The *spiritual* observance of this fast, therefore, still remains to us, blessed be God, and that only. In an age and dispensation of types it was as necessary and becoming for the body to fast in the day of mourning as it was for it to feast before the Lord on days of rejoicing. And though abstinence from food is not expressly named in the ordinance of that great day, it was evidently included in the command to afflict the soul, and ever observed by the Jews; whence that day is in Je. xxxvi. 6 distinguished as "the fasting day." Those ordinances continued until Christ came, and blotted out their handwriting, with that of others, and took it out of the way, nailing it to His cross; and the apostle, speaking thus, draws this conclusion: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ" (Col. ii. 14—17). There was nothing final or perfect in that law; "for the law made nothing perfect" (He. vii. 19). But when that which is perfect is come, then that which is in part shall be done away" (1 Co. xiii. 10).

* Although we believe this promise speaks expressly of the gracious restoration of the Jews yet to come, and will be fulfilled in them (Ro. xi. 15—32), it most truly belongs also to the *whole* church of Christ; inasmuch as David was His type, and Jerusalem that of the gospel church, "the mother of us all;" and all types in Scripture are made such on purpose to shadow forth the substance of that which will certainly fulfil them. Many prophecies of David or Solomon can only be understood as fulfilled in Christ, as in Pss. xlv, lxxii, lxxxix. Also the "house of David" in this promise cannot be confined to the literal house of David, nor "Jerusalem" to the literal city; and the typical meaning of any type being its chief end, the church of Christ and new Jerusalem must be principally intended here.

We now come to our correspondent's question:—"What is a gospel fast? what does it mean?"—perhaps more properly put, a fast under the gospel. In the new covenant fasting of the body is not commanded. The type died away in the antitype. The shadow cannot remain when the substance has come—when Christ has suffered, been "smitten of God and afflicted," and when His people are given "fellowship with His sufferings, being made conformable unto His death" (Col. ii. 17; Ph. iii. 10). A fast under the gospel, therefore, is spiritual; and it consists in three things:

First. *Mourning, or afflicting the soul for sin.* When fresh guilt is laid on the conscience, by the Spirit bringing before us some hitherto undiscovered disorders of our nature, or convincing us of evils we have committed, or wrong courses we have been walking in, then we enter upon an evening of sorrow and mourning. There is a gracious influence attending this light of life, which draws the soul to it with inexpressible cleaving. Even though our hearts cannot endure nor our hands be strong, while He deals with us in cutting rebukes, we cleave to it as to our life. Here we "judge ourselves" before the Lord, as Job did, "Behold, I am vile" (1 Co. xi. 31; Job xl. 4); and do not mourn before men, to be seen of them. "He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope" (Lam. iii. 28, 29). This mourning is not without hope, and sometimes with a very full one. It springs from a gracious disposition towards Christ, a genuine love to Him, producing grief for grieving Him, and a free spirit of confession and prayer; as Pss. li., and xxxii. 5. Only as the heart is bruised and broken for sin is it fitted to look upon a bruised and broken Saviour. The end is to enter into the promise: "And they shall look upon Me whom they have pierced, and they shall mourn." Whenever the sufferings of Christ are seen by faith, our sins, which were sharper than the nails which were driven through His hands and feet, and pierced His heart more deeply than the soldier's spear His side, are seen and felt in a manner and measure which the work of the law in our consciences could not effect. Here we mourn for Christ, and enter somewhat into His sufferings. Moreover, we now do no servile work; that is, bring no price in our hands for our cleansing. We keep a sabbath of rest, under a sense of being justified freely by grace through the redemption

that is in Christ Jesus, and eat the slain Lamb with bitter herbs (Ex. xii. 8). God has put these two together, receiving the atonement and mourning for sin—a truth nature cannot understand. Thus a sight of Christ pierced is attended by spiritual fasting.

Second. *The sorrow and want felt in the absence of Christ from the soul, after having His presence.* “Ye now therefore have sorrow.” This is indeed a fast. “Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast” (Mat. ix. 14, 15). Having partaken of the finest of the wheat, they cannot eat even the world’s best, unless it is through the prevalence of sin and temptation for a time. This spiritual fast is as grievous to the children of the bridechamber, when grace prevails, as David’s enforced absence from the sanctuary was to him, Pss. xlii, lxiii. 1, 2. To them there is no substitute for the “Bread of life.” A heavenly nature must receive, and can only be nourished by, heavenly food; that is, some truth concerning Christ Himself or His work conveyed by the Holy Spirit in some degree through the Word or ordinances; though, it may be, rarely amounting to full satisfaction, or the sensible presence of Christ. Every grace of the Spirit in the soul languishes when that food is altogether withheld, and life, with all that lively mourning after Christ, seems coming to an end. No past experience can preserve the strength of faith, the brightness of hope, the fervour of love: there must be “the renewing of the Holy Ghost” day by day to do this (Ti. iii. 5). Who can express the sorrow they feel who, in being graciously restored, find they have not the presence of the Lord as once they had, who lament with the pathetic grief of Mary in her reply to the angels’ inquiry: “Because they have taken away my Lord, and I know not where they have laid Him” (Jn. xx. 13); or of David in Psalm cxliii? Such mourners would give all “their pleasant things for meat to relieve the soul.” They cry with the psalmist, “O when wilt Thou come unto me?” And while He remains away their lamentation is, “Alas for the day! Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?” (Joel i. 15, 16.)

But as in Israel famine was a chastisement for sin, and therefore attended by reproach, and as in suffering the want of bread they were directed to confess their sin, and make supplication to the Lord (1 Ki. viii. 37, 39); so those who lack spiritual bread will, as under the Spirit's teaching, find searchings of heart as to the cause of that lack. "Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens" (La. iii. 40, 41). Thus in this painful fast the Lord's people die to the things which grieved Him, and caused His departure from them, So. v. 27. And he that goeth forth in this manner and weepeth, bearing the precious seed of sowing to the Spirit, "shall doubtless come again with rejoicing, bringing his sheaves with him."

Third. This leads us to yet another kind of fasting to which the saints are called without intermission all the days of their lives here; namely, *abstinence from fleshly lusts*. As the "hidden man of the heart" must have divine food, and fasts when that is withheld, so the "old man, which is corrupt according to the deceitful lusts," is ever craving his food. And what is it? "Vain thoughts," "filthiness of the flesh and spirit," "idolatry, witchcraft, variance, emulations, wrath, strife, seditions, heresies, guile, hypocrisies." This foul dust is the food of the viper within us. But the glorious gospel of the blessed God forbids it. "Make not provision for the flesh to fulfil the lusts thereof" (Ro. xiii. 14). It is that thing which God hates. And he who is born again of incorruptible seed, by the Word of God, also loathes it. Peter, addressing the elect strangers, says, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pe. ii. 11). The gospel lays these strangers and pilgrims under the sweetest incentive to this abstention: "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 Co. vii. 1). Moreover, it teaches us by whose merciful power this abstention is entered upon and endured: "If ye *through the Spirit* do mortify the deeds of the body" (Ro. viii. 13). And faith perceives how spiritually reasonable this is, Ro. xii. 1, 2; 1 Co. vi. 19, 20. But as long abstinence from food is weakness and torture to the body, so cutting off his meat is crucifixion to our corrupt nature, "the old man," and this

lack is more galling than any physical self-denial can be. Therefore he makes a noise, he clamours, and will take no denial. And if the child of God is, for the time, strong in the Lord and in the power of His might to resist him (Ep. vi. 10), then he will still lie secretly in his den to catch the poor, Ps. x. 7—10. He will pray, "Behold now, this city is near to flee unto, and it is a little one" (Ge. xix. 20). To resist him, to deny self, then, is an important fast ever to be observed under the gospel. Blessed is that Christian who is enabled to keep it, who can say, "I hate vain thoughts; but Thy law do I love;" and with Paul, "Now then it is no more I that do it, but sin that dwelleth in me." For it is certain that the child of God who feasts the carnal mind, or gratifies the lustings of the flesh against the lustings of the spirit, which is "quenching the Spirit" in His secret promptings, will find to his cost and sorrow that that gracious One will take His departure, Ho. v. 15. The nourishment of the flesh is the starvation of the soul. The allowance and indulgence of known sin, however secret, will bring "cleanness of teeth," and consequently a lean soul.

In these three points we believe consists all spiritual fasting—mourning for sin, especially forgiven sin at the revelation of Christ pierced; the sorrow and want felt in His absence; and abstinence from fleshly lusts as hateful to Him and the renewed soul. These all have their source in the atonement of Christ, and are inseparable from the holy nature of grace. To observe this kind of fast all believers are called under the gospel. Our correspondent fears that the lack of physical fasting in some "gospel way" is "one of the causes of our awful declension and ruin." We fear and sadly believe it is the lack of real, spiritual fasting, or the indulgence of our secret sins, deadness, coldness, unbelief; our seeking first the world, and consequent outward conformity to it; with many other indulged evils, which, as a worm at the root of a delicate plant, are at the root of our spiritual life, individually and as churches.

But here it may be asked, "Are there not examples of fasting by the Lord and His disciples?" First, let us remember that the Levitical law was in force until the Lord's death, who was a Jew, and fulfilled it perfectly Himself; also many practices and customs attending it remained among Jewish Christians long afterwards. But the only example

recorded of Christ fasting is that of forty days, Mat. iv. 2, which was miraculous, and so not to be followed or attempted by any. And when John's disciples noticed to Christ, "Thy disciples fast not," His reply pointed only to spiritual fasting for His absence. Then we have His injunction in Mat. vi. 16—18: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance. . . . But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." These words may sanction occasional, private fasting by individuals when desired, but do not institute it; and certainly they do not sanction any public fasts in the gospel church, such as at our anniversaries, &c. The Lord also told His disciples that the casting out of the dumb spirit which they had attempted and could not accomplish, could only be "by prayer and fasting" (Mar. ix. 17—29); signifying thereby, as it appears, a giving of oneself wholly to prayer, as in times of old, when in urgent need or danger. Other mentions of fasting are that of Cornelius, Ac. x. 30, an instance of the same kind, which he was observing *before* Peter was sent to him to make known the gospel, and which was accepted of the Lord; that of "certain prophets and teachers," among whom were Saul and Barnabas, Ac. xiii. 2, 3, who were then called by the Lord to a special work; and those of Paul, 2 Co. vi. 5, and xi. 27, which perhaps refer to involuntary fastings in his afflictions. And since those days we believe there have been instances of *voluntary* fasting, with prayer, accepted of the Lord; and such cases would be in accordance with this word: "He that eateth not, to the Lord he eateth not, and giveth God thanks." If any now can so fast, in our judgment they are not to be forbidden. But let them not judge as carnal their brethren who do not the same things, seeing that "he that eateth, eateth to the Lord, for he giveth God thanks" (Ro. xiv. 5, 6).

Faith is principally and mainly to look unto the end, meaning, and intent of God and Christ in His sufferings, and not simply at the tragical story of His death and sufferings. It is the heart, and mind, and intent of Christ in suffering which faith chiefly eyeth, and which draweth the heart to rest on Christ crucified."—*Goodwin*.

GOD'S "TERRIBLE" DEALING.

A MORNING READING BY JAMES BOURNE.

JUNE 14, 1838.—Ex. xxxiii. 12: "Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight." How many find a religion without God. That was not the case with Moses; he pleads with God what He had said to him: "Thou hast said, I know thee by name, and thou hast also found grace in My sight." These words looked at me this morning to plead them before Him, and I had the surest testimony that He will be with me, and was led to pray in earnest for many of you. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Ge. xviii. 19). God will show that His word in my mouth is not in vain, but has power to break down all opposition, though that opposition may be very quiet in the spirit only. God takes particular notice of the spirit, and often punishes for that when more outward evils are overlooked. He will break down conceit, and pride, and obstinacy. The iron neck of pride shall be broken in pieces, that the new principle of grace may have liberty; and if this is never done, the Spirit of God is not in that heart. If the Lord be with us, He will in some way give a testimony of His presence; and when He shines on what He has done for us, it will do us good, and establish the soul. If He does not come again and renew those first things, we cannot know them aright; for the memory of them is not sufficient to recall them truly; the flesh cannot comprehend spiritual things. All the professing world enter their profession with something, some fear, and then a turning to read the Word, and some comfort. But God says to Moses, "Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; . . . for it is a terrible thing that I will do with thee" (xxxiv. 10). There must be all this terrible work in order that the new principle may lift up its head, that it may come out, and be manifested in the life. So let us not be alarmed when His terrible dealing comes upon us, though it be dreadful. God will bring us to that sweet unity of spirit with His church described in John from the 14th to the 17th chapters. He will make no mistake, He will come down and search the

heart ; as He said of Sodom, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me ; and if not, I will know." "And Abraham drew near," that is, he went to prayer : he pleaded for Sodom ; he thought of Lot (Ge. xviii). How do I see some of you linger in the world, and in the spirit of it ; but if you belong to God, He will certainly take you by the hand, and bring you out of this Sodom. If you have the Spirit of God, you must see that this is done. When God visited me this morning, what a sense I had of His divine Majesty, of His wrath against sin, and of His great love to my soul ; and I felt it was dreadful to offend Him.

The first motions of the Spirit on the heart produce a flatness and dissatisfaction in earthly things, and a seeking of something better than this world can give. If we suffer our minds and affections to be engaged in anything here, this want will wear off ; but if we are enabled to bring it before the Lord, and tell Him how dark and flat we are, and look to Him only to satisfy and comfort, this want will increase till it becomes quite painful ; and in our distress we shall call on Him, and He is sure to answer. I have never been in any trouble or distress where He did not answer me ; and it is certain that we shall reap blessings in this line of walk. I must justify the Lord in this. He says, "Every one that asketh receiveth." The reason why many appear to make no progress is for want of really feeling their situation and crying to the Lord. It is impossible for a living soul in distress to call on the Lord, and not obtain help from Him.

I have been thinking of what the nature of true repentance is. I awoke this morning, and found enmity in my heart, and I began to call on the Lord, "O Lord, do not suffer this, have mercy on me." I found the light of His countenance, and this worked repentance. I am all day long engaged in this confessing and crying. God will bring us into places so that we must cry or sink. This cry will be found in all who belong to Him, and those who have it not, have not the Spirit. I am filled with such fear at times I do cry out for spiritual life. This has been a terror to me—lest I should be left to go on without Him, and have to find Him at last. Therefore I have cried that I might know my lost condition, and make Him my Refuge now.

HELP IN TIME OF NEED.

DEAR Mr. Popham,—Having been called by God to tread a path of sorrow during the past fortnight, I should like to tell a little of His gracious dealings with me. I have from a boy been afflicted with rupture, and on the first Monday of this year, when walking on a road covered with ice, I fell. By the internal pain this gave I felt I was injured, and that it meant an operation; which proved to be true. I began to sink under the weight of it, and what was worse, the Lord seemed to hide His face, and my sins came like mountains before me, and I felt that all my religion was gone, and that I should prove nothing but a reprobate. O, the sighs and groans and tears that were forced out of my soul I cannot describe. As Hart says,

“ To see sin smarts but slightly ;
 To own with lip confession
 Is easier still ;
 But O, to feel
 Cuts deep beyond expression.”

In this state I dropped asleep, begging for mercy and pardon and cleansing blood. When I awoke on Tuesday morning, the Lord was pleased to drop these blessed words into my heart with power: “ Yea, 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.” Then followed that lovely verse of Cowper’s:

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

These seemed to be like two props which hel’d me up when all my strength failed. Sometimes I sank fathoms; then the promise and verse I have mentioned would come, and give a little more strength.

I felt this was “ the time of Jacob’s trouble.” The day before the operation was passed in prayer and cries to the Lord for His supporting grace to be shown; and as the psalmist says, so I felt: “ As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.” In the afternoon this verse was very sweet to me, when I was feeling low and downcast:

“ Thrice comfortable hope
 That calms my stormy breast—

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

It was a time never to be forgotten. It was here my precious Jesus favoured one of the vilest of sinners to have a little fellowship with Him in His sufferings; to taste a tiny drop of that bitter cup which He drank up, that vile rebels might have eternal life. Yes, on that Friday my precious Jesus allowed such a wretch as I to fall at His blessed feet, and wash them with tears, and to hold a little converse with Him in this my deep, cutting trial. A few friends met in my room for prayer that evening, before the hour came for the trial of faith.

At night I had nearly three hours' refreshing sleep, and on awaking repeated the words in the Psalm and hymn again and again. Then I seemed to fall into doubts and fears, and was up and down, praying and begging all Saturday morning. The Lord gave me then this verse :

" Though dark be my way, since He is my Guide,
'Tis mine to obey, 'tis His to provide.
Though cisterns be broken, and creatures all fail,
The word He has spoken *shall surely prevail.*"

The time came, and I said to the doctors, " Just a minute in prayer ;" and I begged the Lord to guide the surgeon's hand and bless the means used. Thus I laid down on the table, but also in the hands of my precious Saviour, with a " Lord, help me."

When consciousness returned, my thirst was great, and I again thought of my precious Jesus when He cried, " I thirst," just before He expired. Never shall I forget my feelings through the first two days and nights. Only those who have passed through this path can know the pain of body and mind under the circumstances. Well might one say,

" O thou hideous monster sin,
What a curse hast thou brought in !" &c.

What should I have done without the supporting hand of God? I must have sunk into despair. But here I am to-day, living, I trust, with a desire to praise His glorious name as He shall bestow grace to enable me. I would speak well of that grace which saves vile sinners from a deserved hell, supports them in every time of need all through their pilgrimage, and takes them to heaven at last.

Nottingham, Jan. 20th, 1908.

S. CHAMPKIN.

Obituary.

JOHN HIGHFIELD, of Bath, on Nov. 7th, 1907, aged 81, an esteemed member of the church at Providence Chapel, Bath.

He had a godly mother, who was accustomed to attend a free-grace gospel under Mr. Wallinger, a gracious man who had seceded from the Church of England. But John at a very early age became religious, and attended where doctrines which pleased the natural mind were preached. His mother was often grieved at his expressed hatred to those who professed the doctrines of sovereign grace. As life began to manifest itself in him, he was apt to take one of the leaders at his chapel into his confidence, and relate his exercises of soul. In this state he went on for some time, but obtained no relief; and it was suggested that he was living in, or had committed, some sin which he had not made known. He was told he should confess it, and then believe. This was a very distressing time to him, and yet he hated to hear of an election of grace. However, his chapel being closed for repairs, his mother invited him to go with her to hear Mr. Wallinger. Anger rose in his heart, and he refused, saying, "What! go where I shall be told I am not going to heaven unless I am one of the elect!" His mother then pathetically begged him, saying, "John, come with your poor old mother to please her: it might be the last opportunity you will have," &c. This touched a chord in his heart, and he felt he must go. As he entered the chapel, he said malice boiled up against the things he was to hear. Mr. Wallinger took his text from Ro. viii. 29, 30: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." He often remarked that he had not heard such a powerful sermon before or since. It entered into his heart, so that instead of the old envy and hatred to the doctrines of grace, his ear was nailed to the door-post. Now the Lord's living family, especially His ministers, were in his estimation the excellent of the earth. He soon proved the words true, "They that will live godly in Christ Jesus shall suffer persecution." The finger

of scorn and derision by professors was pointed at him, and many a taunt from his fellow-workmen.

About 1858 Mr. Wallinger removed from Bath to Brighton, his people were scattered, and the chapel taken by another body of people. Poor John now felt with the loss of Mr. Wallinger all was gone, and that there was no place of rest for his soul. He tried one chapel, but was soon sickened. This, under the guiding hand of God, brought him to turn into Providence Chapel. On that occasion Mr. Beard, of Malmesbury, occupied the pulpit, and the word so took hold of him that he was knitted to the people. On his walking home along the Lower Bristol Road, the Word was applied with power to his heart: "Go not to glean in another field, neither go from hence, but abide here fast by my maidens: and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn" (Ruth ii. 8, 9). This constrained him to cast in his lot with that people. On the 12th of December, 1859, he was received into church fellowship by Mr. Roff, who remarked at the time, "God has seen fit to make clear work in John Highfield's soul." He was a man who was taught the plague of his own heart above many, and was often mourning over his own state, yet praising God for His goodness. He was a staunch advocate for the truth as in Jesus. His house was often thrown open for the preaching of the gospel, and he has related the good times of hearing he had, especially in the days of John Warburton, senior. For the last six years he was laid on a bed of affliction, and was totally blind.

Early in November, 1907, he was taken for death. On the 4th, he was just conscious, and said, "It is well." A friend replied, "Then you now find He is good, and His mercies are enduring?" He said, "Yes!" On mentioning to him an absent friend, he said, "Tell him, 'Let the redeemed of the Lord say so.'" On the 5th our senior deacon asked him, "Can you now say,

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

He replied, "Yes, nothing but that." After an interval,—
"What a lot is said about 'We know.'" Mr. D. replied, "Well, what do you know?" He said, "We know that if our earthly house of this tabernacle were dissolved, we have a building not made with hands, eternal in the heavens."

Being asked again, "What do you know?" he answered, "We know that 'all things shall work together for good.'"

In the afternoon the doctor told him that he would soon be gone. This seemed to trouble him for a little while, and he was often heard breathing forth in prayer :

"Prepare me, gracious God,
To stand before Thy face," &c.

On Wednesday morning, the 6th, at eight o'clock, he exclaimed, "He is come! He is come! Bless and praise His holy name!" which was the last utterance that could be understood. He died on the following morning at eleven o'clock.

J. A. C.

CHARLOTTE ELIZABETH REEVE, who passed away at Battle, Sussex, Dec. 11th, 1872, in the 20th year of her age.

My sister, whose maiden name was Piper, was born at Mayfield, in Sussex, July 24th, 1852. Early in life she showed a restless disposition, and sought with energy to gratify it in the pleasures of the world. As far as lay in her power she pursued these, till it pleased the Lord to stop her with a mighty hand. She married G. S. Reeve on March 12th, 1872, and was soon after visited with failing health. With this a work of conviction began, which she related herself after the Lord had graciously appeared, and given her full and free deliverance. In speaking of that solemn season she said, "I used to be much alone, and sometimes felt so ill I was sure I should die; and I asked myself, 'What will the end be? I must be lost.' The thought drove me to despair; I knew not what to do. At times I would try and drown those feelings. In my desperation I have gone to the piano, and played by the hour, to send them away; but it was of no use. Then I have gone to the cottage opposite, to try by conversation to drown them; but it was of no avail: I had to go home again feeling worse than when I started. My past life with all its follies came back to me; I could not get rid of it. These feelings lasted till August, after you came down; and the rest you know."

Hearing she was very ill I went down in August, 1872, to see her. Bodily disease and mental anxiety had so worn her frame that, though I had only left her in April, I could scarcely recognise her for the same person. She had been under medical advice, but had given it up. I persuaded her

to call in fresh medical aid, which she did. Up to this period she had not kept her bed, but was now ordered to do so, and from that day never came downstairs. As she lay there, tears constantly filled her eyes. I had been led to beg hard of the Lord to appear in this dark season, in which there seemed no hope. I then knew nothing of what she had passed through as above related, and did not ask the cause of her tears; but went on often in agony begging the Lord to convince her of her state, and give hope in her end, which I felt must soon come. One morning while busy in her rooms, still trying to plead with the Lord, these words were dropped right into my heart, "A short work will the Lord your God make in righteousness." This gave power to speak, and having looked upon her troubled face as long as I could bear, I said, "Charlotte, I must know what makes you cry;" when she burst into floods of tears, saying, "O, I am such a sinner, what shall I do? I must be lost." I said, "This is a change; you used not to think so." She answered, "O, but I know it now!" Fearing to disturb this solemn conviction I left her alone, continuing to ask the Lord for His manifested presence, to wound and to heal. This trouble continued three days, her bodily weakness increasing, and her sufferings extreme. On the evening of the third day after this confession, about seven o'clock, to my astonishment, she raised herself up in bed, with a countenance as beaming with joy as it was before troubled; exclaiming, "I see it all now. Jesus has come to me, it is all right. I know He is my Saviour. Is it possible He has saved me, such a sinner? Yes, He has;" and beckoning to be supported with pillows, she commenced singing the hymn,

" God moves in a mysterious way,
His wonders to perform."

She sang it through correctly, adding as she finished, "He does indeed move in a mysterious way. 'Tis *in the sea*, and *on the storm*." A few minutes after she said, "Do not think I know not what I am talking about. I do, and it is all true. He has saved me, even *me*. My load is all gone." Many passages of Scripture flowed from her lips, but no notes were taken at the time, and memory fails here to recall them; but she continued in this way blessing and praising the Lord till nearly ten o'clock, when she sank back on her pillow, and went off into a gentle sleep. Her breathing was so quiet and

low we watched closely the whole night to see that she breathed at all. She slept undisturbed till morning, awaking with the same peaceful expression on her face. After breakfast I left her with a Bible, and a copy of Hart's Hymns and Beeman's Selection. On returning to her room she said, "Why did not you give me these books before? they are written in large type"—meaning they were plain to her—"I can understand them. Just listen to this;" and she read Newton's hymn beginning,

"Ensnared too long my heart has been
In follies' hurtful ways,"

adding at the end of each verse, "That is I, that means me. O yes, every word is true." Then turning to another, she said, "Look here," and read Toplady's hymn,

"Not to myself I owe
That I, O Lord, am Thine;
Free grace has all the shades broke through,
And caused the light to shine;"

adding as she went on, "Isn't it true? It is all my case—Lord, why was I made to see? O I would like to tell everybody what a Saviour I have found!" Again she said, "Why didn't you give me these books before?" I answered, "You would not have said, 'That means me,' and 'It is all my case,' if I had given them to you before the Lord had come to you." During the day she had Denham's Hymns, and finding one of Irons's in the Selection, her feelings seemed to know no bounds. She exclaimed, "Here is a hymn, it is all contained here. Nothing else but

""Shall come" has stopp'd my feet,
And now through Jesu's precious blood
I shall come to His seat."

One of her great desires after this was to speak to those with whom she had been formerly acquainted, and she asked me to write to her personal friend, F. D., who had been one of her bridesmaids and closest friend. She said, "I must tell her what I now feel about my past life, tell her of the time we wasted together in vanity, and what I have been taught on this bed." She said, "You must write, and ask her here for the day." I said, "I will, if you wish it, but she will not thank you." Her answer was, "O I must! When she comes to die, she will need what I now have in possession, and I have been partaker of her sins. I must see her." Accordingly she came, and the dear invalid found grace to be faithful. She told out her trouble, her joy, keeping nothing

back, and the astonishment on the visitor's face was very marked. They parted never to see each other again in this world. After she had left my sister turned to me, and said, "How is it my words seem to come all back to me again? They have not entered, I feel sure of it."

A cousin, visiting the house at intervals, was the means of sending the late Mr. Stedman to see her. On his first visit he probed deeply, but she was allowed and enabled to answer his close questions, and a union was formed never to be dissolved. He afterwards visited her whenever he supplied the pulpit at Robertsbridge; and many sweet seasons were enjoyed in which others shared. Another cousin, C. P., now Mrs. L., came to see her, and afterwards was able to give further particulars of the deliverance, writing to a friend:

"Dec. 5th, 1872.

"I am glad to tell you my cousin is still much blessed in soul, and comforted under all her heavy affliction. Amidst her greatest sufferings she still can say the Lord is good, and makes all her bed in her sickness. My visit to her dying bed was the sweetest and most confirming season I have met with since I was with Mrs. Crouch under similar circumstances. It is truly a privilege to see her, and though it has been a very short work, it is a very clear one, and has the most unmistakable evidences of being a genuine one. Simplicity and humility are its most prominent features. The hymn of Toplady's,

"Not to myself I owe
That I, O Lord, am Thine,"

is a very favourite one with her; and if you read it through, it will give you a much better epitome of her experience than I can do. She can and often does say, 'Old things are passed away, all things are become new.' 'How wonderful that I should be brought to know these things, when I was determined not to know! how wonderful that I should be able to understand the Bible, and call all the promises mine! how wonderful these hymns should so express just what I feel, just what the Lord has taught me on this bed! I have been close to heaven, I don't like to be put back' (meaning she did not wish to be raised up again). 'The Lord has told me so plainly He has prepared a place for me, I know I shall be with Him whenever I die. I am as close to Him now as I can be till I get home to glory; for

“Christ lives in me, and I in Him,
And love for ever reigns.”

Christ is first, and Christ is last, and Christ is all—for ever.’

“She told me she had been under concern some time before she quite kept her bed; but she tried to suppress her feelings by reading and other amusements. Still eternity would continually come before her, and spoil everything. She began to feel sin a heavy burden; and as her health daily failed more and more, so in comparison her convictions of sin and distress on account of it daily increased, until she became extremely ill. And one night, feeling her life fast ebbing away, believing in a few hours all would be over, her burden of sin being so great she felt sinking under it, and that hell would be her portion for ever, she saw the world divided into two, and herself on the wrong side, sinking in body and soul: when all at once these words were applied with divine power: ‘Cast thy burden upon the Lord, and He shall sustain thee;’ and with the words came such light, such deliverance, she saw things unutterable. She felt herself brought over from one side to the other, and her feet set firm on the Rock of Ages. For about one hour the Lord poured consolations into her soul, while, to the astonishment of bystanders, she continued to tell it out. After which she sank with exhaustion, and they thought her eyes were for ever closed in death; but, as you know, she revived the next morning, and has lived nearly three months since that remarkable night, and has been, for the most part, in a happy state of soul all the time. But she has had to learn in a small measure that the Lord goes as well as comes. She is still very ill; we think she cannot last very long, but her spiritual life seems so to keep alive the flickering spark of her natural life as to astonish and baffle both doctors and beholders.—C. P.”

One morning she was greatly tried. I saw her countenance was troubled, and asked why. She said, “Something says all I have felt is fancy, a mistake, and my Lord seems gone. But it cannot be, He must return; I could not forge these things. I never knew them till they were given; how could I? What shall I do? Do, dear Lord, come again!” Her excessive weakness was unequal to this conflict; but it lasted some hours. I said to her, “‘An enemy hath done this,’ but Christ says in His Word, ‘I will see you again.’” She said, “*He must; He will.* Lord, I cannot live without Thee.”

Memory fails here as to how the Lord returned; but we all knew at the time when He did, and how she again praised Him who was "the light of her countenance and her God." Her illness rapidly increased (consumption of the bowels); but if we alluded to her sufferings she would say, "It is nothing to what my Lord suffered for me." Once when they were very intense she exclaimed, "This is nothing to be compared to the glory to be revealed, I believe, soon to me. The Lord is so good, and keeps me so happy in the midst of my affliction; is it not wonderful? I was madly bent on ruin; but He said, it shall not be." Her sick-room at this time was a sacred spot; such wonderful words flowed at times from her mouth we were afraid even to move. On her last night, seeing her suffer greatly, I said,

" 'Tho' painful at present,
'Twill cease before long,' "

when she at once answered,

" 'And then, O how pleasant
The conqueror's song!'"

She soon after closed her eyes, never to speak again here. She was in the 20th year of her age.

Thus was fulfilled the promise: "A short work will the Lord your God make in righteousness;" and the one given to the dear sufferer, "Cast thy burden upon the Lord, and He shall sustain thee." I was with her for 17 weeks, and of that period I can look back and say it was a time of answers to prayer and of communion. The presence of the Lord was so manifest it was like an atmosphere that filled the house; and its effects on my spirit remained for months after. The words which fell into my heart as she departed, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation," were inscribed on her tombstone, at Mayfield. As she during her illness almost daily quoted from Toplady's hymn, it is given below.

Not to myself I owe
That I, O Lord, am Thine;
Free grace hath all the shades broke thro',
And caused the light to shine.

Me Thou hast willing made
Thy mercy to receive;
Call'd by the voice that wakes the dead,
I come to Thee, and live.

Why was I made to see,
Who am by nature blind?

Why was I taken home to Thee,
And others left behind.

Because Thy sov'reign love
Was bent the worst to save :
Jesus, who reigns enthroned above,
The free salvation gave.

Tho' once far off I stood,
Nor knew myself Thy foe ;
Brought nigh by the Redeemer's blood,
Myself and Thee I know.

No more a child of wrath,
Thy smiling face I see,
And praise Thee for the work of faith
Which Thou hast wrought in me.—*Toplady*.

M. J. PIPER.

GEORGE ABBOTT, of Witham, Essex, who died on Nov. 16th, 1907, aged 80 years.

My dear father-in-law was for many years senior deacon of the little cause at Witham, where he ever strove to maintain the pure gospel, and with his wife entertained the ministers for many years. I have heard him say that he was called by grace at 18, or, as he aptly described it, was turned from enmity to love. He manifested a great love towards the Lord's people, especially the poor of the flock, who were those he looked after. He lost many children, I believe nine. The death of his eldest son at about 14 was a great blow, and caused him, he said, such dreadful rebellion that he felt he could pull God from His throne ; but the Lord subdued it by these words : "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." And he had the pleasure of seeing his dear child raised to a sweet hope before he departed. In a long illness (typhoid fever) the Lord applied these words to his soul : "*Thy sins, which are many, are all forgiven thee,*" which caused him such joy that he said to his wife he could join the church. But as his health returned his joy departed, and he did not join for some years after. Still later he was chosen deacon, which post he honourably filled till his death. He was often tried by Satan lest he was the cause of the low state of the church ; but the Lord sustained him to the end. In June, 1905, he lost his dear wife, which was a heavy trial to him, as they had lived together over fifty years, and she was a true helpmeet to him.

Two years ago he had a severe illness, and was brought very low, but much blessed in his soul, so that he did not want to get well. He was more or less ailing from that time. The following is one of his later letters :

“Dear Friend and Servant of Jesus Christ,—What a sinner I feel, more than ever! What a poor servant I have been to the church and congregation at Witham. I have not been able to go to chapel for five weeks, yet have felt resigned to the will of the Lord, come life or death; and it has not been a barren time with me, for God’s Word has been sweet. A short time ago the promise came, ‘I will never leave you, nor forsake you.’ How sweet! Oh that I could praise Him more for His great mercies in providence and grace! It is now sixty years since I was convinced that I was a sinner against a holy God, and felt that God would be just if He sent me to hell. But instead of that He brought me heaven. Oh the change, and the love I felt to a precious Redeemer! and it is the same to-day when the Lord drops His love into my soul. What a mercy God hears and answers prayer. Oh that we were more in prayer and on our watch-tower, as the adversary goeth about, ‘seeking whom he may devour.’ But he cannot devour a heaven-born soul. What a mercy! But, dear friend, what grace we need to sustain us when we feel what vile sinners we are. Every evil is in our hearts, and we should fall daily unless kept by the power of God.

Yours sincerely,

“Witham, Dec. 19th, 1906.”

G. ABBOTT.”

The grace of humility shone in his life, walk, and conversation, and he ever esteemed others better than himself. He well knew the plague of his heart, and used to say, but for the grace of God we should be liable to fall into every sin there is in the heart. I saw him last June for the last time, when he was much afflicted in body, but comfortable in his soul, and we had some nice conversation on the best things. Of late he had been able to meet again with the people he loved. The Friday before his death he was very well, and visited his wife’s grave; but early next morning he passed away in his sleep to be for ever with the Lord. “Mark the perfect man, and behold the upright, for the end of that man is peace.” May it be my happy lot to follow him.

E. BROCKES.

NOTICES OF DEATHS.

DIED, Feb. 29th, 1908, A. J. BAXTER, minister of the gospel, aged 75. The people at Eastbourne to whom he ministered in word and doctrine for forty years, and the people of God in many other places, will mourn the removal of a good minister of Jesus Christ. Not long before his death our friend had a clear and sweet manifestation of Christ, and longed to be gone to be with Christ, which is far better.

J. K. P.

Died at Wimbledon, May 15th, 1907, aged 57 years, EMMA MERCER, member of the church at Wimbledon. Her last affliction was prolonged, but the Lord gave her patience. Not long before she died she repeated the 138th hymn, "Jesus, I love Thy charming name." She passed away very peacefully, to be for ever with the Lord.

J. M.

On Oct. 15th, 1907, MARY HALL passed away from this vale of tears. She was a consistent member of the church at Wimbledon. For the last few years she lived in the Aged Pilgrims' Home at Hornsey Rise, where she ended her days.

J. M.

MARIANNE, the daughter of Joseph Hallam, of Leicester, aged 27. She was formerly a sufferer from rheumatism; of late years was enabled to get to Evington. She was a most attentive hearer, and though she had not joined us here as a branch of the church militant, we are well satisfied she has now joined the church triumphant. She underwent an operation on the 10th; and after rallying from its effects a little, she rose, exclaimed, "I am going home," leaned back, and was gone, her countenance beaming with an indescribable smile. She had latterly seemed specially to sing and enjoy the hymn,

"Peace, perfect peace,
In this dark world of sin."

Hymn 320, "God moves," &c., was sung in the chapel. Our loss is not small; we believe that her gain is unutterably great. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

JOHN ASHWORTH.

SAMUEL MILLS was called to his eternal rest, Nov. 14th, 1907, in the 97th year of his age. Our dear, aged, and revered relative was called by grace when 18 years of age, and graciously delivered into gospel liberty in 1832. During the remaining years of his long career he was, through God's rich grace, kept faithfully cleaving to the verities of his most holy faith, and the sacred "mystery of God and of the Father and of Christ." Being left alone in London, he set his heart upon coming to Cheltenham, which in God's providence he did. He came in his 85th year, and resided with us till the end, just over ten years. He was frequently blessing the name of the Lord for this to him wonderful providence, in the care, love, and watchful attention he had in his declining years. Often would he repeat his favourite hymn,—

"Hail, sovereign grace, that first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
That gave my soul a hiding-place!"

We can say of him, "Whose faith follow, considering the end of his conversation. Jesus Christ the same yesterday, and to-day, and

for ever." His whole theme and *joy of faith* was to dwell upon the indissoluble bond of grace union subsisting between the Lord Jesus Christ and His mystic members. Many of God's servants have felt profited by the savour of Christ that rested upon his testimony. On Lord's day, Nov. 10th, he lay apparently unconscious, but he said, "Precious Lamb, Lamb of God, precious Jesus." Also,

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till Him I view."

A friend came in the evening, and to our surprise he faintly but audibly said,

"That Christ is God I can avouch,
And for His people cares;
Since I have pray'd to Him as such,
And He has heard my prayers."

These were the last words he uttered. J. E. BRIGNELL.

ROBERT SANDERSON, of Blackpool, passed peacefully away on Lord's day morning, Dec. 29th, 1907, aged 51 years, after a lingering and painful illness. We can truly say that he was what he professed to be, a God-fearing person. We as a church have lost a very valuable member, his widow a most loving husband. He was one who truly loved Zion, and the Lord's ordinances, which he greatly admired, as attended to in a solemn and becoming manner. His character is to be found in Mat. v. 9. When visiting him last spring, whilst he was laid on a bed of affliction, we had some sweet conversation about the things of God and our immortal souls, and he said how precious that hymn, 938, Gadsby's, was to him,—

"When Thou, my righteous Judge, shalt come
To fetch Thy ransom'd people home,
Shall I among them stand?" &c.,

and how he longed to be washed in the atoning blood of the Redeemer, and clothed in His glorious righteousness. Then he said,

"Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sov'reign grace."

To come to his last days. He had been to the house of God on Lord's day, Dec. 15th, had enjoyed the services and gone home, and in a short time was seized with a stroke from which he never recovered. "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." Our loss is his eternal gain. DAVID WELLENS.

GEORGE WILTON, of Old Croft, Bath Road, Swindon, died on Dec. 31st, 1907, aged 86. He was much tried respecting his eternal state before God. But the Lord favoured him with sweet helps by the way. He passed away sweetly realising the peace of God. S. C.

JOHN BURTON, aged 85, many years a member at Jireh, Forest Gate, late of Dunmow, Essex; a good hearer, and a lover of Zion. Was at chapel on Dec. 29th, had a fit on the 30th, and lay sixteen days. "A brother beloved." W. ALLEN.

THE GOSPEL STANDARD.

MAY, 1908.

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

COMFORT FOR THE POOR AND NEEDY.

A SERMON BY J. WARBURTON, SENIOR, PREACHED AT GOWER STREET CHAPEL, ON TUESDAY EVENING, OCT. 18TH, 1842.

“But I am poor and needy; yet the Lord thinketh upon me. Thou art my Help and my Deliverer; make no tarrying, O my God.”—Ps. xl. 17.

By the help of God, we shall attempt to make a few remarks from the words of the text that has been read. And the first thing that we find here is David's confession of what he himself was. “But I am poor and needy.”

Now it does not appear that this was *literally* the case, for he was king over Israel, and had every providential mercy in abundance; but it appears evident that David had a real, humbling sense of nothingness. And he does not say, “I *was* poor and needy, I was once helpless;” but, “I *am* poor and needy.” What! after all the blessings and mercies, kindnesses and enjoyments, fellowship and communion with God, that he had had many times, and the testimonies of God in his soul that He was his God! Yet you see after all he confesses (and I believe it was from his very heart), “But I am poor and needy.”

How “poor and needy”? Why, “I am so poor that I have nothing at command; I have neither one thing nor another to enable me to come to God, or to move God-ward, but as God gives it.” The “poor and needy” one is one that is destitute, that has no source of help in himself, that is hanging and depending upon another; and this, we find, was the case with David, after all the goodness and mercy and kindness of God to him. He stood in need of God's power to preserve him, as much as ever he did in all his life. He was “poor and needy;” he stood in need of God to give

him faith to believe Him and trust Him, as much as ever he did. He was "poor and needy;" he stood in need of a dear Comforter to warm, to melt, to soften, to humble, to draw him and raise him up, as much as ever he did. Some professors seem to have forgotten all about helplessness and destitution; they know nothing of spiritual poverty or necessity, or need to come to God as poor beggars for daily help and strength; but David stood in need of God every moment, and he felt his helplessness—and so does my soul. Therefore he could not speak of himself but as a needy, weak, ignorant, polluted, vile, sinful, worthless creature; nay, he tells us in one place, "I am *a worm*, and no man." And is there one in the presence of God that after all the helps, and all the tokens for good, and all the sips and drops by the way, that God has given thee, and after all the deliverances that He has wrought for thee, dost feel thyself more ignorant than ever, weaker than ever, poorer than ever—a miserable, helpless, crawling, lifeless wretch in thyself, that can neither think, nor believe, nor pray, nor hope, nor be patient, nor even send up a desire for a desire, unless God the Spirit gives it? Come, come, poor soul; thou art not alone—thou art not indeed. God's dear people are a "poor and needy" people. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them."

God's dear children, my friends, can never find language to set themselves low enough, nor little enough, nor worthless enough; and they can never find language to exalt God enough, and His glory, and the riches of His grace. If we come to look now into the Scriptures of truth at the account God has left us of His own children, we see what poor helpless creatures they were in themselves, and what a view they had of themselves! Look at Abraham, whom God so conspicuously blessed and called. He says, "I have taken upon me to speak unto the Lord, which am but dust and ashes." You see how little he was, what a poor worthless thing he was; he could not frame language, it appears to me, to make him meaner than "dust and ashes." And yet how blessedly he was protected of God, and what visits from Him he had! Ah! my friends, visits from God always put a soul out of conceit with itself. Whenever people get talking about their joys, and their comforts, and their love, and their zeal, and

their integrity, and their uprightness, and their judgment, and the trumpet gives nothing but the sound of "I," you may take it for granted that it is not from one of God's visits; it is nothing but a little flash of the flesh and pride of the heart. Depend upon it, what comes from God will humble the soul; it will lead the soul to exalt God, and to put the creature in its proper place, as a poor worm, "dust and ashes," and to look at itself as not worthy the notice of God. Have you ever been here? Have you felt these things in your soul? I am not asking you what your judgment is, nor what sentiments you are of, nor to what church you belong, nor what is your creed; but have you never been brought to see yourself nothing but "dust and ashes" before God, and to crumble into the dust, and whisper out of the dust, in your confession of your nothingness before Him?

Then, if we look at Jacob, how wonderfully Jacob was blessed of God! What deep troubles, trials, crosses, and afflictions he passed through! and how he saw the wonders of God's mighty power! But when he comes into Egypt, and goes before Pharaoh, and Pharaoh says, "How old art thou?" he says, "Few and evil have the days of the years of my life been." Why, Jacob, what are you saying? "Few and evil!" You see, he does not tell Pharaoh how he lived, how valiant he had been, how upright, and what a character he had for honesty; not a single thing of the kind, but, "Few and evil have the days of the years of my life been." Self is completely hid out of sight, as a poor helpless sinner, a worthless worm. But if Pharaoh had asked him how good the Lord had been to him, and what God had done for him; if he had come to speak for God, and in God's cause, he would have spoken well of Him; aye, well indeed. Only when he comes to speak of himself, you see, he can do nothing but degrade himself; he is a poor, needy worm in himself.

And if we look at Job, he was a man of God, and God taught him some very wonderful lessons, and instructed him greatly; but we find at the conclusion and the end of it, when God came and stripped him and opened up all His grandeur, poor Job's mouth was shut. He had indeed talked about wisdom, and he had talked about his being strength to the weak and causing the "widow's heart to sing for joy," when his three friends came to try to prove him to be a

hypocrite because God's judgments were upon him and followed him, and God had marked him; his conscience did not condemn him, and he justified his conduct, as far as God had enabled him to act with uprightness and not deviate from the things God had led him into; for he knew he had not gone contrary to the things God had instructed him in, but had walked with integrity; so that he had testimonies that every charge they laid against him was an unjust charge. But when *God* comes to him—when the Lord comes to bring him to His righteous bar, and open up the mysteries of His glory, poor Job is confounded, and he cries out, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes." You see, my friends, this is just the very spot and the very place where God has ever led His dear people. These marks are left in the Word of the living God; and those professors that never tread in these marks, whether they are preachers or hearers, are not in the footsteps of the flock. Those that are taught of God are all brought in a measure into the same place and to the same spot. And so David here agrees with them, "But I am poor and needy."

Suppose we come to the prophet Isaiah. We hear people call Isaiah "the evangelical prophet," because he spoke probably more of the glories of Christ, the Person of Christ, His fulness, His victories, His grandeur, and of the church, than any of the rest of the prophets. God is a Sovereign, and He leads His prophets and ministers and apostles as a Sovereign, into the things that He means them to proclaim. Now when this prophet comes to speak of himself, what is he? and where is he? "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

So it is with the apostle Paul. He speaks of himself, "I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom." And he says, "Who is Paul? and who is Apollos?" Why, says he, "We have the treasure in earthen vessels." Yea, when he comes to speak of himself, he says—"O wretched man that I am! who shall deliver me from the body of this death?"

Come, then, ye poor, dear souls, that keep sighing as you go

along that you are poorer than ever, more helpless than ever, weaker than ever, more need the power of God and the teaching of God and the leadings of God, and see that every day you live, your security is all in the Lord, and comes from Him. If you are "poor and needy," it will be all well at last.

But again: the next thing in the text is that he says, "Yet the Lord thinketh upon me." And it appears by this as if the goodness of God was quite a surprising thing—that ever He should have a thought of him.

Now God thinks upon every one. God's thoughts are for ever fixed upon every object. What a striking thing has old Watts in one of his hymns:

"While Thine eternal thought moves on
Thine undisturb'd affairs."

Everything is in the eye of God; and there is not an oath sworn, there is not a lie told, there is not a lustful look, there is not an idle word, there is not a single thought that passes the heart, but it is all before God, and all present to Him. And He says that every evil thought of the wicked shall be brought into judgment. Perhaps there may be some poor ungodly man here, just come in out of curiosity, that is following after abominations with greediness; let me tell thee, poor soul, thou art filling up (if grace prevents not) thy cup of wrath; and what thou art glorying in, and what thou art boasting of, will be a cup thou must drink where devils are sunk for ever in misery. Not a single thing shall pass the eye of God; no, not a single thought.

But the thoughts here are thoughts of kindness, thoughts of love, thoughts of tenderness, thoughts of compassion. "Yet the Lord thinketh upon me." It appears evident that David here had a little glimpse of what God had done for him, and how He had appeared for him, and how He had opened up the way for him: "Yet He thinketh upon me."

Ah! but perhaps there may be some poor soul in the presence of God, that may be fearing that God's thoughts of love and mercy are not fixed upon him. Thou art such a backsliding wretch, that hast so wandered after forbidden objects, and thou art so worthless, and so needy, and so carnal, and so empty, and so unworthy of God's notice, that perhaps thou art ready to think it is impossible that ever God's thoughts of love and compassion can be fixed upon thee. If God had never intended thoughts of love and kind-

ness towards thee, thou wouldest now have been upon the dark mountains of sin and iniquity. Look back, poor soul; where wast thou living? Look back at the company and the things thou delightedst in, and where thou didst go for years; and look back at the hatred thou hadst for God and His people, and for His truth, and for His honour, and for His cause. Did God think upon thee in slaying thee, in cutting thee off from such an ungodly course, stripping thee of the joys that fill up the cup and measure of the ungodly and are their judgment at last? If God had not thoughts of love towards thee, He would never have done it. And canst thou go into the world, and canst thou live in the world, and canst thou be happy in it? Why, poor dear soul, if thou art as miserable as thou canst be, the world and the company of the world and the amusements of the world will never give thee peace. No, no. "This is not your rest, it is polluted;" thou canst not go there, and if thou art damned at last, thou canst not look upon the things thou didst once love. Ah! poor soul, God set His thoughts of love upon thee, and His power plucked thee out of the world, and now nothing but thy God can ever give thee peace. The Lord's thoughts of love are upon thee, or else He would never have cut thee off from going about to establish a righteousness of thine own. How hard thou didst try to be good, and to do all thou couldest do, and have the mercy of God upon the ground of thy doings! But the Lord in tender mercy cut thee down from it. He brought thee under His righteous law; He brought in the debt-book, and He opened it, and He cried in thy conscience, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and thou didst prove the law to be a sentence of death, and a condemnation, and a "killing letter," that cut thee off from ever hoping to come before God with works of righteousness of thine own. If God had not thoughts of love and tender compassion towards thee, He would never have shown thee this. And when thou didst come here, how was it with thee? Look back now; it is well sometimes to look back; God says, "Thou shalt remember all the way the Lord thy God hath led thee, to humble thee, and to prove thee, and to know what was in thine heart." When thou wast brought here, didst thou not justify God in thy damnation? Didst thou not tell the Lord He was just? Didst thou not see what

thou deservedst? Didst thou not acknowledge that the Lord was righteous, and thou wast unrighteous? Did not thy soul beg and cry, "Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no flesh living be justified"? and again, "My righteousnesses are as filthy rags"? and wast thou not brought to abhor thyself before God as a condemned criminal? If God had not thoughts of love and tender compassion towards thee, He might have suffered the devil, and the felt wrath of God's righteous law, and despair, to have put a rope round thy neck that thou shouldst hang thyself, or to have plunged thee into a river or a pool to drown thyself. Ah, my friends, my soul has sometimes to look back, and see the place it had fixed for the execution of that act, and the instruments it was going to use; and had not God interfered to stop it, I had as surely done it as ever I was born. Many a poor child of God knows these things; not exactly perhaps to the depth of being brought to that despair, but I believe the weakest of God's family knows he is a miracle of grace, and that such is his poverty and need that but for God's love and mercy he would have plunged himself where hope never comes. But He prevented it, and He says, "My thoughts that I think towards you are thoughts of peace, and not of evil."

But then, my friends, the poor souls that are thus want God to tell them so, and to make it known to them. It is not all the men in the world telling them so, nor even the Word of God, that will ever move their souls, or move these fears out of their heart. No, no; this is the work of God. It is right of God's ministers to tell them what the Word of God says—as the apostle says, "Preach the Word," hold up the Lord Christ as the Saviour of the lost; but to preach this into the heart, to give the poor soul to see God's thoughts towards him, is the work of God the Holy Ghost Himself. And when He speaks into the heart, then the soul knows that God's thoughts of love and mercy are towards him; for he sees it, enjoys it, and proves the blessing of it in his own soul.

If God had not thoughts of mercy and love to thee, thou poor and needy creature that art so helpless now, where wouldest thou have been in all the troubles thou hast passed through? when the Lord hid His face, and withdrew the light of His countenance, and when His love, and His

blood, and His righteousness were all beclouded, and the devil came in and told thee it was nothing but the joy of the stony-ground hearers, nothing but natural passion that was moved, nothing but flesh and blood, and it was ending where it came from? Where didst thou ever sink, and give it all up? If He had not thoughts of love and mercy, He would never have visited thee again, and showed thee it was His love, and given thee a blessed testimony of His favour—a sweet token that He had begun the work and would carry it on. And where wouldest thou have been if He had not had thoughts of love and compassion, when thy heart had been wandering after forbidden objects, and thy affections after idols?—as carnal, as wretched, as sunk, as if the very devil himself dwelt in thy soul?—when thou wast sunk so low as even to feel enmity rising up against God and against truth, yea, and to begin to despise the things of God, and His glory, and Himself? and instead of coming to the Bible, feeling it was all nothing but priestcraft, that all the ministers in the world were preaching for a livelihood, that the profession of religion was all hypocrisy, yea, and beginning to stagger at the very being of a God? Where wouldest thou have been if God had not had thoughts of love and mercy towards thee?

Ab, bless His name! I believe, while God keeps me a poor stammering worm, I must speak well of God, and I must speak ill of myself. Some people find fault with me for coming out with bad language of myself; but I have often thought of a young man who died near Rochdale. A little before he died I went to see him, and he said, "I have often wondered, when I came out of chapel, to hear people say they should like you better if you did not give yourself such a bad name; why, my dear pastor, you never gave me half so bad a name as I deserve; you never got to the bottom of *my* ungodly heart. I have had to lament evils that I never heard you come out with in all my life; and I believe that neither you nor any other man in the world *dare* come out with them, and I know they never will come out." "Ah, well," I said, "is it not a mercy that there is a fountain open for sin and for uncleanness?" He clasped his poor little white hands that were nearly gone, and were almost nothing but skin and bone, and said, "Tongue fails to speak the blessedness of that fountain; where must my soul have sunk but for that fountain?"—that fountain that can wash such guilty wretches

from sins and from dead works, and bring them to serve the living God "in newness of spirit, and not in the oldness of the letter"?

Ah! my friends, where should we have been if God had not had thoughts of love and mercy to us? I cannot tell where, but I know, for one, *I* should have wandered and rambled to hell if God would have let me. And how it does break our hearts, and soften and melt our souls, when God comes and whispers to the poor rebel, the wretched, wandering rebel, the ungodly rebel, that has pierced Him through and through, "Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still." "Return, ye backsliding children, for I am married unto you!" And when the sweet and blessed thoughts of His loving-kindness and tender mercy enter into the heart of such a wandering wretch as this, how they break his soul into obedience! They do not stuff him with pride and self-importance, but he hates himself in his heart more than ever. He says, "How could I abuse the mercies of such a kind and covenant-keeping God?"

So that if thou art "poor and needy," He does "think upon thee." His love is still the same, His power the same, His promises the same; He hath delivered and doth deliver; and though at times thou canst not say, "He will deliver," it does not hang upon thy saying it, and it does not hang upon thy believing it. Bless God for that. Ah! my friends, if the mercy of God hung upon my faith, and my love, and my zeal, and my obedience, I would not give a pin for it; but the Lord says by the mouth of Paul, "If we believe not, yet He abideth faithful; He cannot deny Himself." What a blessing! Though thou art "poor and needy," like David, yet "He thinketh upon thee." He will be with thee, and stand by thee, and He will defend thee through every scene.

But further, the next thing in the text is, that David says, "Thou art my Help and my Deliverer." Why, then, he was cut off from every other source, cut off from every other refuge, entirely stripped of everything but his God. Yes, my friends, he was; and God will bring His people to this very spot—to know and feel that He is their Help and their Deliverer, both in providence and in grace. Why, the greatest friend in the world, except God gives him power, has no more power, though he has got his tens of thousands in money, to

help and deliver a poor creature out of distress than he has to create a world. And yet human nature, in many professors of religion, will creep up the sleeve of those that have plenty, and try to keep them in a good humour, to have a place to lean upon and come to in time of need. But if they are the children of God, they will be brought to see that all this is nothing but leaning upon a thorny hedge. God says, "Cease ye from man, whose breath is in his nostrils." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

I got a blow here once. There was a brother in the truth, as I believe, and we had been brought up together for years. He was in good circumstances, and I very poor, and hardly knowing sometimes where to get bread. I always thought he was a refuge, and that when I was ever so badly off, I was sure of help there. I did pretend to pray that God would open a way for me, but I was always thinking, "Well, J. B. will help me." One day I was set fast for want of seven shillings, and I went to him and asked him for it; but he said, "I do not like this coming so often borrowing; you are leaning upon me, and I do not feel it in my mind to lend it you." It so cut me, I took my hat, got into the fields, and roared out with grief and trouble, and the devil said, "Where are you now? where is your God now? where is your religion now? God's people see through you, that you are nothing but a hypocrite and an apostate, and you have been leaning upon man, instead of leaning upon God." But these words came from my dear Lord (I know they did, for I felt the sweetness of them), "Cast the net upon the right side of the ship, and you shall find." I thought what a fool I had been to be always casting upon the left side; and I saw that Jesus was the right side—"Casting all your care upon Him, for He careth for us,"—and I went home comfortable and happy, leaning upon God, and leaving all to Him, knowing it would be all safe. Here was being stripped of trusting even in God's dear people; God will not suffer us to idolise one another. I remember in the morning J. B. came to me and said, "I have had no rest in my conscience since I spoke so to you last night; you shall have what you want." "My dear brother," I said, "I was making you my confidence, and the Lord did this, in order that you might be the means of taking me off from looking to man, to look up to God." "Ah!" he

said, "that is no excuse for me; I cannot forgive myself, but I hope you will forgive me." "Forgive you," I said, "why, my heart loves you for it; it has stripped me of an arm of flesh, and brought me to God, and given me to see that God has every blessing in His hand."

Ye "poor and needy," drooping in temporal trials, remember God has all things at His command; "the cattle upon a thousand hills are His," and He says, "Bread shall be given thee, thy water shall be sure." Cheer up, then, and look to God, and not to man. "The Lord thinketh upon thee" as the God of providence, and He will help thee. David was stripped of every other help but Him. He says, "*Thou art my Help and my Deliverer*;" he had no other. Nobody could deliver him but God; oh no.

Poor soul, is this the case with thee? Is there no deliverer but He that has "come out of Zion"? Is there no deliverer but He that has conquered death and hell, and delivered from the law? Is He the only Deliverer for thy soul? "O!" says some poor and needy one, "I have none else but Him." Then, bless His name, all will be right in the end.

But David adds, "Make no tarrying, O my God." That is very strange, is it not?—to talk about God being his Help, and God his Deliverer, and God thinking upon him, and yet beg God to "make no tarrying." What was David doing? Why did he not look at God's testimonies, and look at God's faithfulness, and rest upon His immutability, and rest upon the written Word of God, and the doctrines of God's grace? My friends, that will do for dead professors of religion that have no spirit or life in their hearts, and none of the plague and distress within, but it will not do for living souls. David had no other helper and no other deliverer, and he says, "Make no tarrying, O my God."

What sort of "tarrying"? Why, it implies that he wanted the Lord to come. But was not God come? is not God in all places? is there any situation where God is not? is He not everywhere in all this world? Ah! my friends, but David means, "Do not keep at a distance from me as my Father; come to me and visit me with Thy smiles and Thy presence, and let me have communion and fellowship with Thee, and let my heart and soul be delighted with Thy loving-kindness and Thy tender mercy." For he tells us that this is "better unto him than thousands of gold and silver;" "sweeter also

than honey and the honeycomb." He wanted God to come and draw near as a Father, and whisper with His "still small voice" into his heart, and open up His tender mercy, and put everything to flight that was contrary to Him. Therefore he says, "Make no tarrying, O my God."

Then it appears that he was not happy all the day long; it appears that he wanted something that he had not. "Make no tarrying, O my God!" "Come, Lord, and reveal Thyself unto my soul, and bless me with the lifting up of Thy sweet countenance." It is something like this: "Say unto my soul, I am thy salvation." "I am poor and sorrowful; let Thy salvation, O God, set me up on high." "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us." Yea, he says again, "Restore unto me the joys of Thy salvation." He does not want God to make a long tarrying, but to come and visit him.

But why could not he go to God? Why did he not up with his feet and legs, and hands and arms, and heart, and all, and run after Him like a hart, and skip and leap over the mountains to Him, and leave the devil and his carnal heart as dross and dung, not fit to be minded? Ah! my friends, he cannot do that till the Lord comes. Do not you know that Jesus says, "Without Me ye can do nothing"? and do not you know that Paul agrees with it, and says, "I can do all things through Christ that strengtheneth me"? Let the Lord be withdrawn, let His presence be hid, let the divine operations of the Holy Ghost be for a time withheld, and the poor soul is helpless; there he lies, and he can only cry from his heart, "Make no tarrying, O my God." Ah! we want it; we are in a hurry for it, and we cannot wait.

But, my friends, God has waited for us, and it is nothing but right for Him to have His turn. There is one text in Scripture that says the Lord waits that He may be gracious; He waits the appointed time that He has fixed to be gracious, both as a God of providence and a God of grace; and is it not right for you and me to wait? "Wait on the Lord," He says, "and be of good courage; wait, I say, on the Lord." "It is good that a man should both hope and quietly wait for the salvation of the Lord." God will make thee to wait, and He will bring thee to that spot, before ever the blessing comes into thy heart, where thou wilt lie passive in His hands, and

say, "Thy will be done," and tell Him to come at His own time, and to come in His own way. And when thou art come there, this text is just the tone God breathes into thy soul. It was there that David was; and he felt that nothing but God in his soul could make him happy, walking with Him and beholding Him; and this is the very happiness of God's dear people now. "Make no tarrying," they cry. "Come over the mountains, enter into my heart, and let me have a sweet taste of Thy love; yea, break my heart with Thy tenderness." This is just the feeling of those that know God, those that love God, those to whom God is All in all.

May He bless these few hints, and His name shall have all the glory.

THE CONVERSION AND SPIRITUAL EXERCISES
OF A. B.,
OF LANGTON, DORSETSHIRE.

(Continued from page 167.)

*Exercises relating to meeting for Worship with a few People at
Langton. From 1867.*

OCT. 3, 1867. Until a fortnight ago I have been feeling as if all the hopes I had so strongly about the truth and the Lord's people here when I first came home, had died away. My own state has been the *one* thing laid upon me in prayer and reading the Word; and often if the Christians here and at Langton had not pressed me to come and read to them, I should have given up everything of the sort; the sadness and heaviness of my spirit has been so great, and I have been so afraid of being a hypocrite after all.

Once again, however, it has graciously pleased the Lord to revive His work in the place, and our hopes regarding it. So much has this been the case of late that the portion of Scripture which continually rises to mind is Ps. cvi. 2: "Who can utter the mighty acts of the Lord? Who can show forth all His praise?" One Tuesday in Sep., 1867, as I was walking to Langton to read to the people, much troubled because I had left my mother to go out alone, a strong feeling that I was following in the steps of my dear Lord and Master took away my sorrow. A wonderful value and glory seemed to shine on the Lord's people that day. I read

Tiptaft's Life when I returned home. The necessity for bearing the cross and an open testimony for Christ, also for meeting together with Christians for prayer and reading, has been laid with weight on my spirit ever since. The first feeling I had of this sort was last year after reading Traill's sermon on the "Profession of Faith." And in August a passage in Brooke's "Ark" concerning the worship and ordinances of Christ, was very powerfully applied to me. Yet then there was no opening. I could not see in the least how the Lord would work. How wonderfully does He prepare the heart of man by sweet instruction!

Last Friday week (Sep. 20th), as I was endeavouring to seek the Lord for myself, His scattered remnant in these villages came to my mind; and the prayer was given me, "Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem." I felt distinctly brought to this point—relying *alone* upon the arm of the Lord in felt ignorance and weakness, seeking wisdom and strength from Him, dying to any hopes from the creature, willing to be anything or nothing in the work, as the Lord might see fit. On the following Sunday morning I read J. Bourne's Letters, feeling much oppressed by the want of a place of worship, and came upon a sentence in one (Letter 75) that made me tremble, and filled my conscience with fear lest I was not fulfilling the command of the Lord, when He says in His Word: "Not forsaking the assembling of yourselves together, as the manner of some is," &c. Indeed such light and power attended the reading of this and several succeeding Letters on the same subject, addressed by Bourne to the Miss G.'s, that the words seemed to me not those of a man, but of God Himself. The first sentence I read was this: "Till it please God to appear for you, I would advise you that seem united in spirit to fix certain stated times for divine worship, and let nothing interrupt you: reading the Scriptures, or some good author, beginning with one of Hart's Hymns and prayer. I believe if this be tenderly watched and diligently attended to, spiritual life will be maintained; and you will find the Lord as good as His word: 'I will be to them as a little Sanctuary in the countries where they shall come' (Eze. xi. 16)." The latter part of Letter 76, the whole of 77, the distinction between fleshly religion and the Spirit's teaching in 78, have also been so many messages to my soul. I spoke to B. that

morning on the subject; but we both felt the difficulties in the way to be so great (the Langton people having asked a Mr. S—— to be their minister) that we could take no step, but must watch the hand of the Lord. The same afternoon it was suggested to me quite unexpectedly whether it would be possible for us to read sermons at Langton on Sundays, as we have hitherto done on Tuesday afternoons; as it appeared that the men, who are at work during the week, would gladly some of them hear the truth. This seemed an opening, and confirmed the leading I had had in the morning as being from the Lord; for I had not mentioned the subject to J. L.—the wish of the people was mentioned first to me. I came home feeling this was a great encouragement, but arranged nothing, as I wished to seek the mind of the Lord, and to consult B. During the week Mar. vi. 20, "The Lord working with them," was impressed on B.'s mind as she was going up to Langton on Tuesday afternoon. And on Friday morning, after some days of darkness, the Lord gave me a few words from Acts x. 20: "Go with them, nothing doubting." This was blessed leading, but still I had many fears of different kinds; sometimes lest we might be going *before* the Lord, then whether any of the men would pray (we had said there must be prayer; otherwise no blessing could be expected); and a host of other things crowding in upon my mind.

On Sunday (Sep. 29th), as we walked to Langton, I sank very low in soul; and when we arrived at Jane L.'s, and found only herself and another woman (her daughter-in-law), and heard that there were difficulties in regard to the meeting on account of S., I thought the Lord's hand was against us, and could have turned back. However, as the *reading* was still asked for, we remained; and truly the Lord was better to us than all our fears. One after another dropped in, until with ourselves there were ten (seven women and three men); and among the rest R. B., whom we had quite forgotten; but he had heard of the meeting, and was thankful to have an opportunity of hearing the truth. L. turned to him, and said, "Richard, will you ask a blessing?" I shall not soon forget that prayer; not that there was anything particular in it beyond solid, clear views of truth, and an earnest desire to follow the Lord through evil as well as good report; but my heart was so uplifted with the hope that the work was in very truth the Lord's, that *He* had

called us together from the "ends of the earth," that His word as a fire was already kindled, and would go on spreading in spite of all the combined efforts of the devil and man. I found faith then truly the substance of things hoped for, &c.; for I could believe that nothing was too hard for the Lord to accomplish, although, humanly speaking, it was very unlikely the gathering could be continued. After the prayer we had He. x. read, to the end of verse 25, and Mr. Philpot's sermon on the 19th and 20th verses, "The New and Living Way" into the holiest. Then I longed for one of Hart's Hymns, but from what Jane had said (not wishing to attract attention by singing), thought this would be impossible; but this was granted. The fear of man was no longer predominant, and Jane said, "Let us have a verse or two of a hymn." I chose the 94th:

"I am, saith Christ, the Way,"

and we sang it all through. Then R. B. prayed again; we had the doxology, and came away.

I went to Langton the first time (I mean to S.'s meeting) entirely on account of the power of that text following me continually: "Not forsaking the assembling of yourselves together." And now I am thankful to find that this was the Lord's guidance directing me to Langton and His remnant there, who have been so long despised and held in contempt, but who have a real desire to *separate* from the false teaching, and a love for the pure gospel, such as one looks for in vain mostly from others. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Je. xxxi. 10).

Sun., Oct. 6, 1867. I went to the little meeting at Langton. William Brown was there, and his brother, not R. B. Mr. Philpot's sermon from Ps. lxiii. 1, 2, was read; and old Mrs. B. said one part especially had comforted her. But we had no prayer; this was wrong. Jane L. has many fears that the meeting will not be able to be continued. I feel strongly, and so does B., that as the wish has been expressed to hear the truth and the people really love it, the Lord's time has come; and having put our hand to the plough, if we look back, we are not fit for the kingdom of God.

Sunday, Nov. 17. Very few people at the meeting, eight besides myself. A sudden, irresistible feeling seized me during the first hymn that I must pray if the men would not (W. Brown not being there, nor R. B.). I tried to get rid of the

impression, feeling so dark and dead, and that it is not the part of a woman to pray aloud before men; but it only grew stronger. All the time I was reading the chapter and trying to think what I should say, the words kept coming, "Settle it not, neither do ye *premeditate*"—the latter word powerfully. I was made to feel myself the weakest, emptiest person in the room. I asked two to pray, but receiving no answer was obliged to cast myself upon the tender mercy of the Lord. He did not fail me, but gave me a few simple words to express what I felt to be real wants, and my spirit became solemn and calm. The fear of man sensibly gave way before the fear of displeasing my heavenly Father; as I felt I must have done, had the meeting been concluded as once before, without prayer. W. Brown came in for the sermon, and prayed afterwards, the first time he had ever been enabled to open his lips in public. Coming home I could not help acknowledging how the Lord had made His strength perfect in our weakness, and renewed our hope through much apparent discouragement. Nov. 21st. Heard yesterday that W. Brown had been quite melted on Sunday afternoon, and felt the Lord was with us. A few days later Mrs. B. told me that the sermon (Mr. Philpot's on Is. xxvii. 12, "The Gospel Trumpet") read on the Sunday before (24th) was such a blessed one to her that she went home quite-lightened of her burden, and waited long at her cottage gate to tell me how good the Lord had been to her. Dec. 4th. Last Sunday one of the men proposed a prayer meeting whenever the weather should prevent our taking the long walk from Swanage to Langton.

Dec. 15, 1867, Sunday. [On a visit to London.] Heard Mr. Hemington from Je. iii. 19: "How shall I put thee among the children?" &c. I dare not say that the Lord has forgotten to be gracious. He gives me more than I deserve at His hands; but I long to know the fullness and blessedness of the gospel of Christ, to find His love a river not to be passed over. But what a mercy if I am ankle-deep in His covenant faithfulness and tender lovingkindness! for "many waters cannot quench love, neither can the floods drown it."

Conflict and Purpose of Heart to seek Christ only.

Further Progress of the Meeting.

Saturday, Mar. 14, 1868. I have been much cast down in soul in reading of the Lord's dealings with E. L., on account of the continual melting and contrition she experienced.

"You see you are wrong altogether; yours is not a right religion, all gloom and darkness and depression. Where is your joy and peace in believing?" These miserable fears were increased to a fearful degree by the words coming, "The devils also believe, and tremble" (Ja. ii. 19)—just my state, I thought. At p. 89 my soul fainted within me; I could scarcely go on reading. Jn. vi. 45, "Every man therefore that hath heard and hath learned of the Father cometh unto Me," was quoted; and it seemed to glide into my heart like this: "Perhaps I have been hearing and learning of the Father all these years. He may have been correcting, chastening, and rebuking me, as He does all whom He receives;" and I thought of He. xii. 5—11. But the blessing spoken of in the succeeding pages robbed me of this slight hope, until I came to the words: "The Lord would have me live by faith" (p. 104). Once again my soul seemed to ride at anchor, though tempest-tossed. The dark parts all suited me so well. These two lines of Hart, that had been with me some days, causing great searchings of heart,

"Sin to pardon without blood
Never in His nature stood,"

returned, and my poor hope was shattered in an instant. I thought, "Then I am a hypocrite after all: my conscience has never been feelingly purged with the blood of Christ. Perhaps it was never shed for me, any more than for the devil. 'The devils also *believe*, and tremble.'" How this portion weighed upon me! I continued all day in great trouble—"I shall never, never know the Lord, the healing power and efficacy of His precious blood, never receive the pardon of my sins—and what is a religion without this? A shadow and a dream." I thought, too, of the many letters I had written to the Lord's people, and those I had received from them, and felt they stood up, as it were, to mock me in my trouble. I saw that E., with all her blessing, was often fearing she was a hypocrite: how much more had I cause to do so? I read on to the end; but though able to rejoice truly for her, my own heart felt very sad. "Surely," I thought, "my religion cannot be the same as hers. It lacks delivering power, contrition, sorrow for sin, the application of the blood of Christ. I must be altogether deceived."

This went on for some hours. I felt acutely that I was separated from all Christians. I considered the cases of

many, and could not find that they were dealt with like myself: so I concluded I was all wrong. In the evening my burden was heavy. Suddenly the words dropped in sweetly:

“ Let all fruitless searches go
Which perplex and tease us;
We determine nought to know
But a bleeding Jesus ;”

and afterwards these two lines:

“ A bleeding Jesus is the way,
And blood tracks all the path.”

I felt indeed Paul's words were the very feeling of my heart —“ *Determined to know nothing, save Jesus Christ, and Him crucified ;*”—but I thought with sorrow still, though not the same despair, “ Yet I don't know Him.” When I came to bed, I searched out the hymn (110). The whole of it came to me with peculiar power; the words at the top, “ But thou shalt know hereafter,” brought me into perfect submission to wait God's time, and every line supplied my spiritual need.

“ Righteous are the works of God,
All His ways are holy ;
Just His judgments, fit His rod,
To correct our folly.

“ All His dealings wise and good,
Uniform, though various.”

Then the 4th verse came with such an assurance that I said inwardly, “ Lord, Thy time, not mine !” The life of faith I felt must be mine till God see fit to grant me sensible assurance of His love ; and I could

“ Let all fruitless searches go,”

which my foolish heart is ever making into the secret purposes of God towards me, feeling a solemn determination wrought in my soul by the Holy Ghost “ nought to know ” (not even my own eternal safety) “ but a bleeding Jesus.” I was greatly encouraged also when I saw that this hymn included the text quoted, about hearing and learning of the Father; also E.'s words: “ The Lord would have me live by faith.” And as I lay down to sleep the words came: “ Cast not away therefore your confidence, which hath great recompense of reward.” “ My weak, poor confidence,” I thought, “ ready to fail at every blast—how can there be a great recompense of reward for me ?” But the Lord showed me that it is not the confidence, but the object of it that brings

the reward into the soul, and that a hope resting in the finished work of Jesus can never be confounded; for in Him God the Father is well pleased to look upon poor sinners. "Fear not, Abraham; I am thy Shield and thy exceeding great Reward." "His reward is with Him." I could not sleep for thinking of these things.

Mar. 17. On Sunday (15th) I had two more lines from Hart's Hymns:

" But we *first* after Jesus reach,
And richly grasp the whole ;"

and yesterday the words came,

" Blest soul that can say,
Christ only I seek."

These things quicken my soul to seek after the Lord. "Seek ye Me, and ye *shall live*"—that is, in the enjoyment of His favour. Without the secret drawing of the Spirit from day to day I feel I should be utterly lost. Solemn thoughts have been with me from Mat. xvi. 24—27: "If any man will come after Me," &c. I have been so exercised about going to G. I feel that this teaching of God in my soul has made the way very narrow; so that, as regards outward things, I am obliged to pray, "Lord, lead me not into temptation, keep me out of the world;" for I fear to be like those spoken of in 2 Pe. ii. 20, who after they had escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, were again *entangled* therein, and *overcome*. This scripture comes now while I write, "A deceived heart hath turned him aside" (Is. xlv. 20), and makes me dread to be left to follow the leading of my own heart. The devil can make black white, anything to bring the soul into his net; he is indeed a mighty enemy. O Lord, make Thy way plain before my face; crucify the world in my heart, so that I may live spiritually.

[This sweet reviving was followed by some days of severe trial from Satan's power and temptations, in which she suffered through her sister B.'s strong exercises, and was most deeply tried on her account. Referring to this she says—]

I feel Pr. v. 15: "Drink waters out of thine own cistern, and running waters out of thine own well." "O that I knew where I might find Him, that I might come even to His seat!" A word spoken to my own soul is what I want.

[In May, 1868, she left home for London, and visited several places till Sep., 1869, often hearing the Lord's

ministers. This she continued to do usually for some months in a year. In June, 1868, she heard Mr. De Fraine from Na. i. 3: "The Lord hath His way in the whirlwind and in the storm," &c., the subject being most suitable to her trial, which continued, and she wrote of it—]

His way, not our way! A mercy when we are cast down, and have a thankful heart we are not destroyed! "The Lord is good." "Truly God is good to Israel," but "as for me," the poor child of God says, "my feet were almost gone, my steps had well nigh slipped." When sorely tempted, how good to be kept in the simplicity of the gospel, looking to God, saying, "I will lift up mine eyes unto the hills whence cometh my help!"

[When at Lutterworth in 1869 she first met Mr. Popham, and asked him to preach at Langton. The Lord's work at Langton was laid upon her heart, and made her chief interest; and Mr. P.'s visits in the following years and his leadings connected with them were a real encouragement to her. He speaks of his first exercises regarding it as follows:

"It was quite three weeks before I could feel my mind settled to go. In the midst of my perplexity I thought I would ask Mr. De Fraine's advice, but was stopped by the word: 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert,' &c. (Je. xvii. 5, 6). I saw that thought had been a hindrance to all spiritual exercise, and made me correspond exactly to the barren heath in the desert. On the next day I was enabled to give myself to prayer for direction, and in the afternoon this word laid hold of me as an answer: 'If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not' (Is. lviii. 10—12). Instantly I felt it was God's word bidding me go to Langton, and not only so, but confirming my whole ministry. Those promises have always appeared to me almost too great to receive, and have been the source of much exercise, that they may be fulfilled. My first visit was in Feb. and March, 1870; and my first sermon (from Ep. vi. 23) was made a message of deliverance to one woman,

Mrs. Hooper, who was brought into blessed liberty, who had been going about to hear and crying out in great distress, and came to hear me as a stranger."

On this visit Mr. Popham preached frequently at Langton and places round, and also twice at Swanage. The word made a great stir; partly through the marked change in Mrs. Hooper, who talked to others, and partly through one man who had joined himself to the meetings, and was first in great trouble, then in a strange state of rejoicing. After saying many solemn things, and that none but those Langton people were right, he was taken to an asylum, and died during Mr. P.'s visit. His illness and death were then said to be the effect of Mr. P.'s sermon on election, at Swanage; and much bitterness was shown and open disturbance made. This sermon is mentioned in the notes, which continue thus:]

Feb. 22. Mr. P. preached at Swanage for the first time. He read John x, and spoke from it, and preached from Je. x. 23: "O Lord, I know that the way of man is not in himself," &c.;—a most faithful sermon. Of the way of justification, the way of prayer, the way of help, &c., not in man—cutting up false religion. 23rd. Mr. P. preached at Langton from Is. xiii. 12: "I will make a Man more precious than gold," &c., speaking most blessedly on Christ's blood and righteousness and the words He speaks to the hearts of poor sinners. The people feel it a great blessing to hear the gospel. I believe the Lord is doing great things among us, and will open an effectual door for His own truth. Truly His mercies are great; I hope I feel them so.

[In Jan., 1871, a most heavy blow befell Miss A. B. and the family in the death of their mother. Her sister having taken a house at Langton, they removed to it shortly after. These changes prepared the way for another, with regard to the meeting, and appear to have led providentially to continuing the truth at Langton for many years. Mr. Popham visited them in August that year, and baptised W. Brown and Mrs. Hooper in the open sea in Swanage Bay. Miss A. B. and her sister were deeply exercised about giving this public testimony in the place where they had lived, and felt the Lord's approval was manifested in a special manner. Mr. P. says,

"This visit was marked by peculiar trial and blessing. On the day before the baptism I was sent for to return home at once, if I wished to see my child alive, and thought of pre-

paring to go. Then a feeling was given me that I must not leave the work of the Lord; and with it, real power to commit my child and circumstances and all things to Him. On the following morning early my mind was completely taken from my circumstances, and a view given me of the glory of God in the ordinance of baptism, from Mat. iii. 16, 17: "And Jesus, when He was baptised, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." I saw the Father acknowledging His Son as He came up out of the water, and the Spirit descending upon Him, which filled me with a sense of His glory and love revealed in the ordinance. I had felt a love to it when I was baptised, but not as I did then; I never saw in it what I saw that morning. The fear I had of baptising in the open sea, lest I should be carried off my feet, was quite taken away, and my mind continued perfectly calm through the service. I felt the presence of Christ with us; but there were some amongst us who were much stirred up, and afterwards manifested their enmity. Attempts were made to oppose and calumniate the truth, and divide the people."

Much trial followed, and some of them would have preachers from Swanage to preach to them. At length a separation became inevitable, which is mentioned in Miss A. B.'s notes as follows:]

April, 1872. A sifting time at Langton after Mr. P. left. At last, after much trouble, and not knowing how to act, we were obliged to leave the old meeting-house; and the few who felt with us a love to the truth came here [to her house]; where the meetings have been held since the beginning of last October.

[Mr. Popham paid frequent visits in the following years; also occasionally Mr. Knill, Mr. Spire, and others preached there; and one and another were brought to know the Lord. In June, 1873, one was baptised by Mr. Knill who had been brought to a point by Mr. P.'s last sermon on his visit in May, and much favoured. W. Brown was most united with them, and conducted the prayers when there was no minister for many years till his death. In June, 1874, Miss A. B. wrote under discouragement:]

June 6th. Outwardly it seems as if the meetings here would soon come to an end; we are so very few, and some half-hearted. But if this be the Lord's cause, it will stand every storm, and live at last; and this fiery trial of our faith will only serve to purge away our dross. May the Lord give us faith and patience to run the race set before us, that we may not be ashamed of Christ in the weakness and apparent meanness of His cause here. May those lines of Hart's, that once were as a tower of strength to me as regards Langton, be applied with fresh power:

"The strength of God is own'd by all,
But who His weakness knows?"

May we be strengthened, remembering Him who made Himself of "*no reputation*," and that it is enough for the disciple to be as his Lord.*

(To be continued.)

POOR IN SPIRIT.

Gold or spices have I none
For a present to my King;
All my livelihood is gone,
Only rags and wounds I bring.
But I'll traffic, Lord, with Thee,
For Thy market suits me well:
All my blessings must be free,
And I know Thou wilt not sell.
Yet my Jesus bids me buy;
Something sure He would receive.
Well, to please Him I will try,
And my something I will give.
Take my burdens for Thy rest,
Take my death for Thy life given,
Take my rags for Thy rich vest,
Take my hell for Thy sweet heaven.
Now the sale I understand,
Know what Jesus' market is;
Much He asketh of my hand,
All my woe to buy His bliss.

Berridge.

* The meetings at Langton after this are mentioned in Margaret Bower's own account, "G. S.," Dec., 1907, pp. 536—538.

CRUMBS FROM THE MASTER'S TABLE

FROM "QUAINT SERMONS" BY SAMUEL RUTHERFORD.

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."—Is. xli. 14—16.

THE Lord, beloved in Him, in this chapter is looking upon the case of a captive people, looking upon the case of a people that were both weak, few, poor, and were also amongst the midst of their enemies. And the Lord knows well what are the thoughts of His children when they are in such a case. He knows well enough what is in the heart of these who are strangers unto Him. And He knows also the heart and thoughts of His people when they are in captivity. And for that reason, to hold up their head above the water, which now might have swallowed them up, and put them in peril of losing for ever the promise that the Lord had made, in the words that now are read there is an encouragement given unto the captive kirk, unto a base, miserable, weak, and destitute people, amongst the midst of their enemies. And in the words there be these particulars remarkable.

First of all there is an encouragement, "Fear not." (2) A description of the party to whom the Lord speaks this: "Worm Jacob" and the "men of Israel." And (3) there is a warrant why the Lord speaks this, and why He comforts "worm Jacob." "Fear not, says the Lord thy Redeemer, the Holy One of Israel." (4) There is a reason of this taken from a promise of God, and the promise is set down two ways in the words: first, in general terms on God's part, "I will help thee;" second, more particularly on the people's part, what they shall be, "I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." All the powers in the world that are against thee, albeit they be grown, and high above the rest, as indeed the enemies of the kirk of Christ, they are swelled pieces of clay; and yet the Lord says that the kirk shall get strength from Him to thrash these mountains, and to beat the hills, &c. And, lastly, by

whose strength is this done, and who shall get the thanks of it. "Thou shalt rejoice in the Lord, and glory in the Holy One of Israel." That is, "Thou shalt thank Me for doing this, and not thyself and thy power."

Now, if ye will consider to whom it is that the Lord speaks this, and gives this encouragement—to a worm, and to Jacob a worm! He says to them, "Fear not." It would teach us this much, that a distressed kirk and people have cause to rejoice long before the deliverance come. And the reasons wherefore a distressed kirk and people may rejoice even before the deliverance come, are very good.

First, if ye will *look to God*, who bids them rejoice. He knows very well what will be the end of all the troubles of the kirk, and He knows very well what will be the end of these who are troublers of them; for His kirk and people He knows that they shall laugh, and in the end shall rejoice in His salvation. He knows the rod of the wicked shall not always rest upon the lot of the righteous. The Lord's kirk must laugh and rejoice when He calls them to it. And there is none who has right to be merry and to rejoice but the kirk and people of God, and so He knows that their time is coming. And He knows also what shall be the end of the wicked who are troublers of them (Ps. xxxvii. 13); it is said of them that the Lord laughs at them, for He sees their day afar off. He sees them when they are in all their mirth and joviality; and knows there is a black hour coming upon them, albeit they see it not themselves; and therefore He laughs at them.

And then a second reason wherefore the kirk may rejoice before the deliverance come, is because the kirk of God *see this also, what is to come*; and so may rejoice beforehand, they know how all shall be in the end. And that is the difference between the kirk's enemies and the kirk. The enemy knows not what will be this night-year, and what the end of things will be, and therefore they are led to hell with the eyes closed. They know not what is at the foot of the stair where they are coming down. But where faith is, it has the gift of prophesying and foresight there; albeit hand should join in hand, and all armies by sea and land should gather against them, yet it shall be well with them in despite of them all, as it is, Is. iii. 10: "Say ye to the righteous, it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him, for

the fruit of his doings shall be upon him." Faith tells these news beforehand.

A third reason whereupon they may rejoice beforehand is this—if we will *look unto God's dispensation*, His people under trouble may rejoice before their deliverance come; I say, if we look unto His dispensation of justice and mercy, albeit the people of God be worms and despised ones in the eyes of the world, they need not to cast away their confidence for all that; because there is mercy in God, and it must out to His people. Let them mourn and weep before noon; yet in God's wise dispensation they must laugh after noon. Let them be sorry and afflicted and borne down this year, yet there is light sown for the righteous and joy for the upright in heart. And if ye will look upon the other side, to the wicked, and to those who trouble the kirk, there is justice in God, and so they may not win away with it. They must in the dispensation of God's justice be taken order with. They may not always be in prosperity and laugh. They must of necessity mourn at last, and the righteous shall rejoice. Their shell of the balance shall go down, and the godless shall go up. When the short heaven of the wicked is expired, they must sorrow then, for there are righteousness and justice in God, and it is a righteous thing with God that He recompense to them who trouble the kirk vexation and sorrow, and to them who are troubled joy and peace.

Whom to is it that the Lord speaks thus? To "*worm Jacob*," and to "*the men of Israel*," or to "*the few men of Israel*." This is sweeter than if the Lord had said, "*My people*," and it is liker God than if He had called them "*My sons*," or "*My spouse and married people with whom I am in covenant, by all the people of the earth*." It says this much to us that the kirk of God is never so miserable nor so desolate and forsaken but they have a Lord that pities them, One who sees their misery, and takes notice of it with a pitiful eye. That is an eye, indeed, that is spoken of, Ex. iii. 7: "I have seen, I have seen the affliction of My people, and their groaning, which are in Egypt." There is a Father's eye in heaven that is lifted up towards the kirk when they are in trouble, and He pities their case. See what a title the kirk gets from God, Is. liv. 11: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours," &c. Even such another title as that which is given to the kirk,

Ez. xxxvii. 4: "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord," &c.

Why would not the Lord say to them, "My beloved people," "My people with whom I am in covenant," &c., but, "Worm Jacob"? This is a word of pity, and it becomes our Lord very well to show pity. The *use* of this is, let us learn to make use of all these titles that the Lord gives unto His kirk and His children in this world. Is. lii: Zion, wallowing in the dust, is comforted with many sweet promises and encouragements. And since our Lord casts comforts into our hand that way, let us put out our hand and take a grip of them. Since the Lord is pleased to make many fair promises to His kirk when it is black in the West, let us take them unto us when we are under trouble, let us learn to take all our crosses from our [Lord] as it becomes us to do, and mar not our crosses by taking them from any other cause than the hand of God. If we could learn to put all our crosses over into our Lord's hand to be disposed of by Him, and take them all from Him, we would get a better way of them than for the most part we do. But it is well expended that thy cross and trouble be thy death, when thou wilt not put it over upon thy Lord; that putteth not a crazed estate, or the cross of an ill husband, or an ill wife, or wicked children, or fears for the cause of God, that it go not well,—that putteth not all over upon the Lord. If all these things could be put over upon the Lord Himself by us, there is no doubt but He who is a giving and a pitying Lord, who sees our sufferings and our crosses, He would no doubt send a sure deliverance to such who, in faith and patience, commit themselves and all things that come upon them unto Him.

INQUIRY AND ANSWER.

INQUIRY.

To the Editor of the "Gospel Standard."

DEAR SIR,—Having heard a minister recently state, when reading the 10th chapter of the 1st book of Corinthians, that he "did not think that all were eternally lost who fell in the wilderness;" and believing, as we do, that all who die in unbelief cannot be saved, according to the revealed Word of God, and that it was the sin of unbelief which caused those

who fell in the wilderness to be destroyed, I would be grateful if you would kindly give your opinion on this subject by an answer in the "Gospel Standard," unless you consider it expedient not to do so.

Yours with kind regards,

"PERPLEXED."

ANSWER.

There are "secret things" which "belong unto the Lord our God" which we ought not to intrude into (De. xxix. 29). Where Scripture shows no way, it is our wisdom to stop. The ark must not be looked into. God is to be had in reverence of all them that are about Him. His way with men is past finding out. In awful sovereignty He determined who and how many should be saved. "The Lord knoweth them that are His" (2·Ti. ii. 19). I "will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Ex. xxxiii. 19; Ro. ix. 16—18). These all are written in "the book of life of the Lamb slain from the foundation of the world." This is a great deep, Ro. xi. 33. When it was inquired of Him, "Lord, are there few that be saved?" He answered, "Strive to enter in at the strait gate." And this solemn answer the Spirit puts into the heart of each redeemed, quickened sinner, thereby creating great movings and strong cries for a *manifested* interest in Christ, and union with Him. When any of the Lord's people are turned away, for a time, from striving and *waiting* for God's salvation, it is a temptation of the enemy, an attempt of his to seduce them to seek rest in natural knowledge, or something short of the atonement and a revealed Christ—the true and only gospel rest.

But though the Lord has nowhere explicitly revealed the everlasting state of all who fell in the wilderness, we believe there is, in the record of His dealings with them, sufficient to warrant the belief that they were not all eternally lost. The fact that "Moses the servant of the Lord" (De. xxxiv. 5), "Aaron the saint of the Lord" (Ps. cvi. 16), "Miriam the prophetess" (Ex. xv. 20), the rulers of thousands, hundreds, fifties, and tens, that Moses provided "out of all the people, able men, such as fear God, men of truth, hating covetousness" (Ex. xviii. 21—25); the seventy elders on whom the Spirit rested, who prophesied (Nu. xi. 24—26); "all the sons of Levi" who "gathered themselves together on the Lord's side" (Ex. xxxii. 26—28); all of whom are thus mentioned

before the matter of the spies took place; also Phinehas, who turned away wrath from the children of Israel, who was "zealous for his God," to whom was given the "covenant of peace" and an "everlasting priesthood" (Nu. xxv. 11—13)—all came short of the land of promise, and died in the wilderness, should be regarded as ample proof. Moreover let it be noted that Paul says that "with *many* of them" who came out of Egypt, "God was not well pleased;" also that in each instance of signal destruction for the special sins which he cites, he says "*some*" of "all our fathers" who "were under the cloud" and "passed through the sea," fell and were destroyed (1 Co. x. 8—10). In the "*many* of them" we see that generation that provoked and grieved Him, unto whom He swore in His wrath that they should not "come into the land" (Nu. xiv. 29, 30; Ps. xcvi. 10, 11). Thenceforth those men were under *one* solemn, general judgment—exclusion from the land of promise, the type of full gospel blessing on earth. Yet it was on this very occasion, and before He declared His judgment, that He showed His great mercy. Instead of cutting them off as one man by the pestilence, He spoke to Moses of the terrible stroke that threatened them, and so made way for Moses to intercede for them as the type of Christ, and plead His great name: "The Lord is longsuffering and of great mercy, forgiving iniquity, transgression, and sin," &c. This plea He would not deny, and said, "I have pardoned according to thy word." Therefore He spared them for forty years in the wilderness, having mercy on whom He would have mercy. "But with *many* of them" (margin, the greater part of them) we read "God was not well pleased," and said, "They do alway err in their heart, and they have not known My ways." Of these, "*some*" were idolaters, "*some*" committed fornication, and "*some*" murmured on special occasions, and were destroyed by special judgments. As (1) when they were guilty of idolatry, and "sat down to eat and drink, and rose up to play," then the anger of the Lord was manifested, "and there fell of the people that day about three thousand men" (Ex. xxxii. 6, 28); (2) when they committed fornication, "those that died in the plague were twenty and four thousand" (Nu. xxv. 1—9); (3) when they tempted Christ, "And the Lord sent fiery serpents among the people, and they bit the people: and much people of Israel died" (Nu. xxi.

5, 6); (4) when they murmured against Moses and Aaron in the matters of authority and the priesthood, and, on the day following the destruction of Korah and his company, charged them with killing the people of the Lord, "Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah" (Nu. xvi. 3, 49). Such as these did "alway err in their heart," they died in their unbelief, and according to the Word of God could not be saved, as our inquirer says.

Now it is observable that in the midst of all these awe-striking visitations, and following them, there were signal manifestations of mercy. (a) The intercession of Moses twice; on the golden calf being set up, and on the evil report of the ten spies (Ex. xxxii. 11—13, 31, 32; xxxiii. 12; Nu. xiv. 13, 19). (b) The Lord's most gracious answer on both occasions (Ex. xxxiii. 14; Nu. xiv. 20). (c) The staying of the plague by means of Phinehas (Nu. xxv. 11). (d) The making of a fiery serpent, and setting it upon a pole by Moses for the healing of every one that was bitten, when he looked upon it (Nu. xxi. 7—9). Can it be thought that all these things were only natural and typical? that none of the guilty people mourned, and by faith viewed, through His type, Moses, the Lord Jesus, the great Intercessor? that none heard in their smitten consciences, the gracious, all-healing word, "I have pardoned"? that in no soul the plague of raging sin was stayed, and divine wrath ceased to work? Did no dying, serpent-bitten creature get a sight of Christ by faith as he gazed on the mysterious but striking type of Him? And beside these signal and beautiful instances by which the Lord showed that He, "being full of compassion, forgave their iniquity and destroyed them not" (Ps. lxxviii. 38, 39), it may also be more generally asked, did He speak to none but Moses and Aaron in the church in the wilderness? Did the baptism in the cloud and in the sea teach none of another baptism, another separation, even from a spiritual Egypt, and a rising into a new, divine life? The eating of the same spiritual meat, the drinking of the same spiritual drink, were they *only* types, with no living application to the whole of that generation? We cannot think that none of the people in the wilderness participated in the blessings of the gospel, which they in their eating and drinking the daily manna, and water from the rock, &c., set forth; that they all were *simply*

in their existence and journeys from Egypt to the border of the land of promise, a typical people. Nay, the contrary appears to be warranted by the testimony of Scripture generally; seeing that the gospel was preached unto them, as well as it is to us, by means of these figures. We therefore believe the minister referred to in the letter of "Perplexed" spoke the truth of the matter when he said that all were not eternally lost who fell in the wilderness, and that the Lord did make known to some of that generation His most gracious and glorious name: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth," &c. (Ex. xxxiv. 6, 7).

But while the above conclusion appears to us inevitable, it must at the same time be said that to reveal whether some only or all who died in the wilderness were eternally lost, is not the intention of the Holy Ghost in 1 Co. x. 7—10. His mind and *limit* in the whole of the solemn passage His penman gives in v. 11: "Now all these things happened unto them for ensamples (types): and they are written for our admonition upon whom the ends of the world are come." Again, in He. iv. 11, the same use is made of their heavy case, "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Thus we see they are mercifully given "for our learning" (Ro. xv. 4). This is the end of all Scripture (2 Ti. iii. 16, 17).*

And in respect of the Corinthian church there appears to have been grievous reason for the Spirit to bring to their view the evil case of the people who "rebelled and vexed Him," so that "He was turned to be their enemy, and fought against them" (Is. lxiii. 10). There were things in common between the two peoples. Let us take a rapid glance at the Corinthian church, and those things will appear. Though the Lord had very signally blessed and enriched them, ch. i. 4—9; xii. 8—10, soon divisions arose among them; they gathered themselves into groups, and each group adopted, as its distinction from the other, the name of the minister it preferred, i. 10—12. These divisions and contentions quickly destroyed spirituality of mind, made the people carnal, and

* The *typical meaning* of Israel's sin of unbelief, and their exclusion from the land, with the admonitions given to the hearers of the gospel thereby, was the subject of an Inquiry and Answer in the "Gospel Standard" in March, 1906, p. 129, to which we refer our correspondent.

walk as men, iii. 1—4. Thus they were drawn away from the power of the truth, and the light of the testimony of Christ by which they had walked in fellowship with Him. This defection and loss made way for the flesh to triumph in one of them; and instead of promptly, in love and zeal, dealing with the offender, for his good and the glory of God, the church condoned the sin, v. 1, 2. Other sins easily followed. "Brother goeth to law with brother" (vi. 6). Then arose a question about eating meat which had been offered in sacrifice to idols; only to be followed by irregularities in celebrating the Lord's supper, viii. 1—4; xi. 17—22. Viewing this once so spiritual and flourishing church, it might well be lamented, "How is the gold become dim! how is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street" (La. iv. 1). And Paul saw this change, and was grieved. For was he not the spiritual father of these saints? (iv. 15.) And between the national church in the wilderness and the gospel "church of God at Corinth" his spiritual mind and matured judgment saw a parallel; sin, however, being aggravated as it is under the greater light of the gospel. Idolatry, fornication, presumption, and murmuring were *in* the latter as they had been in the former, some in open act. Also were they not only recently called from the obscene temple of idols, even as Israel, when falling so foully, had been but newly brought out of idolatrous Egypt? Moreover were they not even now citizens of voluptuous Corinth, as Israel, on the occasion of committing fornication, was in the neighbourhood of the daughters of Moab? Again, was not their then fallen, carnal state an easy road to tempting Christ, and murmuring against His dealings with them, as Israel's external condition drew out their evil heart of unbelief to tempt Him and murmur? *Out of this sad parallel came the inexpressibly solemn warnings of the apostle in this xth chapter.*

The mind of the Spirit, then, in this passage of Holy Scripture is to warn the Lord's people as individuals and as gospel churches to the end of time, against the dangers they are hourly liable to from their own hearts, their surroundings, and their adversary the devil. What a dead state of conscience, what guilt, what broken bones may falling into carnal ease, or following a temptation, or rebellion against an affliction bring to any of us! Great, therefore, is the Lord's

mercy in setting before us such ensamples of the exceeding sinfulness of sin, and addressing to us such exhortations as verses 7, 8, 9, 10 contain, and also v. 12, "Wherefore, let him that thinketh he standeth take heed lest he fall." As many as by the Spirit's teaching understand and feel their ignorance and weakness, will perceive the need and fitness of these words. Having also given to them such exceeding great and precious promises as that God will receive them, and be a Father to them, and the tender, powerful fear of God working in them, they are constrained to endeavour to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Co. vi. 17, 18; vii. 1); pleading for the fulfilment of the wonderful promise which follows those solemn warnings: "There hath no temptation taken you but such as is common to man; 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" (1 Co. x. 13).

If our answer to "Perplexed" should be the means of leading him and others of the Lord's people who may read it, into a prayerful consideration of the mind of the Spirit in the passage of Scripture inquired into, and kindred passages; to a closer and deeper acquaintance with the evil of indwelling sin, and the spiritual damage and loss it must inflict on them in this life if indulged in; and to fervent cries for the power of Christ to rest upon them, that thereby they may resist and flee from it, our small labour in giving it will be fully rewarded. It is abundantly clear from the Scriptures that no danger of any sort or kind threatens the church of God as she is in union with Christ, Col. iii. 3; but the same Scriptures make it equally clear that as pilgrims and strangers the saints individually, and as gathered into churches, are full of sin and surrounded by snares, temptations, and enemies; and that from all these they may suffer much, get sore consciences, broken bones, heavy judgments, dark and sad nights of desertion, and come short of the full and sweet rest and peace in Christ in this world. Were this last solemn truth entered into in the living light and unction of the Spirit, it would be as a key to unlock the mystery of the New Testament exhortations and precepts to the saints, to whom their eternal standing and completeness in Christ seems to render them unnecessary; and move them to fervent prayer to

God for grace to enable them to walk unto all-pleasing, and to "approve things that are excellent," that they "may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Ph. i. 9—11; iv. 8).

ONE WAY OF HEALING.

A MORNING READING BY JAMES BOURNE.

DEC. 2ND, 1838.—Ps. xiii. with De. xxxi. 17—19, and xxxii. 1—5: "How long wilt Thou forget me, O Lord? for ever? How long wilt Thou hide Thy face from me?" After the sweetest intercourse with God, these questions will come up again, when every moment seems an age. How the enemy came to my soul last night, setting before me the deaths of C. and S., and I pleaded with the Lord all that *He had said to me* of what He could do, and how sensibly I felt at length the contention was between God and the enemy, and He composed my spirit.

Moses says, "This people will rise up and go a whoring after the gods of the strangers of the land. . . . Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us because our God is not among us?" (De. xxxi. 17.) God says, "I will surely hide My face because they have turned to other gods;" and they shall say, "These evils are come upon us because we have sinned." This will surely come upon us if we suffer the things of time and sense to get into our hearts; therefore we have need to be very watchful against them. It is said that the song of Moses was to be put in their mouths, that it might still be a witness for God against them for all the evils they had wrought, when they should have turned to other gods. So it will be with us. We shall talk of religion, but it will not be in the heart; we shall see and speak of good things, but shall have no enjoyment of them. Whilst we walk with God we find, "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass;" but where are we if we get none of

these things? "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." But if we make the law our rule of life, we shall feel its demands infinite; and we shall never be able to fulfil them. Nothing remains that will reach our case but to have the Lord Jesus Christ revealed in the conscience with all His saving benefits; and this *forgiveness of God* is most wonderful. It is not like our ways. We remember an injury, and say we will not trust that person any more. But God's forgiveness is so free, so full, so ample, nothing can express it, and how miserable to go on for years without it!

"They have corrupted themselves, their spot is not the spot of His children: they are a perverse and crooked generation." This is to say, "True, I am dead; but you know I cannot quicken my own soul." I ought to be more sharp here. I do not mean to judge for a word, but such words do betoken a great want of spiritual life and, to say the best of it, a very dangerous state. "The Lord's portion is His people." He will not give them up. But we shall have no sensible enjoyment of this, if we suffer the things of time and sense to fill our hearts and minds beyond what belongs to our necessary callings. See where Job was brought after the clearest testimony from God: "Wherefore hidest Thou Thy face, and holdest me for Thine enemy? . . . For Thou writest bitter things against me, and makest me to possess the iniquities of my youth. . . . Thou settest a print upon the heels of my feet" (xiii. 24—27). Nothing we can do will please the law, whose demands are infinite; and there is no remedy but coming to that sweet liberty that is in Christ Jesus. If we are like the sluggard, if at every awakening there is a folding of the hands again to sleep, we shall not get the dews nor rain Moses speaks of in his doctrine. But what is the spot of God's children? Why, *not to mend themselves, or hide their sin, or patch up, but to come to the Lord Jesus Christ with an honest confession, that He may undertake for them.*

Christians have lost their first zeal, and almost wholly lost their first love. Secret faults and presumptuous sins both lie upon the conscience unpurged; and a loose and careless walk, either in the church or in the world, begets bitterness and anguish in a dying hour.—*J. Hill.*

SPIRITUAL LETTERS BY R. CREASY.

I. THE LIFE OF FAITH.

My dear Brother,—Not having had any direct communication with you of some time, I feel disposed to write a few lines to you again. The life of faith is a mysterious, and yet very simple, plain, and sweetly easy life. Mysterious with respect to the things that concur to promote it; darkness, sin, temptation, affliction, bringing us into a state of utter self-desperation, being overruled to this end; so that we do indeed seem, as Hart sings, to receive our life from death, light from darkness, liberty from bondage, purity from impurity, and the like: that is, by means of these things self is withered up, through the supply of the Spirit of Jesus; and the life of faith, which is accompanied with light, life, liberty, purity, &c., blessedly prevails. This is indeed dying at home; as Bunyan observes somewhere in the Pilgrim's Progress, that we may live abroad. But in the process, in the working of the darkness, temptation, sin, and affliction in our feelings, nothing appears more remote than the precious result named: and in truth nothing could be so, if it were not for the wonderful wisdom, grace, and all-sufficiency of the glorious Majesty of heaven. Witness the effect of these evils in the wicked, yea, and in the righteous, when not attended with the sanctifying influences of God the eternal Spirit: they now only harden, confound, terrify, weaken faith, turn out of the way, stupefy, and the like. Are we then debtors to these evils, that so we should live after, covet, or pray for them? No, in no wise! Nay; the more the children of God experience of God's goodness in overruling sin, especially for their good, the less disposed are they, that is, when in their right mind, (for what will not the vile flesh do when it prevails?)—the less are they disposed to yield to it; for the goodness of God leadeth them to repentance for sin, and not to the commission of it. Whence their cry now is, when sin is presented to their thoughts, "How shall I do this evil! O how shall I do it, and sin against God!"

Besides, these souls are made to reap many bitter fruits of sin as well as to enjoy the pardon and overruling of it for good. The Lord knows how to render sin bitter to the soul, though His dealings are thus wonderfully gracious to him who has been overtaken with it. However spiritually-

mind a person may have been, if he yield to the indulgence of the flesh, to carnal and corrupt affections, if he renewedly does so, being less and less watchful in the spirit against its eruptions, he will find to his sad cost that the sense of the glory and worth of heavenly things will cease in a great measure to be enjoyed in his daily course; and deadness, stupor, indifference, and sloth will be the consequence. Hence he will chiefly drag on in a heavy and reluctant way in the worship of God: instead of running with joy and alacrity in His ways, he will be mostly without any sensible spiritual might, and frequently have very little heart to move heavenward at all; all gracious command of his spirit will have mostly fled from him, and he will therefore be as a city without walls, whose walls are broken down. His spiritual enemies will often seem to make a ready prey of him; all lively confidence of interest in Christ will desert him, excepting it be in a momentary way; yea, and infidel fears, atheistical suggestions, dark suspicions, and other painful effects of unbelief, will be very liable to prevail against him. But he will still be greatly averse to arouse himself, or to be aroused, sinful propensities having made such a fearful inroad upon his spiritual constitution; though in judgment he be somewhat persuaded how he has been brought into his present grievously declining state. And what child of God, then, who has had much experience of these things, but will dread yielding to sin, when he is at all in his right mind? Alas! how much have I experienced of the evil consequences of indulging fleshly affections, contrary to the light of my judgment, the convictions of my conscience, and the inclinings of grace, in the space of my short pilgrimage; and yet I am firmly persuaded, except when the most stupefying blindness invades my mind for awhile, that I should listen still to the motions of sin, if grace prevent not; so desperately wicked is my heart.

But, I observed, the life of faith is most plain, simple, and sweetly easy also. And this it is in its more direct and proper actings, when the Object of faith and His glorious provisions are seen and enjoyed. Such a fulness and perfection are now perceived in Christ and His salvation, such a readiness and nearness of all things to the soul, that it seems to have nothing else to do but eat and drink, yea, to eat and drink abundantly. As it is written, "Eat, O friends; drink, yea,

drink abundantly, O beloved." And "of His fulness," says John, "have all we received, and grace for grace." What wisdom to direct, sufficiency of grace to uphold, mercy to pardon, blood to cleanse, a wonderful Physician to heal, long-suffering to bear with, holiness to purify, &c., are seen at this time, and in measure at least enjoyed! To live in, upon, and by Christ, is now found to be indeed the happy, the secure, and the truly prosperous life. The soul hence follows hard after Him, cleaves close to Him, and is very solicitous not to be drawn aside from Him. All beside the blessed Immanuel is now regarded as folly in the extreme, weakness in the most consummate degree, and sinfulness the most complete.

And under a review of my past, as well as of my present experience, whilst in the above frame of mind, I have more than once, twice, or thrice been led to regard myself, since I have been at Thornton Rust, the most perfect miracle of grace. Viewing the many and sore troubles through which I have come, the fiery and apparently overwhelming temptations that I have endured; and, above all, the innumerable sins and infirmities that have worked in me, and frequently, to a greater or less degree, prevailed against me; I have seen and felt my upholding in spiritual life and continuance in the ways of God to the present time, as nothing short of one uninterrupted miracle of long-suffering, boundless love, infinite grace, unspeakable mercy, invincible power, and never-failing faithfulness. Your affectionate Brother,

ROBERT CREASEY.

Askrigg, Yorks, July 20th, 1841.

THE WORD OF THE LORD ENDURETH FOR EVER.

My dear Friend,—We have had Mr. W., and he has been lately to see Mrs. C. He found her fairly well. She is 86, mind clear, and looking forward to the time when she will close her eyes on all things in this world, and enter into rest. He much enjoyed his visit, and I thought you would like to hear about her. It is so encouraging to hear [of] an old pilgrim anticipating the change, and speaking with humble confidence of reaching home safely, is it not?

My letters have, I fear, been very doleful of late; but since writing last the Lord graciously gave me some relief from

Isaiah xli. 10: "Fear thou not, for I am with thee," &c. It came so sweetly and softly into my soul faith revived, my burden was for the time gone, and I could praise the Lord and say not one good thing had failed. And I believed just then it never would. That promise was given me when much exercised about coming to Lutterworth, and was confirmed on my entering into the town; and how often has it helped me, strengthened me, and comforted me in all my times of trial. But on the death of my dear husband I was sorely tried, feeling that the Lord had been faithful, fulfilled His promise, and then there was the end of it—I had finished the work for which *that* promise was given me. I have looked at it, and found Satan a liar, for God had still a care over me, and did continually help me. But the other night I again felt it so sweet, so sure, that I feel to *possess it again*. It strengthens me, and enables me to endure, to hope on, and cling to that best and only Friend born for adversity; though I feel myself more and more unworthy of His care and love.

"We through many changes go,
His love no variation knows."

Yours in gospel bonds, very sincerely,
Lutterworth, Jan. 14th, 1908. E. S. DE FRAINE.

Obituary.

THOMAS S. SWONNELL, of Marden, Kent, minister of the gospel, who passed away on October 6th, 1884, aged 59 years.

HIS OWN ACCOUNT.

I was not favoured, as are some, to have believing parents, but was brought forth into a world of sin and misery by those who knew not the Lord, on the 25th of March, 1825.

When about seven years of age, I lost my mother. And when about eleven I would often read about the day of judgment; and this effect followed: I believed there was a God, that I had sinned against Him, and that one day He would come and judge the world. So I used to think that when older I would turn to God. When about fifteen I was sent to be with a draper at Bath. Here I was placed among a number of depraved young men, and I found a wide field for my corrupt mind; for I was soon informed in what I did not know.

One night I had a dream respecting the day of judgment. I thought I beheld the wicked with their faces buried in their hands, going down to hell. And I felt doomed to the same place; but being in great agony of mind, I cried to God for mercy, stepping back a few paces for that purpose. But there was no answer. In my distress I cried once more. I cannot describe the overwhelming feeling of my mind; and while in this last attempt, wrestling in prayer before the great Judge of all flesh, He appeared in the clouds with a frowning countenance, and lifted me up between earth and heaven. I awoke from my sleep, and looked round to see if it was only a dream; and to find it was so gave me, I think, greater pleasure than I should have felt at that time, had the world with all its wealth been given me. From this time I used to pray to God to have mercy upon me, and often used to leave the shop to go to my bedroom, fall on my knees, and beg God not to send me to hell. As this was quite a new thing for me, I concluded I must be going out of my mind, and should end my days in a madhouse. I now became very melancholy, and the thoughts of death, judgment, and hell lay with heavy weight on my mind. My sabbaths were now spent alone.

Some months after the dream related above, the nail of my great toe became very bad. As it became worse, I was obliged to leave and come to London. The Lord now sent home His law with power to my soul in a way I had never experienced before. I was judged and brought in guilty; and I found that "by the law is the knowledge of sin." I fully concluded the Most High was going to cut me down, and send body and soul to hell as the just desert of my sins. My toe getting worse, I concluded this would be the means of bringing me to the grave. I have been since told I was in great danger. For about three months I had the flesh burned every day with caustic, and my leg in one position all the time. One day after having it burned, I rolled in excessive pain on my bed, and in awful rebellion looked up to heaven, and said, "Who can love such a God that afflicts thus?" Truly the law worketh wrath. I was told at last I must have the nail cut. With me all was made worse by the thought of death, judgment, and hell.

I was often going to my bedroom, and leaving the table at meal-times to go in secret, and beg God not to send me to hell. I did not know there was such a Person as Jesus Christ the Mediator, who had satisfied Justice by His own precious

blood and sacrifice, when He offered Himself for His people. I used to tell God I would not mind dying, so that I escaped hell. I was in this forlorn state for months, not knowing each day but it might be my last. I could see no way of escape; and when I read the Bible, I did not understand it. At night I have concluded that before morning I should certainly be in hell, and have dreaded to go to sleep. I had Pike's "Early Piety" lent to me; and I used to read it with attention, determined to do as Pike advised; but, alas, he left me in the mire. I was not able to come up to his line of things. My father got me to go to the theatre, thinking to get me out of my despondency; but such was my dread of hell I could take no pleasure in the performance, but expected to die in the place, and sink to perdition.

At times I used to have a hope springing up while reading the 5th of Mat.: "Blessed are they that mourn; for they shall be comforted." I was also very fond of the 6th chapter, where it is written, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." I used to go into my bedroom, shut my door, and use the Lord's prayer over and over again, thus thinking to please God. Like the woman in the gospel I got worse every day; so thought mercy would never be extended to one so vile. One afternoon I went upstairs and fell on my knees, beseeching God to have mercy on my soul. According to feeling I drew "near unto the grave, and my life to the destroyers," when all at once Christ was revealed to the eyes of my understanding. This was quite a new thing; for, as I said before, I did not know there was such a Person as Jesus Christ. But now I felt such a springing up of love toward Him that I cannot express; my fears were gone—the fear of meeting God the Father as a consuming fire and my Judge was removed. My heart felt light; I could approach God as my Father; and in the simplicity of my heart told Him I would do anything for Him. Peter like, I did not then know my own weakness, nor what a coward I should in after years prove myself to be; neither did I know the abominations of my wicked and desperate heart. "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad" (Pr. xii. 25). This I proved; also that if the Son make us free, we are free indeed. For

“through Him we both have access by one Spirit unto the Father.” Now I was no more a stranger and foreigner, but a fellow citizen with the saints, and of the household of God. “If there be a Messenger with him, an Interpreter, One among a thousand to show unto man His uprightness: then He (God the Father) is gracious unto him, and saith, Deliver him from going down to the pit; I have found a *ransom* (Christ Jesus).”

From this time the work of the ministry was laid on my mind; and such a feeling of love had I to the Lord that I thought I could suffer or do anything for His glory; yea, even die, for death had lost its sting in the blood of the Saviour. I now fully expected to get holier every day, and in a few months joined an Independent church, where the preaching was very smooth, and became a Sunday School teacher. This fed the flesh, and I had to be plunged into Job's ditch, to be stripped of all my supposed goodness. What purging and stripping work we need to keep us in some measure steady! None but bankrupt souls will ever value the righteousness of the Man of sorrows; and though brought again and again to feel poverty stricken, rank pride will spring up and threaten to choke everything of a spiritual kind.

When I was about twenty-one years of age, my uncle was persuaded to put me into a business, by a man that knew it would not answer, but proposed it for his own benefit. In about eighteen months my uncle was hundreds of pounds out of pocket. Oh the awful rebellion that worked in my heart against God for not prospering me! And I felt a determination to have my own way, cost what it might. One day, as I was walking along the street, I felt a wish I had never had grace; for then I could, like the world, have gone on cheating and lying. It was by the restraining power of God alone that I did not put into practice that which only wanted vent. Well might Peter write, “Kept by the power of God.” But though kept from lying and cheating, I found business threw me much in the way of the world; and this did not help to keep alive the work of God in my soul.

I began to think my former experience a delusion. The great enemy, who goeth about as a roaring lion, was not idle with me. As in the case of Joshua when in his filthy garments, so did the prince of the power of the air stand at my right hand. But I had no need of him to put me in mind of

my backsliding, for I was filled with my own ways, and have many times dreaded the night, fearing before morning I should wake in the pit of destruction, and have lain on my bed fearing to undress. However sweet sin at the time may be, it will produce bitterness of soul. My mind was so perplexed I felt my life to be misery. The Lord the Spirit was now shining within, bringing to view what was hidden and I could never have believed to be in the heart of man. What a difference there is between turning again and seeing greater abominations, having the wickedness of our hearts pourtrayed round about in the chambers of imagery, and *reading* that "the heart is deceitful above all things, and desperately wicked!" Yet who knows it to the full extent? The living child of God feels to the grief of his soul some of its base workings, and that there is nothing too vile for him to commit, if left to himself; yet, painful as is this teaching, it is good and profitable in the end; as it makes room in the soul for a whole Christ in all His glorious offices and characters: and they that have much forgiven love much.

I now seemed like a beacon on a hill for the enemy to shoot at. Things in providence seemed to be making against me, and I have felt like a wild bull in a net. One day I had such dreadful workings of rebellion against God for not appearing for me in providence, I felt I could have torn Him from His throne, and trampled on Him. How these things show that the carnal mind is enmity against God! But these feelings cause distress: I thought I had sinned the sin against the Holy Ghost. For about seven years I was distressed, being unable to distinguish between Satan's temptations working on a body of sin and actual transgression. When I felt a little peace, when I could read the Word with some sweetness, and felt godly sorrow and brokenness of spirit before the Lord, and a little of the Saviour's love to such a vile sinner, hope would spring up; but when I began to feel the workings of sin and my flesh loving it, coldness of affection toward the Lord, and a light spirit creeping in, I was sure to cut myself off as a deceiver. At these times Satan would come with such a flood that many a time I have feared I should never see Jesus again to the peace of my soul. But I cannot write of all I waded through under the fiery darts of the wicked one and the workings of a body of sin. How many times I have concluded it to be an utter impossibility for a vessel of mercy to be beset with such base things!

I was one evening so beset and harassed with the workings of evil within, and the fiery darts of Satan, that I felt my very nature to be a mass of corruption—yea, I felt my heart to be desperately wicked; so that I concluded I was not a partaker of grace. Feeling a burden to myself, I lay down to sleep (if possible) my wretchedness away, when this scripture came, "To give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Is. lxi. 3). And the Lord showed me that He had brought me into the very condition to make me understand what was written. Truly I could say, "*Truth, Lord; truth, Lord!*" And I felt a measure of comfort in the belief the Lord was instructing me for my good and His glory. Beauty is Christ, I was the ashes; the garment of praise, the righteousness of Christ; and the oil of joy, the Holy Ghost bearing witness to the soul.

His last Days.

During the last two years of my husband's life he suffered much, and was reduced to great bodily weakness. On Sep. 11th, 1884, in great weakness he preached at East Peckham from, "Hitherto hath the Lord helped me;" and on returning home observed, "I believe I have preached my last sermon;" which proved to be the case. On Oct. 4th, he was seized with a fainting fit, and from that time, with the exception of brief, lucid intervals, remained in an unconscious or semi-conscious state. During his conscious moments he clasped his hands, while his lips moved as though in prayer. It was impossible to hear what he was attempting to utter; the only audible word being, "Portion!" He was gathered home on the 6th, and his remains were laid in Marden churchyard by his friend Mr. Taverner, of Rye.

M. SWONNELL.

Died, Oct. 23rd, 1907, WILLIAM ROWLANDS, in his 55th year.

I baptised our dear, departed brother in the Lord about a month before his death, and as Paul spoke of the "exceeding grace of God" in the Corinthian church, so also was it blessedly manifest in our brother. From his youth he had attended the Church of England, but during the last year he began to attend at our chapel, Princes Street, Southport, where the word was greatly blessed to him, as he heard, received, and believed it to the joy and comfort of his soul. By

his testimony before the church, it was very evident that he had been killed and made alive, wounded and healed spiritually. Through grace he was quickly ripened for eternal glory, being highly favoured with many sweet words applied, such as, "Thy sins are forgiven thee; go in peace." "Ye are the temple of the living God." "I have redeemed thee." "Thine eye shall see the King in His beauty." "Ye are bought with a price;" and many more, which kept his cup running over.

I visited him in his last moments, and found him by faith resting on the Rock of Ages. He knew death was near, and said to me, "O if this had come twelve months ago!—but God is good;" which he often repeated, until he quietly passed away, to be for ever with the Lord. S. F. McKEE.

ELIZABETH CLIFTON, of Tetbury, Gloucestershire, who died at Knill, Herefordshire, Jan. 15th, 1908, aged 85 years.

Our dear mother was a true believer in the Lord Jesus Christ, and a member at the chapel at Tetbury many years of her life. When nearly seventy, she removed to live with her daughter in a country village many miles distant from a cause of truth. It was a great deprivation to her spiritually; but her Bible and the "Gospel Standard" were made a source of comfort and consolation in the desert land. For many winters she suffered long illnesses, and her strong faith at these times illumined her mind with hopeful confidence. For weeks past she has told us that a voice was continually cheering her with the words,

"Stand thou still, and thou shalt see
Wonders wrought, and wrought for thee."

A very favourite hymn, which she often repeated, was,

"Give me the wings of faith to rise," &c.

On Jan. 13th she took to her bed, and the next day prayed most earnestly for the Lord to have mercy upon her, and take her to Himself. The following morning, at nine o'clock, she passed to the "better land." "The memory of the just is blessed." S. J. C.

"Humble yourselves in the sight of the Lord, and He shall lift you up" (Ja. iv. 10). That soul shall not be long out of His arms that is prostrate at His foot.—W. *Turnall*.

NOTICES OF DEATHS.

On June 24th, 1907, aged 90, WILLIAM MARTIN, of Tunbridge Wells, and member of Hanover Chapel 41 years, and deacon 35 years.

J. H. WALTER.

On Nov. 28th, 1907, SARAH BEAN, of Broom, Southill, in her 77th year. She was baptised when young at Biggleswade, but for many years was a hearer at Southill. She was well taught her own sinfulness, and loved the gospel. As her end drew near she craved the full assurance that it was well with her. One of her last petitions was,

“ Let me not murmur nor repine
Under these trying strokes of Thine ;
But while I feel affliction's rod,
Be still and know Thou art my God.”

Soon afterwards she had a stroke, and was not able to speak again. Our loss is her eternal gain.

G. WILSHER.

On Dec. 17th, 1907, MARTHA LOUISA, wife of GEORGE R. LOVELL, aged 67. She had been a regular attendant at Bethlehem chapel, Dallington, Sussex, for over twenty years. Although in delicate health for some time, her condition was not considered serious until shortly before the end, when her malady proved to be cancer. She suffered much pain, but was graciously enabled to bear it with patience; owing to the nature of the complaint she was unable to converse much. She had the promise given her, “At evening time it shall be light.” A week before the end she said she was longing to be gone, and on hymn 386 (Gadsby's) being read to her, said she could follow it all through. From that time she gradually sank. Our loss is her eternal gain.

E. E. LOVELL.

On Jan. 18th, 1908, aged 70 years, WALTER LEEVES, the beloved husband of H. Leeves. He was a member and deacon for many years at Ebenezer chapel, Heathfield. G.w. further particulars may follow.

H. L.

Died at Hollingworth, Cheshire, on Jan. 21st, 1908, aged 31 years, MARY ALICE CLEGG, a member of the church at Charlesworth, Derbyshire. She was blessed with godly parents, and brought up under the sound of a free-grace gospel; by which means she was led, through the gracious teaching of the Holy Spirit, into an experimental knowledge of Christ Jesus as her Saviour. The last time she was at chapel, Jan. 5th, she was blessed; but she caught a cold, which developed into inflammation of the lungs. The nature of her illness precluded any sustained conversation, but her hope was firmly centred in the Lamb slain from before the foundation of the world, and for His coming she was enabled patiently to wait. As the end drew near she told her dear mother all fear of death was far removed. A little before noon on Jan. 21st, she fell into a calm sleep, and at 12.15 she awoke not on earth, but to

“ Behold the glories of the Lamb
Amidst His Father's throne.”

J. CARPENTER.

SARAH BARLOW, died on March 1st, 1908, aged 81 years. W. H.

DINAH RILEY, of Rochdale, departed this life on Tuesday, Jan. 28th, 1908, aged 79. For many years she was a member of the church at Hope chapel. Her path was one of much tribulation, but she endured as seeing Him who is invisible. She has now entered into her eternal rest. Her end was peace, perfect peace.

J. EDDISON.

EDWIN GANGE, of Haydock, was killed on Jan. 31st, 1908, in a mine accident. I think he was 65. He had been a worshipper with us for more than thirty years. Whatever talk I had with him led me to believe he was a seeker of the good things found in the gospel. His views of death, judgment, and eternity were deep and sound. He was a very humble walker. And though he had not participated in the ordinances, I desire to acknowledge him in our Magazine.

JAMES TURTON.

JANE BEAVEN, aged 81, died Jan. 31st, 1908. ANN STOKES, aged 76, died Feb. 9th, 1908. RACHAEL WHITE, aged 84, died Feb. 23rd, 1908. The above were members of the church at Zion chapel, Trowbridge. Their walk in the church and outside it was such that their removal is acutely felt. "Blessed are the dead which die in the Lord."

JOHN GORE.

On Feb. 2nd, 1908, at 8 Brownswood Park, London, N., ELIZABETH JANE, aged 81 years, widow of the late Jabez Whitteridge, minister of the gospel, passed peacefully away, after leaving a blessed testimony behind. Further particulars may (D.V.) follow.

G. MOYNIHAN.

On Feb. 5th, 1908, SARAH RISING, aged 77, one of our oldest members, passed peacefully away. She was of a humble and prayerful spirit, and a lover of Zion, and often prayed for the Lord's blessing to rest upon His ministers when she was unable to get to His house.

J. M.

On Feb. 7th, 1908, on his 85th birthday, WILLIAM SMITH, a member of the church at Hanover, Tunbridge Wells, for 63 years, and a deacon for 39 years. He was connected with the cause since the chapel was built 74 years ago. Further particulars to follow.

J. H. WALTER.

THOMAS EVENDEN, a member of the church at Heathfield, passed peacefully away on Feb. 25th, 1908. Further particulars may follow.

W. W. WEST.

GEORGE BARTLET, of Tonbridge, departed this life Feb. 26th, 1908, aged 83. A constant attendant and a good supporter of the cause at Tonbridge for many years. We hope it is well with him.

F. RUSSELL.

SAMUEL SANDAY, of Tonbridge, departed this life March 5th, 1908, aged 75. He had been a member at Zion chapel for 25 years, and held the office of deacon 22 years. Our loss is his eternal gain. Particulars will (G.W.) follow.

F. RUSSELL.

On March 16th, 1908, at Castle Hedingham, Essex, JOSEPH JAY, aged 79. For many years a member and deacon of Rehoboth, Sible Hedingham. By the grace of God an upright, gracious man, a lover of Zion, a pillar of the church. He is now with the Lord, joining in the everlasting song, as he often used to sing, "Crown Him Lord of all."

F. FISHER.

THE GOSPEL STANDARD.

JUNE, 1908.

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

THE LOVE OF THE TRINITY.

A SERMON BY MR. J. K. POPHAM, OF BRIGHTON, PREACHED AT THE MEMORIAL HALL, FARRINGTON STREET, LONDON, ON FRIDAY EVENING, APRIL 10TH, 1908, AT THE ANNUAL MEETING OF THE "GOSPEL STANDARD" AID AND POOR RELIEF SOCIETIES.

"We love Him, because He first loved us."—1 JOHN iv. 19.

I PROPOSE, first, to speak a little of *the love of God*. Secondly, to show *how we know that God loves us*. Thirdly, to speak of *the effect of knowing that love*: "We love Him."

First. *The love of God*—God as He has been pleased to manifest Himself in the Word, in His Trinity of Persons. It has been well said that salvation is built on the distinction of Persons in the Trinity. This is a very necessary thing to understand by faith, and what the Trinity did in eternity for sinful man's salvation. A distinction of Persons in the Trinity there is, but not any difference of greatness or glory between those Persons, for They are co-equal in all the divine glory and excellencies. And although to know and believe in this distinction of Persons may not to some appear important, it is essentially so. There is the Father. He has a Son. And the Holy Ghost proceeds from Them both. People who deny the eternal Sonship of Christ destroy those blessed distinctions on which redemption is founded, and bring confusion into the doctrine of the Trinity. I entreat your prayerful attention to this point; for, I repeat, it is exceedingly important. The Scripture saith, "He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 Jn. ii. 22, 23). "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (Jn. xx. 31). "Who is he that over-

cometh the world, but he that believeth that Jesus is the Son of God" (1 Jn. v. 5)? Should the Lord be pleased to give us a faith's view and apprehension of that which it is impossible for us to comprehend, we shall enter feelingly into this truth, embrace it in our hearts, and "have life through His name."

Through this distinction of Persons, the love of God to sinners is manifested in distinct ways. First of all, the love of God the Father is seen in the Father's *choice* of the Head, and of the body to be united to that Head. This Head is the One of whom the Father speaks by the prophet Isaiah, "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth" (xlii. 1).

" 'Christ be My first Elect,' He said,
Then chose the members in their Head."

Christ is incarnate Deity, the Second Person in the Godhead, very God united to our nature without sin, and as God-man chosen to be the Head of all the elect of mankind. Therefore, the love of the Father is especially manifested as *electing love*: it is an electing love in respect of the Son as the Head, and of all who are elected in Him. As God made Adam the head in the first covenant, and all his seed to be represented in him: so He chose Christ to be Head in the eternal covenant, and chose out of all mankind who were to be His seed and represented in Him; and these He blessed "with all spiritual blessings in heavenly places in Christ" (Ep. i. 3). This, then, is the first—if I may speak of that as being first which is eternal—the first act of love, uncaused love. There was nothing in the creature to give the Creator delight, nothing to move His choice. A mass of clay on which God laid His hand, and said of this lump and of that, "These shall be vessels of mercy." "Elect according to the foreknowledge of God the Father" (1 Pe. i. 2). "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" (Ep. i. 4). Sinners being thus chosen in Him, Christ is their Head. This is the first thing in the love of God—it is an electing love: "He first loved *us*." A man who dashes himself against the doctrine of election only injures himself, he never hurts that doctrine. O what a great thing it is to be a chosen sinner!

Secondly. The second thing I am to notice in the love of

God is the love of the Second Person, the eternal Son. It is no mere dogma, no figment of a man's brain; it is the plain statement of the Scripture, that God has a Son, not one constituted a Son by name, by office, by designation, but by nature; possessing the whole of the Deity, and related to the Father as a Son, being begotten of Him, very God of very God. "The Son of the Father in truth and love" (2 Jn. 3). "We beheld His glory, the glory as of the Only-begotten of the Father" (Jn. i. 14). And this eternal Son of God voluntarily undertook the great matter and work of saving His people, which He could do only by taking their nature into union with His divine Person. "The Word was made flesh, and dwelt among us" (i. 14). Here is the sacred truth of the Incarnation, which is denied, ridiculed, and blasphemed by many. But notwithstanding, the second Person came, having, as He said, "loved His own which were in the world." Again, "Greater love hath no man than this, that a man lay down his life for his friends." This is the love of Christ, dying love to those whose nature He took, whose sins He bore, whose debts, whose liabilities He undertook that He might meet them; meet them in obeying the law, satisfying justice; doing what they ought to have done, but could not; and in accomplishing that greatest act of His mediation on earth, *dying on Calvary's cross for them*. This was the manifestation of the love of the Son. He never made a greater manifestation of it than when He said, "It is finished"—finished, that is, completed; nothing left undone that was necessary to be done to please the Father, to magnify the broken law, and bring in an everlasting righteousness, such a righteousness as is necessary for justification of life.

Thirdly. There is the love of the Spirit, the Third Person in the Three-One God, equally God with the Father and the Son, proceeding from Them both. "Even the Spirit of truth, which proceedeth from the Father" (Jn. xv. 26). "The Spirit of His Son" (Ga. iv. 6). He no more "borrows leave to be" than does the Father or the Son; but He proceeds from Them. His distinct personality is manifested in John, chapters xiv. to xvi. He concurred with the Father in sending the Son. Hence Christ said by the prophet Isaiah, "And now the Lord God and His Spirit hath sent Me" (xlvi. 16). And the Spirit in sovereign love came upon Christ when He entered His ministry, as again Christ says by Isaiah, "The

Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek. He hath sent Me to bind up the broken-hearted, to proclaim liberty to them that are bound " (lxi. 1). These were the great reasons of the Holy Spirit for coming upon the sacred humanity of our Lord Jesus, the Mediator between God and men. And it was by the immeasurable gifts of the Spirit that Jesus Christ went through all His sufferings on earth in that work of mediation. Also in sovereign love the Spirit comes to sinners, to particular, elect, redeemed persons, to each in due time, 1 Ti. ii. 5, 6. His first act in a sinner is to breathe eternal life into his soul. Unmasked He comes. " When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live " (Eze. xvi. 6). This is the gift of the Spirit which God has promised: " I will put My Spirit within you " (xxxvi. 27).

When He comes He comes in love; yet much of His work in the heart is severe. As when He brings the sinner to Sinai, when He sends the law into the conscience, when He sheds His light on that law, thus convincing of sin. This is solemn, heavy, and terrible work. But love is the root of it, Ps. xciv. 12, 13. Again, when He puts an earnest longing, a strong cry into the heart for mercy, when He sends tokens for good, when He drops hints of God's kindness in Christ, when He gives access through the blood of atonement, and especially when He sprinkles that blood on the conscience, when He sheds the Father's love in the heart,—these are great acts and fruits of His love. Also when He chastens, when He fights against a backslider by sending cutting rebukes and sore afflictions, when He restores and again speaks promises, and whispers love, when He leads through the wilderness, when He brings into the net, into the fire, into the water, and into the wealthy place,—in all these acts He is a God of love.

There is then the love of each Person in the Trinity seen in a distinct manner in the acts of each toward every chosen sinner.

Secondly. *How do we know that God loves us?* I have partly anticipated the answer, but it was almost unavoidable in speaking of the love of the Spirit. But how do we know the love of God toward us in particular? that " He first loved us " ? Not indeed by speculation, not by education, not by connection with professors of it. " The things of God

knoweth no man, but the Spirit of God. Now 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" (1 Co. ii. 11, 12). We can only know it by distinct motions and dealings of God on and with our souls; by divine manifestations of it. We know and sometimes taste something of the Spirit's love to us in particular, when He takes of the things of Christ's Person and glorifies Him in our hearts. For then we see Christ as the Way to the Father, and seek peace by Him; then "we have boldness and access with confidence by the faith of Him" (Ep. iii. 12); we make mention of His righteousness, and seek redemption by His precious blood. Thus we realise the love of the Son of God in the removal of our guilt, and the love of the Spirit in revealing Him. Again, the Spirit takes out of the Scriptures an invitation, a promise, a doctrine, a precept, a reproof, and sets it with divine life, unction, and power on our hearts. By that gracious act we are drawn, strengthened, instructed, guided, humbled. That instruction, these scriptures given, show the love of the Spirit, are a part of the "fellowship of the Spirit" (Ph. ii. 1). Thus He reveals to a sinner his interest in Christ, gives a heavenly knowledge of Him and His love. And this causes the sinner to descend into his heart and find his Saviour there. This is no merely intellectual picture, but a true outline of the only way we can know that the Spirit loves us.

Again, we know the love of the Second Person, Jesus Christ, as we see and feel Him to be the One who is every way suitable to us. O, some of us will never forget the day when we first knew the Lord Jesus, knew Him as giving Himself for our sins and removing them, so that when we sought for them they were not found; He had cast them behind His back, removed and purged them from our guilty consciences. He became the hope of glory in us. Thus we learned the mystery which had been kept hid from ages and generations, but now is made manifest. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" (Col. i. 27). Having thus received Christ, we find God our Friend, as Hart expresses it,

"Close in with Christ by saving faith,
And God's your Friend for ever."

Here the love of Christ is powerful in its operation. Faith realises it. The soul says, "I am my Beloved's, and my Beloved is mine" (Song vi. 3). I have often or always said, when trying to set this forth, I do not know how. It is a sacred experience, humbling, melting. You get so near the Lord, He is so dear to you, you feel He is love. You rejoice, repent, are inexpressibly happy. He fills you, fills all things to you. You need no creature. You are sealed unto the day of redemption.

Then the Spirit takes of the eternal, electing love of the Father, and sheds it abroad in the heart. O that flame! that penetrating, softening love! Love divine that took us up, and gave us a place in Christ, in the covenant ordered in all things and sure, in the promise of eternal life; love that made suitable provision for us for time and eternity, who can describe it? It is best set forth in the scripture: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jn. iii. 16).

So it is that poor, wretched sinners come to know and understand experimentally the love of the Trinity towards them. If a man talks of it without receiving it from the Spirit, he speaks of that he does not really know, of a mystery that is outside himself. But where it is experimentally known, Solomon's word is proved, "The heart of the wise teacheth his mouth, and addeth learning to his lips" (Pr. xvi. 23). That sinner says, "Now I know." He knows the Father, for he has seen and approached Him in His Son incarnate—has seen His well-pleased face. He knows the "Son of the Father in truth and love," wrapped in his own nature, suffering, dying, opening a fountain for sin and uncleanness; knows Him in his own heart. He says,

"Jesus, I love Thy charming name."

And he knows the Spirit. He says, "Though I do not know how He came in, nor how He could come to such a sinner, I found Him in my heart 'a well of water springing up into everlasting life'" (Jn. iv. 14). For the Holy Spirit is the infinite Source of all our faith, our hope, our love, and all the gracious exercises of the soul.

Thirdly. In the next place I am to speak of *the effect of this knowledge*: "We love Him, because He first loved us."

All real religion is subjective as well as objective. You must have an Object to look on, to believe in. You must be the subject of a work that is wrought in you. A religion without feeling is a delusion. A religion with the Holy Ghost for its Author will be one of right feelings; and we have them set forth by this word: "We love Him." First, a word as to the nature of this love in God and in us. In God it is an attribute of His Being, without beginning, uncreated, infinite. It is said, "God is love" (1 Jn. iv. 8). In the soul that is born of God love belongs, too, to its new nature; it is the root principle that forms the soul anew in His image, the "new man, which after God is created in righteousness and true holiness" (Ep. iv. 24). Therefore this love as to its root can never die, or fail, or change in its pure and holy nature, as Adam's did. "Every one that loveth is born of God, and knoweth God;" and it is said of one born of God: "His seed remaineth in him, and he cannot sin, because he is born of God" (iii. 9). But in this world there is also the carnal mind, which is enmity against God" (Ro. viii. 7), which "lusteth against the spirit," and hinders its actings. Therefore we know this love mostly as a sweet sensation, a glow in our hearts, a flame that rises and dies down, a spirit one day so warm and fresh that we go forth unto Jesus without the camp, bearing His reproach, to worship; while another day it is almost as if we had it not, so cold and lifeless do we feel. But when we are favoured to feel spiritual love, it goes first to its great Object, its glorious Fountain; and this going to Him as God is true worship: it is giving Him the glory due unto His name. It would seem that true, spiritual religion might be expressed in one word—worship. When the saints were persecuted in apostolic days, it was because they called on the name of Jesus, Ac. ix. 14, 21; xxii. 16. And Paul sums up saving religion thus: "For whosoever shall call upon the name of the Lord shall be saved" (Ro. x. 16). Thus worship by prayer is put for real religion. And certainly there is no sweet, free worship where there is no love; as Christ saith, "In vain do they worship Me" while "their heart is far from Me" (Mat. xv. 8, 9). When you have warm love in your heart, you worship God. Perhaps some of you have worshipped in this city, this Babel, with crowds about you. How you have looked up to Him! How your souls have bowed deeply before Him! What sweet tears have you

brightest vision of Christ in the most trying circumstance of his life? Ge. xxii. ; Jn. viii. 56. O the saint loves the Lord in a cross sometimes! It is easy enough to say, "He has done all things well," when He has given you what you wanted in providence. But it is not so easy when He has mortified your flesh, crucified your desires, brought you into the dust of death, cried folly on your wisdom, and decreed a consumption on your possessions. "Blessed is he whosoever shall not be offended in Me." It is a mercy to be enabled to say, "It is good for me that I have been afflicted, good to have been blessed in my soul by means of trouble and sorrow." Here the soul loves God in His providence, because "He first loved" him.

- "We love Him, because He first loved us." We love Him *in His ordinances*. There are two ordinances given especially to show forth redemption by His death: believers' baptism, and the Lord's supper, Ro. vi. 3—5; 1 Co. xi. 23—26. And as led by the Spirit into either of them, as granted the privilege of sitting at the Lord's table, the signs will move us to go forth to the Lord, who instituted it, in fervent love.

Again. "We love Him" *in His saints*. "If we love one another, God dwelleth in us, and His love is perfected in us" (1 Jn. iv. 12). You cannot see Christ in a saint if you are a saint yourself, and not love Him there. Barnabas, when he "had seen the grace of God" in the great number of believers at Antioch, was glad; and this great word was then said of him as the reason: "For he was a good man, and full of the Holy Ghost and of faith" (Ac. xi. 21—24). O it is good to have "the unity of the Spirit," and to keep it "in the bond of love;" to dwell together in unity with the Lord's people; to love them so as to look on their things and esteem them the excellent of the earth in whom is all our delight; to pray for them as did the psalmist: "Because of the house of the Lord our God, I will seek thy good" (Ps. cxxii. 9).

Lastly. "We love Him" sometimes *in looking at the prospect that is set before us*. The blood of Christ, that precious blood, sets a prospect before us, a bright, beautiful prospect—the certainty of perseverance and heaven. "Because I live, ye shall live also."

"No fatal shipwreck shall I fear,
But all my treasures with me bear."

What a prospect is before one who is approaching, or is at the end of his journey! God has made my prospect so bright sometimes that I have entered into the language of one of the Puritans—it was quoted to me to-day by a friend who probably did not know it was a Puritan's word—"I am more afraid of living than of dying." If God sets heaven before your faith, and lets down into your heart the sweet assurance that it is yours, yours in promise, in covenant, yours as you are sealed to the day of redemption, you will indeed love Him. You will sing,

"O, bless the Lord, my soul,
Nor let His mercies lie
Forgotten in unthankfulness,
And without praises die."

To whom do we owe all our gracious experience, our heavenly knowledge, our peace, our hope, our prospect? To the Three-One God we owe all. "Because He first loved us," may we love Him, and show to Him the kindness He never forgets, Jer. ii. 2.

THE CONVERSION AND SPIRITUAL EXERCISES
OF A. B.,
OF LANGTON, DORSETSHIRE.

(Concluded from page 220.)

Christ Found.—1876.

[At length, in Nov., 1876, Miss A. B.'s desire came in its full answer, and was to her a tree of life. At the same time her brother W.'s exercises of soul, which had led to a great change in him for about a twelvemonth, were brought to a blessed issue in his happy end. This was a most unlooked-for mercy to his sisters, with whom he lived. On Nov. 3rd he became dangerously ill, and died on the 6th. In the midst of severe pain some of his utterances were:

"This is the Lord's pruning-knife. Christ prunes His members.—I have been a great sinner, but the Lord knows all, and has pardoned me." Being asked how long he had felt these things, he replied, "For the last year God has shown me that I cannot serve two masters. Much has passed between me and Him.—The Bible is true from beginning to end, from top to bottom," &c. Afterwards, "I am so happy I must speak. The Lord is waiting for me. I can't stop

here, He is sending for me. I can't thank God Almighty enough for the support He is giving me. He carries me in His bosom, He gathers me in His arms. He wants me, He wants my soul.—My Beloved is mine," &c.

The notes continue :]

W. has left a most blessed testimony. Also the Lord's dealings with me have been very gracious; may I never lose the savour of them. I woke up on Friday, Nov. 3rd, with the words, "Thy loving correction hath made me great" (Ps. xviii. 35); and truly it has been so. All my fears of death and the grave have been removed, and I have proved the truth of the words in De. xxxiii. 29: "Thine enemies shall be found liars unto thee." I have had blessed, soul-reviving views from the Word of God, and especially from 2 Ti. i. 10: "Who hath abolished death, and hath brought life and immortality to light through the gospel;" and Re. i. 18, and iii. 7: "He that openeth, and no man shutteth." I have seen eternal life to be the gift of God, and this life "in His Son," as John says (1 Jn. v. 11; i. 2); and felt indeed that the Father "sent the Son to be the Saviour of the world" (iv. 14). This word also I have felt much sweetness in: "With Thee is the Fountain of life" (Ps. xxxvi. 9), and all that part in Jn. iv. 10—14. How blessed the description in So. iv. 15, of the Lord "a Fountain of gardens, a Well of living waters, and Streams from Lebanon!" (and of the church in Him). I cannot half express the consolation and support I feel. Thinking of W. the words came, "The last shall be first," and again Jn. x. 28: "I give unto them eternal life," &c.; and fearing I had not done all I could for him, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," comforted me much. O what a tender, gracious God we have, who is not extreme to mark what is done amiss, and whose love never fails! He has taken W. home to Himself, to that land

"Where everlasting spring abides,
And never-withering flowers."

I feel that to me also

"Death is no more a frightful foe."

As Hart calls it "the peaceful tomb," so I feel it to be, and can say,

"Haste, my Beloved, and remove
These interposing days!"

And yet would say with Job, "All the days of my appointed time will I wait, till my change come." These hymns have been the feelings of my heart:—

- "Sons of God by blest adoption" (463),
- "Why should we mourn departed friends" (466),
- "Why should we shrink at Jordan's flood" (467),
- "Death and the grave are doleful themes" (470),
- "I love the windows of Thy grace" (478),
- "The spirits of the just" (842),
- "Fountain of life, who gavest us breath" (844),
- "Ye souls that trust in Christ, rejoice" (850).

How I feel that Jesus as the Forerunner of His people has, as Hart says,

- "Perfumed the chambers of the grave,
And made e'en death our gain."

Never before have the sting and curse been so completely removed from me, as regards the feeling experience of these blessed realities; and I have often felt inwardly, "Thou never gavest me a kid, that I might make merry with my friends." But the Lord has Himself drawn near me most mercifully in this affliction. He has revealed Himself as the Deliverer of one long in "bondage" "through fear of death" (He. ii. 15). What a fullness of grace is in Him! and we receive out of this inexhaustible Fountain "grace for grace." A day or two ago I felt those words:

- "Sweet pleasures mingle with the pains,
While His left hand my head sustains" (326).

O how I beg the Lord not to withdraw and leave me alone in this wilderness! Well might the church say, "I charge you that ye stir not up, nor awake my Love, till He please" (So. ii. 7).

Nov. 21st. Very tried and depressed last night. B.'s low state robbed my soul. Comforted early this morning by that word: "Thanks be unto God, which always causeth us to triumph in Christ" (2 Co. ii. 14). I feel indeed that the blessed deliverance from my spiritual enemies—the fear of death, doubts, and darkness, that I have experienced lately, is indeed the fruit of the dear Lord's work upon the cross, where having "spoiled principalities and powers, He made a show of them openly, triumphing over them in Himself" (Col. ii. 15). "Through death" He destroyed "him that had the power of death; that is, the devil" (He. ii. 14). How I

see the wonderful power and almighty love of the Lord manifested towards dear W., and that in his case, though the enemy came in like a flood again and again, yet the "triumphing of the wicked" was "short." "Great deliverance giveth He to His King, and showeth mercy to His Anointed, to David, and to His seed for evermore" (Ps. xviii. 50). This word has been much with me the last few days: "Beware lest ye . . . fall from your own steadfastness" (2 Pe. iii. 17). What a prayer the Lord creates in me that He will keep me faithful unto death, that I may not be of the number of those who draw back unto perdition, but of them that believe to the saving of the soul!

Nov. 23rd. Very tried and sad last night. Dear B. so low, it makes me sink too, and question everything I have felt. May the Lord keep us both. 27th. Very poorly yesterday. B. afraid I shall die next. I am sure I know nothing about it, except that the Lord has removed from me the fear of death very sweetly. In that matter I do truly feel as it says in Ps. xviii. 37: "I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed." "They are fallen under my feet."

Dec. 24th. My *will* came to-day. How strange it looked with the black seal (the scythe and hour glass), all saying that "the end of all things is at hand," and that very soon the place that knows me shall know me no more. What an unspeakable mercy to feel that Christ has made peace for *me* by the blood of His cross, that

"Death is no more a frightful foe"

to *me*; and yet while I write this, something keeps saying within me, "You don't know yet how it will be with you when death comes. You may lose all your assurance and die in darkness, as others have done." All I can say is, "My times are in Thy hand;" but I cannot forget how easily He can take His people home to glory. He can indeed send swift chariots for them when they are wanted, as dear W. said he was. What a simple religion—Christ wanted the soul, and the soul wanted Christ! O let me live more and more a life of faith on the Son of God, that I may watch, and be ready at the appointed time! 27th. Last night two came to witness my will. When I went to bed I found much sweetness in, "A testament is of no force at all while the testator liveth" (He. ix. 17), and, "The new testament in My blood"

(Lu. xxii. 20). The power of the blood of Christ, the strength of His purpose, how it all came before the eyes of my mind ! He said, "I give unto My sheep eternal life," and His testament is of force—"they shall never perish." O fix my heart more and more by faith upon this eternal Rock !

Jan. 13th, 1877. Ps. cxxxii. 18, last part, has followed me continually the last day or two : "But upon Himself shall His crown flourish." Letter from Mr. P. He speaks of the past year as "a painful and blessed one ;" so it was to me. This morning feeling sad and tried, grieving that the blessed consolation is going from me, and that I can no more recall it than we can keep the tide from going out, I was comforted by Ex. xx. 24 : "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon. . . . In all places where I record My name I will come unto thee, and I will bless thee." I could appeal to the Lord that He had created an altar in my heart to Himself, that He had recorded His name there lately (and before in other ways) as the

"Death of deaths, and hell's Destruction ;"

and by faith He enabled me to plead the promise and leave it with Him to "come and bless" me again when He sees fit. How I feel

· "Thy Spirit must the work perform,
For it is *all of grace*."

How striking the passage in Exodus : "For if thou lift up thy tool upon it, thou hast polluted it." One of the hymns says,

"And from the river of His love
Drink endless pleasures in ;"

and another speaks of

"Seas of unmolested rest." (402.)

In this wilderness we must expect many changes and very much to molest and rob our souls ; but the Lord knows where He has recorded His name, and He promises to see His disciples again. Jan. 20th. Mr. P. left to-day. He spoke from Ro. i. 16 and Zec. viii. 3. Felt a sweetness and power the last night in the prayer and sermon, &c. Sunday, 21st. B. read Owen on Communion at the meeting. It was full of sweetness to me, and melted my heart as I felt Christ to be indeed the only desirable portion. Feb. 25th. I have been writing the account of dear W. It refreshed my soul yesterday

as I copied Cowper's beautiful hymn [which much impressed him a year before he died]:

" To Jesus the crown of my hope
My soul is in haste to be gone," &c.

Rutherford says, "*He unravelleth my heaven.*" That is my experience.

[All through these winter months her spirit was watered and her faith ready to spring up with the sweet experience of the same scriptures and hymns on death as in the Nov. before. In Feb. and March, the blessedness of the death of the righteous, who die in the Lord, the Fountain of life, was almost daily on her lips, and the lines were often referred to:

" And now his office is to wait
Between the saints and sin,
A porter at the heavenly gate,
To let the pilgrims in."

After suffering from persistent neuralgia in 1879, she wrote:]

Tuesday, Nov. 25th. I have lost the neuralgia I have been suffering from so long. It lasted six weeks, and was very severe at times. I have felt as never before in so marked and decided a manner during my life that the Lord has been my good Physician, several portions of His Word being applied powerfully to me. "Yesterday at the seventh hour the fever left him" (Jn. iv. 52), was the first. Also Ro. viii. 32: "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?" Ja. i. 17: "Every good gift and every perfect gift is from above," &c. And He. xii. 11: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

[The notes become more and more scanty and broken, partly perhaps by long stays away from home, seasons of family trial, and keen bereavements, until discontinued altogether.]

Her last Days.

A few weeks before Christmas, 1906, Miss A. B. came to Brighton for the winter, shortly after the death of her brother E. This event she said had been like a sword to her, partly through not having been with him at last, and also not finding the sweet access she hoped she had felt on his

behalf before his death. She was much drawn to Mr. Popham's ministry, and was able to attend every service till her frequent attacks of illness prevented at the end of the year. She spent a very sad Christmas day, in much outward and inward affliction, her health becoming rapidly worse. On the next morning, looking up from her bed before daylight, she saw the morning star very bright, and the words came to her, "I am the bright and Morning Star." Then it followed like a promise to her, "And *I will give him the Morning Star,*" drawing her heart to the Lord, and enabling her to meditate on Him. A good many portions came to her mind in connection with these; the one she dwelt most on perhaps was, "God who commanded the light to shine out of darkness, hath shined in our hearts, *to give the light of the knowledge of the glory of God in the face of Jesus Christ,*" especially the last part as explaining the Star. She was kept meditating on it for some days, and spoke of it for the first time to a friend about a week after, noticing that the promise of the Star was made to the overcomer, and that it made her feel the Lord would be with her and guide her to the end, which might be near. She felt it was like the star which guided the wise men to Christ. It was the dawn of day to her, and came quite sovereignly and unexpectedly when she was very low; and it gave her a blessed feeling of access, quite removing the distance and gloom. She asked to have several hymns found which were with her on the subject:

"In darkest shades if He appear,
My dawning is begun:
He is the bright and Morning Star,
And He my rising Sun" (1011).

"Is He a Star? He breaks the night,
Piercing the shades with dawning light.
I know His glories from afar,
I know the bright, the Morning Star" (142).

"In heaven my choicest treasure lies,
My hope is fixed beyond the skies;
'Tis Christ, the bright and Morning Star,
Draws my affections from afar" (482).

"Christ, whose glory fills the skies,
Christ the true, the only Light,
Dayspring from on high, be near,
Daystar, in my heart appear!" (726).

In the following week her illness increased, and she wrote

a letter-card on Jan. 9th, 1907, in which were these words: "I had Mr. P. here yesterday, a very comforting visit. I have had a worse time than before, the daily suffering seems to yield to no remedy, but last night was rather better. I often think I am nearing the end; but last night (I had been down for some hours) in an extremity of weakness, so that I had to lie on the bed and could not undress for a long time, the verse that was so sweet to my sister G. in 1881, in her last illness, came powerfully,

" 'Weak as thou art, thou shalt not faint,
Or fainting, shalt not die.
Jesus, the strength of every saint,
Shall keep thee from on high.'

I must lie still in the Lord's hand."

On the 10th she conversed again with evident lively faith just previous to a return of severe illness, with hæmorrhage, which lasted several days and nights, and laid her prostrate at death's door. That day she asked for the hymn to be sung,

"Abide with me,"

and asked to see Mr. P., but he was away from home. On Wednesday, 16th, he went to see her, and she held his hand, saying, "Don't go." Only now and again she was able to utter words, and said, "Read." He said, "What shall I read?" She replied, "That I may win Christ, and be found in Him." He read it, and she said, "Pray, pray." While in prayer he mentioned the justifying righteousness of Christ and His cleansing blood, when she broke out in sweet ejaculations, "O F. (her niece), nothing but this, nothing but this!" And when he had finished she called her, and said, "It is [for] the chief of sinners—you will think of Him, won't you?" After asking for the hymn to be sung,

"How sweet the name of Jesus sounds!"

she said to Mr. P., "Ah, it is no delusion! That is a reality to me now, that is no delusion. He is with me." On Thursday afternoon to a friend the first thing she said was, "I am happy;" then, "I have all I want—good, good God—rest, rest," repeating everything twice. The friend remarked that she had now the fulfilment of her promise of the Morning Star, and of the hymns on death given her when her brother W. died, mentioning one line,

"And gilds the shades of death with light;" (919.)

to which she answered, "Yes, yes—

“ ‘And gilds the bed of death with light,’ ”
twice over. She responded with energy to everything quoted. On Friday evening she said to Mr. P., “He sustains my head. I cannot sink,” faintly twice over. He said to her, “The Lord’s ways with you have been good.” She answered with the greatest emphasis, “Perfect, perfect, perfect.” Then, “Peace, perfect peace.” He mentioned the words: “In God is my salvation: the Rock of my strength and my Refuge is in God.” It was thought perhaps she did not understand, but after a little she said, “Yes, yes,” and then, “Read that Psalm.” He read it, adding, “He is faithful, and has been faithful to you.” “Ah yes,” she said, “but I have doubted Him;” as if she felt a pang of sorrow. Again, “He is with me, He is with me.” Those with her thought her still sinking.

On Saturday, 19th, she appeared revived, and it was said that she might get over the illness. She was full of peace, and the improvement continued. On Tuesday, 22nd, she seemed more herself. She told a friend she had asked the Lord to give her patience, and said, “He gives it;” that He had been a good God to her, and she had been much supported. When reminded of the line,

“Or fainting shalt not die,”

and asked if she understood it literally and thought she would recover, she answered, “Perhaps I may.”

From this time she gained strength very slowly, and seemed to cling to life, and to her home and the few remaining people at Langton. But all this she felt she must give up, and the meetings, and remove to Brighton if able during the summer. She was allowed to travel to her home about the end of June, 1907; and with the help of her nurse was able to wind up her affairs there, and return in September to a house she had taken at Brighton. She spoke of this move as “an uprooting” painful to her, and “a mysterious leading of providence,” calling her to leave “the tenderest associations” of thirty-six years, natural and spiritual; and said the words were always following her, “Forgetting those things which are behind, and reaching forth unto those things which are before,” &c. And, “This is not your rest,” &c. She was then in her seventieth year, and her health continued quite broken down. On her return in September she attended Mr. P.’s ministry once on Sundays for a few weeks; and on Wednesday, Nov. 13th,

ventured to visit her old friend Mrs. C. (formerly E. L.), at Eastbourne. She spoke to her with animation of the gradual way her eyes were first opened to know the truth, of many past times of the Lord's dealings with her and others of her family, and of His appearing to her at the beginning of her illness as the Morning Star. She afterwards expressed feeling sweet satisfaction from this interview.

But three days after, Nov. 16th, 1907, serious symptoms set in suddenly, and took away her little strength. In the hope they would be relieved it was thought best that she should not see a friend who called on the 21st. But after a night of severe pain, from about nine a.m. in the morning of the 22nd she lay quiet, and sank peacefully without speaking, till she passed away at 1.30 p.m., to enter into those things which are not seen, but which her faith had realised here below.

M. J. B.

RETURNING ISRAEL.

“Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.”—HOSEA xiv. 2.

And may such a sinner as I
 Take words thus to plead with the Lord,
 Whose soul stands condemnéd to die,
 By justice, by law, by Thy Word?

Can pardon be granted to *me*,
 Whose double-dyed sins are so great?
 And *may* I come bending to Thee,
 And all my soul's sorrows relate?

'Tis true I've offended my God,
 And caused Him to hide His sweet face;
 My sins are the cause of the rod,
 But His rod is the fruit of His grace.

Though darkness, and distance, and death
 So long have prevail'd in my soul,
 The God that hath given me breath
 Can make such a *vile* sinner whole.

I'll turn to this gracious God still,
 Surrender my soul at His feet;

And crave, if it can be His will,
That I His sweet mercy may meet.

O Lord, then, I plead for Thy grace,
For Thy name, Thy sake, and Thy love ;
Oh ! show me Thy reconciled face,
And draw my affections above.

Forgive my base sins by Thy blood,
And wash them entirely away ;
Oh, make Thy sweet merits my food,
And hear my entreaties, I pray.

If pardon is granted to *me*,
No sinner need ever despair ;
I'll then go rejoicing in Thee,
Who lives thus to answer my prayer. R. H.

CHRIST'S PARTING INJUNCTION

“ASK IN MY NAME.”

THE Lord Jesus Christ will have the affections of His people, and takes certain gracious ways to secure them. First, by His kind attractions, setting Himself before them as the only suitable Saviour, Friend of sinners, Brother born for adversity, Refuge, Redeemer, Intercessor ; then by speaking to their hearts gracious, loving promises ; and further, by giving them heavenly directions, as here. “*Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name : ask, and ye shall receive, that your joy may be full*” (Jn. xvi. 23, 24). If we were wise beggars, how much richer we should be ! The Lord has graciously let fall directions as to where His people are to go, and told them success will attend them as they go there. They have living wants, and a sinful nature that brings them into a great deal of trouble. An Intercessor they need, and Christ sets Himself before them as such. An Intercessor meets the case of one dumb through guilt. One who presents continual intercession before the Father is suitable for people continually failing and turning aside. O that we were as humble as our poverty should make us ! But though poor, we are proud ; and this keeps us from that begging suitable to our case.

The doctrine of the resurrection of Christ, His ascension into heaven, and carrying on there the work of intercession, had not as yet been opened to His disciples. Their faith seemed to be bounded by, fixed on, and satisfied with His bodily presence. Their view of the kingdom of Christ, of His Person and great work for the church, was indistinct; and how the church stood "complete in Him" had scarcely been broken to them. They had His bodily presence with all His protection and care, saw His miracles, felt their effects, and appear to have been satisfied, believing He was God. But now the fulfilling of God's will in further openings of His purpose and mercy to them had to take place. Christ was to die, and leave them; and shortly they were to realise that as they had known Christ after the flesh, now henceforth they would know Him so no more. As a poor Man, weak, despised, hungry, weary, He was to leave them. He told them it was expedient for Him to go away; and it filled them with sorrow. "What! lose Him, the manifestations of whose love and power have sustained our faith? how can we bear it?" This was their condition of mind as Christ was teaching them in this chapter. One truth He brought out was the coming of the Holy Ghost to them as a Comforter, whose teachings and presence were to take the place of His own bodily presence which they had enjoyed. All the knowledge of salvation's plan that we are to have, and the persuasion of our interest therein, we are to receive from the Holy Ghost. May He come on us in power, and dwell in us. Hitherto with Christ present, the disciples had had nothing to beg of the Father; but now He was to go, their poor hearts were desolate. What were they to do?—none to go to, and not delivered from their old customs and ceremonies. Says Christ, "Hitherto you have had Me; I have sufficed you; but I go away, go away in your interest, and will send the Spirit to you. You are to pray, and your prayers are to ascend to God through Me. 'I ascend unto My Father, and your Father; and to My God, and your God.' Though hitherto you have not prayed in My name, yet do so now. Hitherto ye have asked nothing in My name: *ask*, ask largely, and ye shall receive, that your joy may be full."

The Holy Spirit was now to come as a Comforter, and teach them all things, whatsoever Christ had said unto them. "When He, the Spirit of truth, is come, He will guide you

into all truth." And amongst His teachings this is one of the chief—to teach us to pray: "I will pour upon the house of Israel and upon the inhabitants of Jerusalem the Spirit of grace and of supplications,"—and another of His teachings is the sight, or knowledge, of Christ—"and they shall look on Me whom they have pierced." "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." As soon as we get a sight of Christ, the heart melts, enlarges, gets importunate, and can give Him no rest. This is what the Spirit does for us. He is in us as a Spirit of grace and supplications; and as we supplicate, He takes of the things of Christ, and shows them to us. We cannot see His wounds, and Himself as the Way to the Father, and be silent or despair. The moment Christ is revealed, faith is strengthened, and sometimes made so strong as to bring an answer, and the commendation, "Be it unto thee even as thou wilt."

A praying sinner is a wonderful thing,—one instructed in the demerit of his sins and the depths of his corruption, and under this, still to call on the name of the great God for mercy! How could it be done without Christ in view and the Holy Ghost making intercession in him? Whatever is in the gospel and included in the promises of God a sinner is taught to pray for; and whenever he asks for these things as taught by the Spirit, he gets them. Whatever a sinner needs is in the promise. Do we want guidance? God says, "I will guide thee with Mine eye." Do we need temporal things? The supply is His: "Every beast of the forest is Mine, and the cattle upon a thousand hills." Are we in affliction in our circumstances? He has promised, "When thou passest through the waters, I will be with thee. I will sanctify thy deepest distresses; I will never leave thee, nor forsake thee." If our iniquities prevail against us, and we are brought low through dreadful sins and lustings, the promise is, "Sin shall not have dominion over you: for ye are not under the law, but under grace." If it be temptation that besets us, it is inside the promise, "God shall bruise Satan under your feet shortly." So that when God's people in any straits make request for their lives at the hands of God, they ask for what is inside the promise. When we have an enlarged heart, we may lay many things together to make request for; but the Holy Spirit knows the mind of God, and "maketh intercession for the saints according to the will of

God." Abraham prayed, "O that Ishmael might live before Thee!" and Moses, "I pray Thee, let me go over, and see the good land that is beyond Jordan." But this was not God's will. Anything inside the blessed promise that will be for the glory of the Lord in the accomplishment of His purpose and for the good of the sinner He will surely give.

O to be taught to pray! It is not in our power to say we *will* pray, or *can* pray, in trouble; it is not becoming our dependent condition. An asking spirit is the gift of God; it leads to going very directly to Him. "I want mercy, I want a revelation of Christ, I want my sins subdued, I want to get honourably through this matter: help Thou me." O what powerful petitions His people present from time to time! If you have faith such as God gives, it goes to heaven, having come from heaven: it labours to get at God. How can we not labour, if we have faith in exercise? We want peace with God. Says the Word: "Let him take hold of My strength, and he shall make peace with Me." A promise in Christ draws people who have faith, and they will not be put off. Nothing will stop them from panting in this direction. It is the life of the soul to seek the Lord, who is our Life. But it is solemn how the Lord resents our silence to Him in our dark, dead places. If left to walk in wrong ways, they will be resented of Him.

"We may let idols in,
But cannot turn them out."

Then may we search and try our ways, and ask Him, if we are wrong, to make us right; and if right, to be kept so. If we have not had a revelation of Christ attracting all our hearts after Him, may we not be left to live without it, but follow His direction: "Ask, and ye shall receive, that your joy may be full."

The intention of Christ in this chapter is to teach people *there is a Way to God*, "a new and living Way," a new door of access and supply revealed; though not new in itself, yet new to their understandings. When Christ had finished His work on earth, He ascended to heaven to carry it on there; while we, "members of His body, of His flesh and of His bones," are still needy sinners on earth, very poor and tried, ignorant and empty, many of us perhaps not persuaded of our interest in Him, and little understanding God's mind to us. Says the Lord, "Ask, and ye shall receive; and this shall be the fruit of your asking—*your joy shall be full.*"

Let us look first at *the Way* by which we may approach the Lord. It is Christ's Person and work as taught us by the Father and the Holy Spirit. To know these things is vital; it is life to our souls. Every sinner who is taught of God his alienation, sinfulness, and distance from Him must feel that unless he can get near Him and be forgiven his trespasses, he is undone for ever and ever. And the Scriptures show there is no way of access save the Person, blood, and righteousness of the Lord Jesus.

" Could my zeal no respite know,
 Could my tears for ever flow,
 All for sin could not atone :
 Thou must save, and Thou alone."

What a door of access is the blood of Christ! What a Way of acceptance is the Person of Christ! This Way is brought forward all through this chapter; and it follows, "Ask in My name;" or, "Ask trusting in the virtue of all My merits, My blood, and My righteousness to gain you acceptance, to reach *your case; as I Myself ask of the Father for My people.*" Or, "Ask as fleeing for refuge to be sheltered in Me." This is to ask in His name. Here is a mystery—a great God and a perishing sinner brought together in the Person of Christ! This glorious Way to the Father the Spirit reveals and leads us into: "Through Him we have access by one Spirit unto the Father." The Holy Spirit causes us to approach as Christ Himself did, with our eye of faith directed to Him in all He did and suffered on earth for such as we are. This is our whole plea. Here we may hope for the same acceptance as He had, the same smile of the Father and the same unspeakable joy, entirely through His merits. "Now *in Christ Jesus* ye who sometimes were far off are made nigh by the blood of Christ" (Ep. ii. 18, 13). Therefore, as Hart says,

" Press through the crowd
 In thy foul condition ;
 Struggle hard, and call aloud
 On the good Physician."

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." Here is an aim set before a convinced sinner; and there is a wound in his soul, a ruin in his very nature, a want in his conscience, that can never be met but in this only Way—to reach the Father through the

Son. Blessed be God for this "new and living way," the rent veil of the Saviour's flesh, the infinite merit of His death, blood, and righteousness.

But O, what necessity there is for the Holy Ghost to make this known! Therefore the Lord Jesus makes this promise: "If I depart, I will send Him unto you. . . . He shall receive of Mine, and shall show it unto you."—"He shall make you know the great mystery of My Person and work, why I came, what I did, what My merit is, My blood and righteousness. He shall not speak only from Himself, but show that the Father and the Son are One with Him in His work; He shall come from Me, and in My name; and this is what He shall do—He shall glorify Me." There is the centre to which every living soul is irresistibly drawn when the Holy Spirit is graciously pleased to reveal Him, the "new and living Way" to the Father. There is a reaching forth then, and men move in this good way of seeking the Lord in the face of Jesus Christ.

(To be continued.)

HEAVENLY DIRECTION.

A MORNING READING BY JAMES BOURNE.

Nov. 24, 1838.—Is. xlii.: "Behold My Servant, whom I uphold," &c. "He shall bring forth judgment to the Gentiles." That is the judgment of God mixed with mercy and applied to the sinner's heart by the Holy Ghost. "A bruised reed shall He not break." Those who are really troubled in soul because of God shall surely find mercy. "I will not give My glory to another," nor to any works of man. "I have long time holden My peace,"—"I have dealt with you with mercies, gentle warnings, and in all ways of tenderness;" yet what effect has it had? You are all "robbed and spoiled," "snared in holes," and "hid in prison houses;" one in idleness, another in one trifle or another, and some filling the head with knowledge, whilst the heart is devoid of the work of God; and God will take you one by one out of these prison holes, as Moses took the people out of the land of Egypt to meet God.

During the last fortnight I have walked in the greatest trouble; have any of you walked in spirit with me? I have

hard work from morning to night; I see that the enemy never rests one moment. All his aim is to get me into sin, and I carry everything to the Lord Jesus. I take care to touch nothing myself. I can see that the only hindrance is not being made thoroughly to feel we can do nothing. It is not our watching against one sin or another that will keep us—that is the Pharisee's way; but *to go at once to the Lord Jesus as a miserable sinner*, and to get His presence, and keep it. In this exercise I have not a moment's time to lose; for the enemy is always drawing our thoughts to evil. I hold that the Lord does not change, and all the deadness we feel is from some idol nursed. Then is it any wonder if we go to chapel and get nothing? The Lord Jesus will have all the heart or nothing.

Let me entreat you to be much in prayer that the Lord would condescend to talk to you by His Word. Give Him no rest, be instant in season, out of season, watch! Whatever diverts your mind from this spiritual purpose, and whatever turns your heart and attention from God, beg for strength to forsake it instantly; and the Lord comfort your heart, and encourage you to press on with much spiritual earnestness; and this will assuredly make it manifest that it is God who worketh in you both to will and to do.

INQUIRY AND ANSWER.

INQUIRY.

Is it right when a minister makes engagements with a church for the Sabbath, when the time draws near, to ask to be let off, as he wishes to go elsewhere to preach anniversary sermons?

Yours truly, A PERPLEXED ONE.

ANSWER.

The greatness of the ministry of the gospel lends additional importance to the inquiry of "A Perplexed One." Otherwise it is simply a question of morality, which should perplex no one. For it is self-evident that an engagement is binding; and when there is ability to fulfil it, it cannot be broken without disgrace. Every man's communication should be "Yea, yea; Nay, nay." This is the wholesome teaching of the Lord, Mat. v. 37. It is a universal law; and it cannot be disregarded without sin. It is applicable to all the affairs of this life, and is the opposite of a "lying tongue," which

“is but for a moment,” and is an “abomination to the Lord” (Pr. xii. 19, 22).

But while a sent minister should ever be distinguished for his strict adherence to truth, there is a principle which operates in all that relates to his ministry, which makes his engagements peculiarly binding, and yet may remove them from his control. That principle is this: that *as a minister he is not his own*; he is emphatically the Lord's servant. It is not for him to say his lips are his own, or that his goings are of himself. If a minister asks to be released from an engagement he has made prayerfully, and his Lord and Master has not in His providence forbidden him to fulfil it, he acts with an apparent lack of uprightness, not only towards man, but towards his Lord. When a minister so acts on account of anniversary sermons having to be preached somewhere, or because another minister has become ill or incapacitated, painful reflections are naturally occasioned among the few poor people to whom the request is made; who feel reluctant to refuse it, and, perhaps, equally reluctant to have an unwilling supply in their pulpit, in whom their confidence is much shaken.

There is a passage in the 2nd Epistle to the Corinthians showing the solemn importance of such an engagement. The Corinthians appear to have expected Paul at an earlier date than he actually went, and perhaps to have reproached him. But he declares that he had formed the purpose in all solemnity, and not lightly. He was not his own; and that added weight to his proceedings. Therefore he says, “The things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?” This assertion he strengthens by the word he preached, and the example he followed, Jesus Christ; saying, “But as God is true, our word [or preaching] toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us” (2 Co. i. 17—20, with 1 Co. xvi. 5—7). This, then, is given us for our example, as it was Paul's,—the faithfulness of Christ and the stability of His promises; that we should keep our engagements.

On another occasion Paul was “forbidden of the Holy

Ghost to preach the word in Asia;" who also suffered him not to go into Bithynia. For he was to preach the gospel in Macedonia, and the interposition and guidance of the Holy Ghost was especially manifested at this first entrance of the gospel into Europe. In this case a clear direction followed as to where he should go. If this is not given at such a time, the servant of God, stopped in his intention, may find himself carried by an irresistible providence to another place. He may in such a case say with perfect truth, "I made my purpose, or engagement, in sincerity; I had no thought of this change, and no monetary advantage will follow. Perhaps I am sent here for the spiritual good of some vessel of mercy; if so, I will bless the Lord who has broken my covenant, to establish His own." With absolute sincerity and simplicity we may purpose and promise to go on a named day to serve a particular church; but our Lord and Master may in His providence forbid it. This appears to have been Paul's case in his delay to visit Corinth, owing to the state of the church there (2 Co. i. 23; ii. 1—3); while yet he could say before God, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (i. 12).

We have known many of the Lord's poor people who have suffered disappointment and pain through supplies asking to be released from engagements. It is well when the sacredness of a promise is deeply engraved on the mind. In the Word we have set before us a characteristic of the man who shall abide in the tabernacle of the Lord, and dwell in His holy hill; even that he "sweareth to his own hurt, and changeth not" (Ps. xv. 4). This shows that our engagements are registered, not only in the book of the corresponding deacon of a particular church, but also in the high Court of heaven.

From all these considerations we conclude it is not right to ask to be let off an engagement, where there is no clear direction given, or stop put by providence; especially when the time to fulfil it draws near, and some attraction arises from another quarter.

The more faith that is true and of the right kind, the more obedience: for all our obedience is the obedience of faith.—

Owen.

CRUMBS FROM THE MASTER'S TABLE

FROM "THE SAINTS' STRENGTH, WHERE IT LIES." BY

W. GURNALL, A.M.

THE Christian's strength lies in the Lord, not in himself. The strength of an earthly general lies in his troops; he flies, as a great commander once said to his soldiers, upon their wings; if their feathers be clipt, their power broken, he is lost. But in the army of saints, the strength of every saint, yea, of the whole host of saints, lies in the Lord of Hosts. God can overcome His enemies without their hands; but they cannot so much as defend themselves without His arm.

2. It is one of God's names, "The Strength of Israel" (1 Sa. xv. 29). "Without Me you can do nothing" (Jn. xv. 5). Thinking strength is of God: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Co. iii. 5). We apostles, we saints, have habitual grace; yet this lies like water at the bottom of a well, which will not ascend with all our pumping, till God pours in His exciting grace, and then it comes. To will is more than to think; to exert our will into action, more than both; these are of God. "It is God that worketh in you both to will and to do of His good pleasure" (Ph. ii. 13). He makes the heart new; and having made it fit for heavenly motion, setting every wheel (as it were) in its right place, then He winds it up by His actuating grace, and sets it going, the thoughts stirring, and the will moving toward the holy object presented; yet here the chariot is set, and cannot ascend the hill of action till God puts His shoulder to the wheel: "To will is present with me; but how to perform that which is good I find not" (Ro. vii). God is at the bottom of the ladder, and at the top also, the Author and Finisher; yea, helping and lifting the soul at every round, in his ascent to any holy action. Well, now the Christian is set on work, how long will he keep close to it? Alas, poor soul! no longer than he is held up by the same hand that impowered him at first. He hath soon wrought out the strength received; and therefore to maintain the tenure of a holy course, there must be renewing strength from heaven every moment; which David knew, and therefore, when his heart was in as holy a frame as ever he felt it, and his people by their free-will offering declared the same,

yet even then he prays that God would "keep this for ever in the imagination of the thoughts of the heart" of His people, and establish their hearts to Him (1 Ch. xxix. 18). The Christian, when fullest of divine communications, is but a glass without a foot; he cannot stand, or hold what he hath received, any longer than God holds him in His strong hand. Therefore Christ, when bound for heaven, and ready to take His leave of His children, bespeaks His Father's care of them in His absence,—“Father, keep them” (Jn. xvii). As if He had said, “They must not be left alone; they are poor, helpless children that can neither stand nor go without assistance: they will lose the grace I have given them, and fall into those temptations which I kept them from while I was with them, if they be out of Thine eye or arm but one moment; and therefore, *Father, keep them.*”

Again. Consider the Christian as addressing himself to any duty of God's worship; still his strength is in the Lord. Would he pray? Where will he find matter for his prayer? Alas! *he knows not what to pray for as he ought.* Let him alone, and he will soon pray himself into some temptation or other, and cry for that which were cruelty in God to give; and therefore God puts words in our mouths: “Take words with you, and say” (Ho. xiv. 2). Well, now He hath put words in his mouth, alas, they will freeze in his very lips, if he hath not some heart-heating affections to thaw them. And where shall this fire be had? Not a spark to be found on his own hearth; except it be some strange fire of natural desires, which will not serve. Whence then must the fire come to thaw the iciness of the heart, but from heaven? The Holy Spirit must stretch Himself upon the soul (as the prophet on the child), and then the soul will come to some kindly warmth and heavenly heat in his affections; the Spirit must groan, and then the soul will groan; He helps us to these sighs and groans, which turn the sail of prayer: He dissolves the heart, and then it bursts out of the heart by groans of the lips, by heavenly rhetoric; out of the eyes, as from a flood-gate with tears. Yet farther, now the creature is enabled to wrestle with God in prayer, what will he get by all this? Suppose he be weak in grace, is he able to pray himself strong, or corruption weak? No, this is not to be found in prayer, as an act of the creature; this drops from heaven also: “In the day that I cried, Thou answeredst

me, and strengthenedst me with strength in my soul" (Ps. cxxxviii. 3). David received it in duty, but had it not from his duty, but from his God. He did not pray himself strong, but God strengthened him in prayer. Well, cast your eye once more upon the Christian as engaging in another ordinance, of hearing the word preached. The soul's strength to hear the word is from God; He opens the heart to attend, Ac. xvi. 14. Yea, He opens the understanding of the saint to receive the word, so as to conceive what it means. . . . Now how becoming this is to both, that saints should have all their ability from God for every step they take in the way to heaven, will soon appear.

1. This way of communicating strength to saints gives a double accent to God's love and mercy.

First. It distils a sweetness into all that the believer hath or doth when he finds any comfort in his bosom, any enlargement of heart to duty, any support under temptations: to consider whence come all these, what Friend sends them in: "They come not from my own cistern, or any creature's: O it is my God that hath been here, and left this sweet perfume of comfort behind Him in my bosom; my God, that hath (unawares to me) filled my sails with the gales of His Spirit, and brought me off the flats of my own deadness, where I lay aground! O it is His sweet Spirit that held my head, stayed my heart in such an affliction and temptation, or else I had gone away in a fainting fit of unbelief!" Can this but endear God to a gracious soul,—his succours coming so immediately from heaven: which would be lost if the Christian had any strength to help himself, though this stock of strength came at first from God? Which, think you, speaks more love and condescension, for a prince to give a pension to a favourite, on which he may live by his own care; or for this prince to take the chief care upon himself, and come from day to day to this man's house, and look into his cupboard, and see what provision he hath, what expense he is at, and so constantly to provide for the man from time to time? Possibly some proud spirit, that likes to be his own man, or loves his means better than his prince, would prefer the former; but one that is ambitious to have the heart and love of his prince, would be ravished with the latter. Thus God doth with His saints;—He comes and looks into their cupboard, sees how they are provided, and sends in accordingly

as He finds them. He knows you have need of these things, and you shall have them. He knows you need strength to pray, hear, suffer for Him, and in that very hour it is due.

Secondly. This way of God's dealing with His saints adds to the fulness and stability of their strength. Were the stock in our own hands, we should soon prove broken merchants. God knows we are but leaking vessels; when fullest, we could not hold it long; and therefore to make all sure, he sets us under the streamings forth of His strength; and a leaking vessel, under a cock, gets what it loseth. Thus we have our leakage supplied continually. This was the provision God made for Israel in the wilderness: He clave the rock, and the rock followed them. They had not only a draught at present, but it ran in a stream after them; so that you hear no more of their complaints for water: this rock was Christ. Every believer hath Christ at his back, following him with strength as he goes, for every condition and trial. One flower with the root, is worth many in a posy, which, though sweet, do not grow, but wither as we wear them in our bosoms. God's strength, as the root, keeps our grace lively; without which it would die.

2. The second design God hath in His saints' happiness is that He may so express His mercy and love to them as may rebound to Him in the highest advance of His own glory therein, Ep. i. 4, 12; which is fully attained in His way of empowering saints by a strength not of their own, but of their God's sending. Had God given His saints a stock of grace to have set up with, and left them to the improvement of it, He had been magnified indeed, because it was more than He owed the creature; but not as now, when not only the Christian's first strength to close with Christ is from God, but he is beholden to Him for the exercise of that strength, in every action of his Christian course. As a child that travels in his father's company, all is paid for, but his father carries the purse, not himself; so the Christian's shot is discharged in every condition, but he cannot say, "This I did," or, "That I suffered;" but, "God wrought all in me, and for me." The very comb of pride is cut here; no room for any self-exalting thoughts. The Christian cannot say, when his faith is strong, "This is the child of my own care and watchfulness." Alas, poor Christian! who kept thine eye waking, and stirred up thy care? Was not this the offspring of God,

as well as thy faith at first? No saint shall say of heaven, when he comes there, "This is heaven which I have built in the power of my might:" no, *Jerusalem above is a city whose Builder and Maker is God*. Every grace, yea, degree of grace, is a stone in that building, the topstone whereof is laid in glory; where saints shall more plainly see how God was not only Founder, to begin, but Benefactor also to finish the same. The glory of the work shall not be crumbed and piece-mealed out, some to God, and some to the creature; but all entirely paid in to God, and He acknowledged All in all.

Obituary.

ANN WEST, of Croydon, who died, Aug. 6th, 1907, aged 90 years.

Writing to a friend on Jan. 5th, 1898, she said:

"As it is your wish I should relate a few things I hope and believe God has done for my never-dying soul, I do it, I trust, in the fear of God, though with some trembling.

"It is 57 years this day since it pleased God to pardon my sins. I was brought up in the Church of England, was confirmed, and attended the sacrament, having had a book given me to teach me how to prepare myself for it. I tried hard to do so, and left off card-playing and singing songs, and fondly hoped I should find the favour of God; but instead of this, something kept withering my hopes; and though I used to say the Lord's prayer in church, I began to feel, instead of 'our Father,' He was a God of anger. I felt Him to be a consuming fire, and His sword of justice to cut every way to keep me from Him. I think it was about two years that I was in deep trouble, but sometimes I seemed to have a little hope, and went a little more comfortably; and then I felt such a return of my sins, and God's wrath against me justly as a transgressor before Him in the Adam fall, that I could not see how He could have mercy upon me. I used to read of those who said, 'Thou hast cast all my sins behind Thy back;' 'As far as the east is from the west, so far hath He removed our transgressions from us;' and, 'Blessed is he whose transgression is forgiven.' I felt they *were blessed*, and I wondered whether there were any on earth who knew those things now. I was ignorant of the plan of salvation, and felt God's Word was against me.

“On Jan. 5th, 1841, I remember going into my bedroom with this feeling, ‘I cannot take another step, and unless some way is opened up, I am undone.’ I do not know whether I went upon my knees, but I had then a revelation of the Lord Jesus Christ to my soul. Though I had been in the habit of saying in the collects and prayers, ‘Through Jesus Christ our Lord,’ I saw I had never known Him, till He revealed Himself to me. He pardoned all my sins, and showed me plainly that I had been seeking righteousness by the law, but *He* was the ‘end of the law,’ had fulfilled it for me; and by faith I saw my name written in the Lamb’s book of life. I felt the Spirit of adoption, and could say, ‘Abba, Father!’ For a fortnight I felt I had found the Pearl of greatest price. I had Jesus in my arms and in my heart, and wanted to be with Him.

“Not long after this blessed time I heard Mr. W. Gadsby preach from the text, “Ye have need of patience, that, after ye have done the will of God, ye might receive the promise.’ The dear man said that when God blessed him with the pardon of his sins, he wanted to die and be with Him; but if God housed all His lambs when He brought them into liberty, He would not have any sheep. ‘Now,’ said he, ‘poor soul, I will tell you that you will have to deny self, take up your cross, and walk in the path of tribulation; and this is doing the will of God.’ I fondly hoped the conflict was over; but the dear man was right. I know more of my evil heart now than I did then; for after all this mercy and love I was left to wander from Him. But, bless His precious name, He followed me with His chastening, left me in darkness, and the devil followed me about, telling me I was nothing but a hypocrite; till one night, pouring out the 102nd Psalm as the very breathings of my soul (for I was indeed like a pelican of the wilderness), when I came to the words, ‘He will regard the prayer of the destitute, and not despise their prayer,’ I felt I was that poor, destitute one. Faith sprang up in my soul, and I felt sure the Lord would appear for me. Soon after, Mr. Covell preached from the text, ‘And came and preached peace to you which were afar off, and to them that were nigh.’ I felt that poor, afar-off one. As he described just the place I was in, what a longing I had for that peace to be spoken again to my troubled heart! Though somewhat helped, I was not brought out. How I longed, and had some prayer

that the Lord would appear! and bless His precious name, He did. In the morning I opened upon the 52nd of Isaiah: 'Awake, awake; put on thy strength, O Zion; put on thy beautiful garments . . . shake thyself from the dust.' I fell on my knees, and the Lord Jesus did indeed reveal Himself to me. He showed me I was no hypocrite. In my feelings He put His blessed hand upon the enemy under my feet, and again I went on my way rejoicing.

"In 1847 I was married to a God-fearing man. During an illness I had it pleased God to speak the words, 'Rise up, My love, My fair one, and come away,' with such divine power into my heart that I felt for a short time as though I was in heaven. I did not know whether I was in the body; but when the power was gone I came back to myself, and found I was on the bed of affliction. I said, 'Dear Lord, what does it mean? If death, O prepare me for the change!' I could not ask Him to restore me, but to bring me into submission to His dear will. My dear husband was one night speaking in prayer, and begging of God to restore me; and while praying it pleased God to give him faith to believe He would raise me up; so that he said, 'I believe from what I now feel God will raise you up again.' Afterwards he thought he might have been deceived, and sank very low; but the Lord was pleased to restore me, though it was after a long time; and as dear Mr. Covell said, 'God honoured the faith that He gave.' My husband died in 1876, making a very peaceful end, of which an account appeared in the "Gospel Standard" of May, 1876.

"I had been exercised many years about the ordinance of baptism. That blessed hymn (950, Gadsby's) on the sufferings of Christ,

'What Object's this which meets my eyes
Without Jerusalem's gate?'

was given out at chapel. The power it brought and the fellowship I had with my precious Saviour in His sufferings and death are better felt than described. Whilst under this feeling the ordinance of baptism came into my mind, with a desire to follow Him in it. I heard Mr. Covell on the Sunday with some feeling, and the following Wednesday he took as his text, 'Who maketh His angels spirits, and His ministers a flame of fire.' He brought forth much of my feelings on the Sunday, and said, while the soul was under the influence

of the blessed Spirit, how willing it was to walk in the commands of the Lord. 'Yes,' he said, 'in the ordinance of baptism.' This was rather remarkable to me, as he did not often mention it. It kept resting upon my mind, and I could not get away from it; but I did want another token, if God would be pleased to grant it, from His Word. Gideon came into my mind; I begged the Lord not to be angry with me. I opened the Bible at the 12th of Luke, not knowing there would be anything for me, but when I came to the words, 'Also I say unto you, whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God,' I looked up and said, 'Lord, I am willing to confess Thee before men in going through the ordinance of baptism.' I made it known to dear Mr. Covell, and was baptised in August, 1876, by dear Mr. Knill, as Mr. Covell was unable through a recent illness. I had a good time in hearing Mr. Knill upon Philip and the eunuch; he did indeed preach a precious Jesus. When I came to go down into the water, and looked at the people, I felt I could confess my precious Jesus to all before me.

"I feel now I am realising, and have sometimes with me, the words, 'Rise up, My love, My fair one, and come away.' O the many things to come away from! There is nothing here to satisfy my soul's wants. My nature is still the same, and I feel, O how far sunk I am in the Adam dreadful fall! What a view I have at times that nothing short of a precious Christ coming to fulfill the law, and shedding His own heart's blood, could have redeemed me from hell! Thanks be unto God for His unspeakable gift! O that precious, precious blood! it takes out all stain, whenever applied.

'Not a gleam of hope for me,
Only in Gethsemane.'

"A. W."

For many years she had expressed the wish to be spared to see a pastor settled over the church. Her desire was granted, and she felt an increasing union of spirit with Mr. Brooke.

About the beginning of the year 1907 a change was noticed. From being such an unusually active person, especially for one in her 90th year, she gradually declined into a listless state, and complained much of weariness. She wrote in a letter:

"Jan. 22, 1907.—I have been so poorly and weak that everything has seemed a burden; but I have a hope that I shall

see that blessed face—not now a visage marred more than any man's. O what a solemn thought—'Made sin for us, who knew no sin.' Well, we humbly hope we shall be with Him, to bless, praise, and adore His blessed name for ever and ever; for He alone is worthy. But while I write this my prayer is, 'Dear Lord, don't let me be deceived.'"

She attended the Lord's Supper on the first Sunday in May, and a church meeting on the following evening, but was unable to stay till it was over. She soon after took to her bed. Restlessness came on, and increased to such an extent that it became painful to witness. At one time she said, "Oh that I had wings like a dove! then would I fly away and be at rest."

"O thou hideous monster, Sin!"

Yes, sin is the cause of it all." One quoted, "I will lift up mine eyes unto the hills," &c. She replied, "He has helped me many times; I want Him to come now." Her mind began to wander at times, and speech gradually failed. She often tried to speak, but was unable to make herself understood. Then she sank into a state of coma, and in about two days quietly passed away. F. W.

HEPHZIBAH CHAPMAN, aged 86 years, fell asleep in Jesus, Jan. 22nd, 1908. Her parents were godly people; her mother was one of the late Mr. W. Gadsby's first members.

Many times she has said, "From a child I was brought to serious and solemn thoughts respecting my soul. The word *eternity* was a dreadful, searching sound to me; it used to make me tremble and quake." "At the age of 15," she said, "I was compelled to leave home in search of employment." The arrow of God's word was fast in her heart, and she could see plainly that there were only two classes of people in the world, the righteous and the wicked. She longed to realise that her soul might feel the sweet assurance that she was numbered with the righteous. Several years rolled by before the Lord brought her into that blessed peace which passeth all understanding; then her weeping was turned into singing. For nearly seven months this glorious light of the gospel beamed with comfort and love upon her soul; till she began to think that she should travel the rest of her pilgrimage singing Hallelujah. The 43rd chapter of Isaiah was made a

broad river, a fountain, a garden of precious fruits and flowers to her, where she was favoured to dwell some time.

But the time came when the clouds gathered thickly; fears and conflicts took possession of her soul. The bright beams of a Saviour's love left an aching void. Still she was enabled to lean upon His faithfulness, and at times pour out her heart before her God with sweetness. As time rolled on and her family increased, so poverty at times encompassed her, and caused many fears and tears; but the barrel of meal did not waste, nor the cruse of oil fail; for step by step the Lord brought her along life's pathway, verifying His promise in a remarkable way. Notwithstanding these keen trials, she was not known to murmur.

For some years before she departed she longed to be gone, "to be with Christ, which is far better." The sting of death was entirely removed. Some few days before she was called home, the Lord in a very marked manner blessed her with His sacred presence, insomuch that her soul appeared to overflow with His loving-kindness. She passed peacefully away, to be for ever with the Lord.

Coventry.

JAS. CALCOTT.

A filial tear from these Fatherly chastisements will do more to influence a believer to holiness and obedience, than all the unbelieving fears of hell and wrath can do. Fear lest he want that sweetness of God's presence which sometimes he hath had; will make him say to his sins and lusts as the fig-tree in Jotham's parable, "Shall I leave my sweetness, and be king over you?" "O, shall I leave all the sweetness that I have enjoyed with God, and take on with base lusts and idols?"—*Erskine*.

In worship the heart is rather to be occupied with godly fear, reverence, and dread, than the head to be filled with imagination.—*Durham*.

Sweet was the hour I freedom felt
 To call my Jesus mine:
 To see His smiling face, and melt
 In pleasures all divine.
 Let fools a heaven of shades pursue,
 But I for substance am;
 The heav'n I seek is likeness to,
 And vision of the Lamb.—*Erskine*.

NOTICES OF DEATHS.

EMILY HADDRELL, wife of John Haddrell, departed this life Feb. 15th, 1900 (?), aged 64. Buried by Mr. Gruber.

JOHN HADDRELL.

CAROLINE SHAWLEY, Royston, Herts, died, Jan. 10th, 1908. She was baptised by Mr. Godwin in the river. She very highly esteemed Mr. Oldfield. Three years since she was very ill, and it was thought her end was near, especially as she was much favoured, and had no desire to live. Since then she has had dark times, but has been much resigned to the will of God. She was always anxious, even to the end, to meet with the saints in public worship.

J. A.

Mrs. EMMA AMBROSE, Wood House Gardens, Tettenhall, who died, 18th of Feb., 1908, aged 63, a member of the Strict Baptist church, Blackburn. It may be said of her she feared the Lord above many.

G. AMBROSE.

JOSEPH WORTLEY, minister of the gospel at Salem chapel, Chatteris, departed this life, Feb. 25th, 1908, in his 64th year. An attack of influenza, with pleurisy and pneumonia, carried him away like a flood. He was very resigned to the Lord's will in his affliction, and repeated the words,

"All is settled,

And my soul approves it well."

Further particulars to follow.

J. O.

Died, March 12th, 1908, MARGARET BEARD, aged 74. She was a member of the church at Hope chapel, Rochdale. She died in peace with God. "Blessed are the dead which die in the Lord." For her to die was gain.

J. EDDISON.

On March 16th, 1908, HARRIET ROEBUCK, aged 29.

On March 17th, 1908, JAMES PAYNE, aged 80. The above were members of the church at Providence chapel, Thurlstone, Yorkshire.

T. B.

MERCY WATSON, of Colwick, Nottingham, passed peacefully away on April 3rd, 1908, aged 78. She was one who walked in the tender fear of God; her companions were the excellent of the earth. In her early days she was a hearer of the late Mr. Grace, of Brighton, whom she loved and highly esteemed for his work's sake. She was favoured from time to time with many tokens of the Lord's loving-kindness towards her, and helps by the way, during her long pilgrimage; but much longed, especially towards her end, for a clearer manifestation of Christ to her soul. The day before she was called home she said that she had not realised what she so often had desired and prayed for, but remarked to a friend,

"They who once His kindness prove,

Find it everlasting love,"

and we fully believe that she has now entered into that fullness of joy, even life for evermore.

H. T. STONELAKE.

THE "GOSPEL STANDARD" AID & POOR RELIEF SOCIETIES

THE Thirty-sixth Annual Meeting of the "Gospel Standard" Aid Society, and the Thirty-first Annual Meeting of the "Gospel Standard" Poor Relief Society, was held in the Memorial Hall, Farringdon Street, E.C., on Friday, April 10th, 1908, at two o'clock. Mr. J. K. Popham was called to the chair.

The Chairman read the 46th Psalm, and Mr. Tucker, of Trowbridge, engaged in prayer.

The Secretary then read the Report of the Committee.

REPORT FOR THE YEAR 1907.

DEAR Brethren and Sisters in the One Common Faith, we, your Committee of the "Gospel Standard" Aid and Poor Relief Societies, send greetings.

The time has now arrived for presenting our annual Balance Sheets of the income and expenditure of your two much-needed and deeply-prized Societies. Our Denomination is but a small one when compared with some others, and the majority of its members are far from wealthy; yet are we able to raise, through the good hand of God, sufficient sums year by year to meet all demands, and no deserving case, when the application is made according to rules, is sent empty away. We may well exclaim, "What has God wrought!" when we consider the small beginning. "Despise not the day of small things," is the Scriptural exhortation. Persons who may have been moved with that feeling when the project to form a society to aid God's ministering servants and their widows was first mooted, must long since have felt it give way to one of surprise, mingled, we fain would hope, with feelings of adoration and praise to the Three-One God, whose blessing has so evidently rested upon this work and labour of love.

We think it not out of place to briefly recapitulate the conception, rise, and progress of the "Aid Society," which is the elder of the two, and for that purpose we transcribe a letter written by the late Mr. Joseph Hatton, who subsequently became Editor of the "Gospel Standard," to Mr. J. Gadsby, who was then its proprietor and publisher. It appeared on the wrapper in May, 1872, nearly 36 years ago, and read thus:

“It has been suggested to me that as at present the widows of deceased ministers are so unequally provided for, it would be a good thing to raise a general fund and invest it, and grant allowances therefrom. . . . Now, my dear friend, will you aid, or, I mean rather, will you take the lead in this thing? I do not know anyone who could better set it going and keep it so.”

To this Mr. John Gadsby replied on April 19th:—“As far as I am individually concerned, I think favourably of your suggestion, and if it could be carried out, would cheerfully aid in a pecuniary point of view. There would be no difficulty in raising the necessary fund; the difficulty would be to know how rightly to distribute it. But I will, if all be well, consult some of our friends in the ministry, and others, and let you know the result.”

Then, on the wrapper in the following month (June) appeared a copy of a circular which had been sent to nearly all the ministers whose names then appeared on the “Gospel Standard” Supply List, and whose addresses were known, calling a meeting to be held on Friday morning, May 17th, at 11 o’clock, in the Lecture Hall of the Sunday School Union, 56 Old Bailey. At this meeting about 64 persons were present, of whom only about six remain to this day, the rest having fallen asleep. A Committee of 25 was formed, with power to add to their number. The Committee met on May 31st, and again on July 12th at 11 o’clock, and the first General Meeting was held at 12 o’clock, and at this meeting the Articles and Rules were introduced. The Committee at this time consisted of 34 persons. Eleven Committee meetings were held that year, and on Friday, August 8th, 1873, at 11 o’clock, they met for the twelfth time. This was followed at 12 o’clock by the first Annual General Meeting, held in the Lecture Hall, as the previous year. The Balance Sheet then presented shows the receipts to have been £1,384 2s. 10d., and the amount paid to recipients £75 7s. This rapidly increased, and during the year ending June 30th, 1876, only three years after, the amount paid as pensions was £255 10s. 3d. This year (1907) it has reached the grand total of £696 16s.

This Society, under the blessing of God, has been of great service to aged and afflicted ministers, and to their widows. The benefits cannot be rightly calculated, especially in the cases of ministers’ widows, unless we can adequately differentiate between comfort and penury, home and workhouse, and set a monetary value upon the deepest sensations of humble and grateful hearts. The feelings of the human soul cannot be priced by gold or silver. Oh, the pathos of the cry of the widow when she said to Elisha, “And the creditor is come to take unto him my two sons to be bondmen,” and the high-sounding joy of her heart when, all the vessels being full,

she went "and told the man of God." The heart of Elisha doubtless responded to the widow's joy, and it is sweet to be in possession of the consciousness that through the mercy of God we too have helped to make the widow's heart rejoice.

The Poor Relief Society was formed in the year 1877, and in the January number of the "Gospel Standard," 1878, in the Address (page 5), appeared some particulars, from which we extract the following:—

"Our friend Mr. Gadsby, to whom, as its originator about forty-three years ago, this periodical belonged, and who has managed it for more than seven years, has made over his rights in it to the Society lately formed, called "The 'Gospel Standard' Poor Relief Society."

And in a footnote we read the following from Mr. J. Gadsby:

"When I mentioned the "'Gospel Standard' Poor Relief Society,' I believed that the funds of that Society and of the 'Gospel Standard' Aid Society would be thrown into one. I find, however, this cannot be legally done. I therefore think of dividing the profits arising from the 'Gospel Standard' and the 'Friendly Companion' between the two Societies, under the management of the same Committee."

The following tribute is also paid to Mr. John Gadsby, the man to whom your Societies owe so much:—

"Is it possible for the Churches not to feel some debt of gratitude to one who originated, and has thus voluntarily given up the rights of himself and his family in a Magazine which, had he chosen to avail himself of it, might have been made the source of a considerable income? He has, we believe, used that income whilst it came into his hands for the benefit of the Lord's people."

In the last quarter of the year 1887, ten years after the inauguration of this Society, there were 125 pensioners receiving 25s. per quarter each, and now thirty years have passed our pensioners number 215, of whom 96 receive 30s. per quarter, and 119, being over 75 years of age, receive 35s. per quarter, involving a total expenditure of £352 5s. per quarter, or £1,409 per annum.

The net profits of the Magazines, as you will see by the Balance Sheets, amount to £314 6s. 8d., being £157 3s. 4d. for each Society. This, though a substantial sum, is totally inadequate to meet our requirements; we are therefore very dependent upon the subscriptions, donations, and legacies. We earnestly appeal to all our friends to become subscribers. The idea of some may be that small donations are not acceptable, but if we could obtain 400 new subscribers of only 5s. each, we should have an addition of £100 to our income.

To each of our churches we would say, If you cannot send an annual subscription, could you not at least have a collection

once a year, and if its result is only a few shillings, send it? for "every little helps," and every effort made in this direction tends to keep these Societies in the minds and memories of those attending our places of worship.

The Lord has undoubtedly blessed these Societies, and we, your Committee, would record our thankfulness to Him who in the past has done great things for us, and to all the friends who so kindly assist in this noble work of helping to soothe the pathway of the aged of the Lord's dear family in their days of sickness, of weakness, and often of wearying pain.

May grace, mercy and peace sweetly abide with you and us; so prays,
YOUR COMMITTEE.

The net profits arising from the "Gospel Standard" and "Friendly Companion" amounted to £314 6s. 8d. The payments to recipients of the Aid Society amounted to £696 16s., and to those of the Poor Relief Society £1,397 15s., making a total of £2,094 11s.

Mr. Gray proposed, and Mr. Cooper seconded, "That the Report and Accounts, as read, be adopted, printed, and circulated." Carried.

The Secretary stated that the total amount received for the Gadsby Memorial Christmas Fund was £331 7s. 11d., being 1s. 11d. more than last year, which was distributed among 1,100 or 1,200 individual cases.

Mr. Hewett proposed, and Mr. Patterson seconded, "That the Gadsby Memorial Christmas Fund Accounts be adopted." Carried.

The Chairman said the next business was the re-election of the Committee. He referred in very feeling terms to Mr. D. P. Gladwin, and thought, considering his great age (93), and that he was said to be on his death-bed, it would scarcely be wise for him to be re-elected.

The Secretary having read the names of the Committee,

Mr. Healey proposed, and Mr. Houston seconded, "That the same friends (except Mr. D. P. Gladwin) be re-elected." Carried.

Mr. Webb proposed, and Mr. H. Popham seconded, "That Mr. J. H. Snow, of Blackburn, be added to the Committee." Carried.

The Chairman said it fell to him to make a few remarks. He had great pleasure in meeting them once more. Another year had run round and brought them nearer to their last; it was not

(Continued on page v. at the end.)

likely that they would all meet again. Meeting as they were in the Lord's name, and in His fear, they might look for His blessing. They had had sufficient information concerning the pecuniary position of the Societies in the Report; he should therefore only add one word, viz., he hoped they would all do what they could, as the poor were always to be with them. God had ever shown His care in providing for their help. "Blessed is he that considereth the poor: the Lord will deliver him in trouble." A cup of cold water given in the name of Christ would not lose its reward. He wished to say one word as to the position and standing of the Committee. It was thought by some that alterations could be made. He would, therefore, state that the standing of the Committee was absolutely fixed, legally fixed, and they were bound to observe that which they had subscribed to; there was no room for any change. He continued, "So far as we understand our Articles, we hold them as consistent with the Word of God. If we believed otherwise, we ought to lay down our office. This is a day of laxity; widening is commended; the ancient landmarks are taken out of the way. But the Word of God is against the man who removes the ancient landmark. In the 'Gospel Standard' for December, 1906, the disputed Articles of our Societies were expounded, and the Committee has adopted that exposition. There we stand. It is a mercy to be fixed, and enabled to hold fast the form of sound words. 'But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you' ('whereto ye were delivered,' margin). The religion of the time is a religion of adaptation. Churches accommodate their religion to the world, and provide attractions of a worldly kind, the reason being,—God is absent. As they cannot get the people out of the world, they have gone to the world, departed from the truth. The doctrines that we believe came from God. He inspired His apostles to write them. May we, brethren, hold fast. The Lord move our hearts greatly to love and cleave to those doctrines! One word more. Mr. Healey, from the North, is present to-day. In a sense he represents the churches there. In the name of our Societies I welcome him. There is a desire in the North to come nearer to us in the South. Those churches hold the truth as we hold it. Those churches desire to walk with us. Union is strength. May we follow the exhortation, 'Endeavouring to keep the unity of the Spirit in the bond of peace.' So far as

we are concerned, we have no other organisation, no other society. But that we need to be revived, no one will deny. Who can look back, as I can, on more than forty years among our churches, and not observe a great change? What ministers, what men there were in our early days! There are witnesses of God in this room who will acknowledge that there is not the power upon them there was upon their predecessors. It will be our mercy if we are taught to wait upon Him, to confess sin, and seek His return. I will not detain you longer, but conclude by saying, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.'"

Mr. Picknell, in a few words, referred to the absence of Mr. Shillingford, who was in the habit of attending these meetings, but the doctor had forbidden him to be present. He had always taken great interest in the Societies, and was Chairman of the Committee. He would propose, "That the sympathy of this meeting be sent to Mr. Shillingford, and regret at his absence." Mr. Emery having seconded the resolution, it was put and carried.

Mr. H. T. Stonelake said he felt they ought not to overlook their friend, Mr. D. P. Gladwin, and, referring to the time when he was Secretary, said he met with every kindness at his hands. He believed he was on his death-bed, and near heaven—that he would soon be with Christ. He would propose, "That the deep sympathy and condolence of this meeting be sent to Mr. Gladwin and his family." Mr. Oldfield said he was glad to second the resolution. He knew of no one more savoury than his dear friend, and he had regretted his absence from the Committee meetings for years. The resolution was put to the meeting, and carried.

Mr. Lazell proposed, and Mr. Wade seconded, "That a vote of thanks be given to the Committee for its labours during the year." Mr. Healey said he had much pleasure in supporting the same. He had listened with great interest to the remarks of the Chairman with reference to the churches in the North. He was glad one from the North had been added to the Committee; he was sure this would be well received by the friends there. He expressed a wish that these meetings could be held when trips were running, so that more friends from the North might attend, that there might be a coming together, as of old. "Then they that feared the Lord spake often one to another."

The Chairman remarked that even the dates of our meetings were fixed, and cannot be altered.

Mr. Lazell then put the resolution to the meeting, and it was carried.

Mr. Webb, in thanking the friends for their vote of thanks, said, "By the grace of God we will do our best." He then referred to the funds of the Societies, concerning which an error seemed to have got abroad that they might distribute more freely. Such, however, was not the case. They were bound by fundamental rules, and all moneys over £50 must be invested, unless otherwise stated, and that in respect to the Poor Relief Society, when once invested, could not be disturbed, the interest alone being available.

Mr. Gray asked if it could be stated how much money was invested that could not be disturbed?

The Secretary having stated the sums invested in the two Societies, Mr. Picknell pointed out that it was money invested on behalf of the Poor Relief Society that could not be disturbed, and that that amount was £6,800. He said the Aid Society money could be realised and made use of, and that the Committee had that day passed a resolution to sell £200 consols for current use. He hoped friends wishing to leave money to the Societies would leave it to be treated by the Trustees in their discretion as capital or income.

Mr. H. Popham, in a few words, referred to the periodicals belonging to the Societies. He said he had been in the North, and was glad to say the "Gospel Standard" was warmly received there, and that there was much increase there in the interest felt in it, and pointed out that the larger the sale, the greater the profit would be, and that the Societies would reap the benefit.

Mr. Webb said no doubt Mr. Farncombe, the publisher of the "Gospel Standard," could give them a little information concerning the increase in its circulation. He remarked that many people were glad the Lord had raised up their dear friend, the Editor, and blessed him, and made his writings a blessing.

Mr. Farncombe said, in reply, there was an increase in the circulation of the "Gospel Standard," through its free distribution, both in this country and abroad, and that he had received letters from America and other places expressing appreciation of it.

Mr. Curtis called attention to the total of chapel collections

considering the number of our chapels, he felt it fell very short. He thought the churches might have collections, however small, but many were very lax upon this point. He went on to say that the Committee were not always able to do as they would, and sometimes were eyed with suspicion; he remembered hearing the late Mr. Ashdown, when a member of the Committee, on one occasion remark, "We have not built the house; we are the occupants, and make the best of it according to the rules."

Mr. Popham referred to the free distribution of the "Gospel Standard," and said that the amount received this year exceeded that of last year; he was not without hope it had God's approval.

After the doxology was sung, Mr. Popham closed the meeting with prayer. There were many friends at the meeting.

The attendance at the evening service was the largest they had ever had. Mr. Popham preached from 1 Jn. iv. 19.

THE GOSPEL STANDARD.

JULY, 1908.

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

EXTRACTS FROM "JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS."

BY JOHN BUNYAN.

Is justifying righteousness to be found in the Person of Christ only? Then this should admonish us to take heed of seeking it in ourselves; that is, of working righteousness thereby to appease the justice of God; lest by so doing we affront and blaspheme the righteousness of Christ. He that shall go about to establish his own righteousness, he as yet doth defiance to that which is of God, of God's appointing, of God's providing; and that only wherewith the justice of the law must be well pleased. Wherefore take heed, I say, of doing such a thing, lest it provoke the eyes of the Lord's glory. "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it" (Eze. xxxiii. 13). . . . But why? Because he sinned against the Lord by trusting to his own righteousness; therefore he must die for it. There are some things that will preserve a man from splitting upon this rock. As,

First. Good acquaintance with the covenant of grace, and of the Persons concerned in the conditions of that covenant. The conditions of that covenant are that a righteousness shall be brought into the world that shall please the justice of God, and answer and so remove the curse of the law. Now He that doth perform this condition is Christ; therefore the covenant is not immediately with man, but with Him that will be the Mediator betwixt God and man: "As for Thee also, by the blood of Thy covenant I have sent forth Thy prisoners," speaking of Christ (Zec. ix. 11). So then Christ,

the Man Christ, is He who was to bring in these conditions; to wit, everlasting righteousness. And hence it is that God hath said Christ shall be the covenant of the people—that is, He shall be our conditions to Godward, Da. ix. 23, 24. He, therefore, is all our righteousness as to the point of our justification before God; He is the “covenant of the people” as well as the “light of the Gentiles;” for as no man can see but in the light of His Spirit, so no man can stand but in and by Him; He is the covenant of the people, the conditions and qualifications of the people, Is. xlii. 6. So that to Godward Christ is All in all, and no man anything at all. “He hath made with me an everlasting covenant,”—with me as I stand in my Head Christ, who, because He hath brought in everlasting righteousness, therefore hath removed the curse of the law; wherefore he adds, this covenant is “ordered in all things and sure,” because all points that concern me, as to redemption from the curse, are taken away by Christ, as before is discoursed, 2 Sa. xxiii. 5. Look, then, upon Christ as the Man, the Mediator, the Undertaker, and Accomplisher of that righteousness in Himself wherein thou must stand just before God, and that He is the covenant or conditions of the people to Godward, always having in Himself the righteousness that the law is well pleased with, and always presenting Himself before God as our righteousness.

Second. That this truth may be the more heartily inquired into by thee, consider thine own *perfections**; I say, study how polluted thou art, even from the heart throughout. No man hath a high esteem of the Lord Jesus that is a stranger to his own sore. Christ's church is a hospital of sick, wounded, and afflicted people; even as when He was in the world, the afflicted and distressed set the highest price upon Jesus Christ. Why? They were sick, and He was the Physician; but the whole had no need of Him. And just thus it is now: Christ is [proclaimed] to the world to be the righteousness and life of sinners, but no man will regard Him, save him that seeth his own pollution. He that seeth he cannot answer the demands of the law, he that sees himself from top to toe polluted, and that therefore his service cannot be clean as to justify him from the curse before God—

* Modern editors have altered this to ‘imperfections,’ but Bunyan would have us look to the most perfect of our works, and see how polluted they are.—ED. [Offer.]

he is the man that must needs die in despair and be damned, or must trust in Jesus Christ for life.

Further. This rule I would have all receive that come to Jesus Christ for life and salvation.

1. Not to stick at the acknowledgment of sin, but to make that of it which the law makes of it. "Acknowledge thine iniquity," saith the Lord, Je. iii. 13. This is a hard pinch. I know what I say, for a man to fall down under the sense of sins by acknowledging them to be what the Lord saith they are; to acknowledge them, I say, in their own defiling and polluting nature; to acknowledge them in their unreasonable and aggravating circumstances; to acknowledge them in their God-offending and soul-destroying nature, especially when the conscience is burdened with the guilt of them. Yet this is [a gospel] duty: "If we confess our sins, He is faithful and just to forgive" (1 Jn. i. 9). Yea, to this is annexed the promise, "He that confesseth and forsaketh them shall find mercy." This made David, as it were, lay claim to the mercy of God. "Wash me throughly," said he, "from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me." Though, then, thou art to blush and be ashamed when thou rememberest thy sins and iniquities, yet do not hide them. "He that covereth his sins shall not prosper." Do not lessen them; do not speak of them before God after a mincing way. "Acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord" (Je. iii. 13).

2. If we would come to Christ aright, we must *only* acknowledge our sins; we must *ONLY* acknowledge them, and there stop; stop, I say, from attempting to do aught to present us good before God, but only to receive mercy. "*Only* acknowledge thine iniquity." Men are subject to two extremes, either to confess sins notionally and by the halves; or else, together with the confession of them, to labour to do some holy work, thereby to ease their burdened consciences, and beget faith in the mercy of God, Ho. v. 15. Now both these are dangerous, because the wound is healed falsely; and ungodly, because the command is transgressed: "Only acknowledge thy sin," and there stand, as David, till thy guilt is taken away. Joshua stood before the angel from

top to toe in filthy garments, till the Lord put other clothes upon him, Zec. iii. 3—5. In the matter of thy justification thou must know nothing, see nothing, hear nothing, but thine own sins and Christ's righteousness—"Only acknowledge thine iniquity." Now the Saviour and the soul come rightly together; the Saviour to do His work, which is to spread His skirt over the sinner; and the sinner to receive, by believing, this blessed imputed righteousness. And hence the church, when she came to God, lieth down in her shame, and her confusion covereth her; and so lieth till pardon comes, Je. iii. 25.

USE SECOND.—I come now to the second use—Have faith in Christ.

But what are we to understand by faith? *Ans.* Faith importeth as much as to say, receive, embrace, or trust in, the benefit. All which are, by holy men of God, words used on purpose to show that the mercy of God, the forgiveness of sins, and eternal life, are not to be had by doing, or by the law, but by receiving, embracing, or trusting to the mercy of God through Christ: "We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they." Ac. xv. 11; Jn. i. 12; 2 Co. iv. 1; xi. 4; Col. ii. 6; He. xi. 13; 1 Ti. i. 15; Ep. i. 12, 13. Thus you see what the gospel is, and what faith doth in the salvation of the soul. Now, that faith might be helped in this work, for great are they that oppose it, therefore the Scriptures, the Word of truth, hath presented us with the invitation [declarations of the gospel], in most plain and suitable sentences: as that "Christ came into the world to save sinners—Christ died for our sins—Christ gave Himself for our sins—Christ bare our sins in His own body on the tree"—and that "God, for Christ's sake, hath forgiven you." Further, as the invitations are plain and easy, so the threatenings to the opposers are sore and astonishing: "He that believeth not shall be damned." Because they received not the love of the truth, that they might be saved, God gave them up to strong delusions, that they all might be damned, Mar. xvi. 16; 2 Th. ii. 10—12.

Object. But faith is said to be an act of obedience.

Ans. And well it may, for it is the most submitting act that a man can do; it throweth out all our righteousness; it makes the soul poor in itself; it liveth upon God and Christ,

as the almsman doth upon his lord; it consenteth to the gospel that it is true; it giveth God and Christ the glory of Their mercy and merit; it loveth God for His mercy, and Jesus Christ for His service. Whatever good it doth, it still crieth, "Hereby am I not justified, but He that justifieth me is the Lord." Well, but is there in truth such a thing as the obedience of faith? Then let Christians labour to understand it, and distinguish it aright, and to separate it from the law and all man's righteousness; and remember that it is a receiving of mercy, an embracing of forgiveness, of the righteousness of Christ, and a trusting to those for life. Remember, again, that it putteth the soul upon coming to Christ as a sinner, and to receive forgiveness as a sinner, as such. We now treat of justification.

But a little to insert at large a few more of the excellencies of it, and so draw towards a conclusion. The more thou believest for remission of sins, the more of the light of the glorious gospel of Christ thou receivest into thy soul. "For therein is the righteousness of God revealed from faith to faith" (Ro. i. 17). That is, according to the degree of faith; little faith seeth little, but great faith seeth much; and therefore He saith again, that by faith we have "access into the grace of God" (v. 2). The reason is,

1. Because faith, having laid hold upon Christ, hath found Him in whom "are hid all the treasures of wisdom and knowledge" (Col. ii. 3). In Him, therefore, it finds and sees those heights and depths of gospel mysteries that are nowhere else to be found; nay, let a man be destitute of faith, and it is not possible he should once think of some of them.

2. By this means the Holy Spirit is plentifully received, Ga. iii. 1—3. Now the Spirit of God is a Spirit of wisdom and revelation; but yet so as in the knowledge of Christ; otherwise the Spirit will show to man not any mighty thing, its [His] great delight being to open Christ and to reveal Him unto faith, Ep. i. 17. Faith indeed can see Him, for that is the eye of the soul; and the Spirit alone can reveal Him, that [He being] the Searcher of all the deep things of God. By these, therefore, the mysteries of heaven are revealed and received. And hence it is that the mystery of the gospel is called the "mystery of faith," or the mystery with which faith only hath to do (1 Ti. iii. 9).

Wouldst thou, then, know the greatest things of God?

. . . Live upon thy justifying righteousness, and never think that to live always on Christ for justification is a low and beggarly thing, and as it were a staying at the foundation; for let me tell you, depart from a sense of the meritorious means of your justification with God, and you will quickly grow light, and frothy, and vain. Besides, you will always be subject to errors and delusions; for this is not to hold the Head, from or through whom nourishment is administered, Col. ii. 19. Further, no man that buildeth forsakes the good foundation. That is the ground of his encouragement to work, for upon that is laid the stress of all; and without it nothing that is framed can be supported, but must inevitably fall to the ground.

Again; why not live upon Christ alway? and especially as He standeth the Mediator between God and the soul, defending thee with the merit of His blood, and covering thee with His infinite righteousness from the wrath of God and the curse of the law? Can there be any greater comfort ministered to thee than to know thy person stands just before God? Just, and justified from all things that would otherwise swallow thee up? Is peace with God and assurance of heaven of so little respect with thee that thou slightest the very foundation thereof, even faith in the blood and righteousness of Christ? and are notions and whimsies of such credit with thee that thou must leave the foundation to follow them? But again; what mystery is desirable to be known that is not to be found in Jesus Christ, as Priest, Prophet, or King of saints? In Him are hid all the treasures of them, and He alone hath the key of David to open them, Col. ii. 1; Re. iii. 7. Paul was so taken with Jesus Christ, and the knowledge of this, that he desired, nay, determined not to know anything else among the Corinthians, that itched after other wisdom, 1 Co. ii. 2.

Object. "But I see not that in Christ now, that I have seen in Him in former days. Besides, I find the Spirit leads me forth to study other things."

Ans. To the first part of this objection I would answer several things. The cause why thou seest not that in Christ now which thou hast seen in Him in former days, is not in Christ, but in thy faith. He is the same, as fresh, and as good, and as full of blessedness, as when thou didst most rejoice in Him, He. i. 11, 12. And why not now as well as

formerly? God is never weary of being delighted with Jesus Christ; His blood is always precious with God; His merits being those in which justice hath everlasting rest, why shouldest thou wander, or go about to change thy way? Pr. viii. 30; Je. ii. 36. Sin is the same as ever, and so is the curse of the law. The devil is as busy as ever; and beware of the law in thy members. Return, therefore, to thy rest, O soul! for He is thy life, and the length of thy days. Guilt is to be taken off now, as it was years ago, and, whether thou seest it or no, thou sinnest in all thy works. How, then, canst thou stand clear from guilt in thy soul who neglectest to act faith in the blood of the Lamb? There thou must wash thy robes, and there thou must make them white, Re. vii. 14, 15. I conclude, then, thou art a polluted, forfeited, corrupted, hardened creature, whosoever thou art, that thus objectest.

“But I find,” sayest thou, “as if the Spirit led me forth to study other matters.”

Ans.—*First.* What other matters? What matters besides, above, or beyond the glorious gospel of Jesus Christ, and of our acceptance with God through Him? What spirit, or doctrine, or wisdom soever it be that centres not in, that cometh not from, and that terminates not within, the bonds [bounds] of the gospel of Jesus Christ, is not worthy the study of the sons of God; neither is it food for the faith of Jesus Christ; for that is the flesh of Christ, and that is eternal life, Jn. vi. 51. Whither will you go? Beware of the spirit of antichrist; for “many false spirits are gone out into the world.” I told you before, that the Spirit of God is “the Spirit of wisdom and revelation in the knowledge of Christ;” and that without and besides the Lord Jesus it [He] discovereth nothing, Ep. i. 17. It [He] is sent to testify of Him. It [He] is sent to bring His words to our remembrance. It [He] is sent to take of His things, and show them unto us, Jn. xiv, xv, xvi. Wherefore, never call that the Spirit of Jesus which leads you away from the blood and righteousness of Christ: that is but the spirit of delusion and of the devil, whose teachings end in perdition and destruction. Tempt not Christ, as they of old did. But how did they tempt Him? Why, in loathing the *manna* which was the type of His flesh and blood, which we are to eat of by believing. I say, tempt Him not, lest you be destroyed by

the serpents, by the gnawing guilt of sin; for take away Christ, and sin remains, and there is no more sacrifice for sin: if so, thou wilt be destroyed by the destroyer, Nu. xxi. 5—7; 1 Co. x. 10. But again—

Second. Living by faith begets in the heart a son-like boldness and confidence to Godward in all our gospel duties, under all our weaknesses, and under all our temptations. It is a blessed thing to be privileged with a holy boldness and confidence Godward, that He is on our side, that He taketh part with us, and that He will plead our cause “with them that rise up against us,” 2 Co. ii. 14; iv. 17, 18; Ga. ii. 20. But this boldness faith helpeth us to do, and also manageth in our hearts. This is that which made Paul always triumph and rejoice in God and the Lord Jesus, Ph. iii. 3; Ro. v. 11. He lived the life of faith; for faith sets a man [experimentally] in the favour of God by Christ, and makes a man see that what befalls him in this life, it shall, through the wisdom and mercy of God, prove for his forwarding to heaven. This man now stands on high, he lives, he is rid of slavish fears and carking cares, and in all straits he hath a God to go to! Thus David, when all things looked awry upon him, “encouraged himself in the Lord his God” (1 Sa. xxx. 6). Daniel also believed in his God, and knew that all his trouble, losses, and crosses would be abundantly made up in his God, Da. vi. 23. And David said, “I had fainted, unless I had believed” (Ps. xxvii. 13). Believing, therefore, is a great preservative against all such impediments, and makes us confident in our God, and with boldness to come into His presence, claiming privilege in what He is and hath, Jon. iii. 4, 5. For by faith, I say, he seeth his acceptance through the Beloved, and himself interested in the mercy of God, and riches of Christ, and glory in the world to come, He. x. 22, 23; Ep. i. 4—7. This man can look upon all the dangers in hell and earth without paleness of countenance; he shall meditate terror with comfort, because he beholds “the King in His beauty” (Is. xxxiii. 17, 18). Again—

Third. Living by faith makes a man exercise patience and quietness under all his afflictions; for faith shows him that his best part is safe, that his soul is in God's special care and protection, purged from sin in the blood of Christ. Faith also shows him that after a little while he shall be in the full enjoyment of that which now he believes is 'coming: “We,

through the Spirit, wait for the hope of righteousness by faith" (Ga. v. 5). Wherefore, upon this ground it is that James exhorteth the saints to whom he wrote to patience, because they knew the harvest would in due time come, Ja. v. 7—11. Faith lodgeth the soul with Christ: "I know," saith Paul, "whom I have believed," and to whom I have committed my soul, "and am persuaded," I believe it, "that He is able to keep that which I have committed unto Him against that day;" therefore it were no shame to him to wear a chain for His name and sake, 2 Ti. i. 12. O! it is a blessed thing to see, I say, by the faith of the Lord Jesus, that we are embarked in the same ship with Him! This will help us greatly "both to hope and quietly wait for the salvation of the Lord" (La. iii. 26; Ps. xlvi. 1—6). Further—

Fourth. I might add that living by faith is the way to receive fresh strength from heaven, thereby to manage thine every day's work with life and vigour; yea, every look by faith upon Jesus Christ as thine, doth this great work. It is said, when Paul saw the brethren that came to meet him, "he thanked God, and took courage" (Ac. xxviii. 15). O! how much more, then, shall the Christian be blessed with fresh strength and courage even at the beholding of Christ! whom "beholding as in a glass," we "are changed"—even by beholding of Him by faith in the Word—"into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Co. iii. 18).

MEMOIR OF GEORGE BURRELL,
LATE PASTOR OF THE CHURCH AT WATFORD.

THE subject of this memoir was born on Feb. 19th, 1821, at Ponder's End, of God-fearing parents, poor in this world, but rich in faith, and heirs of an incorruptible kingdom, who endeavoured by precept and example to bring up their family in the nurture and admonition of the Lord. As their son George grew to a lad, his evil nature openly showed itself, first in an aversion to everything of a spiritual nature, and then in strong desires after folly and vanity. At the age of sixteen he was removed to Tottenham in advance of his parents, and some promotion in his work gave him a much-desired opportunity of getting free from the restraint which

his parents' constant solicitude on his account imposed upon him. He fell into bad company, which was congenial to his carnal inclinations; the bait was eagerly taken, and here began that rapid, downward course which must, but for the sovereign grace and mercy of God, have terminated in perdition. Neither the advice nor godly admonition of parents or friends could effect any retracing of his hardened and hardening ways; and the language of his heart and practice was, "Let me alone, for I have found my lovers, and after them will I go." Let his own diary here speak of the result:—

"I was now, of course, a great source of grief and sorrow to my dear parents, and they warned and advised me, but in vain. Frequenting the worst places, and keeping such bad company, I was frequently out at late hours, which unfitted me for my daily employment, and rendered me indeed careless and indifferent about it. My employer spoke seriously and kindly to me, and warned and threatened me as to the consequences, but all to no purpose, till at last he was compelled to discharge me. From this period of my life (being about sixteen years of age) began a scene of dreadful iniquity. . . . Herein was manifested, however, the kindness and patience of my parents, who did not abandon their profligate son; and here I note especially a mother's love, care, and prayers. What would have become of me now had I not had gracious parents? My mother could not bear to see her ungodly son want food, clothing, or shelter, and as far as they were able they supplied me; but alas! what returns I paid them! Night after night I returned home late, and sometimes not at all . . . but my dear mother's bowels yearned over the prodigal. She could not shut me out, for fear something worse should befall me. Her restless nights were spent in wrestling groans and prayers. A spirit of prayer was given her, and since she has told me she knew the Lord would hear and answer her prayers for me."

After about a year he obtained a situation at a grocer's, but again his evil ways led to his discharge. This had no deterrent effect, but he continued to drink down iniquity with all greediness. One Sunday in a tea-garden a heavy thunder-storm broke over the place, and he could not throw it off as lightly as did his ungodly companions, but was struck with heavy fear lest by such a visitation he should be doomed to the pit. It was only the temporary remorse of a guilty con-

science, and he went on his own wicked way again, to prove with a witness that the way of transgressors is hard. He resolved to go into the army, and then to the sea, but neither path was reserved for him. Several times he was providentially spared from being an accomplice in deeds which took others to prison; and so in various ways was proved the truth of the well-known hymn,—

“ When in the slippery paths of youth
With heedless steps I ran,
Thine arm unseen convey'd me safe,
And led me up to man.”

Here, then, was the dark background for that display of grace and mercy which plucked him as a brand from the burning. He was a hardened wretch, from whom friends stood aloof, a poor outcast, ready to perish. One Lord's day evening in Oct., 1839, he left his home as usual to seek his companions in sin, and it commenced to rain. Feeling miserable, and uncertain whether to return home or go on, he stood still, considering what to do. His own words are,

“ I had just passed the Baptist Chapel at Tottenham, which was then lit up for the evening service. As I looked a thought arose, ‘ As all appears so gloomy outside, and it looks so comfortable there, I will go in.’ Though ashamed to be seen, to be in the dry I turned my feet in that direction, and ventured into the gallery. . . . The minister, Mr. Davies, gave out Mat. xxii. 12: ‘ Friend, how camest thou in hither, not having a wedding garment? And he was speechless.’ The striking text, however, did not arrest me; but about the middle of the sermon he uttered words like these: ‘ Perhaps there is here to-night a young man who has had warning upon warning, advice upon advice, admonition upon admonition, but all to no purpose.’ This sentence entered into my heart, and immediately arrested my attention. I turned to the speaker, and from that moment heard with new ears, and felt new feelings. Every word seemed to speak to me and say, ‘ Thou art the man destitute of the wedding-garment, and his awful condition and end will be thine. You will in that great day be speechless indeed, will be bound hand and foot, and cast into outer darkness, where there will be weeping and wailing and gnashing of teeth.’ The sins of my past life rose to my view, with all their aggravated nature. Especially did I feel my monstrous ingratitude and

sin against my parents, and it might be said from that time the prodigal began to be in want. I made my way directly home. My parents looked surprised to see me so early, but I evaded all questions, and tried to conceal my feelings by saying I wanted to go to bed. My heart was full and ready to break. I went upstairs and fell down by the bedside for the first time at the footstool of divine mercy. Words I had none to express my feelings, only tears and sighs, and all my prayer might be summed up in that confession, 'Guilty! Guilty! Unclean! Unclean!'

"Unlike many of the Lord's children, I was not (at first at least) the subject of a deep law work, or kept long in suspense. I was no sooner convinced of my sin, misery, and danger than the remedy was made to appear. My vileness and God's goodness, my monstrous ingratitude and God's great grace and abounding mercy in the gospel, free to poor sinners, broke my heart, and at once laid me in contrition at His feet. If I thought of my sins—and I did think indeed of them, and sank—in would come the invitations of the gospel, such as, 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' The amazing love of God in Jesus Christ would scatter my fears and melt my hard heart, and the Holy Spirit led me by faith to the place of reasoning—Calvary, the foot of the cross, here to behold the purple stream that flowed for guilty rebels. Here I could see how God could be and was just, and the Justifier of such an ungodly sinner as I.

"This took place in the compass of a few days, so that my call by grace was more like that of Zaccheus. 'This day is salvation come to thy house.' In the midst of these things I found myself making many secret resolutions, and my thoughts were those of a new-born babe. I thought I must attend the house of God, and give up my companions and practices; but I foolishly resolved that no one should know it. O, how soon I found out that when the love of God is manifested to the soul it cannot be hid. 'If these should hold their peace, the very stones would cry out,'—especially as my conduct had been openly so vile."

He was now constrained to leave his old companions in sin. As he continued to attend the General Baptist chapel, he was well instructed in the principle of working for life,

and thought all depended upon his zeal and perseverance. He was wiser than his parents, who then attended a small place of truth where a shoemaker used to preach. When the doctrine of election was mentioned, he did not think they were right, and tried by Scripture to cross all their assertions of the truth. He saw the minister of the General Baptist Chapel, was proposed to the church, gave in his experience, was baptised and received into fellowship, and was exhorted to seek the salvation of his brothers and sisters. Here God in His merciful providence turned to him, and gave him an open door of employment. With the loss of his character through his ungodly ways, he had lost all means of getting a living; but when the change came, he proved the truth of this word: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." His old employer was a deacon at the Baptist chapel he had now joined. He saw and heard of the change wrought in this young disciple, and took him back into the same employment, where he remained until 1856. His employer was very kind, and took him to the week-evening meetings held in houses.

Now his mouth was opened in public prayer, and he began to feel his mountain stood strong, to lean upon his own zeal and fancied strength, with the inevitable result that a carnal spirit stole by degrees upon him. Instead of attending the afternoon prayer-meetings on the Lord's day, he would take a walk; his old corruptions began to rise and break out in secret; he neglected private prayer; he lost his joys and entertained incoming idols, seemingly unconscious of the fact; the baits of sin and Satan were so cunningly covered on the hook that he was led from one element to another imperceptibly. But the devil was not permitted to drag him back into the old paths of evil.

(To be continued.)

Christ is the meat, the bread, the food of our souls. Nothing is in Him of a higher spiritual nourishment than His love, which we should always desire.—*Owen.*

O to be a servant of Jesus Christ! I have heard many complain of their services, but never have I heard any complain or find fault with his wages; but they have blessed Him for His liberality of heart and hand.—*Corell.*

FAITH'S VIEW.

“ For from the top of the rocks I behold him.”—Nu. xxiii. 9.

Methinks I stand upon the rock
 Where Balaam stood, and wond'ring look
 Upon the scene below :
 The tents of Jacob goodly seem,
 The people happy I esteem,
 Whom God has favour'd so.

The sons of Israel stand alone,
 Jehovah claims them for His own ;
 His cause and theirs the same :
 He saved them from the tyrant's hand,
 Allots to them a pleasant land,
 And calls them by His name.

Their toils have almost reach'd a close,
 And soon they're destined to repose
 Within the promised land :
 E'en now its rising hills are seen,
 Enrich'd with everlasting green,
 Where Israel soon shall stand.

O Israel, who is like to thee ?
 A people saved, and call'd to be
 Peculiar to the Lord !
 Thy shield ! He guards thee from the foe ;
 Thy sword ! He fights thy battles too ;
 Himself thy great reward !

Fear not, though many should oppose,
 For God is stronger than thy foes,
 And makes thy cause His own :
 The promised land before thee lies ;
 Go up, and take the glorious prize
 Reserved for thee alone.

In glory there the King appears ;
 He wipes away His people's tears,
 And makes their sorrows cease :
 From toil and strife they there repose,
 And dwell secure from all their foes,
 In everlasting peace.

Fair emblem of a better rest
 Of which believers are possess'd
 Beyond material space!
 Methinks I see the heavenly shore
 Where sin and sorrow are no more,
 And long to reach the place.

Nor shall I always absent be
 From Him my soul desires to see
 Within the realms of light;
 Ere long my Lord will rend the veil,
 And not a cloud shall then conceal
 His glory from my sight.

Sweet hope! it makes the coward brave;
 It makes a freeman of the slave,
 And bids the sluggard rise;
 It lifts a worm of earth on high;
 It gives him wings, and makes him fly
 To worlds beyond the skies. THOMAS KELLY.

CHRIST'S PARTING INJUNCTION

“ASK IN MY NAME.”

(Concluded from page 270.)

THE Lord will have His people hang about these two things all their days—the Way to God, and the revelation of that Way by the Father and the Spirit. “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” (Jn. vi. 45). “Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full” (xvi. 24). It is as if He said, “Now this is to be your life, let this be your business. You are sinners, here is a Saviour. You go and ask in His name, and your joy shall be full.”

First of all, then, ask for a *distinct knowledge of the Father in His beloved Son*. The knowledge of God in Christ is the only knowledge that can be of any avail in salvation. Speculations about the Deity,—Father, Son, and Holy Ghost, may make a man proud, but cannot give him union with Christ, or a humble spirit, or a purged conscience, or save

him from sin. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Do we, then, feel ignorant of God? do we sometimes look at our hearts and ask if any real living impressions of the Divine Majesty have been imprinted there? and do we in confusion and felt ignorance greatly fear at times that no such impressions have been made? If so, there is no bar to our following this direction, "Ask." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Then let us ask for this knowledge. How can we know the way to worship God unless we know Jesus Christ? If we ask in His name, we shall not ask in vain. Let us remember the Father in the gift of His Son, and that through the Son all blessing comes. Speculations about eternity, the infinite greatness, the omniscience, the omnipresence of God, are dangerous. If we imagine to ourselves representations of God, what have we but figments of our own brains? But if we have true apprehensions of God, certain things will follow. We shall be convinced we are as nothing before Him. If we have a true apprehension of infinite holiness, we are thereby convinced of our sinfulness; if of infinite justice, we know by that we are unjust persons. If we have true impressions of His ineffable light, we know we are darkness itself. These convictions are most salutary; they bring us into the dust with our hands on our mouths. We cannot ever get low enough, and it makes mercy highly prized.

This makes another petition necessary—to *have sin forgiven*. "The blood of Jesus Christ His Son cleanseth us from all sin." The breach is made up by Jesus Christ, through the fountain opened by Him for sin and uncleanness. Righteousness to justify the ungodly is wrought out by Him; and all the Father's gifts to sinners come that way. Ask, *ask*, sinner, let it be an asking business. When men are in earnest by the Holy Ghost, they labour for this meat, and want it above all other things. Do we know what it is to deal with God about our souls? There is a way to deal with Him by asking. The beggar and Almsgiver meet in this business. Want and supply meet here, one clothed in filthy rags and God who has a robe of infinite righteousness. "I come," says the sinner, "for righteousness, for forgiveness,

to be saved. Though unworthy to look on Thy holy Majesty, yet since Thou hast revealed in the Scriptures how Thou canst be merciful and gracious, that there is mercy for sinners, justification for the ungodly, O justify me!

“ ‘ In the world of endless ruin
Let it never, Lord, be said,
That a sinner perish'd sueing
For the boasted Saviour's aid.' ”

There is one God, O how great! and one Mediator between God and man, the Man Christ Jesus, how wonderful! Every one that asks in His name shall receive. Ask *to be assured*: “and ye shall receive.” If we are established in the doctrine of particular redemption, then we are established in the necessity for particular assurance to be given us of our interest in it. But if we believe in universal redemption, we do away with the necessity of the Spirit's witness to our interest. Now if we be convinced of sin in our consciences, we cannot go on general grounds, but must have the thing made out to us, and be told by God's own mouth that Christ died for us; be assured by the Holy Ghost that Christ loved us, and gave Himself for us. Let us ask for this. David had this more than once or twice. When he said, “I have sinned,” the word was sent by Nathan, “The Lord hath put away thy sin.” Saul of Tarsus had it. When blind and confessing, fasting, and praying, Ananias was sent to say, “Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me”—and what for?—“that thou mightest receive thy sight, and be filled with the Holy Ghost,”—who came in Christ's name, and witnessed that his sins were all put away. We must go this way—rake not into our hearts for anything to commend us to God, but ask, with all the guilt we feel, for *a sense of union with Christ*, and its consequence—*communion with Him*. We “like Adam have transgressed the covenant” (Ho. vi. 7); yet we can be made Christ-like by the Holy Ghost bringing to us the knowledge of Christ, and making out to us our union with Him. Of all the blessings that flow to us through Jesus Christ this is one of the sweetest; that whereas separation from God belongs to us through sin, reconciliation and union with Him come through Christ. This union is so close that it is illustrated by the vine and its branches, and the marriage union. These figures God uses to set out the blessed oneness that is between

Christ and His people. Would He use such figures to set out their union and fellowship with Him, if they were to have no knowledge of it here? or give an appetite to any for the manifestation of it, and let them die without the realisation of it? Only His order is this: it is to be laboured for, to be attained by prayer and supplication. Fellowship is to have things in common. It is said the first disciples had all things in common (Ac. iv. 32); they had fellowship in each other's property. So have the saints fellowship in Christ's property,—His Person, blood, righteousness, wisdom, power, and love. This fellowship is called eating the flesh of the Son of man and drinking His blood (Jn. vi. 53—56). If there were any question of attaining it by one's own mental power, there would be no hope of success. But the most foolish and feeble of sinners, begging and labouring in this way of asking, shall according to His promise see this glorious Man in heaven, be united to Him, and receive His things. He shall be bound up with Him in covenant blessings, and find to his great joy that he and Christ are one.

Again. "Hitherto have ye asked nothing in My name. Ask, and ye shall receive, that your joy may be full." Then ask for *growth in grace*. There is a progress of grace in the soul; but this does not mean that the flesh gets better. It is an increase by which Christ becomes better known, more fully known, and more comfortably walked with. The person growing in grace will feel, "I get worse, poorer, more needy, have to beg more than at first; but I do get again and again very low at His feet, with some sense of His mercy and His love warming my heart." He sees more in the intercession of Christ, in His preserving grace to keep him from the putrefaction of nature, more in the power of Christ to sustain him, than at first. Let us seek this sanctification of the Spirit, and an increase of it: it is one of the greatest evidences of salvation. And seek for the enlargement that comes from the shedding abroad of the love of God in the heart by the Holy Ghost—love without beginning and without end. It comes down as a living fire into the soul, and carries it back in warm affections to the Lord Almighty in His Trinity of Persons. The way to this is Jesus Christ.

Many other things I might speak of, but I wish to pass on to the fullness of joy here promised. May we go on asking, though it seem to meet with no regard; may we go on, and God will give.

The end of this asking in His name is to be joy—"that your joy may be full." Real religion has two sides to it. He who knows nothing of joy knows nothing of God. If we know nothing but bondage, we know nothing of Christ. If we really have no love, no loosening from this world, no access at the throne of grace, no comforts of the Holy Ghost, we are wrong. This joy is set forth in Scripture as a lightness of heart, a leaping in spirit, a going forth in the "dances of them that make merry." What occasions it? *Receiving what we ask for.* "In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (1 Pe. i. 8, 9). O the joyful sound of forgiveness! It makes the bones flourish, increases sometimes as a river, brings a person to praise the Lord with all his heart and soul, and swallows up his misery; as Solomon says, "Let him drink, and forget his poverty. and remember his misery no more." It is wine that cheers the heart of God and man, and oil to make his face to shine—the anointing of the Spirit. It is one part of the kingdom of God, which is "righteousness, peace, and joy in the Holy Ghost." But there are some who feel they have had no joy as yet, who fear their exercises are not right because there is no issue to them in the knowledge of Christ. But has there been no nearness at the throne of grace? never a scripture to warm the heart with hope? never a glimpse of God's well pleased face in Christ? nor an invitation to His heavenly throne? nor an influence that sensibly came from His divine Spirit? Where there are none of these things there is little, if any, of the Spirit's work as yet. But what will prove one right? *Getting an answer.* The Scripture speaks thus: "If there be an Interpreter *with him.*" We want Him to be with *us.* Perhaps we see Him on the right hand of God. But O the joy of knowing by the Spirit's witness that His righteousness is ours, that He died for us! to have Him coming into our hearts, showing us His uprightness, "One among a thousand, to show unto man His uprightness" (Job xxxiii. 23). "Ask, and ye shall receive, that your joy may be full;" ask the Lord to *come in.* Poor and afflicted sinner, how easy to bear affliction when the Lord is with you!

For all this mercy in the promise, "joy unspeakable and full of glory," Christ says, "Ask in My name. Hitherto

have ye asked nothing in My name. Let this be the start—*Ask*: and however empty you may be, you shall receive." Spiritual joy will overcome all natural misery, spiritual liberty all legal bondage, and the blessed experience of union with God in Christ all fears of separation from Him.

J. K. P.

A GOOD HOPE.

DEAR Friends,—I find the way to heaven is uphill, and neither smooth nor easy; and as I am lame and ready to halt, I have often to cry out for help, "Hold Thou me up, and I shall be safe." I am not a stranger to those that sigh, and cry, and mourn. That seems to be my lot for the most part; but it is a poor heart indeed that never rejoices. There is a people who can be joyful in the Lord, who have a capacity, so to speak, to receive of His fulness and rejoice in Him, when He is pleased to manifest Himself to their souls and shed abroad His love in them. And this He has favoured me with many times in the past, when in the house of God hearing the good news of salvation by grace.

It is indeed very precious to have some Ebenezer, and some remembrance of the Lord's lovingkindness to our souls in the past, especially when one comes to where I am now, to all appearance face to face with death and eternity. I have seen three doctors, and they all seem to agree that there is no hope I shall be any better. But my times are in the Lord's hands, and I do trust He will give me dying grace when the time comes for me to go, and make me willing in the day of His power to say, "Farewell, vain world, I have had enough of you," and enable me to sing with the heart and with the understanding also those sweet words you have written in your letter:

"Hail, blessed time, Lord, bid me come," &c.

My present position is a serious and a solemn one,

"I feel this mud-wall'd cottage shake,"

but cannot say at present,

"And long to see it fall."

Yet the Lord is very good to me; my mind is fairly calm, resting upon His promise and His faithfulness: "When thou passest through the waters, I will be with thee." I

desire to be resigned to His will, whatever it may be. Sometimes a spirit of prayer comes upon me, and I feel it sweet to pour out my heart at His mercy-seat; but sometimes a spirit of indifference gets hold of me, and I am tempted to think my lot is a hard one; but I would, as you say in your letter, look more to my mercies and less at my miseries.

“Thou, O Christ, art all I want.”

“Give me Christ, or else I die.”

“Thou Son of David, have mercy upon me,” is my prayer day by day; and the hymn says,

“The vilest sinner out of hell,
Who lives to feel his need,
Is welcome to the throne of grace,
The Saviour’s blood to plead.”

With Christian love, I am, yours sincerely,
Chesterton, Dec. 29th, 1904.

T. H. QUINNEY.

STRENGTH IN WEAKNESS.

DEAR Frank,—We have had a trying visitation, yet mercy has been mixed therewith. My evils have struggled hard for the mastery. At one time I said, “Where are the righteous men? What! is there not one who can prevail with the Lord?” At another time, while digging up my potatoes, it came up into my mouth to say, “Why should the Lord have pleasure to destroy that which Himself had caused to grow in the earth?” I shook my head, and was ashamed of the evil working which I felt within, and wonder that He does not cut me off from the earth. I hope that I have knowledge of two depths—my own misery, and the love, mercy, and judgment of God. I am sure if my poor soul is saved, it will eventually bring the highest glory unto the Lord. This has several times lately been the way of my conclusion of prayer: “Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.” I am almost low enough to say, “Sure the good Lord is overshadowing and shining into my heart, to give the light of the knowledge of the glory of His great Being in the face of Jesus Christ.”

There are some that “are ever learning, and never able to come to the knowledge of the truth;” yet, although I learn by littles, still there seems to be a fulfilling in me of this text:

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;” for in myself I am weaker than I ever was. I am fully satisfied with His way—to show that I am entirely lost, and then to bestow His great, His good, His full, free, and continued salvation. It is thus He sets me free, and gives me joy unspeakable and full of glory. I must believe that in His good Spirit I have felt some love to and delight in Him who is the brightness of the Father’s glory and the express Image of His Person. I hope to be weak enough for Him, the Lord God, to display His power within me, until, like Abraham, I am strong enough in faith to credit all He says about the salvation of lost sinners, and the supplying of the poor and needy saints out of the fullness of His grace. I desire a kind remembrance to all your friends. Tell them to apply for much searching; for it is a dark time, and the “heart is deceitful above all things.”

Wadhurst, Oct. 5, 1860.

W. CROUCH.

THE RIGHT EFFECT OF TROUBLE.

A MORNING READING BY JAMES BOURNE.

Nov. 23, 1838.—Ps. cxlii: “I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before Him; I showed before Him my trouble.” This is what the Lord will lead us to in our troubles; and we have need to fear if in any trouble we do not find this spirit of grace and supplication. But there is a needs-be of waiting. David says, “Hide not Thy face from Thy servant; for I am in trouble: hear me speedily.” God lifts us up, and casts us down, that we may learn not to live on grace bestowed, but remember that in all states we must live on the grace that is in Christ Jesus; and learn, whatever our state, to draw virtue out of that fullness in Him. After a lifting up there is need of this casting down, to humble us; for we want ballast in this tempestuous sea, and must be humbled. David says, “My days are consumed like smoke, and my bones are burned as an hearth.” I have learned by experience what these things mean. They seem to drive us to despair; but God does not intend that by them, but to keep us looking to Him. These troubles drive us to be solitary—“I watch, and am as a sparrow alone upon the

house top"—and make plenty of causes for us to be suspected by others in the church. But David does not forget the power and unchangeableness of God, and says, "But Thou, O Lord, shall endure for ever; and Thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion." "He will regard the prayer of the destitute, and not despise their prayer." We forget that it is the prayer of such God hears, and this is to encourage us to wait in our destitute condition till God brings us clean out; for remember that it is only they that wait patiently who are delivered. I am sure that my sinkings are often so great I have many fears; but I do not give up that little glimpse of hope the Lord has given me, and say it is nothing; but hold it fast, and watch. "He weakened my strength in the way," says David. And so we find in the furnace; and yet He will break "the gates of brass, and cut the bars of iron in sunder." The end of all our troubles must be to obtain a sense of God's eternal mercy to our souls, whatever our trouble be, whether loss or sickness, or what not. If they do not end in this manifestation of God's love in Christ Jesus to our souls, they will only end in that sorrow of the world that worketh death.

CRUMBS FROM THE MASTER'S TABLE.

FROM RUTHERFORD'S "CHRIST DYING."

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine," &c. (Eze. xvi. 8). Is not every word a heaven? Christ's passing by is as a traveller on his journey, who findeth a child without father or mother in the open field, dying, and naked, wallowing in blood, and then casting a covering of free-love (and love hath broad skirts) over His people; and 'tis an expression of much tenderness, and warmth of love. Many articles in that place extol free-grace. . . .

3. Behold, and behold, He would own His own mercy and love! Let angels and men wonder at it, that the great and infinite Majesty of God should condescend to look on such base sinners, so far below the free love and majesty of

God. There is a "Behold," a sign put upon this door: come hither, angels and men, and wonder at, 1. The condescension. 2. Tenderness. 3. Strength of heat and warmth. 4. Freedom and unhired motions. 5. Riches and abundance. 6. Efficacy and virtue. 7. The bounty and reality of the free-love of Christ.

4. "Thy time was a time of loving." What? of loving? it was a time of lothing: a time of love? When sinners were so base, so poor, wretched, so sinfully despicable, such enemies to God in their mind by wicked works, Col. i. 21, dead in sins and trespasses, walking according to the course of this world (an ill compass to steer by) "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," was this a time of love? Yea. Christ's love cannot be bowed or budded with anything without Christ: it is as strong as Christ Himself, and sin and hell can neither break nor counter-work the love of Christ; your hatred cannot countermand His imperious love.

5. It was not a time of single love, but it was a time of loves, "thy time." Christ hath a time, and sinners have a time, when they are ripe for mercy; it was a time of loves; of much loves, of much love. "He loved us, and showed mercy on us, for His great and manifold love" (Ep. ii. 4). "There I will give thee My loves" (So. vii. 12). "Thy loves are better than wine" (So. i. 2). "We will remember Thy loves, more than wine" (i. 4). It is a bundle, a wood of many loves that is in Christ. Then, "I spread My skirt over thee." He is a warm-hearted passenger who, in a cold day, will take off his own garment to clothe a naked foundling that he finds in the way: I (saith Christ) laid on thee, a naked sinner, the skirt of that love wherewith the Father loved Me. O what a strange word is that! "I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them" (Jn. xvii. 26). It is true, Christ could not be stripped naked of the love wherewith His Father loved Him; and that love being essential to God, cannot be formally communicated to us, yet the fruit of it is ours; and the Lord Jesus spreads over His redeemed ones a lap of the same love and bowels, in regard of the fruits of free love, which the Father did from eternity spread over Himself.

6. I "covered (saith Christ) thy nakedness." O what a garment of glory is the imputed righteousness of Christ! "Bring forth the best robe, and put it on him." This is the white raiment that clothed the shame of our nakedness.

7. "Yea, I swear unto thee, and entered into a covenant with thee." Equals do much if they swear and enter into covenant with equals; but, O humble majesty of an infinite God, who would enter in covenant with sinners, wretched sinners, at our worst condition, and would quiet our very unbelieving thoughts of sinful jealousy with an oath of the most High, who hath no greater to swear by than Himself.

8. "And thou becamest Mine," Heb. "Thou wast for Me," set apart for Me. Here are stooping and low, condescending love to own sinners, and a claim and propriety on wretched and far-off strangers, to name dying, bleeding, sinning, and God-hating dust, and guilty, perishing clay His own proper goods.

9. "Then washed I thee with water." That Christ's so fair hands should stoop to wash such black-skinned and defiled sinners either in free justification or in purging away the rotten blood and filth of the daughter of Zion in regeneration, maketh good that to the free love of Christ, that which is black is fair and beautiful. . . .

And to all these, Christ clothed His naked church with broidered work, fine linen, and silk; He putteth bracelets on her hands, a chain of gold (of grace) about her neck, a jewel on her forehead, ear-rings on her ears, and a beautiful crown on her head. The grace to profess Christ, and carry on the forehead the name of the Father, of the Lamb, of the new Jerusalem, the bride the Lamb's wife, before men and angels, is a fair ornament. . . .

3. Grace is the sinner's gain, but no gain to Christ. Is it gain to the sun that all the earth borrows light and summer from it? Or to the clouds, that they give rain to the earth? Or to the fountains, that they yield water to men and beasts? Can ye make infinite Jesus Christ rich? Ye may add to the sea, though very little. The Creator could have made a fairer sun than that which shines in the firmament, though it be fair enough. But the Mediator Christ is a Saviour so moulded and contrived that it is impossible to add to His beauty, excellency, loveliness; man or angels could not wish a choicer Redeemer than Christ. If your wages could add to Him, He should be needy, as you are.

Pos. 5. Free grace is the loveliest piece in heaven or earth ; it makes us " partakers of the divine nature " (2 Pe. i. 4). And though the creature, graced of God, keep an infinite distance from God, and be not Goded nor Christed, as some do blasphemously say, yet it is considerable that there is a shadow (though but a shadow) of proportion between that expression of Paul, " By the grace of God I am what I am " (1 Co. xv. 10), and that which the Lord saith of Himself, speaking to Moses, " I am that I am " (Ex. iii. 14). Grace is but a borrowed accident of the creature, not a heritage, not his essence ; but Paul would say, all his excellency was from free grace. Were any indifferent beholder up in the highest Jerusalem after the day of judgment, to see the company of the Lamb and His court,—so many thousand pieces of clay, then clothed with highest grace, smiling on the face of Him that sits on the throne, made eternal kings, that for glory and robes of grace and the weighty crown you cannot see a bit of clay, and yet originally all these are but glittering bits of clay and graced dust,—it should tire the beholder with admiration. O but the second creation is a rare piece of workmanship !

But again, come and see that heaven of wonders, the Man Christ, who as man hath, 1. Flesh and blood and a man's soul, as we have, but O so incomparably wonderful as the grace of God without merit hath made the Man Christ ! Grace hath exalted this Man to an high throne ; the Godhead in person dwelleth in this clay-tent of endless glory, and God speaks personally out of this Man, and this Emanuel is God ; and the Man is so weighted with glory as all that are there (and they be a fair and numerous company) are upon one continued act of admiring, enjoying, praising, loving Him for no less date than endless eternity ; and they can never be able to pull their eyes off Him. And then grace seen, enjoyed as it groweth at the Well-head, up in Emanuel's highest and newest land, is of another strain, sweeter and more glorious than down here on the earth, which is not the element of grace. They are but glimpses, borrowed shadows, chips, and drops of grace that are here ; that is a world of nothing but grace. All which I speak to let us see how far free grace is from base hire, and that we may not dare to make Christ, who is an absolute free King, an hireling.

Pos. 6. Grace is not educed or extracted out of the potency

of any created nature. Grace is born in heaven, and came from the inmost of the heart of Christ; it hath neither seed nor parent on earth, therefore the Lord challengeth it as His own. "The Lord said unto me, My grace is sufficient for thee" (2 Co. xii. 9). "The grace that is in Christ Jesus" (2 Tim. ii. 1). "The grace of God" (1 Co. xv. 10). "The grace of the Lord Jesus Christ" (2 Co. xiii. 14). "He called me by His grace" (Ga. i. 15). If we could engage the grace of God, or prevent it, then should grace be our birth; but grace is not essential to angels. It is a doubt if any creature can be capable by nature of any possibility natural not to sin. It is much to know the just Owner of grace, who begot it; it came out of the eternal womb and bowels of Jesus Christ.

INQUIRY AND ANSWER.

INQUIRY.

To the Editor of the "Gospel Standard."

DEAR SIR,—I should be glad if you would kindly answer the following question: Does the Lord subdue the enmity of the carnal mind in the hearts of all His children? and does He give to each a full sense of what they are as sinners before a holy God when He puts His fear into their hearts?

When exercised about writing to you these words came very unexpectedly into my mind: "Hearing them, and asking them questions" (Lu. ii. 46). I felt this was the example of the holy Child Jesus, and it could not be wrong to follow it; although He was filled with wisdom, and I am filled with sin and ignorance, and greatly feel my need of being taught.

Hoping, dear sir, the Lord may still bless your labours, as He has done in the past, to many poor sinners. This is the desire and anxious inquiry of

A POOR SHULAMITE.

ANSWER.

"A Poor Shulamite" asks two questions. To the first, "Does the Lord subdue the enmity of the carnal mind in the hearts of all His children?" the answer is, "Yes." This question leads us to one of the great mysteries of the gospel—the regeneration of a sinner in the image of God. In this the Lord Jesus instructed Nicodemus, saying, "That which is born of the Spirit is spirit." It is like its heavenly Author, and renews the soul "after the image

of Him that created him" (Col. iii. 10); which is LOVE, a principle destructive to that of enmity. "Love is of God; and every one that loveth is born of God, and knoweth God; for God is love" (1 Jn. iv. 7, 8). "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 Jn. iii. 14). So love to God and one another is made the distinctive mark of all who are quickened by the Spirit.

And the *invincible nature* of this love, which in the above scriptures is put for all grace, as the root of all, renders it impossible that one in whom it dwells and works should be under the sway of his own dreadful enmity. The secret of the invincibility of grace is its oneness with "the Spirit of life in Christ Jesus," who is the original Source and Fountain of life to sinners. "Of His fullness have all we received, and grace for grace. For the law was given by Moses; but grace and truth came by Jesus Christ" (Jn. i. 16, 17). "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Co. xii. 13; vi. 17).

Nothing in the Scripture is clearer than this truth, that by regeneration we are delivered from the dominion of the carnal mind, which "is enmity against God." "For they that are after the flesh," or in their natural state, "do mind the things of the flesh; but they that are after the Spirit," or born of the Spirit, "the things of the Spirit." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Ro. viii. 5, 2). This sweet fruit of liberty from the bondage of sin and death is sensibly found in the appointed time to be the proper result of possessing the life of Christ: "Ye shall know the truth, and the truth shall make you free." Jn. viii. 32—36; see the whole passage. Not from the inbeing and working of enmity are the saints delivered in this life, but from the directing, commanding law of it. It is still in them as that "other law" of which Paul speaks, Ro. vii. 23. But it is not their lord. "One is your Master, even Christ" (Mat. xxiii. 8). When the "word of the truth of the gospel" came to the Colossians, it brought forth fruit in them, Col. i. 5, 6; so also it did in the Thessalonians, 1 Th. i. 5—10. Idols must fall before the Lord. However powerfully enmity reigns and works in the natural man, and in whatever form of opposition to God, the first coming of

Christ dethrones it; and afterwards He more or less sensibly subdues it by His patient teaching. By convictions, by fury poured out, by divine inshinings, by discoveries of God in different measures sinners see and feel their enmity, and that hitherto they have "walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ep. ii. 2). Then is forced from the burdened heart the fervent cry of the publican, "God be merciful to me a sinner." Thus enmity to God is subdued. It may and will move, peep, and mutter, but its dominion is gone for ever. The *holy, incorruptible nature* of grace will be felt in a constant cleaving to God against all the rising up and warring of enmity against Him. It is set forth in its triumph by the apostle John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 Jn. iii. 9). That is, (1) he cannot hate God; for the apostle is here speaking of the two radical principles of enmity and love, enmity being the root sin, or the carnal mind, as love is the root grace. (2) When his love is perfected, he will be without sin and without liability to sin, and may have boldness in the day of judgment; "because as Christ is, so is he" as to his holy nature. "God is love, and he that dwelleth in love dwelleth in God, and God in him" (1 Jn. ii. 5; iv. 16—18). For by the new birth, through being made a partaker of His love, the soul is "rooted and grounded in love" (Ep. iii. 17; 2 Pe. i. 4): it is translated "from the power of darkness" into "the kingdom of God's dear Son" (Col. i. 13). And the Scripture says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Ro. viii. 9). And when the Spirit gives precious glimpses of Christ, of His blood, righteousness, intercession, and all-suitableness, then fervent desire, love, and submission reign. Strong doubts of interest may still arise, and enmity show itself, and make its strength felt in the forms of impatience, aversion to prayer and all godly walking; yet the adorable Saviour and Friend of sinners now has the heart's best.

The kingdom of God, which is in His people, makes this truth still further evident. If the King of kings does not banish all rebels, still neither does He permit them to reign. Here He enjoins and cautions His subjects: "Let not sin therefore reign in your mortal body, that ye should obey it in

the lusts thereof" (Ro. vi. 12). Whenever, and inasmuch as, any one sin is yielded to and suffered to prevail, the whole body of sin is strengthened thereby, and gains advantage in its war against the spirit. That sin, or some other, will still be enticing, and be stronger than before. But it will be *felt* to be an enemy, a usurper of power, and its rule will be bondage, that of a captive; until the spirit of grace is mercifully revived by the Kingly rule of Christ, whose service is perfect freedom. He said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed" (Ge. iii. 15): which enmity is that between the flesh and the spirit. If the flesh lusts against the spirit, the spirit also lusts against the flesh; and "the elder shall serve the younger." The "law of the Spirit of life in Christ Jesus" is a commanding, directing authority. It causes the word in Micah iv. 1, 2 to be fulfilled; the enmity is broken; and sweetly conquered rebels "flow to the mountain of the house of the Lord." There is much halting at times, and, in the pursuit of everlasting blessing, fainting; but wherever the heart is engaged in the search for wisdom, the enmity is subdued.

Moreover, *the promise of God* most distinctly and emphatically secures the subjugation of sin in the saints: "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Ro. vi. 14). This gracious promise is followed by a convincing appeal to the understanding; "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Whosoever obeys "the law of sin and death" is the servant thereof; he walks "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," Ep. ii. 2. But to all "called to be saints" the apostle says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Ro. vi. 17). Thus the fruits of the Spirit were in them, and one of those fruits is love, Ga. v. 22; which, as a fruit, is brought forth in the life.

But perhaps out of some inexpressibly bitter experience of the workings of enmity has come our correspondents' question: "Does the Lord subdue the enmity of the carnal mind

in all His children?" If so our answer may at first sight seem like the sentence of death. Here we suspect there is some confusion of mind, the result of temptation; and two distinct things appear one. "The *carnal mind*" which "is enmity against God," is one thing; the inbeing of that is not taken away until death: its *dominion* is another, and that is slain, or subdued by the kindness and love of God appearing, Tit. iii. 3—7. The rebel lives in the soul, but he no longer sits on the throne. When he mutters or roars against divine sovereignty, does the whole heart go with the wicked speech? When he rails against justification by faith without works, does the soul delight in it? When he would rob God of His glory in grace and providence, does the Shulamite consent with the thief? Rather does not all this Satanic work of a depraved nature cause grief, shame, fear, forcing tears down the face, and prayers to God on His throne of grace? If the answer to the last question is "Yes," we say this bitter sorrow is a cross which you are to take up and bear, following Christ; that self-denial without which you cannot be His disciple. To deny this evil self will show your friendship for and loyalty to Him; to yield to it will bring you into hard and bitter bondage and misery, out of which no efforts of your own can deliver you. Only as overcoming this cruel enemy of your peace and God's glory, by the Spirit and blood of Christ, will you one day be seated with Him on His throne, 2 Ti. ii. 11, 12; Re. iii. 21. For certain it is that He who is our Peace, who virtually slew our enmity by His cross (Ep. ii. 16), and has radically destroyed it in us by our regeneration, will have it crucified with Him in this world, and so subdued by His grace that we shall not yield ourselves servants to it. The conclusion drawn by the apostle from these truths is, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Ro. vi. 22): see the entire chapter.

The second question "A poor Shulamite" asks is, "And does He give to each a full sense of what they are as sinners before a holy God, when He puts His fear into their hearts?" If by "a full sense" is meant a perfect knowledge, in the light of a holy God shining on it, of all the evil that is in them, we unhesitatingly say, "No." The Scripture says, "The heart is deceitful above all things, and desperately wicked: *who can know it?*" (Je. xvii. 9). Also, "Who can

understand his errors?" (Ps. xix. 12). But a very real sense of the evil of sin as dwelling in them the Lord undoubtedly all gives His children when He puts His fear into their hearts, and deals with them, Is. vi. 5; Jn. xvi. 8; Ac. ii. 37, xvi. 30. This sense of sin varies in degree according to the measure of life the Spirit is pleased to give; and often it will be different in the same person, as we see in David, (1) sleeping in his backsliding, (2) saying, "I have sinned against the Lord;" and Peter, (1) protesting his loyalty to Christ, and (2) going out weeping bitterly, 2 Sa. xii. 5, 13; Mat. xxvi. 35, 75. But as "the whole need not the physician, but they that are sick," each child of God must know and feel enough of the plague and pollution of sin to make the Lord Jesus the "one thing needful." A person apparently dying need not know *all* about the nature and course of the malady which is eating away his life, in order to know he is ill, and needs his doctor. So he who knows but a little of the deadly malady of sin, perhaps only just enough to bring him into the dust of *felt* death and self despair, may be said to have "a full sense" of his ruin. The cases of the woman of Samaria and Lydia appear to be cases in point, Jn. iv.; Ac. xvi. 14.

But here, again, the Shulamite may be in confusion as to the *nature* of conviction of sin; may also be in the perplexing evil of comparing the convictions felt with those of other people. Here our subtle enemy is busy; his aim is to distress the mind by fixing the attention on the different measures of convictions, and the modes of expressing them, which are found among the Lord's people. This evil work is to draw the mind away from the good Physician and His all-healing blood. Do any know the deadly plague of the heart? Is ruin felt? Does wrath work at times, and all manner of evil? Do shame, pain, and fear fill the soul as these sins are discovered? Does the conviction that Christ alone can save, bless, and comfort, live and grow in the soul? And does this conviction produce strong cries to Him, a watching daily at His gates, a waiting at the posts of His doors; with the mouth confessing Him, and with the heart believing that God raised Him from the dead? To all such we say, be thankful for the measure of conviction which has been given you; do not compare it with that of any other person, but "wait on the Lord: be of good courage," and He shall make good His promise, "Ask, and it shall be given you; seek, and ye shall

find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened " (Mat. vii. 7, 8).

Obituary.

GEORGE ALLEN, gospel minister, late of Worthing, who died, Nov. 28th, 1906, aged 77.

My dear father was born at Dunmow, in Essex, in 1829. His mother being a strict churchwoman, he was brought up in the Established Church. But the time came when he joined the Congregational body, with whom he did not feel at home for long ; but we cannot enter into particulars of the way he was brought out from them.

In the order of providence he left Essex for London, and passed through some trying dispensations, being led about and instructed in a way that he had not known before, into strange paths which made him miserable. He did not know what to do or where to go, but in time he was led to enter a Particular Baptist chapel, where he heard those things described that he was passing through ; and he was brought out of the house of bondage into the liberty of the gospel. He was afterwards enabled to cast in his lot with that people, and to pass through the ordinance of believers' baptism. He shortly after left London, having obtained a situation at Hartford End, in Essex. There he began to speak in the name of the Lord.

We have a letter in his handwriting, speaking of the hope he had in the mercy of God. He says,—

" In giving a reason of the hope that is in me, I desire to do it with meekness and godly fear. I cannot say the exact time when the Holy Ghost breathed life divine into my soul, but there was a time, " the period known to God," when that good work was done, and my face was set Zionward. I was convinced of my sinnership before I was twelve years of age, as follows :

" My grandfather was in the habit of frequenting the ale-house ; and often on Saturday, when I was not at school, he would take me with him. I used to join with him and others in the song of the drunkard, but on one certain occasion while doing so, a powerful conviction darted into me that I

was sinning against God. Afterwards the separating business was brought about, and I was led by the self-same Spirit to forsake the way of the ungodly, and seek the company of those that feared the Lord. Yea more, I became a seeker after Jesus, and from time to time I felt some sweetness in His name. The power was very gentle, and the work in its development very gradual for a long time. After a while I put on a profession of religion, and became a Pharisee. I lived a good, moral life, but found something was lacking. At last I found I lacked the knowledge of the plague of sin within. As time rolled on afflictions, crosses, and dark dispensations in providence came upon me; and these working alone, the enmity and rebellion of my carnal mind rose up against God. Then the law came, and worked wrath; and the more I kicked and rebelled, the louder were Sinai's thunderings; till at length every particle of my righteousness was consumed, and I stood a needy, naked, guilty, undone, despairing sinner before God, against whom I had sinned. In this dreadful state I was led, on a certain Lord's day in the month of March, 1858, to a chapel in Bermondsey, when the minister read the 65th Psalm. The third verse described my state, 'Iniquities prevail against me: as for our transgressions, Thou shalt purge them away.' When he came to the fourth verse, 'Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy holy temple,' the Lord the Spirit made this the means of my deliverance. My heart was like melting wax; in a moment my burden was all gone, and I believe I then knew what it was to experience that godly sorrow that needeth not to be repented of. Many days have passed since then, many changes I have seen, many sore thrusts from Satan, much battling with the Canaanites, and been much overcharged with the cares of this life. But sovereign grace and mercy in Jesus has abounded over all.

"To Father, Son, and Holy Ghost be all the glory for ever and ever, Amen. This is the heart's desire of one of the least in all his Father's house. "GEORGE ALLEN."

About the year 1870 he left Essex and went to Redhill, in Surrey, with a view of starting in business for himself; but the Lord did not prosper the work in his hands, and providential things became very dark. Mr. Hatton was at that

time pastor at Station Road, and his ministry was greatly blessed to him. We have often heard him relate the blessed times he has had in hearing that dear man. After this he removed to Crawley, where the Lord appeared for him in providence, and he was enabled to build up a small business. But having a large family, he was always greatly tried, often wondering how the scene would end, and he had to labour very hard for the bread that perisheth. He was soon called upon to speak in the Lord's name in various parts of Sussex, and we believe he was gladly heard, for wherever he went he formed lasting friendships. He was invited by the late Mr. Fenner to supply for him at a place he had opened at Worthing, and he continued there for many years as a supply, walking in close union with Mr. Fenner; and for some years he took the oversight of Hope chapel, the friends there giving him a testimonial of the great esteem they had for him.

In the year 1902, old age and infirmities coming on, he left Cuckfield to reside at Worthing, to be near the chapel; but suffering each winter from bronchitis, he often felt the time was near when heart and flesh would fail. In Nov., 1905, he was laid by from preaching, and feeling that his work was done, he sent in his resignation. In a letter dated Nov. 20th, 1905, he says:

“ I desire to be kept from sinning against the Lord, and I have been led to pray to Him to show me what to do. I said, ‘ Lord, if it is Thy will that I should still continue preaching, send Thy word with irresistible power in my soul.’ From that time I began to try and watch the motions of the Spirit, and soon found that instead of power flowing in, it began to recede, and continued to do so; and the gentle power that seemed to be at the first is now all gone; by which I am fully convinced that it is God's will for me to retire; and I can do so with a good conscience, and in humble submission to His will, through His grace bestowed upon me. I purpose staying here till the end of the year; and where my lodging-place will be after that (if spared) I am not troubled about just now, knowing that I am in the Lord's hands, and that the bounds of my habitation are fixed, and that all my needs will be supplied according to His riches in glory by Christ Jesus. He has been with me all through this fiery trial, and He is with me still. A week ago yesterday He said

to me, 'I will not leave you comfortless; I will come to you.' Yesterday He said, 'I will never leave thee, nor forsake thee.' By this I know that 'the eternal God is my refuge, and underneath are the everlasting arms.' Hymn 801 has been with me from time to time for some weeks past; and one day last week the 179th hymn was very sweet to me, "Jesus is the chiefest good;" and also the hand of providence. Bless the Lord, O my soul! 'O magnify the Lord with me, and let us exalt His name together.' "

He left Worthing for Watford on the 1st of Jan., 1906, to spend his few remaining days with one of his daughters.

[From his letters.] "July 6th, 1906.—I hope to be kept watching, and to be found ready whenever the Lord my Master shall be pleased to say, 'Come up higher.' I have had some merciful intimations lately that it will be well with me. 'I know whom I have believed, and am persuaded' that He is both able and willing to keep that (both body and soul) which by the faith of the operation of God I have been enabled to commit unto Him against that day."

"Aug. 10th, 1906.—It appears to be God's will to renew my strength somewhat, for a time known to Himself; into which I have no desire to pry, being fully persuaded that everything concerning me is fixed and settled by the counsel of His own will. You will be glad to know that I am still favoured with a good measure of resting in the unchanging love and faithfulness of my covenant God and Father in Christ Jesus, whose precious blood and righteousness and all-over glorious Person is my sole and only hope; which hope the Holy Ghost is the Author of. Therefore to a Triune Jehovah be all the glory."

In Sept., 1906, he was taken very ill. He said that he had no ecstasy of joy, but he had one word given him which was a stay to him: "The eternal God is thy Refuge, and underneath are the everlasting arms." He strongly expressed a wish that the hymn of Kent's might be sung at his funeral: "Hark how the blood-bought hosts above," &c. But he again rallied, and was able to get downstairs. In a letter he says, "The Lord knows how to supply all my needs. All I have to do is (as helped) to look to Him, and watch His good hand in providence and His loving-kindness and tender mercy to my soul, which are above my most sanguine expectations. Blessed be His holy name for ever and ever, He still keeps my

mind stayed on Himself and His unchanging love and abounding grace."

The end came very suddenly. He was sitting in his chair, when, without a struggle or a groan, his ransomed spirit took its flight to be for ever with the Lord.

M. & R. E. WILKINS.

On the 24th of June, 1907, in her 82nd year, died our mother, RUTH HUNT, widow of Samuel Hunt, Brighton.

Her end came suddenly, after a few hours' illness. Of her it may be said truly she sowed in tears, and we are comfortably persuaded she now reaps in joy. It is believed that quite early in life the incorruptible seed was sown in her heart, and those who knew her best can attest that the main business of her life was to "seek the Lord, if haply" she might "feel after Him, and find Him." She was once favoured to get a glimpse of Him as that loving Man, by which was revealed to her for the first time, with any distinctness, the channel of mercy, the way by which salvation could come to her. This was a special grant of heaven that she highly prized and loved to refer to; and time proved that

"The mark of that celestial seal
Could never be erased."

Later in life her faith got a grip of this: "Your life is hid with Christ in God." Martin Luther was wont to say, "The effect of the Word altogether consisteth in the well-applying of the pronouns which we find very often in the Scriptures, wherein also there is evidently some vehemency and power;" and it was "*your* life" well applied that made our beloved mother so highly prize it, and delight to tell of it to her closest friends.

There was yet another conspicuous point observable in her case; namely the growing sense she had in her old age of her sinfulness and the utter depravity of her nature. In her early days she knew but little of what is usually designated a "law-work," and the absence of that was a source of many misgivings as to the genuineness of her religion; but, to quote Mr. Philpot, what was "wanting in depth was made up in length."

Our mother was much attached to the ministry of Mr. Popham from the commencement of his pastorate at Brighton,

and although for several years circumstances prevented her from regular attendance at Galeed, the way at length was made in a conspicuous manner for her to find a home there; and in the year 1891, after much exercise of soul, she was baptised and received into membership with that church. To a fellow member who visited her not long before her departure, our mother remarked, "Chosen in Him before the foundation of the world. What I have seen in those words recently I cannot tell."

During the closing days of her pilgrimage she had great difficulty in walking even a few yards; but her desire to obtain food for her soul was keen enough to enable her within a few days of her death to brave the suffering in order to get to the house of God. On Wednesday, June 19th, she occupied her usual seat at the evening service, little thinking she would never join in public worship again on earth. On Saturday night, whilst discussing a suggestion of the doctor's that she should go into the country for a change, she suddenly complained of feeling tired, and desired to go to bed. A restless night followed, and throughout the Sabbath she was very unwell; but no serious consequences were apprehended. "I want Him to give me another look," were among her parting words to us as we bade her good-night; and very early in the morning we were sent for in haste to witness the passing away of our precious parent. All her lifetime subject to bondage through fear of death, she entered at length unconsciously the gloomy vale; for at such an hour as we thought not the Son of Man came to deliver her.

B. HUNT.

BERRY HENRY BERRY, of Croydon, who died, April 30th, 1907, leaving a widow and twelve children to mourn a most devoted husband and father.

I have every reason to believe that my dear husband was a seeker from his youth, and that certainly he was a finder in his later years. Though he said but little, there always appeared in what he said to me, to be a living reality about his religion. During his last illness he said that his real concern was brought about by a heavy and unexpected trial that came upon us in 1887. In his business and other transactions he acted in the fear of God, and God honoured him. In the spring of 1903 (a year of great trial to us) his health began

to decline; and in the autumn of that year he received a shock to his system, through a carriage accident (so called), when his shoulders were put out of joint. God in His great mercy heard prayer for his recovery, but it had a permanent effect on his health; not sufficient, however, to prevent his attending to business till late in the year 1906. In November of this year, when at Bath, he had the first bad attack of his heart, when the Lord spoke to him, and said, "I will be with you;" and later he spoke of a most blessed manifestation of Christ as the Propitiation for his sins, during those few days. He became much worse, and took to his bed on Dec. 30th, never to come downstairs again. He then told me he thought something was coming, as a week before, the words, "Beloved, think it not strange concerning the fiery trial that is to try you," had come to him. It was indeed a sore trial to his active nature to have to keep his bed. During February and March he improved, and hope was raised that he would get about again a little; but this was not to be. Throughout the four months he was laid up, he spoke much upon spiritual things, and on several occasions broke out suddenly in prayer, especially for me and our children; and truly it *was* prayer. The following broken words are taken from amongst many he spoke on the first two or three days in January, when the Lord came very near to him:

"And hath extended mercy unto me." "Can it be a mistake?" "God of eternal love." He asked for the words to be found, "The Lord hath chastened me sore: but He hath not given me over unto death." Then, very forcibly, "God's will be done;" and later, "Come, Lord Jesus, quickly come; *do* come!" "Repeated applications." "Lord, help me to say it has been a sweet affliction, not a long one." After a short struggle with the enemy, and saying, "If the Lord had meant to come, He would have come before," he said, "Lord, hear me! 'This poor man cried, and the Lord heard him.'" After a little sleep he continued, "Love! mighty Saviour!" "Mighty Jesus!" "The Lord hath laid on Him the iniquity of us all." "Heaven is made up of black sinners."* When asked a question, he said, "I was thinking of the mercy of God. Why me? 'while thousands make a wretched choice, and rather starve than come.'"

* "Such were some of you: but ye are washed," &c.—1 Co. vi. 11.

"Am I one of them?" "Do speak to me. *Do* say something," pleading in a most sweet way,—“A little union and communion before I go hence, and be no more. Say to me, ‘I’ll come again.’ Shall I come to Thee?” “At last He cometh unto me.” . . . “I want something real, not visionary.” “Every word of the Bible is true.” “The devil knows the Bible from end to end. . . . ‘Underneath are the everlasting arms.’” . . . “What a wonderful body! glorified above all description, marked with the nails with which my sins pierced Him.” “My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.” “Hope in an incarnate God! what a hope! ‘Which hope we have as an anchor of the soul.’” . . . “Draw me with the cords of love.” “He bled for *my* sins; I’ll praise Him for it. . . . All of them cast into the depths of the sea, behind His back.” “What a Saviour we are going to!” . . . “Lord, save, I perish. No use what I had three weeks ago; it’s what I want now, *now*.” “I know that He will hear me.” “I might say, I am in an extremity.” . . . These two verses, “The Lord hath chastened me sore,” etc., and, “For the oppression of the poor, for the sighing of the needy,” etc., he very frequently repeated. “Dear Jesus, if Thou hadst not come, there would have been no hope.” “Only in Gethsemane!” “Oh! help me now, Lord.” After repeating,

“If you tarry till you’re better,
You will never come at all,”

he said, “What a mercy I did come to Him some time ago!” When praying for the children he pleaded, “Open Thy mouth wide, and I will fill it.” Again, “Mighty Saviour! my mighty sins! It would be of no use unless He were a mighty Saviour.” “Thanks be unto God for His unspeakable gift!” “No cross, no crown.” “He has been down here once. I see Him.” “Not one good thing hath failed,” etc. “Dear Jesus, to think that Thou shouldst have come down, and suffered for sins, *my* sins!” “He hath extended mercy to me, the worst of the worst.” . . . “Wipe off the old scores, and come quickly.” “It’s the lack of faith that makes me sink in deep waters.” . . . “‘Mighty to save,’ save to the uttermost.” “Jesus, my All, to heaven is gone,” and emphasised the lines,

“Till late I heard my Saviour say,
‘Come hither, soul, I am the Way!’”

To each of the children and household he spoke words of advice and counsel; and they heard from his lips things which bespoke his lively hope and confidence at the prospect of death. In the long weeks of illness that followed, he was much tried, but never left to cast away his confidence. During one of the nights that our gardener sat up with him (which he did occasionally), he exclaimed, after speaking of his exercises, "I will hang on to this blessed Saviour, sink or swim." On April 5th he exclaimed, "Oh to grace how great a debtor!" "Jesus sought me when a stranger," etc. During the greater part of his illness he read much, especially during sleepless nights, chiefly from his Bible.

Although his condition was critical, it was not thought his end was so near. On Monday, April 29th, he saw several friends, and conversed with them. During the evening he said to me, "The vilest sinner out of hell;" to which I replied, "What a mercy it is that heaven is the place for sinners!" He then exclaimed with emphasis, "Search me, O God," etc.; then with deep expression said, "The Lord's will be done." As my daughter and I were helping him on to the bed he said, "Perhaps I shall not get through the night;" but as he had made similar remarks before, and seemed comfortable after being in bed, we did not much notice it at the time. After a few loving words to me, ending with, "God bless you," I left him at 12.30 with the night nurse. He read as was usual on and off till 3.30, when he put his glasses into Hart's hymnbook, at one of his favourite hymns, "Pity a helpless sinner, Lord," and seemed to have difficulty in coughing. I was called to his side in time to lay him back on his pillow for the last time, sweetly to fall asleep in the arms of his God and Saviour. C. E. BERRY.

WILLIAM SMITH, who died, Feb. 7th, 1908, on his 85th birthday, for 39 years deacon at Hanover Chapel, Tunbridge Wells. Amongst his papers after his death was found the following account of his spiritual experience, written by his own hand.

"I was born in 1823 of God-fearing parents, but grew up careless about the things of God. I was never left to run to such great lengths of sin as some, though by nature no better than they; and I often felt my conscience accuse me of my wrongdoing, and that I should some day have to answer for

it before God's bar. I had taken up with a lot of wicked companions, and ran with them in the paths of disobedience to my parents, not being much under my father's restraint. He used to go to Matfield on Lord's day, there being no place of truth nearer, and no Sunday school at home excepting the church school, where I was sent, but more generally played truant. I had many smittings of conscience, and wished to get rid of my ungodly company, but had not the courage, fearing their ridicule. So on we went in the road to ruin.

"But now, about the year 1834, a change came. Hanover Chapel was built, a Sunday school opened, and my father with several others formed the church there. In the Sunday school I trust the Lord deepened my former convictions, made me to feel what a sinner I was in His sight, and led me to cry for mercy; and I sometimes hope He heard my cry, in some measure delivered my soul, brought me to love His Word, His house, and people, and led me safely on. In 1845 I was baptised by Mr. Kewell, the first pastor, and received into communion with the church; and by God's grace have continued an honourable member for 53 years. 'Not unto us, O Lord, not unto us, but unto Thy name give glory.' On the death of a deacon I was unanimously chosen to fill his place, Aug. 26, 1869; and I pray for all needful grace to fill the place with honour to His name. The dear Lord, who is a Sovereign, has not blessed me with great things, for my path seems mostly dark and gloomy; yet He keeps me, preserves me from going back, makes me hang on, and hope, though fearing, and sometimes grants me a little look of love, and with joy I say and wish, 'Lord, let Thy visits often come.' He has said, 'Thou shalt remember all the way the Lord thy God hath led thee.' This I have been enabled to do, and call to mind many sweet tokens of His love to me a poor sinner. 1 Pe. i. 10, was very precious to my soul once, and other portions; as, 'Let Him kiss me with the kisses of His mouth.' 'Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon.' 'Unto you that fear My name shall the Sun of Righteousness arise,' &c. And, 'Whither I go ye know, and the way ye know,' was very sweet when out walking one morning."

Our dear friend was well known by those who visited Hanover Chapel for the feeling manner in which he gave out the hymns, which he chose carefully and prayerfully, as experimental.

A sad affliction of deafness came upon him latterly, and his grief at being cut off from hearing the preaching was distressing to witness, especially when in prayer at the prayer meetings. He had a great dread of death; but it overtook him so suddenly that he had no opportunity of saying how his feelings were. In ten minutes from the seizure his spirit had taken flight. In his office he was most assiduous; also in his visits to the sick and afflicted, which his leisure latterly gave him opportunity to fulfil. He was quite conscious of his dependence upon God for necessary grace, and most anxious to ascribe to Him alone all the praise.

Tunbridge Wells.

M. SALTMARSH.

P.S.—I have heard our departed friend speak of one special hearing time he had in his young days under the late Mr. Kewell. The text was, "The Lord direct your hearts into the love of God," &c. Evidently this was one of the highest way-marks he was ever able to set up, and one he never quite lost sight of. In referring to it he would say, "I have heard different ministers preach from the same words, and when they have read their text I have been full of expectation, hoping to get a similar blessing, but have always been disappointed; except on one occasion when Mr. Ashdown took the same text, and that was a never-to-be-forgotten season to my soul. And so I proved it is not the man who preaches, or the text he reads, or what he may say on it, but the power that attends it." "O for more heavenly power!" he would say; "that is what I feel so to need in my old age." He would often complain of much darkness in his *poor soul*, as he would express himself.

J. NEWTON.

CHARLES WADER, of Wannach, near Eastbourne, died on Nov. 14th, 1907, aged 78, an old member of the church at the Dicker.

He was one who passed through deep waters after he was called by grace, both as regarded his eternal state and his outward condition. But he found mercy, and experienced much joy and peace in his first spiritual deliverance. He was led to attend the services at the Dicker, where the word both searched and comforted him. After a time he desired to follow his Lord in the ordinances of His house; and being accepted by the church, he was baptised by Mr. Blanchard on July 13th, 1862. Grace reigned in his soul in the midst of

many trials of various kinds, and he was often favoured in the courts of God, and in private also. He appears to have been kept very much alive after the realisation of God's gracious presence with him. He was outspoken, which may have caused him to have been misunderstood; and he was not one to justify himself in everything he said or did. But the grace of God was sufficient for him. After a time he removed to Eastbourne, where he lived with a son; but as outward things became very trying, and necessitated his leaving, he went to live at Wannach, about three miles from Eastbourne. His health had been failing for a long time, and he had repeated attacks of trying illness. Again and again his testimonies to the power of grace as he felt it, not only were commended, but imparted quite a reviving to his friends. He was helped to speak of the power of grace as he enjoyed its reign in a way of pardon of iniquity, transgression, and sin.

After he entered his last illness he was sometimes tried by sin and Satan, rising high, and sinking low. His speech was with grace seasoned with salt, which one and another sensibly realised. It came as a dew from the Lord. For some days he was waiting to be called home, and death had lost all its terrors to him. His dear wife asked him to show her by his hand or finger, if he should still feel happy when he could not speak; which he did repeatedly. He was buried at the Dicker, deeply lamented by his widow and large family.

H. B.

MARTHA ANN COBB, on Jan. 9th, 1908, aged 87, at Walton Road, Manor Park.

After the death of my father, which occurred in 1887, whose obituary was in the "G. S.," the Lord by degrees began to show my dear mother her state by nature, and that none but a precious Redeemer could save her from hell. Nothing but an interest in His finished work would then satisfy her. For many years she went on in this way, seeking, but did not realise that assurance she desired. In her last illness, she lay three weeks, and suffered terribly in mind and body. Her cries for mercy were constant, and she feared she should be lost if she dropped asleep. When she awoke it was the same cry, "I am lost, I am lost." I said, "This is a solemn place to be in, mother. All *free-will* props

have to come down here." She replied, "O yes, they do." Nothing but a word from the Lord would ease her. Now I felt sure the Lord would appear for her. I do not think I ever felt such a spirit of prayer as I did for her at this time, and I was enabled to pray with her many times. Once I quoted several passages of Scripture, praying that God would bless them to her. She said, "I know all that, but cannot realise it." I believed the Lord would soon appear, and all praise be to His great and holy name, He did. For the next day the fear of death was taken away, and she seemed much calmer, and my sister heard her say, "Bless the Lord, O my soul: and all that is within me, bless His holy name." My sister said, "Can you bless Him?" She replied, "Yes, but not as I should like." She was in constant prayer. I repeated the lines,

"How sweet the name of Jesus sounds," &c.,

and asked if His name was sweet to her. She said, "It is." A few days before she died she said, "Make haste, *dear Jesus*, make haste!" She seemed in sweet converse with Him who is ever faithful to His promise; for it was, "Dear Jesus," in tones of affection when she awoke from sleep, instead of, "I am lost." She gradually sank, and passed peacefully away, to be for ever with the Lord. — SALVAGE.

ELIZA TYLER, widow of the late Alfred Tyler, of Leicester, who passed peacefully away to her eternal rest on Feb. 16th, 1908, aged 73.

My dear sister was for thirty-six years a member of the church over which Mr. Hazlerigg is the esteemed pastor. She was one who knew the dreadful malady of sin and its evil effects. I well remember the time when she wept as if her heart would break. On being asked the cause of her grief she said, "I am such a sinner, lost and undone." But she was led by the Spirit of God to seek mercy through the blood of Jesus Christ. The Lord sent her answers of peace, and turned her sorrow into joy, she having found Him whom her soul loved; and a desire was raised up in her to follow her Lord in the ordinance of baptism. But she was much tried and tempted by Satan telling her all she had felt was a delusion. This caused her to cry unto the Lord that He would make it plain, and in His own time He spoke peace and pardon to her soul; and she was constrained to tell the

church, meeting at Providence Chapel, Northampton, what He done for her soul; and was baptised by the pastor, Mr. Leach, in 1854.

My sister was married to Mr. Tyler in 1856, at Northampton, and was removed by the hand of providence to Wolverhampton in 1861, and to Leicester in 1868. She has often expressed her thankfulness for Mr. Hazlerigg's faithful ministry, which she felt to be very searching. She had times of pulling down and scattering as well as times of building up. Although the Lord favoured her with prosperity in later life, He did not allow her to rest in that, but often stirred up her nest. Both she and her husband were very liberal to God's needy children, and made many a sorrowing heart to rejoice. Two years ago her dear husband was removed very suddenly by death, which was a great shock to her. From this time she seemed to lose interest in everything as regards this world.

She had been very unwell since Nov., 1907, but we hoped she would rally again as she had done so often from similar attacks of bronchitis; but her illness took a more serious turn. Psalms xlvi, xci, and xxiii were some of her choice portions of God's Word, and were at this time very sweet to her; as were also hymns 726, 728, and 735 (Gadsby's). She became much worse. On the day before she died she said,

"Assure my conscience of her part
In the Redeemer's blood," &c.

I replied,

"On the Rock of Ages founded,
What can shake thy sure repose?"

She nodded her head, and smiled. She was too weak to converse much after this, and on Sunday morning, Feb. 16th, fell asleep to be for ever with the Lord. S. HYDE.

When God designs to heal the backsliding of His people by sovereign grace, He gives them effectual calls to repentance, and the use of means for their healing: so He does here by His prophet, "O Israel, return; take with you words." And if I could see that God did stir up His faithful ministers to apply themselves in a peculiar manner to this work of pressing vehemently all their congregations with their [gospel] duty herein, and to let them know that there is no other way to prevent their ruin but by returning to the Lord, according to the ways of it here prescribed, I should not doubt but that the time of healing were at hand.—*Owen*.

NOTICES OF DEATHS.

ELIZA SMITH, on Dec. 30th, 1907, aged 89, a member of Providence Chapel, Cheltenham, and sister of the late Edwin Humphreys, minister. My dear aunt was early brought to see her position as a helpless sinner, and was led to see that sovereign grace was just suited to her case. She was baptised in May, 1860, by the late Mr. Cowley. In her last illness she had a quiet and sweet resting on the Rock of her salvation. Sometimes we could hear her whisper, "I shall be with Him. My Saviour! I shall live with Him."

L. M. WATTS.

EMMA PARRETT, widow of Richard Parrett, of Hawkhurst, died in peace, Jan. 30th, 1908, aged 89. The last two or three weeks of her life she repeated the Lord's prayer, and put emphasis on, "For Thine is the kingdom, and the power, and the glory." Her last audible words were, "Peace, perfect peace." We have lost a good mother, but our loss is her eternal gain.

F. JOY.

MARIA ANN EDWARDS, of Rotherfield, died Feb. 23rd, 1908. The deceased was a regular attendant at Providence Chapel for many years. Her family bear witness that she was a praying mother. She was engaged in prayer for some hours previous to her departure. We therefore hope her immortal soul has entered the haven of eternal rest.

J. DICKENS.

MARY CHALKLEY, widow of James Chalkley, of Mill House, Welwyn, Herts, was peacefully taken to her eternal rest on March 16th, 1908, aged 76. She was a member from the commencement of the Strict Baptist church at Ebenezer Chapel, Welwyn, and was indeed a mother in Israel, and a pillar to the little church. Her tabernacle was gradually and mercifully taken down. For nearly five months she was unable to get to the Lord's house, but was favoured with many sweet words of encouragement and the assurance of His favour. She had travelled a pathway of tribulation, especially since the loss of her husband in 1892; but was enabled to commit her trials to the Lord, and wait and watch for His interposition, which she often realised in a marked way. Towards the end she was once very favoured with the first four verses of Ps. xxiii. A friend visited her on the Sabbath evening, the day previous to her departure, to whom she said, "I have had these words this morning:

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

G. DRAPER.

SARAH SHARPE, widow of Mr. W. Sharpe, late minister of Mount Zion Chapel, Ramsgate, ended her long pilgrimage early in the morning of March 17th, 1908, in her 88th year. She was one of those who did not have to find her religion at the end: her anchor was safely cast in a precious Christ. She had been taught her interest in the Redeemer's blood through much tribulation; and it was her delight to talk about her many deliverances. Now she is basking in the sunshine of His presence. A few hours before she passed away she said to a beloved grand daughter, "I feel it will very soon be, 'Friend, come up higher.'" At different times I repeated to her several verses. One was,

"With what raptures He'll embrace you,
Wipe away each falling tear," &c.

She said, "Yes, yes;" also,

"Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace."

Her faith was very firm.

C. M. A. SHARPE.

MARY ANN ENGLISH, for many years a member of the church at Bartley, New Forest, died March 25th, 1908, in the 90th year of her age. The last few days of her life she kept repeating these lines :

"But if I die with mercy sought,
When I the King have tried,
This were to die (delightful thought!)
As sinner never died."

W. E. RIDDLE.

CHARLES PAYNE, a member of Zion Chapel, Wantage, died, April 4th, 1908, aged 82. He was called by grace when a young man among the Methodists, but the Lord brought him out. He was baptised about sixty years ago, and for more than fifty years a member with us; also for a long time a deacon and the clerk. As he drew near eternity he wanted to know more of Christ, and realise his interest. A little while before his death, which was somewhat sudden, he said to his wife, it was peace, perfect peace.

J. CLACK.

MARTHA HOOK, of Eastbourne, aged 82, died, April 14th, 1908. She was an old member at the Dicker. About a fortnight before she died she had the words, "The Master is come, and calleth for thee;" after which she became ill. Among her last words were the following,—

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

Also,

"I'll pass the river telling
The triumphs of my King."

"The Lord told me years ago, 'In the world ye shall have tribulation;' it has been so. I am not harassed at all. I am kept calm." "Ask the friends at Grove Road to sing, 'Praise God,'"
&c.

H. B.

MARTHA PARKINSON died April 24th, 1908, aged 69. She was formerly a member of Zoar Particular Baptist Chapel, Regent Street, Preston. She was baptised by the late Mr. Kent, of Liverpool. She suffered very much indeed, but the Lord sustained her in her affliction. Hymn 668 (Gadsby's) was made a blessing to her when she heard Mr. Kershaw give it out in the above chapel. She mentioned it to me on her death-bed, and I read it to her, and she said, "That is a sweet hymn." She said her hope was

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

Just before she departed she said, 'Bless the Lord, O my soul, and forget not all His benefits.'

THOMAS CHARNLEY.

EMMA WHATMORE, member of Salein Chapel, Frederick Street, Birmingham, died in peace, May 14th, 1908, in her 72nd year. Other particulars may follow

J. W.

THE GOSPEL STANDARD.

AUGUST, 1908.

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

CHRIST THE ONLY WAY.

FROM SERMONS PREACHED BY TOBIAS CRISP, D.D. DIED 1642.

“ I am the Way, the Truth, and the Life : no man cometh unto the Father, but by Me.”—JOHN xiv. 6.

I. In what sense Christ is said to be our Way, that there is “ no coming to the Father but by Him.” . . .

The state from which Christ is our Way to the Father is two-fold ; first, a state of sin ; and, secondly, a state of wrath. The state whereunto Christ is the Way is, indeed, expressed here to be the Father ; the meaning is, to the grace of the Father, and to the glory of the Father. The sum is this ; Christ is our Way from a state of sin and wrath to a state of grace and glory, that there is no coming from the one to the other but by Christ. But we must descend to particulars, that we may know the fatness and marrow of this truth, which indeed hath an inebriating virtue in it, to lay a soul asleep (Mat. xi. 28 ; He. iv. 3) with the admirable sweetness and excellency thereof. No music can tickle the ears as this truth may, when it is truly and thoroughly dived into : no, nor tickle the heart neither. Beloved, I must tell you, when your souls once find this real truth, they cannot choose but say, “ We have found a ransom.”

First of all, Christ is a Way from a state of sinfulness. “ Now what mystery is there in this more than ordinary ? ” will you say. Beloved, it is certainly true there is nothing of Christ, there is nothing comes from Christ, but it is in a mystery ; the gospel seems to be clear, and so it is to those whose eyes Christ opens, but certainly it is hid to some persons that shall perish. “ I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, O

Father, because it pleased Thee." But what hiddenness is in this? There is a two-fold consideration of sinfulness, from which Christ is our Way in a special manner. There is, first, that which commonly we call the guilt of sin, which indeed is the fault, or a person's being faulty, as he is a transgressor. There is, secondly, the power or dominion of sin. Christ is the Way from both these. First of all, Christ is the Way from the guilt of sin. For a man to be rid of the guilt of sin is no more but this: namely, upon trial to be acquitted from the charge of sin that is laid to him, and to be freed from it; or for a person in judgment to be pronounced actually an innocent and a just person, as having no sin to be charged upon him; this is to be free from the guilt of sin. A man is not free from a fault as long as the fault is laid to his charge; he is then free from the fault when it is not charged upon him. All the powers of the world united are not able to pronounce a person faultless and an innocent person, but only the power of the Lord Jesus Christ. He alone is the Way by which a poor sinner, even in this world, may be pronounced an innocent person; even in this world, I say, and be acquitted and discharged from the fault and guilt of his sin. It is impossible the law should do it. The apostle speaks of it expressly, Ro. viii. 2: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Here it is put upon Christ to free from the guilt of sin. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "The law," saith the text, "could not do it;" not that the law could not pronounce innocence where innocency was: not that the law could not condemn sin where it is condemnable by its authority: the law can do this, if it can find subjects whereupon to do it. But the law runs upon these terms, as it finds a person himself without fault, so it pronounceth sentence upon him; if it finds a fault in his person, then it chargeth this fault upon the person alone, as thus: "Cursed is every one that continueth not in all things that are written in the book of the law to do them." . . . Much less can the heart of man acquit him as an innocent person, or do away from him that sinfulness, namely, the guilt of his own sin. "If our hearts condemn us, God is greater than our hearts." "If a man say he hath no sin, he

is a liar," saith John, "and the truth is not in him." If the heart should say to any man he is an innocent person, it doth but lie. . . .

Beloved, to go a little farther in it, it is not a man's righteousness that he does, though assisted by the Spirit of God in the acting of it, that can pronounce him an innocent person, that can be a way to him from his fault and guiltiness. This you know, that the payment of the last half year's rent is no payment for the first half year's rent, nor is it amends for the non-payment of that which was due before; if that had been paid before, this likewise must be paid now. Suppose a man could perform a righteous action without blame, what satisfaction is this for former transgressions? Nay, beloved, let me tell you, there is nothing but menstruousness, as the prophet Isaiah speaks, in the best of man's righteousness, "All our righteousnesses are as filthy rags;" but as for Christ, that blessed Saviour, He is able to "save to the uttermost them that come to God by Him;" not only to save them in respect of glory hereafter, but also to save them in respect of sinfulness here; to snatch them as a fire-brand out of the fire of their own sin, to deliver them from their own transgression. Christ, I say, is the Way, and the absolute and complete Way, to rid every soul that comes to God by Him from all filthiness; so that the person to whom Christ is the Way stands in the sight of God as having no fault at all in him. Beloved, these two are contradictions, for a person to be reckoned a faulty person, and yet that person to be reckoned a just or an innocent person: if he be faulty, he is not innocent; if he be innocent, he is not faulty. Now it is the main stream of the whole gospel that Christ justifies the ungodly. If He Himself justifies him, there is no fault to be cast upon him; mark it well, *as that wherein consists the life of your souls and the joy of your spirits.* . . .

A man would think that there needs not much time to be spent to clear such a truth as this is, being so currently carried along by the whole stream of the gospel. But, beloved, because I know tender hearts stumble much at it, give me leave to clear it unto you by manifest scriptures, such as are written in such great letters as he that runs may read them. Observe that in Ps. li.: "Wash me," saith David; what then? "I shall be whiter than snow." Snow, you

know, hath no spot at all, no fault, no blemish. David shall be less blamable, have less faultiness, have less spottedness in him, than is in the very snow itself. In So. iv. 7, you shall find Christ speaking strange language to His church, admirable language indeed: "Thou art all fair, My love," saith Christ, "thou hast no spot in thee at all." I do but cite the very words of the text, therefore let none cavil, lest they be found fighters against God. "There is no spot in thee." In Is. liii. where the prophet speaks admirably concerning the effectualness of Christ's death, he tells us, "The Lord hath laid upon Him the iniquity of us all." . . . They cannot lie upon Christ and us too. If they be reckoned to the charge of Christ, they are not reckoned to the charge of the person that doth receive this Christ: but, "The Lord hath laid them upon Him," saith the text. And what iniquity? Doth He lay upon Him some iniquity, and leave some iniquity to us? Look into Eze. xxxvi. 25, and you shall see the extent of iniquities that God hath laid upon Christ, that He takes away from the sinner; I mean the sinner justified by Christ, that received Him. There you have the covenant largely repeated, the new covenant, not according to the covenant God made with our fathers: and the first words of the covenant are these: "I will sprinkle you with clean water, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." From all your filthiness; small sins, as some will call them; great sins, turbulent sins, scandalous sins, any sins, any filthiness. "I will cleanse you from all your filthiness, and from all your idols." . . .

The next thing considerable is, *What kind of Way* Christ is to those that come to the Father by Him. I shall speak as briefly as possible I may. Take notice, in general, that the Lord hath laid out Christ as a Way, with all the possible conveniences that may either win a people into this Way, or satisfy and refresh a people that are in this Way (Pr. ix. 1, 2, 3; So. v. 1); He hath so furnished Christ the Way with all possible accommodations as there cannot be devised what the heart of man himself can desire, but he shall find it in this Way, Christ; so that all I shall speak of this subject is that as it may give abundance of light, so you may apply it all along by way of motive to stir you up, to quicken you to set footing into this Way, in respect of those several conveniences that do accompany it.

In the first place, there is this great and ineffable excellency and accommodation in Christ the Way, that He is a *free* Way for all comers to enter into, without any cause of fear that they shall trespass by entering. He is a free Way, I say, a cheap Way to us; a costly Way indeed unto the Father, and to Christ too. O beloved! a man might study a while to find out whether there be more preciousness in Christ Himself as He is our Way, or in the fitting of Christ to be our Way. The Person of Christ is invaluable, there is nothing to be compared with Him: but considering Him as our Way to salvation, whether there be more preciousness in that or in the fitting of Him for it, is not so easy to determine. "Ye are bought with a price," saith the apostle, 1 Pe. i. 18, 19, "not with corruptible things, as silver and gold, but with the precious blood of Christ." Observe it, I pray, that Christ might be a fit Way for us to the Father, it cost the Father and Christ Himself that in comparison of which silver and gold and the most precious things in the world are called but corruptible things; which makes the apostle break out into a way of expostulation and admiration, rather than into a way of affirmation: "Oh! what manner of love is this that the Father hath bestowed upon us, that we should be called the sons of God!" Greater love than this can no man show, than to lay down his life for his enemies. What did it cost the Father? It cost Him that that was most precious to Him of all things in the world; it cost Him His own Son; not a cessation of the being of His Son, but the bitterness of His Son. Though a man doth not lose his child, yet it goes to the heart of him to see his child tormented; much more when he himself must be forced to be the tormentor. Abraham thought God put him hard to it when he must be the butcher to slay his own and only son, his dear Isaac. God the Father was put to it as much, nay, much more; in Abraham the thing was but offered, God would not have him do it actually; yet it went to his heart that he should be appointed to do it; but it would have cut his heart if he had done it, if he had cut the throat of Isaac. If nothing could content him before he had a child, "What wilt Thou give me, seeing I go childless?" what would Abraham have said if, receiving a child, he should have been made a butcher to his own child? Yet the Father was put to this, to make Christ a Way to believers: He was His only

beloved Son, in whom He was well pleased. Pr. viii. 30, "I was daily His delight (speaking of the Father and Christ under the notion of Wisdom), I was His delight, rejoicing always before Him in the habitable parts of His earth." Must it not come near unto Him to part with such a Son? Nay, must it not go near to Him that He Himself must not only be a Spectator of all that cruelty, but the principal Actor Himself in the tragedy? He doth not only leave Christ to men, but when men could not fetch blood enough, He takes the rod into His own hand, and will fetch it Himself from His beloved Son: "It pleased the Lord to bruise Him," saith the prophet, Is. liii. 10. It did not only please the Lord that men should bruise Him, but "it pleased the Lord" Himself "to bruise Him." It was a strange apprehension that God should look upon the anguish of the soul of Christ, and instead of breaking out into furiousness against the instruments of cruelty, He Himself should be satisfied with beholding it; as much as to say, it did His heart good to see it: "He shall see of the travail of His soul, and be satisfied;" not only satisfied towards men, but satisfied in Himself: it gave Him content to see the travail of His Son. Certainly, beloved, the bowels of God must infinitely be beyond the reach of the creature, towards a poor sinner, that He could go so far in a contrary way to His own Son; that there might be the fruit of these bowels to His enemies. One would think God should rejoice to see the confusion of His enemies, and not rejoice to see the bitterness of the travail of the soul of His Son, that His enemies might escape scot-free: but this it cost the Father; He must not only behold, or allow the suffering of His Son, but He must be an Actor of it Himself, nay, He must be pleased in it.

Certainly the Father was exceedingly pleased with it, because it doth commend the great end of the Father; the main end He drove at was the salvation of sinners; and this, in His wisdom, He saw the fittest way; that it could not be done but by this way; therefore it pleased Him, in that His purpose should not be frustrate of His end. You know, when a man hath a great mind to a thing, if the way he goes in prospers not, he is displeased; if it prosper, he is contented in it, he delights to see his business succeed; so was it with the Father.

You may see what it cost Christ too, as well as the Father.

The Father must resign His part in His Son; a great matter, not only to part with Him in respect of death, but in a manner to part with Him in life too; "My God, My God (saith Christ), why hast Thou forsaken Me?" Here, you see, God parts with Him in life; and Christ must part with His life as well as the Father must part with the Son; nay, in some manner Christ must part with that which is better than His life, with the glory and majesty of His divinity. He did not part with the essence of His divinity, but with the glory of it He parted, as Ph. ii. 6, "Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant." He did empty Himself, as the meaning of the word is; He did put off and lay aside the majesty and glory He had, that He might seem to be a mere carpenter's son. For a king all his lifetime to undergo the notion of a beggar, and not to recover out of this estate all his whole life, but even to lie down in this low condition in the grave, it would seem a great loss unto him: man would reckon this a great matter, for a king to debase himself so low. It cost Christ more than this; look upon all the sufferings of Christ; look upon death itself, together with the reproach and shame of it. The death He died was called "a cursed death of the cross;" although He was not ashamed, that is, He despised the shame, yet shame and reproach He must bear. So if we look upon God and Christ as making a Way for men, it is not a free Way, it is not a cheap Way; but looking upon ourselves that have received the benefit of this Way and this Christ, it is a free Way indeed. . . . If Christ hath given a heart to a sinner to set footing into Himself, that is, to receive, to take Him for his Christ; if Christ hath given him a heart to take Him for his Christ in reality, to take Him truly and unfeignedly, Christ is a Way for such a person to the Father, though he be the vilest person under heaven. . . . In this regard I say Christ is a free Way; God looks for nothing in the world from the sons of men, be they what kind of men soever, He looks for nothing from them, to have a right to Christ; but He did freely give Christ unto them, without considering of anything that they might bring along with them.

Nay, more, God doth not only not look for any thing, but He will not take notice of, nor regard any discouragements in

men to keep them from the inheritance, to keep Him off from giving unto them a right unto Christ.

I would fain have this point cleared, and fully and exactly proved, because, I doubt, many persons will not receive it; but, I tell you, we must not be afraid to set forth the praise of the glory of God's grace, as fearing the squeamishness of some men. First, therefore, consider that Christ is delivered over unto men to be their Way unto the Father, of mere gift, of free gift: what is freer than a gift? That Christ is delivered over to be a Way to the Father by a mere and absolute gift, is most plainly expressed, Is. xlii. 6. "I will give Thee," saith the text, "for a Covenant of the people." In matter of gift, what is there in the richest man in the world more than in the veriest beggar, to partake of it, supposing the thing comes to him as a gift? A beggar can take a gift as well as the richest man: nay, a thief that is condemned to the gallows may receive a gift of the king as well as the greatest favourite in court; . . . his very being a thief, and his being ready to be executed, is no prejudice in the world to bar him from participating of that which shall be bestowed upon him as a gift. If Christ be a free gift unto men, then it must follow, to whom the Father will reach out Christ, there is nothing in that person to hinder the participating of Him.

MEMOIR OF GEORGE BURRELL,
LATE PASTOR OF THE CHURCH AT WATFORD.

(Concluded from page 297.)

THE Lord graciously followed him with the rod, showed him where he was, the evil of sin, and the root of it; and he began to see things in a totally different light. He was indeed undone, and the Bible seemed full of condemnation to him in passages like these: "Having eyes full of adultery and that cannot cease from sin; . . . these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. . . . For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after

they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire" (2 Pe. ii. 14, 17, 20—22). And that in Jude, "These are spots in your feasts of charity," &c., seemed to indicate to him that he was "twice dead," dead in sin and dead in a profession. Then again those terrible passages in He. vi and x cut him to the quick: "For it is impossible for those who were once enlightened," &c. "For if we sin wilfully after we have received the knowledge of the truth," &c. He read his likeness in these heavy words, and, as he thought, his condemnation. He was a wretch undone, a reprobate, a base apostate, and felt hell must be his everlasting portion. He durst not pray; his mouth was stopped. Yet he felt a secret something that constrained him to thank God he was out of eternal torment. Now he began to see clearly in the Bible that there *was* a line of distinction between the children of God and the children of the devil, the election of grace and the reprobate rest.

"I saw also," he says, "very plainly the difference between a mere profession and a real possession, between a person taking up with religion and God's religion taking up him. O, the sovereignty of God, which before I had denied, I saw shining as clear as a sunbeam all through the Bible, in every leaf and in every thing! I read those words with faith and with solemn feeling, 'The election hath obtained it, and the rest were blinded.' I was no longer permitted to kick against the truth. My heart was brought down with labour; I fell down, and there was none to help. In this condition the enemy came in like a flood with his temptations and suggestions, such as these: 'You had better give up your profession altogether, and go openly back into the world; for if you are God's elect, He will call you effectually then; but as you are, there is no hope for you.' I had continued to attend the means of grace, and outwardly all appeared well, but now I felt an inward sore running, and perceived that the doctrines and tenets of freewill would not at all alleviate or heal. The truth I could plainly see; and as to coming to Christ, and believing in Christ to the salvation and joy of my soul, I felt it was as impossible for me to perform either as to create a world. The word in Jn. vi. 44, 'No man can come to Me, except

the Father which hath sent Me draw him,' I found was true. The question now was not, 'Would I have God?' but, 'Would God have me?' All rested here—upon the great love of God towards His people in Christ, irrespective of what they were, or even could be, in themselves considered. I felt truly humbled under the mighty hand of God; my free-will notions were completely cut up by the roots, and my mouth was for ever stopped from boasting in my own abilities. I could now no longer lie down on the delusive bed, that Christ died for all mankind, that there was a chance for all, and that it depended upon the efforts of the creature. It was for His sheep He died. 'I lay down My life for My sheep.' Now my anxious enquiry and concern was, 'Am I one of these?' Now it was 'sin revived, and I died' for ever to all hope in and from myself. The justice, holiness, and righteousness of God I fell under, and felt in my soul I must for ever justify a holy God in my deserved and merited damnation. Dark and foreboding thoughts now filled my breast, and in secret I bewailed my miserable condition.

— My heart within me indeed was desolate. But at times hope used to spring up with a, Who can tell? Never shall I forget one Lord's day morning about this time going into the Baptist chapel with a heavy load of guilt upon my conscience, when they were singing the 92nd Psalm, 6th verse,

" 'Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again.'

I burst into tears with the thought and hope that I should one day realise what they were singing. Then I felt,

" 'Oh that I knew the secret place,
Where sin has neither place nor power!'

I began to discover the difference between death and life, between knowledge in the head and vital godliness in the heart; and the poor, despised few of God's afflicted people, against whom all professors spoke, became truly great in my eyes. I was now led to consider the Bible characters given them; that they were not the righteous, not the good, but great sinners saved by great grace—a Mary Magdalene, a bloody Manasseh, a dying thief, a persecuting Saul, a fallen David, and a backsliding Peter. I saw the grace of God in these was abounding, rich, and free; and this subject began to

be to me a pleasing theme for reflection, and caused me to hope and sigh, wish and pray. Now I went in a different way to the throne of grace and to the Word. I went as a seeker and learner to search the Scriptures. I was much encouraged to find my case in the 102nd Psalm: 'He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.' Oh, it seemed so adapted to me; it was indeed, I thought, written for me; it was my condition—destitute, spiritually *destitute*. This afforded me a plea at the mercy-seat; and as I further searched, I found God's family described as poor and needy, halt, withered, lame, blind, naked, bruised reeds, and helpless worms; and the breathings in the Psalms and other parts seemed so congenial to my feelings and condition that I began to hope after all my spot was that of a child.

"The third of Jeremiah was much blessed to me at this time, especially the first verse: 'They say, If a man put away his wife, and she go from him and become another man's, shall he return unto 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.' O the amazing riches of God's grace! I said,

" 'Dear Lord, and may I come? '

But now Satan set hard at me, and inbred evils were very strong; yet my mind was much encouraged to stay and wait, pray and hope, from many portions of the Word, such as the following: 'It is good for a man that he bear the yoke in his youth;' and especially, 'There is hope in thine end' (Je. xxxi. 17), which seemed to be opened up thus to my mind: 'You may expect a trying path and conflict all the way, but it shall be well in the end.' And here the Lord graciously discovered to me the difference between backsliding and apostacy. I was enabled to hold the Head, because the Head held me; and all I had passed through had had the tendency to strengthen my desires after Christ from my felt need of Him."

This teaching of God did not conform with the teaching which emanated from the pulpit of the chapel where he stood a member; and one and another began to talk to him about the dangerous doctrine of election. Their faces were not towards him as formerly; and amongst others who marked the change in his views was his employer, the deacon.

He had to see others promoted where promotion was due to him; and as he was now married, he began to be tried in temporal things. This was in the year 1842. However, he had to rely still upon that promise, "Seek ye first the kingdom of God," &c.; and the Lord graciously honoured his trust. After some changes in the firm, he was removed into a higher department of the work at better and more constant wages; and later, when the firm was divided, he moved to London.

After many trials in the church and his family, in May, 1856, he was thrown out of employment. He was already in difficulties, and having five young children dependent upon him, was brought into dire straits. For four months he had to look on like Manoaah, while the Angel of the covenant did wondrously. He was lodged rent free, to take charge, while the factory where he had worked was being disposed of. And though unable to earn a shilling, every temporal need of himself and family was supplied in a remarkable way; so that he could set his seal to the truth of the word: "Seek ye first the kingdom of God," &c., and also to these, being under the powerful application of them, "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith?" His low circumstances continued till, in Feb., 1857, an unexpected door was opened for him as a Chancery clerk. This employment he retained for twenty-four years, until his settlement in the work of the ministry necessitated its relinquishment.

He now had some sweet seasons of refreshing from the presence of the Lord, and records one of them on Lord's day, March 29th, 1857, under a sermon by Mr. Hazleton, on the words, "Yet Thou in Thy manifold mercies forsookest them not in the wilderness" (Ne. ix. 19). Those manifold mercies shining in and flowing through Jesus Christ, came like a river into his soul, and melted and dissolved it. Not many times like this did he speak of, but rather, as the path in temporal matters became smoother, he mourned as being sold under sin, but spared because Jesus died. Towards the end of the year 1867, he seems to have had some exercise about speaking in public, and records this:

"Dec. 23.—At the Monday evening prayer meeting ventured to make a few scattered remarks on the fifth chapter of James. I don't know what it may lead to."

During the year 1868 he was more especially blessed under the word. The truths of the gospel were ever uppermost in his mind, so much so that he began to write on the subjects which seemed to fill his thoughts and meditations. In the providence of God circumstances led to his ultimate settlement over the church at Watford as pastor, in 1871. Here we must pass over many years of trying conflicts and changes, having no account of his inward exercises.

He continued his ministry at Watford until Jan., 1902, when he broke down in the pulpit, and was not able to return. Many have testified of the power of truth resting at times upon his spirit. For five years after his ministry ceased he kept indoors; and in his long confinement he gave a singular testimony to the words of Hart:

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

His continued complaint was about the badness of his evil heart, with a corresponding testimony to the sovereignty of God's love in saving such a sinner as he felt himself deeper and deeper to become. He often said the Lord put him aside as He did to try his faith as to providence, to show him that He could and would maintain him to the end, and to draw him aside to commune with Him as to what he was in and of himself before God. He confessed the dark and foul things that, when opened to his view by God, were seen to lurk in every discovered corner of the heart, and was led to meditate upon the heavy load which was laid upon Him who was made sin for him. How real did this become to him a few weeks before his death, when, to a friend, he spoke of the reality of the sufferings of Christ as they are described in the sixty-ninth Psalm. Nothing definitely is known of his last hours. He repeated often that hymn:

“ As when a child secure of harms,” &c.

He dressed each day up to the last, and early on the morning of March 19th, 1907, was found by his aged wife to have passed away, apparently in his sleep, at the ripe age of 86.

W.

Only those and all those that walk in sin, be it the least, are subjects unto Satan,—*Goodwin*,

ALL MERCIES, SPIRITUAL AND TEMPORAL,
FLOWING THROUGH REDEEMING BLOOD.

Those who God's providential ways
View with a watchful eye,
Shall have fresh cause each day to praise,
And find a full supply.

Thus have I seen up to this hour,
And magnify my God ;
I'll sing His grace, and tell His pow'r,
And triumph in His blood.

Dear blood, the source of all my hope,
My glory and my trust,
My cleansing fountain and my prop,
My soul's eternal boast !

By blood I venture near the throne,
And plead before my God ;
Through blood He does my breathings own :
I'm saved alone by blood.

Through blood my robes are spotless white,
And I am pure within,
A perfect beauty in God's sight,
All free from stains of sin.

Purchased by blood, I'm not my own,
I am my Saviour's right.
He is my God, and He alone :
I'll praise Him day and night.

Praise Him for blood-bought favours here,
And for the hope of heaven ;
I'll meet each foe with blood, nor fear—
My sins are all forgiven.

But shall I sin because Thy grace
Abounds to pardon, Lord ?
I hate the tempter and his ways,
And vict'ry gain by blood.

Thy garden is sin's only cure,
O my redeeming God !
There Thou did'st all my hell endure,
And drown'd my sins in blood.

And when I rise to see Thy face,
 My Saviour and my King,
 Salvation through Thy blood by grace
 I will for ever sing.

W. HOUSE.

CRUMBS FROM THE MASTER'S TABLE

OF LOVE-SICKNESS FROM RUTHERFORD'S "CHRIST DYING."

Asser. x. Though means must not be neglected, as praying and waiting on the watch-tower, for the breathings of renewed assurance; yet as touching the time, manner, way and measure of the *speaking of the vision*, *God's absolute dominion is more to be respected here than all the stirrings and motions of the under wheels of prayer, preaching, conference.*

Asser. xi. The soul should be argued with, and convinced thus: why will you not give Christ your good leave to tutor and guide you to heaven? He hath carried a world of saints over the same seas you are now in, and Christ paid the fare of the ship Himself; not one of them is found dead on the shore. They were all as black and sun-burnt as you are; but they are now a fair and beautiful company, without spot before the throne, and clothed in white; they are now on the sunny side of the river, in the good land where glory groweth, far above fighting and jealousy. You are guilty of the breach of the privilege of Christ: 1. He is a free Prince, and His prerogative-royal is incapable of failing against the fundamental laws of righteousness, in the measuring out of either work or wages, grace or glory. Mat. xx. 13: "Friend, I do thee no wrong," Mine own is Mine own.

Object. *O but He is sparing in His grace! His love-visits are thin sown, as strawberries in the rock.*

Answ. I answer for Him; 1. The quantity of grace is a branch of His freedom. 2. Why do you not complain of your sparing improving of two talents, rather than of His niggard giving of one only? He cannot sin against His liberty in His measuring out of grace; you cannot but sin in receiving. Never man, except the Man Christ, durst since the creation (the holiest I will not except) face an account with God for evangelic receipts; Christ to this day is behind with Moses, David, Isaiah, Jeremiah, Job, Peter, John, Paul, and all the saints in the using of grace: they were below

grace, and Christ was necessitate to write in the close of their counts, with a pen of grace and ink of His blood, "Friend, you owe Me this, but I forgive you." They flew all up to heaven with millions of arrears, more than ever they wrought for: as some godly, rich man may say, "This poor man was indebted to me thousands; now he is dead in my debt I forgive him; his grave is his acquittance; I have done with it." Christ upbraids you not with old debts that would sink you; why cast ye up in His teeth His free gifts? 3. Think it mercy He made you not a grey stone, but a believing saint; and there is no imaginable comparison between His free gifts and your bad deserving.

2. The way of His going and coming should not be quarrelled. The Lord walketh here in a liberty of dispensation; a summer sun is heritage to no land. It was not a blood of a daily temper that Paul was in when he said, Ro. viii. 38: "For I am persuaded that neither death, nor life, &c., shall be able to separate us from the love of God in Christ." It was a high and great feast when Christ saith to His church, So. v. 1: "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: eat, O friends, drink, yea, drink abundantly, O beloved." 'Tis true, He is always in His church, His garden, gathering lilies; but storms and showers often cover His garden.

3. Were assurance always full moon, as Christ's faith in His saddest soul trouble was bank full sea and full moon, and were our joy ever full, then should the saints' heaven on earth, and their heaven above the visible heavens differ only in the accident of place and, happily, in some fewer degrees of glory; but there is a wisdom of God to be revered here. The saints in this life are narrow vessels; and such old bottles could not contain the new wine that Christ drinketh with His in His Father's kingdom, Mat. xxvii. When the disciples see the glory of Christ in the mount, Peter saith, "Lord, it is good for us to be here," but when that glory cometh nearer to them, and a cloud overshadows them, and they hear the voice of God speak out of the cloud, "they fell on their faces, and were sore afraid" (Mat. xvii. 6). Why afraid? Because of the exceeding glory, which they testified was good, but knew not what they said. We know not that this joy is unspeakable. We rejoice with joy that no man can

relate : how then can a man contain it ? I may speak of a thousand millions of things more excellent and glorious than I can feel. Should God pour in as much of Christ in us in this life as we would in our private wisdom or folly desire, the vessel would break and the wine run out : we must cry sometimes, "Lord, hold Thy hand." We are as unable to bear the joys of heaven in this life as to endure the pains of hell. Every drop of Christ's honeycomb is a talent weight ; and the fullness of it must be reserved till we be enlarged vessels, fitted for glory,

Asser. xii. We do not consider that Christ absent hath stronger impulsions of love than when present in sense and full assurance, as is clear in that large song of the high praises of Christ which is uttered by the church, So. v., when He had withdrawn Himself, and she was sick of love for Him. (2). There is a sort of heavenly antiperistatis, a desire of Him kindled through occasions of absence ; as we are hottest in seeking after precious things, when they are absent and farthest from our enjoying. Absence sets on fire love. The impression of His kissing, embracing, lovely and patient knocking, "Open to Me, My sister, My love, My dove ;" the print of His footsteps, the remnants of the smell of His precious ointments, His shadow when He goeth out at the doors, are coals to burn the soul. Ps. lxxiii. 6 : "When I remember Thee upon my bed, and meditate on Thee in the night watches"—I cannot sleep for the love of Christ in the night. What follows ?—"my soul follows hard, cleaveth strong after Thee." Ps. lxxvii. 3 : "I remembered God, and was troubled ;" rather, "I remembered God, and rejoiced ;" but the memory of old love, and of absent and withdrawn consolations, breaks the heart. How do some weep and cast aside their harps when they remember the seven-year-old embracements of Christ, and Christ's virgin love, and Sion-sweet songs in the days of their youth. In Song v., when the church rose, but after the time, to open to Christ, when He was gone, and had withdrawn Himself, "Mine hands (saith the church) dropped with myrrh, and my fingers with sweet-smelling myrrh upon the handles of the bar." Then her love to Christ was strongest, her bowels moved ; the smell of His love, like sweet-smelling myrrh, was mighty rank and piercing.

Asser. xiii. Why, but then when the wheels are on moving,

and the longings after Christ awaked and on foot, we should pray Christ home again, and love Him into His own house, and sigh Him out of His place from beyond the mountain into the soul again; as the spouse doth, So. iii. 1—5. If ever He be found when He is sought, it will be now, though time and manner of returning be His own.

Asser. xiv. Nor are we to believe that Christ's love is coy or humorous in absenting Himself, or that He is lordly, high, difficil, inexorable, in letting out the sense, the assurance of His love, or His presence; as we dream a thousand false opinions of Christ under absence; nor do we consider that security and indulgence to our lusts lose Christ; and therefore 'tis just that as we sin in roses we should sorrow in thorns.

Asser. xv. If the Lord's hiding Himself be not formally an act of grace, yet intentionally on God's part it is; as at His return again He cometh with two heavens, and the gold chain soldered is strongest in that link which was broken; and the result of Christ's return to His garden, So. v. 1, is a feast of honey and milk and refined wine. When He is returned, then His spikenard, His perfume, His myrrh, aloes, and cassia casteth a smell even up to heaven. In the falls of the saints this is seen. David after his fall hearing mercy, feeling God had healed his bones that were broken, Ps. li., there is more of God's praises within him than he can vent; he prayeth God would broach the vessel, that the new wine may come out: "O Lord, open Thou my lips, that my mouth may show forth Thy praise:" and after the meeting of the Lord and the forlorn son, besides the poor son's expression, full of sense, consider how much sense and joy is in the Father. It is a parable, yet it saith much of God. Lu. xv. 20: "And when he was yet a great way off, his father saw him." Christ the Father of age or eternity (Is. ix. 6) knoweth a friend afar off, and His heart kindles and grows warm when He sees him. Were he thousands and millions of miles from God, yet aiming to come, He sees him, "and had compassion;" He sees with moved bowels, "and ran"—how swift is Christ's love!—"and fell on his neck and kissed him." O what expression of tenderness! and to all these is added a new robe, and a ring for ornament, and a feast, the fat calf is killed, and the Lord sings and dances. Peter's denial of Christ brought him to weeping, flowing from the

Spirit of grace poured on David's house, Zec. xii. 10. And Peter had the more grace, that he losed grace for a time. As after drawing blood and cutting a vein more cometh in the place; and after a great fever and decay of strength, in a recovery, nature repaireth itself more copiously. And often in our sad troubles, we have that complaint of God which He rebuketh His people for. Is. xl. 27, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" That is, "The Lord takes no notice of my affliction, and He forgets to right me, as if I were hid out of His sight;" and David, Ps. xxxi. 22; "I said in my haste, I am cut off from before Thine eyes." 'Tis not unlike a word which Cain spake with a far other mind, Ge. iv. 14: "From Thy face shall I be hid." But this is, 1. To judge God to be faint and weak, as if He could do no more, but were expiring, Is. xl. 28. He will be both weak and wearied if He forgets His own; and our darkness cannot rob the Lord of light and infinite knowledge; He cannot forget His office as Redeemer. God is not like the stork, that leaves her eggs in the sand, and forgets that they may be crushed and broken. When Christ goes away, He leaves His heart and love behind in the soul till He return again Himself. If the young creation be in the soul, He must come back to His nest, to warm with His wings the young, tender birth.

Asser. xvi. Nor is Christ so far departed at any time but you may know the soul He hath been in; yea, He stands at the side of the sick bed, weeping for His pained child; yea, your groans pierce His bowels, Je. xxxi. 20: "For since I spake against him (saith the Lord), I do earnestly remember him." 'Tis not the less true that the head of a swooning son lieth in the bosom and the two arms of Christ, [because] that the weak man believeth that He is utterly gone away.

Asser. xvii. Nor will Christ reckon in a more legal way for the slips, misjudgings, and love-rovings of a spiritual distemper, than a father can whip his child with a rod because he misknoweth his father, and uttereth words of folly in the height of a fever. Christ must pardon the fancy and sins of sick love; the errors of the love of Christ are almost innocent crimes; though unbelief make love-lies of Jesus Christ. There be some over-lovings, as it were, that foam out rash and hasty jealousies of Christ, when acts of fiery and flaming

desires do outrun acts of faith. As hunger hath no reason, so the inundations and swellings of the love of Christ flow over their banks, that we so strongly desire the Lord to return that we believe He will never return.

Asser. xviii. Though hid jewels be no jewels, a losed Christ no Christ, to sense, yet is there an invisible and an undiscerned instinct of heaven, that hinders the soul to give Christ over.

SPIRITUAL DILIGENCE.

“And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge.”—2 PETER i. 5.

“BESIDES this”—one would think there could not be anything remaining to add. Blest with vital faith, with the righteousness of Christ, with the knowledge of Him and of God the Father, with the divine nature, with “exceeding great and precious promises,” with an escape from the “corruption that is in the world through lust,” I say, what can be lacking to people who have these blessings bestowed on them? So we think in experience when we get a blessing: we are so full it seems there is nothing more to be had in this world. When we feel peace through the blood of Christ, how happy we are! When we have a promise which takes in our whole life, troubles, wants, and everything that can befall us, and says our God shall supply all our need, then this is complete; we are happy, and have good reason to be so,—justified, sanctified, and blest with access. But the Holy Ghost has seen fit to add something to train up the people who have these blessings in the way they should go. The vine must be supplied with sap, that it may bring forth fruit, according to the will of God. The blessings before spoken of are like a good root, and the Holy Ghost will have fruit. So Christ discovered to His disciples the Father and Himself: “I am the true Vine, and My Father is the Husbandman;” and then said, “Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.”

How the precepts will draw out the heart of a child of God! Sometimes in these days my very soul seems gathered up into fervent desires after the precepts, that my spirit and conduct may be conformed thereto. Now keeping these root blessings in mind, we will look at the precepts that follow:

“ Giving all diligence, 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. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall : for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ ” (vs. 5—11). Then there is no saying that we have the faith of God’s elect and are safe, and so settling down ; though our safety is a truth. “ Now,” saith the Holy Ghost, “ blest with this fruit of faith and everlasting safety, ‘ giving all diligence, add to your faith virtue,’ &c. The way is one of trial, the devil will hover round you : be diligent to wait on God. Lust will strive to corrupt your every thought and act : ‘ give diligence ’ to walk becomingly as ‘ children of light and children of the day ; ’ for ye ‘ are not of the night, nor of darkness ’ (1 Th. v. 5). ‘ Give diligence ’ to waiting on God in prayer and supplication, and ‘ to make your calling and election sure.’ ”

It is important for us to notice the way the Lord teaches His people to walk. He never exhorts sinners dead in sins to walk in these ways, but first lays the good “ foundation of repentance from dead works, and of faith towards God ” (He. vi. 1), and then says to the sinner thus quickened, “ Now build thus—*be diligent.* ” Being legal in spirit myself, I am often afraid to teach the precepts ; yet it is right to do so. It is required in stewards that they be found faithful ; and that is what I want to be. So I would draw the prayerful attention of the Lord’s people to these important precepts. Do any say, “ We cannot keep them ” ? I ask, is the new commandment grievous to the new nature ? Our old nature would gladly make a plea of utter helplessness ; it not only cannot, but will not obey. But to the hidden man of the heart the precepts are in perfect harmony. A sinner who is a partaker of the divine nature wants to reach God’s footstool, to hear His voice, walk with Him in peace, and do His will in all things. He cries, “ O for—

“ ‘ A heart resign'd, submissive, meek,
The great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone ! ’ ”

We have to do with the revealed will of God in Scripture. It has pleased Him to reveal what He will have His people do, and part of it is here: “ Giving all diligence, add to your faith virtue,” &c. He that has a heart to do it is enabled to follow the directions according as he derives present assistance from the Holy Spirit. For the Holy Spirit “ helpeth our infirmities,” or “ heaves with us” in prayer under our burden (Ro. viii. 26); and it is said, “ If we live in the Spirit, let us also walk in the Spirit ” (Ga. v. 25).

“ Add to your faith virtue,” that is *strength*. It is promised, “ They that wait upon the Lord shall renew their strength.” Faith is strengthened by the Word and promise of God. “ Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength ” (Is. xl. 27—31). Strong faith gives glory to God, like Abraham, who “ staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform ” (Ro. iv. 20, 21). It was faith in God's Almightyness to perform His promise that made Abraham's faith strong; and we are said to “ walk in the steps of that faith of our father Abraham,” and are exhorted to be strong in faith, or to add to our faith virtue (iv. 12).

“ And to virtue knowledge.” What sort of knowledge? Not speculative; that is neither safe nor good. Do any say they cannot add to their faith true knowledge? I say, a hungry man goes where there is bread. So a man spiritually hungry goes in prayer and supplication to Him who alone can give him knowledge. Faith needs feeding with knowledge and understanding, as in the promise: “ I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding ” (Je. iii. 15). And God says, “ Counsel is Mine, and sound wisdom: I am understanding;”

I have strength" (Pr. viii. 14). A child of God in his right mind is not satisfied with the small measure of what he knows; and if not still supplied from the Word of God, his faith will become weak, and he will answer to the state described by the apostle: "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Pe. i. 9). If he presses not forward, if "grace and peace be not multiplied" to him "through the knowledge of God, and of Jesus our Lord" (v. 2), he will for the time lose the things he has wrought (2 Jn. 8). Therefore, "if any of you lack wisdom, let him ask of God," beg of Him, search the Scriptures, and wait at the throne of grace, according to the heavenly direction: "Add to your faith virtue, and to virtue knowledge."

"And to knowledge temperance." Some of the Lord's people are aware of what an evil thing it is to have an intemperate spirit when falling into trouble. They have been ready to say, "I am come to the end; there is but a step between me and death." Or, "Let Him make speed and hasten His work, that we may see it." Or, "Where is the promise of His coming?" That is not being temperate. But Paul was temperate when he said in the storm, "I believe God that it shall be even as it was told me" (Ac. xxvii. 25). When we come into trouble who have seen His works, felt His power, had Him in our hearts in some degree, we are bidden to add to our knowledge already gained temperance, or sobriety. Once I said, "Lord, I am drunken and surfeited with care; make me sober." It is a great thing to be sober when in trouble, both about our trouble and about our God. We are not going to perdition because the Lord burns up something that separates between us and Him. Then "be sober" in respect of trouble; be temperate. The Lord told us the way was not easy; and as we are proving it true and are full of trouble, we are exhorted to add to the knowledge He has given us temperance, believing His word, "I will never leave thee, nor forsake thee."

"And to temperance patience." We may see the relation between these two. If a man says it is all over with him, he cannot be patient. But when trouble continues, when affliction increases, to be able to say,

"All kind and all wise, Thy season is best,"

this is patience. Only in trouble is there exercise for patience.

“Knowing this, that the trying of your faith worketh patience” (Ja. i. 3). “And to patience godliness,” being “renewed in the spirit of your mind,” putting on the “new man, which after God is created in righteousness and true holiness” (Ep. iv. 23, 24). This will lead us to walk humbly before the Lord, trusting in His gracious promises, and looking out for their fulfilment, though delayed. This is to add to patience godliness. “And to godliness brotherly kindness; and to brotherly kindness charity,” or the exercise of love; for “faith worketh by love.” This is to “walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour” (Ep. v. 2).

When these graces abound in the Lord's people, then God is glorified in them. This is fruit to His glory. But if we have not all these graces in exercise, we may not say we have no grace, or no faith. The Lord give us grace to observe His order in this passage; and whereto we have not attained, to beg hard to be conformed to the pattern. May we pray Him to bestow His rich grace and mercy on us in giving us more grace, to bring forth much fruit, that He may be glorified. Precepts to me have been as the standard to which I aim, and as convictions of my shortcomings, and most wholesome to me. As they show our shortcomings they lead us to cry, “O give me grace to walk as I am bidden! give me this diligence, that I may add to my faith these graces, and make my calling and election sure; that I may reach after these things in the Word wherein I am defective, and be constant in prayer and believing.” So may the Lord gather our attention to His precepts, and bring us into the daily practice of them.

J. K. P.

You must know this, that the soul of man lives not in itself, it was made to live in another, and it was made to live in God; and the truth is, when God shall take not only Himself away, but all things else, the soul dies, as the fire does when the fuel is taken away; therefore men die in hell.—*Goodwin.*

The poor and needy soul runs to God, and finds He is a God that hears and answers; and it is as cooling water to a parched soul.—*Covell.*

PREVAILING PRAYER.

A MORNING READING BY JAMES BOURNE.

SEP. 28, 1888.—Is. xxxviii. 9—20: "The living, the living, he shall praise Thee, as I do this day." What could be more dis-spiriting than the situation of Hezekiah? The Lord had said to him, "Thou shalt surely die." There is something here unfathomable to man; it is as He said in Judges, "I will hear you no more," and as He spoke to the woman of Canaan, "It is not meet to take the children's bread, and give it to dogs."* But if we have the Spirit of God, we shall go against the most desponding feelings possible, and bring our despair before Him; and then we find He is like Joseph, He has turned aside to weep. For "like as a father pitieth his children, so the Lord pitieth them that fear Him." Hezekiah was brought here, "What shall I say? He hath both spoken unto me, and Himself hath done it;" that is, "He hath both said and done it; He promised I should recover, and I am recovered." When God speaks a promise He will have us plead with Him till we get the performance. This is where we fail. God gives us some comfort in His Word, with some little energy; but we glide back again into the spirit of the world. The devil tells us God is a Sovereign, and He will come not now, but as we are dying. Now I tell you in the name of God that if the devil makes you believe this to your dying day, and so stops all seeking, you have been deluded. Why do you believe his lies, and not listen to the Word of God? You say, "The seed was good. I am sure I had His presence; He softened my heart." But unless it bear fruit afterward, how can you tell it from grass upon the house top? Is not the seed good that is sown among the thorns and on the stony ground? Who can deny it? But we must go by the Word of God, and watch over this beginning for fruit. May the Lord, when He has given life, add energy to it. For this is our mercy, exceedingly to watch here till the accomplishment of anything He has spoken to us comes; and not to let *this* needful thing and *that* cause us to waste it all away upon trifles, so that no time can be found for seeking God with full purpose of heart.

* Other instances of the Lord's repenting in answer to prayer, according to the multitude of His mercies, are Ex. xxxii. 7—14; xxxiii. 5; Nu. xiv. 11—20; Ps. cvi. 23, 43—45; Am. vii. 1—6; also Ho. xi. 8, 9.

This is all Satan's aim, to weaken this power of God; whilst all God designs in these little intimations is our further welfare. But if we have the Spirit of God, whatever desponding things we may feel, or even say, as, "I shall go softly all my years in the bitterness of my soul"—we shall go against them all. David says, "I am weary of my groaning; all the night make I my bed to swim: I water my couch with my tears." I must declare that if you had this spirit, you would prevail; and for the want of it you continue in this heartless condition. "Mine eye is consumed because of grief," said David. When do I see any of this in you? And then he says, "Depart from me, all ye workers of iniquity"—that is, all the lies of the devil, saying, "God is a Sovereign, and prayer will not turn Him;" for I know He does hear prayer. "For the Lord hath heard the voice of my weeping; the Lord hath heard my supplication; the Lord will receive my prayer" (Ps. vi).

May the Lord give you this energy, and let it be called legal or not, I am sure that this incessant seeking of Him does prevail, and is the work of His Spirit. By this energy we show that God Himself is in us. "The living, the living, he shall praise Thee." We cannot praise God in a state of spiritual death. The enemy's design is to keep us here till we die; but it is by being brought out of this death alone that we can make manifest we have the intercession of Christ.

SPIRITUAL LETTERS BY R. CREASEY.

II. SIN-MORTIFYING GRACE.

My dear Brother,—I felt some melting, quickening, and refreshment of soul in reading your letter: how truly blessed it is when, in our spiritual communications with each other, Christ draws sensibly nigh unto us, opens our understandings, and causes our hearts to burn with love to Him, and to all that are His. The account you give of your hearing Mr. Stevens at Boston appears to bear clear and precious marks of a gracious and saving visit from God to your soul. You were brought to unfeigned humility, yea, were clothed with humility, Christ was highly exalted in your esteem, endeared sensibly to your heart, a spiritual union was sweetly felt to the Lord's servant for the Lord's sake, your soul cordially blessed

him in the name of the Lord; all which are effects and evidences of spiritual life in the soul. Here you were clearly distinguished from such as disallow Christ, to whom He is as a root out of a dry ground, a stone of stumbling and rock of offence, &c. Bless God, my dear brother, for these tokens of interest in covenant love! Know God will never reverse them in your final experience! But you say, they are so soon gone; and truly you are not alone either in this experience or in these complaints: all the family of God pass through the same things to a greater or less extent. It is written, "Why art Thou as a wayfaring man, who tarries but for a night?" "My Beloved put in His hand by the hole of the door, and my bowels were moved for Him. I rose up to open to my Beloved: and my hands dropped with myrrh and my fingers with sweet smelling myrrh, upon the handles of the lock," which expressions appear to set forth some very precious, spiritual sensations the soul was favoured with; yet it follows, "I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone."

Furthermore you complain of again gradually sinking into a carnal and dead frame: and in this you are accompanied by the whole family of God, who, like Abraham, when the Lord leaves communing with them, return to their own place, though not all to a like degree. Flesh and spirit abide in all believers in the present life. When the latter therefore decays in its influence in the heart, the former is sure to gain ground, or return to a fuller operation in the feelings. Abraham returned, I believe, from the place where God had carried on such condescending and intimate communion with him, to where his usual residence was; but more than that was included in what took place after this gracious visit, no doubt. However, the Lord's people, as far as we are made acquainted with what they pass through, evidently find, when the Lord withdraws from them spiritually, a return to a greater degree of barrenness of feeling, insensibility, coldness of affection to divine things, darkness, stupor, and even gloominess of mind, fear, painful anxiety, despondency, pride, presumption, envy, bitterness of spirit, &c., &c., according to the way their corruption is permitted to work, and in which Satan may be allowed to tempt them.

Yet there is a great difference between one habitually spiritually-minded, and one that is not so. The latter is sure

generally soon to lose what he has felt, however genuine it may be, and to sink greatly under the power of a body of death; it is an invariable attendant upon his case. Such a one needs more of the Spirit as a mortifier of sin; for where sin is much mortified in the heart, it does not readily gain that ascendancy in the soul, after the Lord's sensible presence is withdrawn. Such a person sits more loose to it at all times, and is more ready to avail himself of any divine motion or influence in the heart. O my dear brother, it is a most blessed thing to have sin deeply and truly mortified in the heart. Alas! how much do we lose for want of this! and how very little do most know, apparently, concerning the glorious soul-advantages of the mortification of sin! O let us, as far as we possibly may, lift up our hearts in the Redeemer's name, for a greater measure of His sin-mortifying Spirit. Where sin is inwardly indulged, and where the mind is given up to looseness, all holy, sweet, and lively impressions are certain to be soon effaced; darkness, hardness, weakness or inability spiritually to move, fight, cry, and the like, coming in their room. And if any evidence of interest was realised, it is quickly gone, nor in a general way can any savoury effect of it be regained. The Lord quicken us deeply, fully, and daily; for in Him, and not in us apart from Him, is the whole salvation, life, and blessedness of His people. We were loved and chosen in Christ before time, unto all holiness and unblamableness before Him in love; predestinated to sonship through Him, the whole of its incalculable worth and glory flowing in this channel alone; redeemed from hell by Him, He having become our Surety, taken our sins and suffered for them, the Just for the unjust, that He might bring us to God; and O how stupendous this act of love! God manifest in the flesh, slandered, reviled, buffeted, spit upon, crucified by vile creatures; and in all, suffering, bleeding, dying, under the stroke of His Father's vindictive displeasure at sin, the sin of men, ungodly men, wholly at enmity with Him, and whom His hand had made and could destroy in a moment. Never can creatures fathom this astonishing ocean of love! Alas! alas! that we should be so little affected with it. My dear brother, I find faith in a crucified Christ dethrones, purges, and deeply mortifies the heart to sin; divorces from the law, silences all its fearful accusations and threats in the conscience, removing all curse,

wrath, and condemnation; removes all servile and painful fears of death, hell, and destruction; reconciles to every cross, and enables the soul to bear them not patiently only, but with holy cheerfulness and triumph; makes all earthly things fade in the view; draws the whole soul forth in love to God, and in a word, new models the whole heart. And O how self and all vile selfishness are laid in the dust and put far away here! Yea, every true glimpse and act of faith is found to have one or more of these effects, and others of a like kind: though it is only when faith is more fully in exercise, and the discoveries of Christ are more deep, that they are so clearly perceived.

In Christ, also, we are created anew, and are favoured with the blessed image of God in the soul. And surely, by means of this the King's daughter is all-glorious within. O the sweet views, and tastes, and feelings of this image with which I have been favoured sometimes of late! No tongue can tell what substantial satisfaction and glory there is in being like God in love, in doing good in purity, and in possessing a Christ-like fortitude, zeal for God's house, His people's welfare, His glory, &c. O how my soul at seasons mourns because it cannot enjoy more of these things! and I can hardly make out why God should withhold them, they being so excellent, so blessed, and so God-glorifying in their results. My foolish heart is ready, at periods, to add to its other vile transgressions fretfulness against the Lord on this account. And indeed, what am I but an abominable compound of all evil? Surely it is quite impossible for any tongue to express what an awful depth of iniquity, folly, madness, emptiness, destitution, imbecility, and even devilishness I discern to belong to my fallen nature. But, O how this tends, when the Lord pays me fresh visits in sensible manifestations of love, grace, and mercy, to the exaltation of His glorious Majesty. I do in truth then perceive that His ways and thoughts are high above ours, as the heavens are high above the earth. And surely I now begin to prove why I am permitted to experience the desperate depravity of my heart; it is all for the lifting of Jesus on high. Nor is there any place more ineffably blessed and glorious, nor more safe to the soul, than to be led out in deep and effectual faith's views of what God is to us, independent of all we are in ourselves; how His love is fixed upon us absolutely. "Not that

we loved God," says John, "but that He loved us, and sent His Son to be the propitiation for our sins." How unlimited this! for "God," it is further written, "is love." There all is day without night, life without death, justification without condemnation, salvation without destruction, or the least ground of fear of it; and all as boundless, unailing, and eternal as God Himself. Nor does it apply any less to the weak than to the strong: the whole election of grace are equally included here; no frame or feeling of the believer has aught to do with rendering this foundation less or more than it is; it is alike at all times, and to eternity.

O for a larger measure of unctuous gifts! Pray for me, that I may be favoured greatly with this desire of my heart, and that the hearts of those to whom I minister may be opened to receive what God gives me to deliver to them. And how out of measure astonishing it is that I should be in truth an ambassador of Christ Jesus! how wonderful this shows the ways of God to be! That I am in reality a servant of the most high God I seldom can feel any question; and of late I have been favoured with an unwavering and triumphant assurance that I am as certainly one as ever there was one upon the earth, so many were the proofs of it sweetly and convincingly opened to my mind. O how essential, substantial, and glorious is the ministry of the Holy Ghost in the church of the living God! how much, then, is that doctrine to be abhorred and shunned which either denies His personal existence or supreme Deity!

Your affectionate brother,

ROBERT CREASEY.

March, Isle of Ely, Nov. 5th, 1845.

It was a saying of Luther's, "Lord, deliver me from an absolute God—a God out of Christ;" for as He is terrible to sinners, so, in Himself considered, He dwells in light to which no man can approach, 1 Ti. vi. 16. But this inaccessible Being is the God to whom Christ did approach. . . . He engaged to approach to God as an angry God, an offended Deity, and an Avenger of blood. "The Lord laid on Him the iniquities of us all;" and under this load of sin and guilt He approaches to the God that was to take vengeance upon sin in His own Person, and all the vengeance that sin deserved.—*E'skine*.

Obituary.

MARY AKEHURST, of Brighton, who passed away on April 29th, 1908, aged 75 years.

[Miss Akehurst, the daughter of William Akehurst, a deacon at Galeed, was favoured to live with her godly parents to the time of their death, and sat under the truth from a child; also it appears that some early convictions and tastes of the love of Christ were wrought in her by the Spirit of God. But for many years of her life she appeared to live in an unexercised state more or less. At times there was so little evidence of the life of God in her soul that some friends who hoped the root of the matter was in her were greatly tried concerning it. These things make this short account of her later years especially solemn and instructive, as showing the Lord's faithful love towards one of His children, in hiding His face and bringing the long backsliding state to remembrance, and also His restoring mercy in granting repentance, showing tokens for good, bestowing a measure of peace, and removing the fear of death. It is taken from notes of conversations with her by a friend, which were continued by another friend to the end.—ED.]

Some years ago, referring to her early life, she said, "It always troubles me to hear the Lord's children say when their souls were quickened into life. I wish I could tell and be sure. I remember when I was a child of about five years of age sitting quietly in a room by myself, when the feeling came of there being a God, and that I had to die. It filled me with awe, so that I could not go out to play, as I had meant to do. I was afraid, and kept saying to myself, 'I have got to die;' and from that time I tried to pray. That feeling I have never forgotten."

"Many years ago I was on a visit, staying with my aunt, Mrs. K., of Worthing. I was then in great trouble of soul. It was just about that time a dear friend was set at liberty, and made very happy in the Lord. This circumstance made me wretched. How I envied it, and her on account of it! while the scripture kept coming: 'Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.' I said to myself in despair, 'Yes, my

friend is taken, and I am the *one left* ;' and now, instead of loving her, I was so jealous that I hardly knew how to bear her near me, or to hear her talk. I got so low that I could think of nothing else but my being the one left. One day I was standing in the shop, telling the Lord I did not mind what I went through, if only He would be pleased to make me right at last, when a most blessed feeling filled me. There were no words ; but I was filled with love. I loved the Lord, and wanted to go to Him. Never had I known anything like it, but I felt sure that I should go to heaven. I could not help weeping, and they were sweet tears. O how I loved Mary then, and all whom I knew to be the Lord's ! I could not tell her at the time, but have since done so."

There is one thing my dear friend told me that I could never forget, as it was very sweet to me when she was telling it. It was this :

"As I was walking down North Street one day I had *such* a sweet thought. It came quite suddenly, like a light, that the body of the Lord Jesus was only a *casket*, and the precious jewel was within. You know it says, 'A *body* hast Thou prepared Me.' I saw it was to suffer with ; and it made me love Him for coming here into this wicked world. Often I had read or heard about it, but never saw it to be like this before. I was so engrossed and taken up that I found myself standing staring into a shop window without seeing anything there, and wondering how long I had been doing so."

The relation of these things found an entrance. I believed my friend to be quickened into divine life. Afterwards, however, I scarcely knew what to think, as there appeared little or no evidence of the truth of it in her life, and many things about her greatly tried me. Yet having once felt a little union, I yearned for the Lord to make it manifest.

About four or five years since, dear Miss Akehurst was taken ill ; and I found her one evening in brokenness of spirit, in a subdued, sweet frame. She greeted me with, "I *have had a nice day*. You know, for a long time before I was taken ill I was *so hard*. I had trouble enough to make me pray, but I could not ; and I have so dreaded the time when I might be ill, and unable to wait upon myself ; and now it is no trouble at all to me. I know I am, and have been, a great sinner—*all sin* ; but as I lie here I have such a softness and contrition. My sins keep coming before me ; but I can pray,

I can confess them ; and it is as if the Lord listens, and is not far off. I feel so melted. This is a nice illness."

There was such evident reality in it, I felt a peculiar drawing and union to her on this visit, and told her what I had seen in the "scarlet line" that let down the spies—that they had both hung all their weight upon it, and it held and saved them—and if now, as she said, she felt "all sin," there was nothing but the "scarlet line" for her to hang on, and it would hold her. She wept, and said, "O how sweet!" The next time I went she told me she had been thinking about the "scarlet line," and remarked, "I have no help in myself."

Now I and another friend hoped and believed the Lord's day of power had come ; and upon calling soon after I was very disappointed to find the precious influence quite gone, and her filled instead with foolishness and vanity. I went home much distressed and perplexed ; the more grieved through believing what had previously passed to have been real. It shook me in my own soul, as well as left me wondering whether this would be the end of all our hopes and anxiety concerning her. She was raised up again ; and we could see but little sign of anything spiritual. But we could not give up the case, still earnestly desiring of the Lord that He would clear it up to His own honour and glory and our comfort. This we feel He has done in the last illness of the dear departed one, making it manifest that she was "a chosen vessel" unto Him.

Miss Akehurst's last illness began soon after Christmas, 1907. Before she was ill, she said the lines had been impressed on her mind :

"The bud may have a bitter taste,
But sweet will be the flower."

Upon hearing that she was ill, on Saturday, March 7th, 1908, I called, and found her in great pain. She evinced much anxiety about the state of her soul, saying,

"I feel such a death in my soul, and sometimes fear I must be altogether dead ; yet at other times I hope in that word I told you about." Being asked what word, she replied, "Why, the word I told you of three years ago. About three years ago I was feeling myself to be such a sinner, and was dreadfully low on account of it, when one Sunday morning Mr. Popham spoke about full assurance of interest in Jesus

Christ. As I listened, it made me *more* miserable ; I hardly knew how to sit in the chapel. I was so stirred up I went home alone, sat down, and burying my face in my hands, groaned aloud ; for I could not pray. I was dreadfully cast down, and in my sinfulness and helplessness told the Lord that He knew I wanted what Mr. P. had been preaching. And when trying to pray for it that word came so sweetly and powerfully to me, 'Though it tarry, wait for it.' It so softened me that I wept before the Lord, telling Him, 'Lord, I can wait now ; and if it is not to be till my dying day, if Thou only appear then, it will be all right.' What a help it was ! and I cannot but hope it may be fulfilled."

On Sunday, the 8th, I called after the morning service, and told her Mr. Popham had been speaking of David, and the great strait he was in when Ziklag was burnt, &c. ; of his not only praying, but *waiting* upon and for God, and how he would look back upon the word of the Lord to him, and "encouraged himself in the Lord his God;" and I mentioned *her* promise, and having asked for its fulfilment in her experience. She burst into tears, saying, "O, there are other words I am now looking for the Lord to fulfil. The other is, 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.'" I said, "That is what I should like to see you do—glorify Him." She answered, "Well, this morning before coming down I was crying to the Lord for that very thing, and I said, 'Lord, do help me to glorify Thee in my death, if I have not in my life.' But I am so afraid, if He does not appear then, I shall sink for ever."

On the 10th I found Miss Akehurst very low and weak and in much pain. In speaking of death, which she felt might soon come, she said, "I do not feel prepared ; I *fear* death." I replied, "Of course you do. Nothing can take away that fear but the presence of the Lord in your soul. If He come, and make good the promise you told me of, 'Call upon Me,' &c., you will not fear ; you will be ready to go in a moment." She said, "*I am waiting* for it, and I *have* waited. I was in great trouble, temporal and soul both. It was in the year 1891. During a most distressing week I had that word, 'Call upon Me in the day of trouble: I will deliver thee ; and thou shalt glorify Me.' I waited for Sunday to come ; and before getting up prayed, 'Lord, do give me a *true* token to-day ; do not let this be a barren opportunity.' That

morning Mr. Popham took my word for his text. O it was a help and stay to me! He opened it up, and preached so sweetly I shall never forget it. You see I have got to the place now. I have waited, and now I have to prove it. I feel I am perfectly powerless to help myself or do one thing. Sometimes I cannot pray; and I have no *claim* upon Him, you know. The other time (meaning three years before, when Mr. Popham spoke of the full assurance of interest) I was very cast down while he was speaking, and thought, 'But I cannot do anything; that is my trouble. I cannot bring Him, if I would.' And I felt it was cruel to preach like that."

On the 11th she told me that during the day she had been trying to pray,

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

remarking, "You shall know, I will be sure to tell you, if the Lord appears."

About March 23rd she said, "I am not in despair. There's nothing too hard for the Lord," repeating, "Though it tarry, wait for it." A day or two after she quoted the lines,

"None but Jesus, none but Jesus,
Can do helpless sinners good;"

and then,

"Shine, Lord, and my terror shall cease;
The blood of atonement apply;"

and after,

"Jesus can make a dying bed
Soft as downy pillow are."

On the 28th she said, "I am in much pain; but I deserve it all. I believe the Lord gave me the words, 'Though it tarry, wait for it;' and I believe He will fulfil His promise. There's nothing too hard for Him." On the 29th she said she had had some sweet times; but they were all gone. In the evening, on her friend leaving to go to chapel, she said to her, "I am *waiting*." Our pastor spoke so blessedly that evening upon the waiting soul it seemed to her friend to be all in her favour.

On Monday, March 30th, I found my friend very ill, much weaker, and now confined to her bed. I felt it right to tell her how sorry I was that three years before, when she told

me of her promise, I had not been able to feel she *really* wanted the Lord. She gave me a sweet expressive look, saying, "But I have wanted Him for years, and could not get near. It was as if He would not hear me. He has not come; but I believe He will. You know my word, 'Though it tarry, wait for it.'" Afterwards she said, "I am too weak to talk; but I will tell you where I am. I am just where this word speaks of, in the very place: 'Have mercy upon me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing.' It is a place! no standing in myself or anything else, *all mire!* No help anywhere but in Christ. I hope He will come." I said, "But David was not always there; for he said, 'He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.'" She answered most earnestly, "That is what I want Him to do. Lord, have mercy upon me." I said, "You are in a solemn place; but you are not without hope, are you?" "O no," she replied; "or I should be in despair."

From this time through increase of illness, exhausting agony of pain, and sometimes sleep, Miss A. was seldom able to converse when I called in the evenings; but her friend, who could see her nearly every morning, was favoured to witness increasingly in her a clear, deep spirit of repentance and confession, and also a very gradual change to a more peaceful condition, with deliverance from the fear of death. She wrote:

Soon after Miss Akehurst took to her bed she was in much suffering, I might say in bodily and mental anguish. Her expressions from time to time were such as these: "O how I have lived! how I have gone on! It seems as if one does go on and on, unless something very particular comes upon us. What a sinner I have been! If I am raised up again, things shall never be as they have been. If only I had the time over again, how differently I would live! I have no wish to get better, unless the Lord keep me every moment (this with tears). I would rather He should take me; for fear I should dishonour Him." On Tuesday, March 31st, she said, "I had a dreadful night. The enemy told me he had got me, and would keep me. I said, 'Lord, Thou knowest I can do nothing. Do help me, do keep me, do thrust him down.' I cannot now remember the words given me at the time; but

these have come with a little power, 'The blood of Jesus Christ His Son cleanseth us from all sin.'" Another time: "This is a solemn place to be brought into; and if the Lord does not appear, I must be lost." She said there were none so vile as she was, the vilest of the vile; that the Lord would be just in her condemnation. The anguish of her soul, and her intense desires for a manifestation of the Lord in mercy to her, I cannot forget. I said to her, "The blood of Jesus Christ cleanseth from all sin." The dear one quickly replied, "The application of it (cleanseth). He justifies the ungodly."

After speaking of the words, "Call upon Me," &c., as having been given her, she said, "I do desire the Lord's honour and glory here and hereafter. If He would come and take me to Himself, to die would indeed be gain—to crown Him Lord of all. I hope I shall not be raised up again, unless He keeps me continually crying to Him." Another time she said the enemy had never attacked her as he had done since she had been there. "He tells me there is no reality in any of it. He tells me the Lord never has taught me; it is not real." On Friday, April 3rd, seeing her looking quieter, I asked if she felt a little better. She said, "In what way?" I replied, "In mind and body." She said, "Rather easier in body, but not much in mind. Perfectly helpless in myself; can only fall upon the Rock, Christ Jesus. I do want to cast my crown at His dear feet, and crown Him Lord of all;" and repeated the words, "Though it tarry, wait for it," saying, "They produced quietness when given me; and now I am waiting." One day when I called she said, "Dr. Hawker's Portion was so good to me when my niece read it. It was on Gethsemane;" and then she spoke of what her sins must have cost the Lord. Also said, "I have had a few bright rays; but the enemy won't let me have them long. 'Though it tarry, wait for it.' There's nothing too hard for the Lord; that has been a good word to me." She expressed most earnest desires that He would fulfil His promise, and said, "I do want to

". . . clasp Him in my arms,
The Antidote of death.'"

One morning soon after I found her very bright. Almost her first words were,

"His goodness will find out a way;"

and then speaking of the promise, "Call upon Me," &c., she

said, "The Lord has delivered, and the end of all will be to glorify Him." Also her nieces cannot forget how brightly one morning she repeated the verse :

"A few more rolling suns at most
Will land me on fair Canaan's coast,
Where I shall sing the song of grace,
And see my glorious Hiding-place."

Another time she remarked, "I have had many little hopes raised ; and now I am waiting for Him to fulfil His promise, that I may glorify Him, and that it may be made manifest to others that He is a prayer-hearing and answering God." I said, "If it should be more for His honour and glory for Him to conceal it to those around, would you be willing?" She replied, "Yes, I would," and burst into tears.

On April 26th I found her very prostrate, but apparently quiet and peaceful. I said, "You do want the Lord to come and take you to Himself, and can say, 'Come, Lord Jesus, come quickly,' can't you? You want to crown Him Lord of all?" She repeated quite audibly, "Crown Him, crown Him Lord," and seemed quite exhausted. I left her feeling it might be the last words I should hear from her lips, perfectly satisfied that when the Lord's time came to call her home, the dear one would be safely landed. On the 28th, the day before she died, seeing death was very near, one said to her, "You are going home; it will not be long now." She tried to say, "Yes," and nodded. It was said, "You have wanted the Lord here, and now you are going home to see Him?" when she again nodded and tried to say, "Yes." She passed quietly away in the evening of the 29th, we firmly believe to enter where "the wicked cease from troubling and the weary are at rest."

On March 4th, 1907, ABRAHAM COOK, of Roydon, Essex, aged 84 years.

In his youthful days it was his pleasure on Sundays to visit the various churches and chapels in the neighbourhood where he lived. It was in one of these visits the Lord met with him, sent the arrow of conviction into his heart, and led him to see and feel himself to be a poor, lost, and ruined sinner, under a Mr. Martin at Epping Green. He now went to chapel to hear something for his soul's eternal welfare; but all that he could hear was, "Do this, and live." The law

of God was presented to his mind ; and this he thought he must fulfil to obtain salvation. A precious Christ was not then made manifest to him. He tried hard to keep the law, but daily proved that sin and Satan were more than a match for him. The terrors of a guilty conscience, the threatenings of a broken law, were all that he could see and hear ; and I have heard him speak with much feeling of the rebellion and desperation that worked in his heart against the Lord for making a law that no man could keep ; and at times it rose to such an extent that in his feelings he could have pulled the Lord from His throne, and trampled Him under his foot. In this bondage he was held for several years. At last Satan suggested to him that there was no hope for him ; hell was his portion, die when he would ; and also, the longer he lived the more sins he would commit, and the hotter his hell would be, and it would be best to put an end to his life ; which he in his own mind determined to do. At night he saw his wife and child in bed ; and with no hope of salvation, on the very brink of despair, he made his way to a pond in a meadow to do the deed. As he got to the edge of the water, and was about to cast himself in, a voice sounded in his ears, "Do thyself no harm." He looked round, and saw no man, and the blessed Spirit led him to see by precious faith a glorious Christ as his Surety. The bands that had held him for years were burst asunder, and the Lord gave him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and made it manifest that he was one of the "trees of righteousness, the planting of the Lord, that He might be glorified." He returned to his home and went to bed, but had no sleep. His eyes were as a fountain of tears ; he wept to the praise of the mercy he had found, and was enabled to embrace a precious Christ in the arms of living faith, and say, "My Lord and my God." I have heard him say (speaking of that night with tears of joy), "The devil flew, my sins flew, Christ was precious, and I was led to see He had fulfilled the law and paid the debt on my behalf. Never shall I forget that night while memory lasts."

He attended the Congregational chapel ; but the Lord enlightened the eyes of his understanding, and gave him wisdom to discern truth from error ; and soon their preaching was a dry breast to his thirsty soul. He therefore left them, and attended Zoar Baptist Chapel, Ware, and was baptised there

about the year 1862. He attended that cause over forty years, until his health and strength failed, the journey being too great for him. He was a lover of Zion, and always had a ready and willing heart to lend a helping hand to the cause of God and truth.

About four years before his death he had a serious illness, when the following was taken down by his grand-daughter :

“March 2nd. At night he said, ‘On the Rock—no other foundation, only Christ. I hope I am on the Rock. “Faint, yet pursuing.”’

““ When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”

Christ is an anchor that cannot give way. Christ is precious.

““ How can I sink with such a prop
As bears the earth's huge pillars up? ””

“March 3rd. ‘Very comfortable in mind. Wait on the Lord. O what a long-suffering God we have to do with, in His bearing so long with us! What a good thing to have a good hope! What a precious Entertainer Jesus is! Some have died shouting victory, yes, through the precious blood of Jesus; here's where they get the victory. Satan will try us to the last moment; but Christ has taken away our filthy garments, and says, “I have provided a ransom.” His word cannot fail; not one shall be lost, not even a little one. Cast your crown at His dear feet. There is a crown for every overcomer. I look'd for hell; He brought me heaven. O how good water is to a thirsty soul! How dreadful is Egypt! I hope I have been brought out of Egypt. O, don't let me be deceived! The man that trusts his own heart is a fool. But “the wayfaring man, though a fool, shall not err therein.” All of grace. Cease from your own works.’

“On raising him up a little, he said, ‘I want to get up beyond the clouds. I cannot speak well enough of Him. Who hath made me to differ? Why, grace, certainly. Yes, Christ says, “I have finished the work.” If that isn't love, what is love? No other love is worth having beside His.’ On reading Is. liii. to him he said, ‘Beautiful chapter!’ March 4th: Not so well, very low spirited and downcast; but begging not to be left, and to be kept from repining. 5th: Much brighter in mind.”

I visited him about three weeks before he died, and I believe it was with us both a soul-refreshing time. On the morning of his death his daughters saw a great change in him. The Lord blest him with His presence in his soul. Three times he raised himself in bed, and clasped his hands and said, "I want to praise Him, I want to praise Him;" and the last words he was heard to say were, "Beautiful home!" and his ransomed soul took its flight to be for ever with the Lord.

W. G. KNIGHTS.

MRS. BARBER, of Leicester, who died on March 10th, 1908.

*A few of the Lord's gracious Dealings with her, as related
by herself.*

I was born at Nottingham in the year 1828, my father being the late Mr. Adams of that town. I can remember when quite a child having serious thoughts of God, often fearing to go to sleep at night, lest I should awake in hell. This went on for many years; when, about the year 1846, I went on Good Friday morning to hear Mr. Davis, an evangelical clergyman at Nottingham. He preached of Abraham offering up his son Isaac, which sermon made a lasting impression on me. Shortly after, these words came with power to my soul, "That I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The Lord seemed to show me what a sinner I was, that all my fancied righteousness was as filthy rags in His sight. For four or five years I continued in deep soul trouble, at times getting just a little ray of hope, which was soon lost again. After this, in hearing Mr. Davis again, although I cannot remember the text he took, the words, "But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name," arrested my attention. This verse was a great stumbling-block to me, as I felt I did not receive Him, and the doctrine of election seemed to me to be most unjust; though I could see it plainly running through Scripture. That evening my dear mother, seeing me troubled, said to me, "'The fear of the Lord is the beginning of wisdom;' and if He has planted His fear in your heart, He will complete it." In the bitterness of my heart I replied, "If I am not one of the elect, I must be for ever lost."

Then she said, "We read of the disciple saying to the Lord, 'What shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me.' We must leave the doctrine of election, and press forward to follow Him." This was indeed a great help to me. I spent most of the night in crying to and begging of the Lord to keep me following Him, and to teach me Himself. One evening when walking from church, the clergyman passed me; but when I got to a gate I found him waiting for me, to walk that lonely part with me. Then my mouth was opened to speak to him. I told him he had been saying that "To as many as received Him, gave He power to become the sons of God;" and that I did not feel to have the power. He opened the word up to me, and it was certainly a help, taking me off from trusting in an arm of flesh; but afterwards I had a terrible time, Satan accusing me of being a hypocrite.

One night on going to my room, the hymn with the lines,

"Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by Thy goodness, I fall to the ground,
And weep to the praise of the mercy I've found,"

was very precious to me. Also, "This is the Lord's doing, and it is marvellous in our eyes;" and, "I will take the cup of salvation, and call upon the name of the Lord." I knelt down to pray, when the Lord spake to my heart, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee to Myself." This seemed to show me how all through the bitter exercise and trial He had been drawing me to Himself, and I said aloud,

"In Thy presence I am happy,
In Thy presence I'm secure,
In Thy presence all afflictions
I can easily endure."

My room was truly a Bethel that night; but when I awoke in the morning everything was called in question, Satan telling me it had all been a delusion; but the Lord was above Satan, and came again with many sweet and precious promises to my soul.

About twelve months after this, a heavy trial was appointed for me in the illness and death of my dear mother from cancer. How rebellious I felt, though the Lord had drawn so near to me! for I felt all earthly comfort was being taken from me. Here I found the Lord was a jealous God; He

would have all my heart. The sweet converse and communion I had with her I never shall forget, particularly a few days before she passed away. She was greatly favoured, saying she had been to the very gates of heaven; that God said to her, "Lovest thou Me?" her reply being, "Thou knowest that I love Thee," and the lines,

"But when I see Thee as Thou art,
I'll praise Thee as I ought."

In this blessed manifestation I was brought to feel submissive to the divine will in taking her from me. I remember having a very special time after my mother's death. One evening when reading the Word and feeling my own wretched state by nature, all at once the Lord came in with these words: "He is the chiefest among ten thousand, the altogether lovely." I never shall forget the glory then revealed. This was followed by many sweet and precious promises. Now I realised the truth of that word: "His mouth is most sweet." The next morning the blessing was so full and precious I was quite overwhelmed, and even begged of the Lord to withhold it. I felt I must drop in the street, so overcome was I with His goodness to me, so unworthy. Then I felt for the time how old things had passed away, and all things had become new. I said as I walked about, "Let everything that hath breath praise the Lord;" and, "Why me? oh, Lord, why me?" One evening feeling rather desolate as regards temporal things in my great loss, I opened the Book on these words, "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler." We are told to raise our stones of help, and this was, I feel, one of mine; for indeed I felt "as one whom his mother comforteth." About this time, having a desire to sit down at the Lord's table, and an opportunity presenting itself, I did so with a trembling heart; when the words came blessedly to me:

"Heal us, Emmanuel, here we are,
Waiting to feel Thy touch;
Deep wounded souls to Thee repair,
And, Saviour, we are such."

I was greatly disappointed at not enjoying what I had hoped for in the ordinance; but afterwards the words came, "I will not leave you comfortless; I will come to you;" which were a stay and comfort to me, and kept me waiting for their precious fulfilment.

I do not think I shall ever forget the passage in Eze. viii. 15 being opened up to me: "O son of man, turn thee yet again, and thou shalt see greater abominations than these." The Lord showed me how every thought of my heart was unclean, a very nest of unclean birds; how everything within me was base, my heart deceitful above all things and desperately wicked. How it caused me to cry and groan out my wretched case before Him, and beg Him to work in me to will and to do, that sin, which I felt so masterful, should not have dominion over me!

About 1865 I removed to Leicester, where I sat under the late Mr. Garrard's ministry, which became very precious to me. One morning he took for his text, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Ti. i. 7). He went deeply into the Lord's teaching His children, and giving the spirit of love and a sound mind; that He did not give them the spirit of slavish fear; that arose from the old nature, &c. As I went away from chapel my feeling was, "He maketh my feet like hinds' feet," and I felt to tread, as it were, lightly on everything on earth: the mountains flowed down His at presence. I felt a great desire to join the church, feeling much union, and a longing to follow my dear Saviour in the ordinance of baptism. I was accepted by them, and baptised by Mr. Garrard. He died in Dec., 1873. At this time I married Mr. Barber, who was then called to preach, which he did for sixteen years. I had many seasons of blessing under his ministry. It was a softening, bedewing word to me, and we were able to rejoice together at the Lord's goodness to us.

After his death, being for some time as a sheep without a shepherd, my footsteps were led to Erskine Street, in the evenings, to hear Mr. Hazlerigg. It is wondrous to me how the Lord did bless the word from his lips to my great comfort and consolation. Many times have I been filled with blessing, and have felt to walk through St. George's church-yard like Naphtali, "satisfied with favour, and full with the blessing of the Lord;" and frequently it abode with me. In meditation in the night season the Lord has again and again melted me down. One night in particular, in musing over what had been so good to me, the Lord blessed me again, and the words came with power,

"Jesus, my Shepherd, Husband, Friend."

The great desolation I had been feeling in the loss of my dear husband was taken away, and Jesus was to me All in all; nor have I had the terribly lonely feeling since. How good and gracious is God to me, a sinner.

And now, through weakness and infirmity, it is some years since I could get to the house of God, except very occasionally; yet I do feel the Lord has been most kind to me. He has blessed the reading of His Word and the works of good men to me many times, and has given me seasons of communion, especially in the early hours of the morning; and I desire to raise my Ebenezer,

“ Hither by Thy help I've come,
And I hope by Thy good pleasure,
Safely to arrive at home.”

A brief Account of her last Days.

Our dear step-mother was taken ill with jaundice shortly after Christmas, 1907, and had to keep her bed early in the new year. At the beginning of her illness she had the words impressed on her mind, “ Fear not to go down into Egypt; ” and sent them in a message to a friend at Nottingham, saying, “ Tell her, whether for life or death, it will be all right. ” She was much favoured in meditation on the faithfulness of God, saying the Lord had fulfilled His gracious promises to her; that not one thing had failed. She was patient and submissive to the Lord's will, saying, “ Let patience have her perfect work. ” “ How gently the Lord is dealing with me, so gently ! ” “ I do feel how good the Lord is in not permitting the enemy to harass and annoy me. ”

On Sunday, Feb. 23rd, the doctor gave no hope of her recovery. That evening the hope was expressed that the Lord would bless her, and grant her His presence; when she said emphatically, “ He comes to me. A little while ago these words were spoken to me, ‘ Ye are My witnesses, saith the Lord ; ’ and I said, ‘ Dear Lord, how can I witness for Thee, lying here ? ’ and it was answered, ‘ Thou shalt witness for Me on this bed. ’ ” And truly she did. Once she remarked that she could not say with Job, “ Wearisome nights are appointed to me ; ” “ for, ” said she, “ if I lie awake the Lord favours me. ” These words were so good to her one night,

“ I muse on the years that are past,
In which my defence Thou hast proved ;
Nor wilt Thou relinquish at last,
A sinner so signally loved. ”

Another night,

“The way was right their hearts to prove,
To make God's glory known,
And show His wisdom, power, and love,
Engaged to save His own.”

One day the Lord blessed her with a renewing of the promise He had given her in her young days, Ps. xci. 4; she did indeed realise she was covered with His feathers, His love and faithfulness in a precious Christ. At one time she said, “I know not whether I am in the valley of the shadow of death or not; but He has given me no intimation He will take me suddenly.” At another time, “What could we do when Satan brings his accusations against us, if it were not for the foundation?” As the days drew on she had short periods of unconsciousness, from which she revived and knew us.

On March 9th she seemed wonderfully favoured, saying, “Happy, happy, happy,” at intervals; then, “Jesus, precious blood!—Sing, sing.” On the 10th she passed away peacefully, with not even a sigh, about a quarter to eleven. “So He giveth His beloved sleep.”

BY ONE OF HER STEP-DAUGHTERS.

On March 10th, 1908, JAMES WHITE, of Maidstone, aged 64.

For several winters he had suffered very much from asthma and bronchitis. He was always very reserved. A day or two before he took to his bed he very solemnly repeated a part of both of Hart's hymns:

“Come, ye Christians, sing the praises
Of your condescending God;”

and,

“Let us ask the important question,
Brethren, be not too secure.”

He was taken ill on the 29th of Feb., and coughed incessantly for three nights and days, when he sank into a semi-conscious state. He asked for several portions of Scripture to be read, but generally appeared to be dozing after the first few verses; but commented on the cviiith Psalm, and repeated the 13th verse over and over: “Then they cried unto the Lord in their trouble; and He saved them out of their distresses.” We often overheard him begging the Lord for mercy, and that He would reveal Himself as his God and Saviour; and telling Him how sinful and vile he felt himself, and what an un-

profitable tree he had been, how he had been pruned and cut, but still brought forth no fruit. The night before he died his son asked him if he had any message for his sister. He said, "Tell her I am a poor, vile sinner waiting at mercy's door; but I can in no wise help myself." Soon after he lost all count of time, and was very deaf. His son asked him if he felt he had a sure foundation. He said most emphatically, "Firm foundation," twice. Again he was asked if he was comfortable. He waved his hand upward, and said, "Yes, very, very comfortable;" and he looked quite satisfied, and soon passed away.

H. G. W.

EMMA SCOTT, who peacefully departed this life, Jan. 6th, 1908, aged 75.

She was called by grace when a young woman; and after being some time in bondage, was brought into gospel liberty under the ministry of the late Mr. W. Sharpe, of Ramsgate. She was also once specially blessed in hearing the late Mr. F. Marshall 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." She eventually joined the church at Gower Street, London, being baptised by the late Mr. Gorton. She passed through a long trial through the illness of her father, who was for fifteen years afflicted, and she waited on him in the last eight years of his life, when confined to his bed. After the death of her brother, who was found drowned, who previously had been her chief temporal support, she was nominated a pensioner on the Aged Pilgrims' Friend Society, and also the "Gospel Standard" Poor Relief Society, and subsequently became an inmate of the Home at Hornsey Rise for about two years; when her mental condition made it desirable to remove her to Claybury Hospital.

About a month before she died, she was visited by a near relative of the writer, when in answer to an enquiry, she said, "God instructed Job in the night season," and afterwards stated, "In the night of affliction He has instructed me." Hanging over her bed was this text, "The Lord is my Shepherd; I shall not want." This was read to her, when she looked very earnestly at her friend, and said, "I shall not want!" The doctor informed us she passed away very peacefully.

S. B.

Croydon,

On April 18th, 1908, WILLIAM WHITE, of Cranfield, Bedfordshire, aged 88, for many years a member and pillar of the little cause, Mount Zion, in the above village. He was brought up to attend the Established Church, but God, who is rich in mercy, lifted the veil of ignorance from his mind, and gave him to see light in His light, and the need of a vital religion, and the emptiness of all forms destitute of the power of God. Of his early life we have but little account, but I have heard him confess with shame that after attending the confirmation service he was guilty of a most grievous sin against God; and from that time was brought to see the depravity of his nature, and the holiness of God in a broken law, and that it must be by the mercy of God alone he could be saved from the wrath due to him as a transgressor, and a never-ending hell. The work of grace was deep and lasting, and he died in the faith of the gospel, rejoicing in the finished redemption wrought out by a precious Christ, in whom was all his hope and his salvation. Many times during his last illness he repeated hymn 64 (Gadsby's), and portions from Jn. xvii., which he called his own chapter. Only once was the enemy of souls permitted to worry him, trying to persuade him he was but a hypocrite; but the Spirit of the Lord graciously lifted up a standard against him, and brought him again to feel that his standing was secure in Christ; and he passed away in peace.

E. ODELL.

On April 23rd, 1908, died WILLIAM BURROWS, aged 83. He was baptised by the late Mr. W. Vaughan about fifty years ago, and was for many years a member of the church at Haydock. A week before he died he said he had a longing desire to depart and be with Christ. Now he is with the Lord for ever. J. TURTON.

On May 1st, 1908, in her 85th year, PHOEBE, only surviving daughter of John and Phoebe Bell, and grand-daughter of John Keyt, many of whose letters have appeared in this magazine. She was confined to her room for about twelve years. I believe the fear of the Lord was implanted in her soul in her youth, which brought forth gracious fruit in a godly life, and sincere love to the brethren and to the poor of the flock. I visited her for many years, and had many sweet seasons; and feel assured she has, with her godly ancestors, joined the blood-washed throng who are "without fault before the throne of God;" and she was laid in her father's grave at Kensal Green Cemetery, to await the resurrection of the just.

E. J. BEAZLEY.

On Sunday, May 3rd, Miss MARY E. GALPIN, of Bournemouth, passed to her eternal rest, from a clot of blood. She was a sweet, exemplary Christian, a liberal supporter of the church of God, a helper of the poor. We greatly feel her loss, sorrowing most of all that we shall see her face no more.

E. BARNARD.

It is a proper character of an unregenerate man for to walk in sin.—*Goodwin.*

THE GOSPEL STANDARD.

SEPTEMBER, 1908.

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

PRESSING TOWARD THE MARK.

THE SUBSTANCE OF TWO SERMONS PREACHED BY THE LATE
MR. HEMINGTON AT DEVIZES, JULY 15TH, 1900.

“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”
—PR. iii. 13, 14.

WE must be apprehended of God before we can apprehend either Christ or the truth of God. If God’s salvation is not brought to us, it is certain we shall never go after it, and never be saved. The apostle says, “I follow after, if that I may apprehend *that* for which also I am apprehended of Christ Jesus.” And again, “If by any means I might attain unto the resurrection of the dead,” meaning that he intensely desired to attain to a clear and deeper knowledge and experience of resurrection truth. He is simply expressing the ardency of his desires to advance further and further in his knowledge of that sublime doctrine. Christ had apprehended him for a glorious end, and Paul wanted, intensely so, to advance and go on finding out more and more what blessed things the Lord had apprehended him for.

What an unspeakable mercy to be called of God! to be apprehended by Christ! for the blessed Lord to say by His Spirit to any of us, “I want you, poor sinner, for Myself. I want you to be My witness in the midst of a crooked and perverse generation. I want you to serve Me.” As though He said to us when He called us by His grace, “I have a revelation to make to you, blessed things to make known to you in time, and blessed things to make known to you in eternity.” And as if He said, “It will be but little at the most that you can know of what I have apprehended you for, during your short life in this world; therefore you must go

on finding out what it is, by degrees attaining unto more and more, until the resurrection of the dead shall burst upon you in all its glory; and then you will reach perfection far beyond what it is possible for you to attain unto in this mortal life."

And further, the apostle speaks of himself and some among the Philippians as being perfect: "Let us therefore, as many as be perfect, be thus minded." This perfection is having a good measure of spiritual maturity, having come to what Paul calls, being a man in Christ. The word "perfect" in this verse is translated in the Epistle to the Hebrews "of full age." "Strong meat belongeth to them that are of full age." This conveys the meaning very blessedly; as if the apostle said, "Let us, as many as are of full age, as many as are rooted and grounded and established in the truth, not tossed about like little children, be thus minded." "Let your mind be this: we must not stand still, not be satisfied with what God has shown us, and what He has made over to us; we must push on further, have a desire to know more;" as he had said before, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." I speak now of what is attainable in this life; as, confidence in God about our salvation, the full assurance of faith, knowing—not just for a few minutes only—that God is our Father and Christ our Redeemer. How little of such blessed confidence is attained unto! How little our spiritual senses are exercised by reason of use, that we may take in more of the strong meat of the gospel! I do not mean simply to hold the doctrines of the unchangeable love of God, and the believer's completeness in Christ,—blessed truths! but to so believe them as to be brought into their experience, to have our own consciences filled with the everlasting love of God. You remember what Christ said, "Ye shall know the truth, and the truth shall make you free." And, "If the Son, therefore, shall make you free, ye shall be free indeed" (Jn. viii. 32, 36). A real believer is free from the curse, the condemnation of the law, free from the imputation of sin, and for ever free from the sting of death. O that God would help us to realise this wonderful truth more for ourselves, that death to the believer has no sting! But I must pass on.

“Forgetting those things which are behind.” There are things in religion which ought never to be forgotten, and there are things which should be forgotten. For instance the apostle Paul reproves the Hebrew believers in Christ, saying, “Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked of Him.” And the apostle Peter reproves the children of God for having lost sight of their justified and pardoned state before God. Many among them had no doubt grievously lacked and come short in adding to their faith the things he spoke of—diligence, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; and he says, “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” Here is a sinful, condemnable forgetfulness. “Wherefore,” he says, “the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.”

But here in the text is a right, proper, and desirable forgetfulness. “Forgetting those things which are behind.” What things? Why, his great Pharisaic religion and the false foundation of his supposed good works, and his false hope of salvation upon the ground of such supposed good works; all that he was when he was a Pharisee of the Pharisees, when he was every day wrapping himself up in his own righteousness. What a blessing it is to have these things behind us! I hope sincerely that some of us have been brought to forget such legal works, legal righteousness, and legal hopes; to leave them behind us, to look upon them as things gone by, and wish to have no more to do with them. But I am obliged to say that I am afraid we have not left these things behind so thoroughly as to have nothing whatever to do with them. I am afraid, when things are brought to a right head and scrutinised, and we are made by the Spirit of God to judge ourselves in God’s sight, that we have to confess to Him that we get often entangled with legal bondage now, and have much to do with the subtle workings of a legal spirit to this day. Nevertheless, for all that I sincerely hope we can say this,

“Forbid it, Lord, that I should boast,
Save in the cross of Christ my God;

All the vain things that charm me most,
I sacrifice them to His blood."

So that we feel a real desire in our hearts to leave behind and forget our legal worship, legal prayers, legal righteousness, and legal hopes. We can sing with dear Hart,

"I on Thy promises depend,
At least I to depend desire,
That Thou wilt love me to the end,
Be with me in temptation's fire;
Wilt for me work, and in me too,
And guide me right, and bring me through."

It is a very great blessing to be so taught of God as to see "there is none other name under heaven given among men, whereby we must be saved" (Ac. iv. 12). It is an unspeakable mercy to have light enough to see what is a legal spirit [or one working for reward]. If we know what it is to go down on our knees before God, and have light enough to see what a lot of legality is in our prayer, it is a great blessing. And in the service of God, in preaching the gospel of the grace of God, if I know what it is in looking things over afterwards to have light enough to see what a lot of legality there is in it, that is a great mercy for me. When most of us are brought to the test, and made to search and try our ways before God, we find instead of leaving these things behind, they are with us in the pulpit, they are with us in the closet. Still it is a great thing to be rightly instructed to see, however good the outward appearance of the thing, like the washed platter or the whited sepulchre,—to see it to be legal when it is so, and then to get that legal spirit behind us. That is the thing we now want to forget, to have nothing more to do with.

Then there were other things the apostle wished to forget, not legal things at all, but spiritual and good things. I refer to what he says to the Corinthians: "When I became a man, I put away childish things." Not that he wanted to forget his first gracious experience. Nor do we wish to do so. What he meant was this,—so forgetting them as not to make a wrong use of them, putting them in the place of a present, living Christ. Young Christians live very much upon their own experiences, their own comforting frames and feelings. And many of God's people in their latter days are too much guided by their experiences, and live on them very much as in their spiritual childhood. But I say this, as God's

children whose senses are to some good degree exercised by reason of use, we are called upon in the gospel to live upon the strong meat of the gospel, such as the unchangeable God revealed in Christ to our souls ; the covenant of grace, which is ordered in all things and sure ; the counsel of God, which stands fast ; and to believe that whatever fluctuations may take place in providence, in the world, or in our lives, yet the counsel of the Lord will stand. We are called to live upon the immutability of God's will and promises, and not upon our past or present frames and feelings ; as the apostle speaks of himself : " The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Then further, we cannot forget our past pains and sorrows, and the many trials which have come upon us. I would not say that we are called upon to forget them absolutely ; but what we are called upon to do is this, and I have had to feel it with a good deal of reproof upon my spirit since my last great sorrow ;—that we are so far to forget those things and to put them behind us as not to allow them to keep us from Christ, to rob us of the joy, the hope, the comfort, the confidence in God, and the looking forward to better things, which the gospel gives to us. The Lord has seen fit that trials should come upon His people, and these trials often are like a heavy storm, cutting them off from things around them. We feel the bursting billows at our feet, and the briars of the wilderness which prick on every side. These things are designed of God to take off our poor grovelling ideas and idolatrous hearts from things below.

Therefore may God help us to forget the world with all its pride and pomp, with all its delusive enjoyments. More especially may He help us to forget our legal works and spirits, and leave them behind us. And may He help us so far to forget our past comforting experiences as not to allow them to keep us from living upon Christ. We want an every-day Christ ; we want Him to be, as it were, a new Christ to us every day. Then the Lord help us to reach forth unto those things which are before. God help us to reach forth unto those thing which faith embraces, that hope feeds upon, that love delights in, and that confidence depends on, namely, the eternal and unchangeable truths in the gospel of Jesus Christ.

In the next place, there is the race, the pressing, "I press toward the mark." It is a pressing toward something, and that something is called a prize. There is sometimes a real, earnest cry going up out of the heart, "Lord, help me, don't let me turn back. Lord, do keep Thy hold upon me. Lord, I am a poor weak creature. I feel it will be all wrong with me at the end, if I have not grace to endure to the end. Lord, don't let me be deceived." We need in all we do here to keep the future, the goal before us; then there will be a running with patience the race set before us. Now what is the prize? I might say it is "the crown of life, which the Lord hath promised to them that love Him." I think the apostle puts the matter in as clear a way as it can be put, where he says, "To them who by patient continuance in well doing"—here is the striving with a mark before them—"seek for glory and honour and immortality, eternal life." "Unto *them*," you see; the strivers are the winners. It is said, "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good"—to every man that runs by the grace of God, that strives for the prize—"to the Jew first, and also to the Gentile. For there is no respect of persons with God" (Ro. ii. 7—11). Therefore saith the apostle, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The life of the soul is in God, and it is sin only that separateth between God and us; and as death is the separation of soul and body, so sin, being the separation of God and the soul, hence it is called a death, a death in sin, or by sin.—*Goodwin.*

O the blessedness of God the Holy Spirit's bringing you to this spot and place, enabling you in truth to desire that your ear should be bored to the door of God's house for ever! God will be sure to look after *you*, yea, He will exceed and out-do all you can ask or think. He will stand by you in every trouble, help you out of every difficulty, and bring you through such extremities as none but God could meet and overcome.
Covell.

SOME OF THE LORD'S MERCIES TO TWO SISTERS,

LATE OF MIDHURST AND BRIGHTON.

"Make known His deeds among the people."

THE following account of the early part of the Lord's mercies to my sister Ada is taken from a letter she wrote when her health was fast failing, over a year before her death:—

"Brighton, 1898.—We are daily living to prove the truth of those words, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' It is a mercy we can never cease to be thankful for that grace was given us to seek after that kingdom, and to ask the way to Zion with our faces thitherward. I should like, if I am helped, to tell you a little of the way in which the Lord has led me since He began a work of grace in my soul. It is not of myself I want to write; but my desire is to tell of the Lord's goodness to me, who am so full of sin, that all the glory may rest upon His head who alone is worthy of our praise. But I can only put it briefly, though when I once begin to write on this subject, which to me is sweeter than any other, I find it difficult to leave off.

"I was not favoured, as many are, to be able to speak of the exact day or time when the Lord first began His gracious work in my soul. This used to be a cause of great trouble to me, as I thought every one born of God must know the exact time when born again, and that I was different from any of the Lord's people. But is it not said, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit'? I knew I felt a change in my heart, which I could not understand. The Lord dealt with me so gently, and by His blessed Spirit filled my soul with love to Himself and His people; so that often when by myself I would sing aloud,

"I love the Lord with mind and heart,
His people and His ways."

He often favoured me to enjoy much when hearing His word preached by dear Mr. Hallett [at Midhurst], whose ministry was made a blessing to my soul. But how full of enmity my heart was against the truths preached when first I heard

them! But the Word says, 'Thy people shall be willing in the day of Thy power,' and so it was with me.

"But the days came when I began to experience what is meant by walking in darkness, and to feel more than I had before of the plague of my heart. 'The heart is deceitful above all things and desperately wicked; who can know it?' I was tempted to believe that after all I was deceived, and had deceived others, and so was truly a hypocrite. This was almost more than I knew how to bear; and to add to my distress, when I tried to read or pray I found no comfort; all I had had seemed to condemn me. O how terrible are God's judgments against us, when we cannot trace the mercy too!

" 'Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone.'

Well do I remember how one week I was in a dreadful state, full of unbelief and wicked thoughts against God. I had sunk into a state of spiritual indifference. I made up my mind to give up going to chapel, could see no good in it; but when Sunday came, something within me made me go, and I was never allowed to give way to the temptation. All this time I was conscious of a secret hope that the Lord would have mercy upon me, and once more bless and favour me as He had done in the past. I knew one word from Him could change my darkness into light, and that in myself I had no power. Often when trying to pray, all I could say was, 'Dear Lord, do, for the sake of Thy dear Son Jesus Christ, have mercy on me.' Hart says in one of his hymns:

" 'Trust Him; He will not deceive us,
Though we hardly of Him deem;
He will never, never leave us,
Nor will let us quite leave Him.'

'Jesus having loved His own which were in the world, He loved them unto the end.' But that He should ever have loved *me*, suffered for *my* sin, is past understanding. If I had treated any earthly friend as I have done Him, the friend would have done with me long ago. In spite of all our backslidings of heart and action, all our unbelief and worldliness, still He loves us, and ever will. How blessed it is when we are enabled to look forward to that day when we shall see our Saviour face to face, when our sweet employment will be to sing the song of redemption, to cast our crowns at His feet,

and to crown Him Lord of all. The days of darkness will then be over, and we shall see that all the trials, crosses, and afflictions through which we have passed have been needful to make us, with the Lord's blessing, meet partakers of the 'inheritance of the saints in light.'

"But now I must go on. Not long before I was delivered from this state of bondage and darkness, once or twice I felt my heart a little warmer towards the things of God; but it did not last long. One Sunday, Mr. Hallett took for his text the first three verses of the 40th Psalm. O how exactly he described the horrible pit and miry clay like what I felt my heart to be! He went through my experience so minutely as if I had told him all; but I had not. For the time it quite broke me down, and I did hope the time of my deliverance had come. But to my sorrow,

" 'I to my own sad place return'd,
My wretched state to feel.'

Another time he preached from Jn. xi. 43, 44: 'And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth. . . Jesus saith unto them, Loose him, and let him go.' Again he spoke of all I was then feeling. How I did long for the Lord to speak that word with mighty power to my soul, 'Loose him, and let him go.' Once more I was to be disappointed. The Lord has appointed a set time to favour Zion. 'The vision is yet for an appointed time; though it tarry, wait for it,' &c.; but what a trial the waiting time is!

"For some time longer the Lord saw fit to keep me in this sad state; and one Sunday morning I went to chapel feeling very miserable and downcast. My hope seemed almost gone, and I thought a change would never come. But how little did I know how near my deliverance was! The text was given out, 'They go from strength to strength: every one of them in Zion appeareth before God,' and those words were spoken to my soul with much power, especially the last clause, 'Every one of them,' &c. My feelings at this time are not easy to describe on paper, words never will express them; but O, what a conflict followed! I do feel now to need the special help of the Holy Spirit to enable me to write reverently and in a becoming way about such blessed truths. For the rest of that day I hardly knew how to keep about; I longed to be alone, but there were certain duties I

could not neglect. When at last bedtime came and I could be alone, it was as though my heart would break. I was quite overwhelmed from a sense of the Lord's goodness and mercy to my soul. That night I had no sleep, and did not wish for it. How I did plead that He would assure me of my interest in the precious blood of His dear Son, that I might powerfully feel its cleansing power applied to my conscience. Then all my sins appeared, as it were, before me; they had never seemed so dreadful or so many to me before. Now I could not bear the sight of them; and while I was still crying unto the Lord, these words were distinctly and powerfully spoken to me, 'I have cast *all* thy sins behind My back.' I said, 'Lord, can it be *my* sins? they are so great, and I am *full* of sin.' Then it was as though Satan came and mocked me, and said I was worse than any one else, and that I must have imagined I heard those blessed words spoken. It seemed as though he must get the victory over me. Once more I was enabled to cry for help, and faith was given me to believe, and I said aloud, 'Christ died for *my* sins.' The peace that then flowed into my soul can only be known by experience.

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

" Since that memorable night the Lord in mercy has not left me to sink again into such a state of darkness; though He has in various ways called me to walk through much trouble, and laid His hand in affliction upon me. But I do believe the greatest affliction we can be called to bear is the hiding of God's face. Bodily affliction is often, with the Lord's blessing, used as a means of comfort to our souls; at least I have found it to be so.

" Now I have written this I feel ashamed of the imperfect way in which I have set forth the Lord's great goodness to me. My desire has been to speak well of His name; and what joy it would give me if He would condescend to bless this feeble effort to do so, and may He forgive what I may have said contrary to His mind and will."

In all that first part of the account, when the sweetness of the truth first entered my sister's heart, she would sometimes go long walks with me, and speak of the things we had heard

on the Sundays, and of the difference in Mr. H.'s preaching from anything we had heard before. One evening in particular we agreed together, with a real feeling of union and love, and with a solemn sense of the greatness and value of being right, that this people should be our people, and their God our God; and whatever religion the others preferred, we longed to be kept close to the teaching we were being made to value. There were then very trying times at home, often weary days, long hours of work, want of bread, and bills running up; but the troubles at home were made light many times by the lively hope we had that the Lord was with us. After we had attended Mr. H.'s chapel about five years, a great trouble came on us all, which led to our parents moving away to Bexhill; but dear Ada was left at Midhurst as house-keeper to a Mr. and Mrs. B——, who proved most kind friends to us. It was there the Lord appeared to her as she relates, turning the shadow of death into the morning.

Not long after that, in 1895, when she had come home for a short time, we three younger ones were called upon to make an open stand for the truth. Although our father had first taken us to the chapel at Midhurst, and had obliged us to go, when he discovered that we had imbibed the strange doctrines preached there and could no longer attend the chapel at Bexhill, he became much displeased, and one evening said he wished to ask us some questions. He asked Ada a question about Paul and the jailor, to which she replied to the effect that it was the Spirit's power in the jailor that made him believe, and that in ourselves we had no power. This made him most angry, and the days that followed were hard indeed, real days of trial. Now and then the storm would burst afresh, and at last Ada was really ill.

In 1897 our sister Jessie was very ill at home; and about a month before her death Ada came home from Midhurst, to stay a little and see her. Then it was found out that our dear Ada was also very ill. This was a most heavy blow. She was able to keep about till a fortnight after Jessie's death, when an abscess broke internally; and we never expected her to get better. From that time she was an invalid, and her life one of suffering. In the summer of the same year once more our belief in the doctrines of grace caused the storm to burst; it was even worse than two years before, and it came to it that we three would have to leave home. For a fort-

night we lived up in our bedroom, and watched day by day for something to open for one of us, and were in great sorrow. One of us, we knew, must take care of Ada, and try to get some needlework. Through a most kind providence, some friends procured a furnished room for Ada and Rosie at Brighton, and just at last there was an opening for me. About that time Ada was comforted by these words, "I have chosen thee in the furnace of affliction." And, "Ye are dead, and your life is hid with Christ in God." She lived about two years after this, and it was during this time she wrote the preceding letter. But her illness gradually increased, and several times she was taken into the Brighton hospital, where she underwent two operations. I think it was when the first of these was pending she wrote the following paper for us :

"This is the last Sunday evening before the operation, and I should like, if I am helped, to put down a little (for it would be quite impossible to tell all) of the wonderful way in which the dear Lord has constantly sustained and comforted me since He has seen fit to bring me here. O that I could praise Him and thank Him for all His love! Those words which were so powerfully spoken to me by His blessed Spirit have been a great source of comfort. I mean this verse: 'Ye are dead, and your life is hid with Christ in God.' What weight and depth there is in that, something to rest upon! I do feel that if I am not spared after the operation, it will not be death, only to my natural part. O what joy beyond expression to know, through grace, *my life* cannot be touched! To me it will be a glorious exchange from a world of sin and trouble to a 'house not made with hands, eternal in the heavens.'

"Two or three mornings ago my spirits were refreshed by being led to enjoy some sweetness from these verses: 'O bless our God, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved.' My soul felt full of praise, and I felt I wanted others to join me in praising. I do like the second verse. Not only does the Lord give us spiritual life, but He '*holdeth* our soul in life, and suffereth not our feet to be moved.' We are so helpless in ourselves; and He knows we have no power to keep ourselves in life. What a mercy the Lord is never weary of us, though we do so often provoke

Him! How can I be thankful enough that now in the prospect of this operation, I do so sensibly realise that He Himself is with me, and will be with me all through.'

“ ‘ His love in times past *forbids* me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms His good pleasure to bring me *quite through!* ’ ”

Whether this is for my natural death the Lord only knows. What I do want is grace to keep me quiet and submissive, whatever His will is. I want to have no will of my own, but just

“ ‘ To lie passive in His hands,
And know no will but His.’ ”

He is 'too wise to be mistaken,' and 'too good to be unkind.' How I do wish I was more worthy of His love who has loved me from everlasting, and will love to everlasting! Truly my soul is lost in holy wonder when I think, 'Why, O Lord, such love to me?'

She was brought safely through this time of need, but was not much benefited by the operation, and no means tried were successful. Rosie also was often ill, and once they were both in the hospital together. At last I had to come and be with them. As Ada became weaker, and her end approached, she was so quiet and smiled, we could see she was happy. She was then in the hospital, and we had a great wish to be all together and alone with her at the last. This was granted us, for we were allowed to take her home, and sit up with her the last night. She could not speak, but smiled, and passed away the next morning, Dec. 14th, 1899, to be for ever with the Lord. She was 31 years of age. Thus it pleased the Lord to "shorten tribulation's days," and "hide them in the peaceful tomb."

Through all these troubles Rosie was never able to speak of having any clear hope; but she clung to the Lord's people, and we knew she was really one with us. When we first went to Mr. Hallett's at Midhurst she was with us, till she came to Brighton so learn dressmaking. Then she went with another sister to quite a different chapel, and even became a member there. In a few months her health failed, and she returned home. She was very ill for months, and not expected to recover. She had always been very bright, and now she seemed cut down. She has told us since that that ill-

ness was the means used to quicken her soul, and disentangle her from the things that so held her. She was brought to feel herself a sinner, and what she had been saved from in being brought away from Brighton was put before her. As she gradually recovered and went out again, Mr. H.'s ministry was made a blessing to her. She was in real concern for years, and in 1895 was enabled to come out with us from the wrong teaching at Bexhill, when our trouble broke out at home. Sometimes after that she would go to Hastings with me to hear Mr. Hallett; and a little later some of the Hastings people held services on Thursday evenings in a room at Bexhill. There we heard Mr. Midmer, and always looked forward to his evenings; he spoke so of Christ. One evening we went expecting to hear him, when a stranger came in, and Mr. M. asked him to take his place. We were sorry, and when he gave out his text, poor Rosie was sure there was nothing for her. It was, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Ro. viii. 1). But he came down to her very place, and said he was going to speak to those who felt that word could not possibly have anything to do with them, and were frightened at such a text. So simply and plainly he explained what it was to be "after the Spirit," and it so came home and encouraged dear Rosie as to lift her up wonderfully for a time. In Nov., 1895, an unexpected circumstance took place, Rosie and I being asked to visit a friend of Mr. Hallett's at Brighton. We felt the Lord made a way for us to go, and supplied our needs; and this visit led to many merciful providences towards us, especially to our first being brought to know and love Mr. Popham's ministry; also to a new home in our time of need.

After our dear Ada's death, Rosie and I had a room together at Brighton, and at one time she was much exercised to know if she should leave, and go again to live with her parents in the country. But the words in Song i. 7, 8, settled it in her mind, and were made a word of direction to her: "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of Thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents." The seventh

verse contained the desire and petition of her heart, and the eighth was the answer. This was much to her comfort, for her desire was to the ministry and the Lord's people at Brighton. One night she slipped a note under my pillow, to tell me of the first real, clear help she had. It was from the words: "Therefore behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope." She said what a real blessing they were to her; and it raised her up for a time. She seemed so changed and bright, she did not mind any outward things, though they were most trying and disturbing all that week, and obliged us to change our room.

After a time that comfort left her, and she sank lower and lower. I could see she could hardly manage the needlework as we sat together, but I did not realise it was any special soul trouble making her so low. One day the tears kept dropping on her work, and I was distressed about her, and asked her to tell me what it was troubling her. We were close to the railway, and every now and then there was a dull, thudding sound. She said that it reminded her of the man in the iron cage in Bunyan, and she felt like that man herself, as if there was no hope. That was in the summer, and I think she did not get any lift or help till November. She saw the Lord's hand in outward things marvellously providing for us, but not in better things; although those who conversed with her felt she was being truly taught of God.

But at length, after she was obliged to keep her bed, she called me one evening, and told me how wonderfully the Lord had blessed her, and that this word was spoken powerfully to her, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Is. i. 18). She said that word "*Come*" stood out above all the others, the Lord spoke it with such power; and the whole verse was blessed to her. The sweetness and power of this blessing never left her; and after that it was a privilege to be with her. She was full of peace and joy, and the 96th hymn she said was her very language:

" 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 ;
 Whose mercy shall unshaken stay,
 When heaven and earth are fled away," &c.

It was a full blessing at last, and she used to love to get some one close to her, and speak of it. On one occasion she asked to be left alone, and not long after we heard her singing. She told me afterwards she was feeling so happy she wanted to be left alone to sing the verse :

"Awake, my soul, in joyful lays,
 And sing thy great Redeemer's praise ;
 He justly claims a song from me ;
 His lovingkindness, O how free !" (9)

She had not strength to sing the whole hymn, but wanted to lay particular stress upon the words,

"He justly claims a song from me."

She only lived to the 22nd of December, 1900, and so fell asleep in Jesus, aged 28 years. B. P.

THE MARK IN VIEW.

Tho' oft beset with fears,
 Troubled I stand ;
 Tho' eyes be dimm'd with tears,
 There may I land,

There where no troubles are,
 Where sweet peace reigns,
 That holy land afar,
 Which knows no pains !

There is the home of those
 Who well have fought ;
 Who, spite of fears and woes,
 Thought all else naught.

Jesus our Lord they deem'd
 Worthy of love,
 All their best affections
 Were fix'd above.

Struggling and striving, they
 Fought here on earth,
 Aiming at heavenly,
 Spiritual birth.

And tho' sometimes the fight
 Was keen and strong,
 Yet, through their Leader's might,
 Is now sweet song.

Jesus, our Captain be,
 Our only Guide!
 Till close beside Thee we
 For aye abide.

M. E. HOPKING.

CHRIST'S FULLNESS IN THE CHURCH.

“The fullness of Him that filleth all in all.”

A NATURAL man may say that nothing more of God can be seen than is seen in the creation. In looking at the world, or providence, or the whole universe, or the preservation of all things “by the word of His power,” we shall see in them all a display of “His eternal power and Godhead” (Ro. i. 20); and those that know not the Scriptures nor the power of God, naturally conclude there is nothing more of God to be known. But the Holy Ghost in the Scriptures tells us that He has fully revealed Himself only in Christ, saying, “No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.” Christ is the “Light of the world;” therefore all who know Him not walk in darkness, and know not whither they are going. (Jn. i. 9, 18; xii. 35.) “For it pleased the Father that in Him should all fullness dwell.” “For in Him dwelleth all the fullness of the Godhead bodily” (Col. i. 19; ii. 9). Thus the Holy Ghost testifies that *the fullness of God is in Christ*, who is the “Brightness” of the Father’s glory, and the “express Image of His Person” (He. i. 3). And further He tells us that *the fullness of Christ is in the church*; that the church “is His body, the fullness of Him that filleth all in all” (Ep. i. 23). These words show, as Goodwin says, that this “all” must be restrained to His body.

If we trace the being of the church in the Scriptures, and understand by faith what she is as the body of Christ, saved from the fall, delivered from the curse, and made one with Him, O what a fullness of shining *wisdom* will appear in her! Can divine wisdom rise higher than in the Person of Christ, and the union with Him of hell-deserving sinners? Can

anything short of the wisdom of God accomplish such mysteries? Wisdom in all its fullness is here. Christ is made Wisdom to us; and next to this, nothing in providence or grace rises to such a height of wisdom, and in nothing is God so glorified, as in the salvation of poor, lost, alienated, guilty, condemned sinners, and their union with His Christ. That is what I understand by the church being the fullness of Him that filleth all in all. His fullness of wisdom is in the church.

Now come to the *power* of God. Look at it in all the works He made; trace it in providence, raising up kingdoms, and destroying them. What is all that power compared to that put forth in the constitution of Jesus, when the Son of God, the eternal Word, took human nature into union with Himself? Then in creating people who, as the mystical body of Christ, will be the next greatest possible effect of this omnipotence of Jehovah. Every motion heavenward of a sinner is supernatural, being begotten by the resurrection power of Jesus Christ. So Paul prayed that the Ephesians might know "what is the exceeding greatness of His power to usward who *believe*, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand," &c. (Ep. i. 19, 20.) Every time faith pierces the clouds of guilt and darkness that may be on the face of the soul, there is more of Christ's gracious power, more of His loving omnipotence manifested than can be seen in creation or in providence. His fullness of power is in the church.

Take the *kindness* of God. He is good to all; His tender mercies are over all His works. All creatures wait on Him; and He giveth them their meat in due season. All the good things men have they have from the kindness of God. But what can we say of the wonderful provision that some are satiated with, and have given out to them from time to time in the gospel? Go to Wisdom's house; look at her sacrifices, her beasts slain; then at her wine, her furnished table; and hear what she says to the simple, "O ye simple, turn in hither. Come to my table; partake of my everlasting provision. 'If any man eat of this Bread, he shall live for ever; and the Bread that I will give is My flesh, which I will give for the life of the world'" (Jn. vi. 51). What can we say to this? God's wisdom and kindness can go no higher—the

church is "the fullness of Him that filleth all in all." Nothing is to be compared with the manifestation of Himself that He gives in the church. The eyes that see it are blessed; the hearts that partake of it are full of honour; the souls that are saved are wonderful souls, not different from others originally by nature, but different because they are the body of Christ, receive of His Spirit and life, and are members of His body in particular (1 Co. xii. 27).

Take His *faithfulness*. Ever since the flood God has declared Himself faithful to His covenant with Noah and all flesh, and to the token He gave them, "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. . . . And the waters shall no more become a flood to destroy all flesh" (Ge. ix. 13—15). Every time the clouds are full of rain and empty themselves on the earth, and there come special seasons of rains and floods, there is the token that says, "I will no more drown the earth." He is faithful to His covenant, that "seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (viii. 22). Ah, but there is a fullness of faithfulness which the church is filled with, and has experience of every time a wanderer comes back by the Spirit; every time the devil is overthrown from some sinner's heart; when guilt fresh contracted is removed; when many a time iniquity is forgiven, and God comes and says, "I will heal their backslidings; I will love them freely;" when no water they can throw on His love can quench it. This faithfulness is seen in the church only, and fills it.

The church is here said to be His fullness. The world He gives to others; He keeps the best for His friends; He gives Himself for their share. It is said that "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (De. xxxii. 8). He gave Israel what was sufficient for them, as much as was necessary; the rest He gave to the world. So He says to His church, "I have something else for you; *I am your portion.*" The strongest type of this was Levi's inheritance. He gave them cities sufficient for them, but said, "I am your portion," and ordained that they should live on the altar. So His people have the best. He reserves His restorings, His many forgivenesses, His infinite pardons, for His body, His fullness.

No other people are filled from His fullness but the church. What I would say is, have *we* the least proof in our own souls that we are partakers of Christ's fullness, that He has given out of this reserve to us? "And of His fullness have all we received, and grace for grace." He comes to His own house, and says, "My love, My undefiled, I have loved thee with an everlasting love. Here is righteousness to clothe you, grace to sanctify you, My oath and promise to preserve and keep you, power to defend you, provision to sustain you, light to guide you, heaven to satiate you for ever and ever." That is what this means, "The fullness of Him that filleth all in all." I wish we had more of this. If we have some, it is but little. But He is good, and I would say this as long as I live—He is good. "The goodness of God endureth continually." May we know what it is, and so have some experience of this word: "Filleth all in all." Every saint has His Spirit, the Spirit of righteousness, of sanctification, of wisdom. He fills them all.

How shall we then call ourselves saints, if we go empty? Does not the goodness of God in Christ sometimes draw us with irresistible power, and yet with the full consent of the whole soul? Do any feel, "O if I could but get to His fountain, and wash there; to His robe, and be clothed in it; to His power, and be saved by it—that is what my soul desires"? I would say to such, "As well as you can, press your case; He will not be offended. He 'receiveth sinners, and eateth with them.' Sue it out; never leave it where it is. Your case lies well with God; but be afraid of settling down, saying, 'That is a good token; all is right.' Press on till you can say, 'The sweetness of His love was never told me, not half the beauty of Jesus expressed.'"

May the Lord grant His seeking children this sweet answer, and more of His fullness to all the saints. J. K. P.

As this phrase, "Walking in sin," is here [Ep. ii. 2] put to express the abundance of sin that was in them, it implies, in the first place, that *all their life and every act thereof was sinful*; they could not act or walk out of sin; there was not a step in their way but was sinful. And, my brethren, every thought is a step, every power, and faculty, and motion is a step; a man walketh by every desire, by every thought, by every purpose, by every end and passion that stirreth in him.—*Goodwin.*

THE WAY OF CERTAIN DELIVERANCE.

A MORNING READING BY JAMES BOURNE.

Nov. 22, 1838.—Ps. xl: "I waited patiently for the Lord." All must wait, and this waiting patiently for the Lord is what is worked often in the hearts of His people by the Holy Spirit. "And He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay." This pit is despairing unbelief and many entanglements. Now if in this state we look to our troubles or anything that is seen, we shall sink the more. The only way of deliverance is to look to the things that are unseen, to the Lord only, to have no ears for any voice but His, to look for the displays of His great power and wisdom; and if we are enabled to watch and wait and listen to His voice, our deliverance is certain. Blessed is the man that can do this, that turns not aside to his human reason, or the help of man, which are of no profit. "Open Thou mine ears." The whole of this is the work of God, to give us an ear to listen to His judgments; and if we do this in any measure, it is of His mercy.

David says in Ps. xxvii: "One thing have I desired of the Lord, that will I seek after." Now in our troubles we turn to twenty things; but this one thing is the only one that will do us good, and it will answer all our needs. "Thou hast been my help" on many former occasions; "leave me not, neither forsake me, O God of my salvation." "Lead me in a plain path, because of mine enemies"—my evil nature. And in Ps. lxx: "Let them be ashamed and confounded that seek after my soul"—all these evils of my nature. And God will surely do this in His way. He will humble us, and bring us to put our mouths in the dust; and so He will save the poor and needy, because it is His own work. I do not expect to be without troubles all my life, but only to see the delivering hand of God out of them. He has said, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done" (Je. xxxi. 37).

To teach, as they do, that Christ died for all, and that yet the generality of men shall die in their sins and perish for ever, is a greater impediment to believing than that He died only for some, and that every one of that some shall certainly be saved.—*Elisha Coles.*

CRUMBS FROM THE MASTER'S TABLE
ON FILIAL-PRAYER, FROM RUTHERFORD'S "CHRIST DYING."

"FATHER, save Me from this hour." Christ bottometh His prayer on the sweetest relation of a father and a son; "Father, save Me." So, Jn. xvii. "Father, the hour is come; glorify Thy Son;" "And now, O Father, glorify Thou Me." Six times in that prayer He useth this style. And, Mat. xi. 25: "I thank Thee, O Father, Lord of heaven and earth;" Mat. xxvi: "O My Father, remove this cup." His Father was great in His esteem; none like His Father. It is a strong argument to Christ to persuade a hearing and a deliverance; and He was heard in that which He feared. He had no end in His coming into the world but to do the will of His Father, Jn. v. 30. (2.) Love is a sweet ingredient in prayer: the beloved disciple John, who only, of all the evangelists, setteth down Christ's love prayer, chap. xvii., useth it [the name Father] more frequently than any of the other three evangelists. (3.) Propriety, interest, and covenant relation is a sweet bottom, and a strong ground for prayer; so in praying hath Christ taught us to say, "Our Father, which art in heaven." And, Ps. v. 2: "Hearken unto the voice of my cry, my King, and my God." 2 Ki. xix. 19: "Now therefore, O Lord our God, I beseech Thee, save Thou us out of his hand." Ezra bottometh his prayer on this, ix. 6: "O my God, I am ashamed and blush." And Jehoshaphat, 2 Ch. xx. 12: "O our God, wilt Thou not judge them?"

Use. In prayer, consider what claim and interest you have to God, if you be a son and He a Father. Bastards cannot pray; strangers without the covenant, and heathen, having no right to God as their God and Father, may petition God as a subdued people do their conqueror, or as ravens cry to God for food, and as some howl upon their beds for corn and wine, Ho. vii. 14; but they cannot pray. For in praying aright to God there is required not only gracious ingredients in the action, but also a new state of adoption and filiation. Many speak words to God who do not pray; many tell over their sins who confess not their sins to God; many speak good of God who do not praise God; many sigh and groan in praying and have no deep sense of God or their sinful condition. Trees growing together make not always a wood. Ah, our prayers, God knows, are often out of their right wits.

Many cry, "Father," to God, but lie; for they are not sons, and their words are equivocation. Thousands claim Fatherhood in God, where there is no sonship, no ground in the thing itself. A new nature is that only best bottom of praying, that taketh it off from being a taking of the name of God in vain. All creatures speak of God, and, in their kind, to God; but only a son can speak to God in prayer as to his Father: calling upon God with a pouring out of the soul to Him *in Christ* is essential to sons.

"Father, save Me from this hour." Christ had no means of refuge safer and surer in His trouble, when He knew not what to do, than prayer. Christ had never a greater business in hand than now He was to transact with God, and divine justice, the law of God, in the weighty bargain of paying a ransom of dearest and precious blood, to open the new way to heaven. He had to do with devils, principalities and powers, and hell; to subdue devils and death and hell, and to redeem His catholic church from the second death; and He was to offer Himself a sacrifice to God "through the eternal Spirit," for the sins of the whole elect; and He must use prayer in all this great work. The greatest works have been thus effected. For the dividing of the Red Sea Moses cried to the Lord, and it was done. Hezekiah obtaineth fifteen years' lease of his house of clay from Jehovah his Landlord: and how? He turned his face to the wall, and prayed. Jonah broke the prison of hell by prayer. Jeremiah had many against him, xx. 12: "Unto Thee (saith he to the Lord) have I opened my cause." Daniel, in his captivity; Ezra, when the people were under wrath; Esther and her maids, when the church's destruction is warped and in weaving, by prayer loose the captive-bands, and break death's jaws. So low a man as Job was, "What shall I do unto Thee, O Thou Preserver of men?" David looketh back to his prayers, Ps. xxxiv. 6; and when he is overwhelmed, Ps. lxi. 2: "From the end of the earth will I cry unto Thee, when my heart is overwhelmed." To Elias, this is the key that openeth heaven. The last great work, the perfecting of mystical Christ, the judging of the world, the putting of crowns on the heads of so many thousand kings, must have prayer to bring it to pass: "Even so come, Lord Jesus." The putting and keeping of the crown on Christ's head, is by prayer: His sword, crown, and sceptre, stand and prosper by this prayer,

“Thy kingdom come.” 2. Though Christ knew of His own deliverance, and was sure of it, yet He will not have it but by prayer. Christ had Son-right to heaven, yet He will take a new gift of heaven by prayer-right: Christ maketh prayer His new charter, Jn. xvii. 5: “Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was.” Christ will have His spouse, though His by conquest and the law of buying and ransom, made over to Him by a new gift, Ps. ii. 8: “Ask of Me (pray to Me), and I shall give Thee the heathen.” His kingdom’s pillar is prayer, Ps. lxxii. 15: “Prayer also shall be made for Him continually,” that His throne may stand, and that He may bear the crown. What, must we pray for Christ? He prays for us. Yea, we pray for mystical Christ and His crown. It is better to hold lands of Christ by prayer than by conquest or industry, or by right of redemption of heritage. Even the rich who have broad lands, when the bread is at their lip and on the table before them, are to pray, “Give us this day our daily bread.” Have you wisdom, honour, learning, parts, eloquence, godliness, grace, a good name, children, peace, ease, pleasure, wife, houses, lands, see how ye got them: if not by prayer. . . . the next best is to get a new charter of them by prayer. . . .

Use. They know not the use of prayer who teach that we are not to pray against that which cannot be avoided; so Libertines say, “That we are not to pray against all sin, because it cannot be avoided; but the old man must be in us so long as we live.” The Lord hath so decreed the end as that He hath ordained prayer to be a necessary way to accomplish His end; yea, Paul, 1 Th. v. 23, prayeth that “the very God of peace” may sanctify the Thessalonians throughout. And we know that we cannot be free of temptations in this life; yet pray we not to be led into temptation: which is not so much that the body of sin may be fully rooted out in us, and inherent sanctification may be perfected in this life, as that we may be delivered from guilt and damnation, and from the power and dominion of sin, and that prayer may be stairs up to the laying of the last stone of the new building. Yea, though it was revealed to Peter and the disciples that they should deny Christ, and as sheep be scattered away when the sword should awake against the Shepherd—and this was unavoidable, in regard of the decree of God and the fulfilling

of the scripture, *Zec. xiii.*; yet were the disciples to pray they might be so guarded against that temptation as they might not leave and forsake Christ in His sufferings.

THE DOMINION OF SIN BROKEN BY GRACE.

BY JOHN OWEN, D.D.

“For sin shall not have dominion over you; for ye are not under the law, but under grace.”—*Ro. vi. 14.*

THE psalmist, treating with God in prayer about sin, acknowledgeth that there are in all men unsearchable errors of life, beyond all human understanding or comprehension; with such daily sins of infirmity as stand in need of continual cleansing and pardon: *Ps. xix. 12*, “Who can understand his errors? cleanse Thou me from secret faults.” But yet he supposeth that these things are consistent with a state of grace and acceptation with God. He had no thought of any absolute perfection in this life, of any such condition as should not stand in need of continual cleansing and pardon. Wherefore there are or may be such sins in believers, yea, many of them, which yet, under a due application unto God for purifying and pardoning grace, shall neither deprive us of peace here, nor endanger our salvation hereafter.

But he speaks immediately of another sort of sins, which, partly from their nature, or what they are in themselves, and partly from their operation and power, will certainly prove destructive unto the souls of men wherever they are. *Ver. 13*: “Keep back Thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.”

This is the hinge whereon the whole cause and state of my soul doth turn. Although I am subject to many sins of various sorts, yet under them all I can and do maintain my integrity and covenant uprightness in walking with God; and where I fail, am kept within the reach of cleansing and pardoning mercy, continually administered unto my soul by Jesus Christ. But there is a state of life in this world wherein sin hath dominion over the soul: acting itself presumptuously, wherewith integrity and freedom from condemning guilt are inconsistent. This state, therefore, which is eternally ruinous unto the souls of men, he deprecates with all earnestness, praying to be kept and preserved from it.

What he there so earnestly prays for, the apostle, in the words of the text, promiseth unto all believers, by virtue of the grace of Christ Jesus administered in the gospel. Both the prayer of the prophet for himself and the promise of the apostle in the name of God unto us, do manifest of how great importance this matter is, as we shall declare it to be immediately.

There are some things supposed or included in these words of the apostle. These we must first a little inquire into, without which we cannot well understand the truth itself proposed in them. As,

1. It is supposed that *sin doth still abide in and dwell with believers*: for so is the meaning of the words. That sin which is in you shall not have dominion over you; that is, none of them who are sensible of it, who groan to be delivered from it, as the apostle doth, Ro. vii. 24. Those who are otherwise minded know neither themselves, nor what is sin, nor wherein the grace of the gospel doth consist. There is the flesh remaining in every one which "lusteth against the Spirit," Ga. v. 17. And it adheres unto all the faculties of our souls; whence it is called the "old man," Ro. vi. 6, Ep. iv. 22; in opposition unto the renovation of our minds, and all the faculties of them, called the "new man," or "new creature," in us. And there is, Ro. xiii. 14, a continual working and provision to fulfil its own lusts; so that it abides in us in the way of a dying, decaying habit, weakened and impaired; [in proportion to the prevalence of grace] but acting itself in inclinations, motions, and desires, suitable to its nature.

As Scripture and experience concur herein, so a supposition of it is the only ground of the whole doctrine of evangelical mortification. That this is a duty, a duty incumbent on believers all the days of their lives, such a duty as without which they can never perform any other in a due manner—will not be denied by any, but either such as are wholly under the power of atheistical blindness, or such as, by the fever of spiritual pride, have lost the understanding of their own miserable condition, and so lie dreaming about absolute perfection. With neither sort are we at present concerned. Now the first proper object of this mortification is this sin that dwells in us. It is "the flesh" which is to be mortified, the "old man" which is to be crucified, the "lusts of the flesh," with all their corrupt inclinations, actings, and

motions, that are to be destroyed, Ro. vi. 6; Ga. v. 24; Col. iii. 1. Unless this be well fixed in the mind, we cannot understand the greatness of the grace and privilege here expressed.

2. It is supposed that *this sin, which, in the remainders [rather, the workings] of it, so abides in believers in various degrees, may put forth its power in them, to obtain victory and dominion over them.* It is first supposed that it hath this dominion in some, that it doth bear rule over all unbelievers, all that are under the law; and then, that it will strive to do the same in them that believe, and are under grace. For, affirming that it shall not have dominion over us, he grants that it may or doth contend for it; only it shall not have success, it shall not prevail. Hence it is said "to fight and war in us," Ro. vii. 23; and to "fight against our souls," 1 Pe. ii. 11. Now it thus fights and wars and contends in us for dominion; for that is the end of all war; whatever fights, it doth it for power and rule.

This therefore is the general design of sin in all its actings. These actings are various, according to the variety of lusts in the minds of men; but its general design in them all is dominion. Where any one is tempted and seduced of his own lusts, as the apostle James speaks, be it in a matter never so small or so unusual, or the temptations thereunto may never occur again; the design of sin lies not in the particular temptation, but to make it a means to obtain dominion over the soul. And the consideration hereof should keep believers always on their guard against all the motions of sin: though the matter of them seem but small, and the occasions of them such as are not like to return. For the aim and tendency of every one of them is dominion and death, which they will compass, if not stopped in their progress, as the apostle there declares, Ja. i. 14, 15. Believe not its flatteries: "Is it not a little one? this is the first, or shall be the last time; it requires only a little place in the mind and affections; it shall go no further." Give not place to its urgency and solicitations; admit of none of its excuses or promises: it is power over your souls unto their ruin that it aims at in all.

There are two ways in general whereby sin acts its power, and aims at the obtaining of this dominion; and they are the two only ways whereby any may design or attain an unjust dominion, and these are deceit and force, both of which I have

fully described in another discourse. With respect whereunto it is promised that the Lord Christ shall "deliver the souls of the poor that cry unto Him from deceit and violence" (Ps. lxxii. 14).

These are the two only ways of obtaining an unjust dominion; and where they are in conjunction they must have a mighty prevalency, and such as will render the contest hazardous. There are few believers but have found it so, at least in their own apprehensions. They have been ready to say at one time or another, "We shall one day fall by the hand of this enemy," and have been forced to cry out unto Jesus Christ for help and succour with no less vehemency than the disciples did at sea, when the ship was covered with waves, "Lord, save us, we perish!" (Mat. viii. 24, 25). And so they would do, did He not come in seasonably to their succour, He. ii. 18. And herein the soul hath frequently no less experience of the power of Christ in His grace than the disciples on their outcry had of His sovereign authority, when He rebuked the winds and the seas, and there was a great calm.

This dominion of sin is that which we have here security given us against: though it will abide in us, though it will contend for rule by deceit and force, yet it shall not prevail, it shall not have the dominion.

And this is a case of the highest importance unto us. Our souls are, and must be, under the rule of some principle or law. And from this rule our state is determined and denominated. We are either servants "of sin unto death, or of obedience unto righteousness" (Ro. vi. 16). This is the substance of the discourse of the apostle in that whole chapter, namely, that the state of the soul, as unto life and death eternal, follows the conduct and rule that we are under. If sin have the dominion, we are lost for ever. If it be dethroned, we are safe. It may tempt, seduce, and entice; it may fight, war, perplex, and disquiet; it may surprise into actual sin; yet if it have not the dominion in us, we are in a state of grace and acceptation with God.

Do but consider the excellency of this life. It is a greater life than when we were in Adam, infinitely greater. We are quickened with Christ, with the same life that Christ is quickened with.—*Goodwin*.

SPIRITUAL LETTERS BY R. CREASEY.

III. THE END OF THE LORD.

My dear Brother,—The great end of all the distresses, crosses, temptations, workings of inbred sin to which we are exposed, with all divine desertions, darknesses, soul-misgivings, barrenness, hardness of heart, &c., is the deeper humbling of the soul, the more complete abasing of self, rendering sin more thoroughly hateful; more fully exalting Christ in the soul's view, and causing Him to be more precious to the heart in His glorious Person, His unspeakable love, His all-essential death and most efficacious atonement, His most needful and all-supplying fullness of grace, yea and indeed, in every office, name, and relationship that He bears towards His people; and the promotion of all real holiness of heart and life. Therefore it is written, "Let him," any and every him "that nameth the name of Christ depart from iniquity." The end of His death we hence have thus recorded in one place: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." And those who are risen with Christ are known by walking in newness of life.

Yet, whilst these are the gracious ends God has in view, connected with the visible manifestation of His glory, in the painful things to which we have alluded; still the Lord's people have frequently to travel a long desert over, pass through a most nipping and sensibly withering winter, and often seriously protracted too, ere they arrive sensibly at this state of things. Hence we have them not unfrequently exclaiming, "How long, O Lord, how long? how long wilt Thou forget me? how long wilt Thou hide Thy face from me? for ever?" &c. There need be no promises of crooks being made straight, rough places made plain, darkness made light around the soul, iniquities subdued, the prey being delivered out of the hand of the terrible, that the desert should bud and blossom as the rose, that in the place where dragons lay should there be grass with reeds and rushes, in the wilderness waters should break out, if the state of things before named was never experienced by God's living family. And in these promises, with vast numbers besides, Christ speaks to the soul; and it is clearly seen, when faith is in exercise, that He has in truth—adored be His holy name! the tongue of the

learned, and knows how to speak a word in season, in season indeed, to the weary and heavy laden. And verily it appears the Lord's people are in this to spend a great part of their time, in learning the deep and desperate depravity of their hearts, with all the sad and awful consequences of sin. It is not a slight view and feeling or two of their deplorable condition that will suffice; they must learn indeed how fearfully presumptuous, self-willed, dreadfully rebellious, shockingly earthly, entirely ungodly, completely unthankful, basely selfish, murderous, &c., their fallen nature is; that they are utterly without help in themselves, and that all the creatures in heaven and earth, should they unite their strength, are entirely unable to help them; and that they are therefore completely beyond the reach of anything but an almighty Arm. And blessed be the Lord, they shall know that this most glorious and precious Arm has been stretched forth for their everlasting rescue. "His own Arm," it is written, "brought salvation unto Him." "But all the feeling," do you say, "I have of my sin, the troubles I pass through, the enemies with which I have to contend, the hidings of the divine countenance that fall to my lot, and the like, seem frequently to work no good, but rather all evil in my soul; I get farther off from prosperity, until my soul seems ready quite to forget it." Ah! my dear brother, we must learn that the good is not in the things mentioned, nor is it in our power to bring any good out of them; they constitute our wants, diseases, ruin, loss, and the like, or are a means of manifesting these.

It is when the Lord returns to the heart, when He breaks in with spiritual light and power, revealing Himself to us, and applying His saving benefits and glorious new covenant blessings to us, that we realise the Lord's gracious end towards our souls in the trying things through which He is pleased to cause us to pass. Forget not, my beloved brother, what is said of that third part, the part which is left when two parts in the land are cut off and perish, a profane and a professing part, I suppose: it is said of this most highly favoured part, "The third part I will bring through the fire;" through the very midst of a fire, not round or very near it merely. Surely this must hold out something very painful and alarming too. However, this is the mercy, Christ has engaged to bring them through, and not to leave them in the fire. Hence He has engaged in another place, that when His

people pass through the fire, the flames shall not kindle upon them. And seeing it is no less than the Lord Himself who brings His people through the fire, whose wisdom, love, compassion, &c., are truly boundless and without variation, there can be no just ground to fear but that all concerning the degree of heat and the length of time occupied in passing through the flames, will be exactly regulated with a view to the soul's real profit, and the glory of God.

Now, these remarks are founded on the most unspeakable realities, though our wretched hearts frequently are ready, to say the very least, to treat them as mere fables. O the smallness of our faith! Alas for the greatness of our unbelief! David cries out, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Wondrous things, my brother, are everywhere couched in the gospel of the Son of God, in the divine dealings with the souls of the Lord's people, in all the providences which concern them. "For all things," it is positively affirmed, "work together for good to them that love God, to them who are the called according to His purpose." And sometimes these immortal, all-satisfying, most merciful and gracious, heart-purifying, soul-quickening, raising, strengthening and ennobling, peace-speaking and comforting things are opened with a divine radiance indeed to the believer. Then do we prove in truth that we "can do all things through Christ which strengtheneth" us. Ah! what cost of pain, bereavements, coldness of friends, enmity of foes, &c., can be too great which leads us to experience Christ to be our strength and everlasting portion? The Lord spiritually open our eyes from day to day to behold His wondrous things; for not one particle of them can we discern spiritually for the soul's sensible quickening and refreshment when left to ourselves.

One thing more I must say, do not expect to realise God's blessing out of God's own path; remember the promise, "He shall give His angels charge over thee, to keep thee in all thy ways." You recollect how Satan left out these last seven salutary words when tempting Christ; and this is more or less his way with all the members of Christ. The Lord cause us to keep on our watch tower, frequent a throne of grace, keep close to the Bible, and diligently walk in every right path. And may He increase our love to Zion more and more.

Yours in the Lord, R. CREASEY.

March, Isle of Ely, Nov. 4, 1847.

SINS ALL FORGIVEN.

My dear Pastor,—I am longing to tell you how good the Lord has been to me, one so unworthy, since I have been here. I know you will rejoice with me. I have not said anything to you about my never-dying soul for a long time; but many times have I thought if I should ever be brought to any satisfaction concerning my eternal state, I could honestly say the Lord had made you an instrument in His hands of both pulling down my false props and building me up in His dear Self. O how my soul has at times been encouraged to still go on seeking, and sometimes patiently to wait! then again it has seemed as though it was all in vain. When I have heard of others of the Lord's people finding, who have waited so long, it has raised me to a hope that one day I should realise that which I have long been seeking after. It has been a load I have not known sometimes how to carry, an aching void the world could never fill. Especially of late I have sometimes said, "Lord, Thou knowest all my heart, Thou knowest what will satisfy this want; there is nothing here I can look upon that will do it." Your sermon on Sunday morning was expressive of my feelings; you were led to speak of the very things my soul was longing after, but I could take no comfort. How Satan tried me after that service. I thought I surely must be deceived. I cannot tell you how I felt coming away on Monday morning. Little did I think when I left you at the station how soon a change would take place. When I got out of the train here on Monday, these words came to me forcibly,

"He treasures up His bright designs,
And works His sovereign will."

I wondered what they could mean, as there seemed no way out of the place I was in; still they would follow me. But my distrustful heart, with the opposing world without, like two tumultuous raging seas when they meet, would, were it not for the preventing and preserving mercy of our covenant-keeping and promise-performing God, rack and torture my soul, and sink it in the gulf where there is no redemption. But here lies our mercy and safeguard—though the sea is mighty and the waves rise horribly, yet the Lord who dwelleth on high is mightier. I have proved it is so.

Now I must tell you, last night as I lay in bed I was

thinking over all the way I had come from the time I left my home; how determined I was to have my own way, not to have anything to do with religion; and then the first time I heard you preach, how I thought I would never hear you again. Yet how the Lord has brought me on to know myself a lost sinner, and then to raise me at times to a hope in His mercy; so that I have said,

“Choose Thou the way, but still lead on.”

Then I said, “Lord, wilt Thou leave me now, after all I hope Thou hast done for me?” when all at once it was as though One spoke directly to me these words: “Thy sins which are many are *all* forgiven thee.” I seemed like one astonished, when these words followed, “All this I suffer’d while bleeding for you.” My bodily eyes were closed, but I saw by faith my Saviour dying for me. I cannot tell you how I felt, all I could do was shed tears, not of sorrow now, but of joy. I said, “Not me, Lord; it cannot be for me, so base.” I shall never forget the time. It seems too much to believe after so many changes that I have passed through, so many doubts and misgivings of heart. O the many tears I have shed in secret before God, to know Him as my Saviour! And now to bring me down here in this dark place to give me that sweet assurance that He is mine and I am His, that I shall reign with Him through the countless ages of eternity, it is more than I can express to you. You have often tried to set it forth from the pulpit, but I must say the half had never been told me. O the sweet peace in my soul this morning! I looked round for my doubts and fears, but they were all gone. I can see all the way I have come from the time the Lord first opened my eyes to see what a sinner I was before Him, in the little room at Southborough, while you were speaking from the words, “Because they have no changes, therefore they fear not God” (Ps. lv. 19). And all the helps by the way, especially that trial of last summer, which I have no need to go into. O how good the Lord was to me then!

Now I must leave off. It is but a faint description which I have endeavoured to give of the operation of the Holy Ghost in my soul last night. And I do sincerely hope, through grace given me, it may remain as a high heap or way-mark for me to look back upon all the days of my life, and constantly impress me with a deep sense of that marvellous loving-kindness and mercy of which I have been an un-

worthy recipient. Everything looks so very different this morning.

With kindest regards to yourself and Mrs. Newton,
I remain, yours for the truth's sake,
Ventnor, I. of W., August, 1895. LIZZIE EDNEY.

A LIVING HOPE.

. . . I need not tell you I feel it is a very serious time, though in itself the complaint is not considered dangerous. But O what poor, weak, nothing creatures we are even naturally in the hands of Him with whom we have to do, and how exceedingly deep and terrible is our need as guilty sinners before Him! O that I could be where dear A. sensibly was when looking and longing for "that day"! I have terribly feared the very reverse, and that I was not on the Rock, and feared heart and flesh fainting and failing without that Refuge. Yet I have been insensible as steel. Still a very sweet increase of hope was granted me yesterday; and I cannot but believe the Lord has made Himself dear and precious to my needy and most desperately lost soul as to all that pertains to me. Mr. Bourne's "Letters" on page 375 broke my heart with all its hardness and sense of sin and condemnation; and I began to feel some power to cry and to praise with hope for myself, which is a little revived now.

Feb. 3rd, 1881.

JOSEPH BENSON.

Obituary.

JOHN DANCY, of Brighton, who passed away on May 15th, 1908, aged 40. He gave the following relation of the Lord's gracious dealings with him :

His own relation.

I have never had what I wanted. I had no religion naturally. . . . As a child I remember well hearing good and gracious men, as Warburton; and with my childish thoughts heard them speak of a law work. When six years old the Lord caused me to meet with an accident, and I lay in the Sussex County Hospital. One day a lad upset my mind, and the nurse, though an ungodly woman, reproved me for my reply, quoting, "Whosoever shall say, Thou fool!

shall be in danger of hell fire." That was the first time I felt myself a sinner in the sight of a holy God. There seemed no hope of my recovery at that time, and I was sent home as incurable; but after some years the Lord restored me.* I tried to pray, but could not; and remember asking my mother to teach me the Lord's Prayer. She said, "John, not many even of the Lord's people can say that." I learnt it, but it never satisfied my conscience, and I cried, "Create in me a clean heart, O God." "Lord, I have a heart of stone; give me a heart of flesh. Thou art holy; I am unholy. Teach me." Well, the Lord raised me up to health, and enabled me to earn my livelihood. I prayed to Him for a situation, and He gave me one. I went into it with the feeling I could not keep myself from sin. Though I wanted to keep God's holy law, I found myself with ungodly men, and to my bitter shame fell into their ways. O it is a bitter thing to be drawn away by ungodly company! It became bitter to me, and I was tormented night and day because I could not keep the law. What to do I knew not. The devil came to me, or something came, like this, "Well, you see you cannot keep God's law. You are only adding sin to sin, and you had better know the worst. Look here, if you go on, you will only make your punishment worse." Well, the temptation got to such a height I knew not what to do. I kept a razor in my room, and this continually followed me, "Now know the worst, now try. If God has a purpose of mercy, He will stay your hand." I had to remove it downstairs, for the temptation still continued to know the worst, and a feeling, "You will never be better." There was one man I heard of who was left to fall into the temptation, and tried to commit suicide; but I was mercifully preserved. It was like this: "One day you *must* fall." What to do I did not know. I used to come here to chapel in that bitter state. One day when going to work at 6.30, some one committed suicide on the Level. Instantly these words came: "You have escaped through the Spirit." O the sweetness I felt of having my life preserved I can never tell you! I thanked Him for preserving my life, and prayed that He would in His kindness at last save my poor soul. For years I used to say, "The one is taken, and the other left." My poor soul must be left. It

* From the effect of this accident Dancy was kept lying down for seven years, and was left a cripple for life.

was heart sin that troubled me; I tried to keep the law, but could not. I went with the men, yet I wanted to keep holy, for God is holy. In this way I went on for years, and felt, "No man careth for my soul." I used to sit in the gallery then, and at times heard with encouragement. One day Mr. Hunt met me, and O what love I felt to the Lord in causing him to speak to me. I told him I felt I should; but he spoke so kindly. Again I felt to have hope that He would some day save my soul.

So I went on from time to time. Several times I wished I could shed tears under the word without being seen. I would be tormented from morning to night, and then coming to chapel, would hear the wants and petitions of a child of God set forth, and hope would spring up. Then the enemy would say, "That is for the children. It is not meet to take the children's bread, and cast it to the dogs." There was a time when I felt a little hope in Christ, and that it was His work being wrought in me. It was in 1891, when the Lord allowed Mr. Popham to speak from that word: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." He spoke of weary sinners wanting to live holily and righteously, and to lie down and rest in Christ. I begged that He would put me into Him; I could not put myself in, it must be Christ.

After this an indifferent spirit came over me, and I used to wander from one chapel to another, but got nothing. I felt this word, "Demas hath forsaken me;" he had loved Paul, and then forsook him, and I feared I was turning away. When I have heard a sinner's case described, sometimes I have felt, "I know that;" but it was no help to me. What I wanted was a revealed Christ. I wanted to have "Saved Sinner" for my name: one S. would not do. Again, the Lord allowed me to draw a little comfort from the Scriptures, whereas before I used to feel always condemned. This word would comfort me: "My thoughts are not your thoughts: neither are your ways My ways, saith the Lord." I used to feel, "You want holiness, but the Lord will not let you have it; you are too base. 'One shall be taken; the other left.'"

The most blessed hope I had was at Tunbridge Wells, when Mr. Popham preached from, "Now unto Him that is able to do exceeding abundantly above all that we ask or think," &c. He entered into my case. I felt, "But it is my

sins." He went on speaking of the blood of Christ, how He came down from heaven to suffer and die for lost sinners. I felt, "I fear not for me," when instantly he looked straight up, and said, "*He is able to do beyond that.*" I had been full of self-pity; but O, the tears I shed in that chapel to think He was able to save *me*. Up to that time I feared I was not in the covenant; election used to stare me in the face. "One taken, and the other left;" and the case of Esau: "He found no place of repentance, though he sought it carefully with tears." After the service I went on the Common; I know the spot where I lay down. I cried to God and confessed my sins; but O, Christ was beyond my sins—*was able!* How I did thank Him! I felt that scripture, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" I felt, "To me." I "believed," and saw the plan of salvation, and could trust Him. That case came to my mind when Bunyan was first called to prison, when in a low state of mind, and felt if he were taken to the gallows, what could he do? and how he was brought to feel he would venture his eternal state with Christ, whether he had comfort or not. So I felt: I could venture on Christ, though I had not full forgiveness, and believed He could give it me before I breathed my last. That verse kept running in my mind:

"Thou art the spring of all my joys,
My transport, and my trust;
Jewels to Thee are gaudy toys,
And gold is sordid dust."

I looked round on the Common, and saw the Trinity in everything. The morning was very stormy, but the sun shone, and I saw the love of Christ in it. Then again that hymn was in my mind:

"On such love my soul still ponder,
Love so great, so rich, so free;
Say, whilst lost in holy wonder,
Why, O Lord, such love to me?"

I went up that morning in the train with our dear pastor, feeling in that unconcerned state I was wretched. He did not speak. But on the way back I prayed for all I knew in the flesh, and could commit him into the Lord's hands. Christ's love was my all; it was great, larger than this world; I saw that it rose in eternity, and would extend to eternity. Then I felt, well, I could come forward. Mr. Popham was

thrown in my way, and I told him my case ; but did not dare to go forward.

I have been led on since then. That feeling lasted about a week, or a fortnight. If lifting up my finger would have altered anything, I would not have done it. I could trust Him to eternity, felt if everything was against me I could trust Him. This scripture came to my mind that I had felt years before : " The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." I felt I could walk with Him, love Him, and wanted to love Him ; but the full manifestation I did not receive. One moment I was confessing my sins ; the next, feeling He was able to save me. I had several helps by the way under the preaching, but this was my temptation : " You get help on Sundays, Wednesdays, and Fridays, but not at other times. That is not the Spirit's work ; it is only natural." I felt then I would rather be with the Lord Jesus Christ, even if I had to die under a hedge, than give up what I had got. After this I fell into a careless state, and wondered what would come. I could only pray God would be merciful to me.

About two years ago the Lord struck me again with illness—influenza and bronchitis. I lay there with no comfort of hope, felt my sins were not forgiven, and knew not what would happen on the morrow. The doctor despaired of my life, and I felt in a precarious condition. What to do I knew not. Several years before I had been raised to a hope from the words : " Ye believe in God ; believe also in Me ;" which came back. Yes, I was a self-condemned, justly condemned sinner, and felt it would be my just desert if sent to hell. Well, I was led to pray, felt I could pray that He would undertake for me, though not worthy. It went on ; I got worse ; what to do I knew not. I felt a little hope in this : " Ye believe in God : believe also in Me," and it abode a little while. But on the morrow there I was lying ill, my mother the same, and my father the same. I want to show the goodness of the Lord in that heavy affliction ; for He was good. I felt one night, die I must. I had none to attend to me, had not had my bed made for two weeks. I must die ; death was creeping on ; and if I closed my eyes, I felt I must die. Instantly these words came : " It is better to trust in the Lord than to put confidence in man." I thought, " Yes, you

may go to man, and he would help you if he could;" but I turned to the Lord, feeling it was better to trust in Him. I did beg Him to have mercy, and raise me up once more. These words were on my mind two days: "Indeed he was sick nigh unto death, but God had mercy on him; and not on him only, but on *me also*" (Ph. ii. 27). That I took to refer to myself, and felt I could trust Him for body and soul. Remarkably from that time my illness took a turn. The people at Galeed came to mind, and thinking of Mr. P. I said, "Man, you must exalt Him, because He is good, and has been good to me." My mother became gradually worse, and I got better. Two days after the words had come, "It is better to trust in the Lord," I opened on the others, "Indeed he was sick," &c., and read only that verse; I had no more strength. In the afternoon I opened it on the nobleman sending to the Lord for his son, but did not see there what I had expected to find. An hour or two after I opened it on the centurion, and found it: "*I will come and heal him;*" and how the man replied, "Lord, I am not worthy: but speak the word only." O the goodness of the Lord to me that I felt then! He so strengthened me that I walked a few yards to my mother's room. She said, "What shall we do?" I said, "We must trust the Lord." It was no joy I felt, but a calm trust, a real trust. After a time she too recovered.

[Speaking of the way he was brought to walk in the Lord's ordinances, he said,] I have felt lately that Christ is the Son of the living God, and can say, "Jesus, Thou art the Son of David, Thou art the Son of God and Son of man." I cannot tell you how that comes into my mind when hearing. A year back when they were singing that hymn,

"Ashamed of Jesus,"

I felt for a moment I could come forward, and testify I was not ashamed of Him; for I felt a love to Him, though I had not realised forgiveness. Last Easter Monday morning I felt I could not go away for the day as usual, after what I had heard on Sunday, but passed up Surrenden Road, and met Mr. Popham. The sermons on Sunday had great weight on my soul. He spoke to me about joining the church, and I said, "I cannot say No, and I dare not say Yes." This word touched me, "He that loveth father or mother more than Me is not worthy of Me." And again this, "Judas saith

unto Him (not Iscariot), Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words." And the desire to keep His words is what has brought me to a point in this matter.

His last illness.

In February, 1908, John Dancy was once more laid by with influenza and bronchitis, and did not again recover his strength. He wrote the following letter when beginning to get about again :

" March 20th, 1908.—We have seen the Lord's kindness and care over us through your and friends' kindness in this heavy trial and affliction. It has broken our unbelieving hearts to pieces. O that we could thank and praise Him all the days of our lives! We feel unworthy of the least favour in providence, seeing what we richly deserve by nature, actual transgressions, and sins. O for more of the work of the Holy Spirit upon these poor, stony hearts of ours, that we may worship the Lord in sincerity and truth, through a revelation of Jesus Christ in our souls! Then I feel there will be no *mincing*; as I heard from our dear pastor's lips on Sunday morning. It led me to years back, when trying to keep the law, feeling I was condemned by the law; vowing one moment, the next breaking the vow.

" I used to read Christ's sermon on the mount, Mat. v, vi, vii, through time after time, sometimes condemned; perhaps another time one or two verses would encourage me to still seek on. Chapter vii. 18, 19 used to try me very much. 'A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.' It would come like this: 'You know you have a corrupt heart; you cannot deny that. Then how can you expect to find goodness in it? Give up this crying for mercy.' Then it was to me as adding sin to sin to go on. I would give up for a time. Then it would come, 'I will have mercy on whom I will have mercy.' That would cause me to cry again, if so be there might be hope, feeling, 'If I perish, it will be suing for mercy.'

" Then my mind went to the time when I hope I may say I felt Christ's love shed in my heart, through the instrumentality of the preached word by our dear pastor at Tun-

bridge Wells. Ep. iii. 20: 'Now unto Him that is able to do exceeding abundantly above all we ask or think,' &c. By faith I hope I can say I saw what a life of suffering and shame Jesus Christ went through *to be able* to save a sinner such as I. Yes, and the love of the Father in sending His Son. It was the same love as the Son's. And the love of the Holy Spirit in revealing the love of the Father and the Son—the same love. A mystery, I know, yet revealed to God's children. How bitter sin was to me! how I loathed myself! Yet I saw the Lord's love above them all. Although I never felt I had the full assurance, yet I felt this,—if I was called upon that moment to yield up my life, I would willingly do it, feeling that before I closed my eyes in death I should feel that full assurance of sins forgiven. How I cried tears of hope, that such a hope should be given to me a sinner—too good, wonderful, and so free. I felt I wanted to tell everybody. Prayer was a delight. I wanted no company. I remember one came and spoke, and wanted to have a walk and communion; but I had to tell him I must be alone. He had wisdom to refrain. Yet I could pray for him and everybody. The sky and everything was different; I could see the love of God to sinners in everything. I lay on that Common at Tunbridge Wells weeping and praying—one of the happiest times I had ever spent in my life. At night how I had to lay my handkerchief on the pillow, for the tears would flow; for fear of the pillow being wet in the morning. I thought in the simplicity of my heart I should never distrust the Lord again. What a ground, I thought, for me to keep on praying, and not give up for a moment! Ah, sir, with shame I have often grown into an indifferent spirit.

"I am able to get out a little while when the sun is out warm. I have my heavy depressions at times; I cannot gain strength as I want to. The doctor gives rather a poor account of my health at present. My only hope is in Him who can give health when it is past human skill.

"JOHN DANCY."

As it became evident that his health continued to fail rapidly, his great desire was that the Lord would restore him to help his aged parents, or give him resignation to His will. He would say, "Nature's ties are very strong." This desire he expressed almost to the last day, through many days and nights of suffering. On May 12th, after hearing our friend

Mr. Combridge pray, he said, "I can at this moment quite leave myself in the Lord's hands, and say, His will be done." On the 13th, as at other times, he spoke to the effect that he had not had a full answer, but was still hoping on the word, "He is able;" that he had hoped on that word since hearing Mr. P. at Tunbridge Wells, and that was all he had now. He did not believe that the Lord let any of His children die without preparing them for it; and if he had only half a minute to live, he knew the Lord could give him all he wanted in that time; though he might not have strength to tell any one. He then said, "The Lord is good. I said, 'He is good,' when I was received into the church; and I want to say so now. I do want to honour Him, whatever I go through. The doctor told me this morning there was no hope of my recovery. But I want the Lord's people to pray that I may be raised up, or that He would give me submission to His will." On the 14th he spoke in a similar strain. Thus he passed away about five p.m. on Friday, the 15th, to be for ever with the Lord; that day being the anniversary of the day on which he was baptised in the year before.

J. K. P.

GEORGE WAITE, late deacon at Allington, who entered into rest on Sep. 14th, 1907, aged 60 years.

HIS OWN ACCOUNT.

I was born into this world of sin and sorrow on the 2nd of November, 1846, and as the Scriptures say, went astray from my mother's womb, speaking lies. I was mercifully preserved from falling into many of the gross evils which many young people are left to fall into. I do not say it in a way of boasting, for I feel the plague of sin in my heart daily and hourly; so much so that I dare not boast. At times I think that no one has such wicked thoughts and lusts as myself; and I then fear that I shall one day fall by the hand of this or that Saul. O may the Lord keep me by His power, or I shall surely fall! Such a wretch I feel myself that I am constrained to cry out, "Can ever God dwell here?" and, "O wretched man that I am!" &c. I think if I go back to the beginning of the Spirit's work upon my conscience (or what I hope was the Spirit's work), I must go back to my childhood; for I used to receive many checks of conscience, so that I could not go on in sin with such greediness as many

could. But it was not enough to keep me from the practice of sin. I well remember when I was about eleven or twelve years old, as I was driving at the plough in a field where there were large chalk pits, how my mind was impressed with the solemnity of death. O how I begged the Lord, with the tears streaming down my cheeks, that I might not drop into the pit of hell. I think I shall never forget my feelings at that time. I look upon it as a visitation of the Spirit; I hope I am not deceived, but I think nature could not produce such a feeling of humbleness and contrition as I then felt. But this wore off, and I went on in the practice of sin, though not with an easy conscience, until I was nearly twenty-one years old; and then I hope, in the autumn of 1867, the Lord deepened His work upon my heart; so that sin became a bitter thing to me. I hope I was broken off in a great measure from its practice; but I was not brought to see the evil of many things then which I have seen since, nor to feel the plague of sin in my heart as I do now. The Lord showed me my lost state without His pardoning mercy; so that I was fully persuaded that to hell I must go if He did not pardon me. O how I begged the Lord to show mercy to one so vile! I used to fear it would wear off, and I fall back into the world again; therefore I did beg the Lord not to let my burden go off the wrong way. About this time, dear Mr. D. Smith came to Avebury to preach on a week evening, and I went to hear him. He read the 12th of Luke, and made a few remarks upon it. I felt humbled down. I think I shall never forget the sweetness with which a few words he was led to speak came into my heart; they gave me such a sweet hope for the time. He said, "If there is a desire in thy heart to love and serve God, it never grew in nature's garden; and where the Lord has begun to work, He will carry it on until the day of Jesus Christ." I could say that I had that desire, and it gave me a hope that the work of grace was begun in me; but oh the doubts and fears I have had concerning it since, fearing it is not begun! But those words have been an encouragement to me many times since, for the Lord knows it is my desire to love and serve Him from day to day. I find it as the poet says,

"The more I strive against sin's power,
I sin and stumble but the more;
My grief and burden long has been,
Because I could not cease from sin."

I used to think I should get better ; but alas, I find my wicked nature no better, but worse. O the dreadful leprosy of sin ! I go to bed burdened and dejected on account of it ; and get up the same. O that the Lord would be pleased to subdue my iniquities more and more ! for when I attempt to bow the knee before God, O how my sins stare me in the face, and shut my mouth in prayer ! I feel it is my dreadful sin that separates between me and God, as Isaiah says. How many times I have tried to beg of the Lord to create in me a clean heart, and renew a right spirit within me. O that the Lord would

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

I have felt encouraged many times with that sweet verse, “ Blessed are they that hunger and thirst after righteousness ; for they shall be filled.”

I had a very great trial in leaving the Church of England. I was working for the clergyman, and had been at the same place for nearly eight years, though not under the same master. I had been dissatisfied with the Church for three or four years before I was enabled to leave it, but could not see my way out. I felt so bound, as I was working at the Vicarage. O the times I had begged of the Lord to open a way for me to come out from among them ! And the Lord in His own good time and way enabled me so to do, though in a different way from that I was watching for. The Lord's ways were not my ways, nor His thoughts my thoughts. For He enabled me to press through the difficulties, and leave the Church. When I told my master of my intention, he got into such a rage, nothing was too bad to call the Baptists ; but I was enabled to bear it. The Lord so over-ruled his mind that he did not dismiss me from his service, although I heard he was being persuaded so to do ; and I am living with him at the present time. They tried to stop me from leaving the Church, but did not succeed. That scripture was much on my mind : “ Be not deceived : God is not mocked ; for whatsoever a man soweth, that shall he also reap ; ” and I considered that it was solemn mockery to repeat what I was supposed to do in the Prayer-book. I used to feel almost ready to get up and contradict what was advanced from the pulpit ; I could hardly endure to hear it—free grace and then

free will almost with the same breath. I tried to call upon the Lord from the heart, while the others were using their forms of prayer. I believe if a person's eyes are opened, a form of prayer will not satisfy; he will want to pray from the heart.

I have daily to mourn my backwardness to prayer. I remember three occasions in my life when I felt special help in prayer, when I hope I was enabled to pray in the Spirit. O that I could feel it so again now! O that it was with me as in days that are past! "We know that we have passed from death unto life, because we love the brethren," has been an encouragement to me, for I do love them sincerely. But I am afraid to say I am passed from death unto life; though I have a hope which I would not give up for all the world. I am so tried because I have never had any words of Scripture brought to my mind with power, as I have heard others speak of; though I have felt sweetness many times in reading the Word. I want the Lord to speak peace to my troubled conscience, and then I should be satisfied; and I feel I never shall till then. There is an aching void within the world can never fill. I am afraid I have never had a law-work deep enough, not having been brought into such deep distress as I have heard and read of. I get a little help in reading the "Gospel Standard" and other good books. I have been greatly encouraged under sermons printed in the "G. S." and separately. I would mention several, but I forbear. I often get helps from hymns; one by D. Herbert I will mention:

"O ye that long to feel and know
Your interest in His blood,
This thing is proved beyond a doubt,
Because you thirst for God."

Also another by the same:

"There's not a groan, nor wish, nor sigh,
But penetrates His ears;
He knows our sins perplex and tease,
And cause our doubts and fears."

But these things are not enough,

"Till I am told by God's own mouth
That He has pardon'd me,"

I do not mean in an audible way, but by the sweet assurance being wrought in the heart by His divine power. I believe Satan has great power with the dear children of God, for I find there is scarcely a thing that I get encouragement from but what Satan will try to wrest from me.

I am very much tried about the ordinance of believers' baptism. I can see it to be a right path, and have a great desire to go through it; but I have many doubts and fears as to whether I am the right character. I want the Lord to go before me in this matter. Many have been my cries to Him to enable me to do what is right. The friends desire me to come forward. O that the Lord would manifest Himself to me, and put matters straight, for I fear to presume. G. W.

A few particulars of his remaining years.

My dear brother was baptised, and received into the church at Avebury on Aug. 2nd, 1872. In the providence of God he removed to Allington, and years later for a number of years did what he could to carry on the two causes at Allington and Bishop Cannings, holding two services at the former, and then walking three miles to the latter, often in much discomfort of body. He had just had new trustees appointed for both chapels when, on July 21st, 1907, he was taken ill in chapel with a slight seizure, which affected his speech. Then it pleased the Lord to take down his poor tabernacle with one thing after another. He was removed to Calne for needed care and nursing, and told me from the first that he should not return home; that the Lord had taken everything off his mind; that he could leave it all; his one desire being that the Lord would be pleased to bless his soul and take him home. He told me the 35th Psalm had read him many times; that he had had many things to encounter in his latter life at Allington, but the Lord had brought him through them all. He suffered from convulsions in the last three days. On his last day, Sep. 14th, he suddenly threw up both arms, waving them vigorously, and looked at me with a heavenly smile. A little while after he said, "Look, look," and waved his hand. I quoted the verse,

"Yes, I shall soon be landed
On yonder shores of bliss,"

and he replied, "Yes, yes," which were his last words.

S. WILD.

The first act of faith is not that Christ died for all, or for you in particular: the one is not true, the other not certain to you, nor can be until after you have believed. He that would live must submit to mercy, with, "Peradventure He will save me alive."—*Elisha Coles.*

NOTICES OF DEATHS.

ANN STOKES passed peacefully away on Sunday, February 9th, 1908, aged 76, to an eternal sabbath in heaven. She was a member of Zion chapel, Trowbridge, for more than 36 years, having been baptised by the late Mr. Burns on August 6th, 1871. She was not a great talker, so that we know very little about her experience in spiritual matters. Her lot in providence was a very trying one. She told me in her last illness that she did not have such a striking call by grace as some have, but was brought in a more gentle way, which caused her many doubts at times whether the work had been begun. About three weeks before she died she had such a blessed time it seems she could not find words to express her happiness. I asked her if she believed she had a better home to go to when she left this, and she said, "Ah, I do, I do." She was a grateful recipient of the funds of the A.P.F. Society for many years. G. S.

CHARLOTTE TAYLOR died at the Pines, Matfield, May 10th, 1908, aged 82 years. I have known her more than thirty years as one who adhered strictly to the doctrines of salvation by grace, and would never hear any other preaching but that which set forth Christ as the only hope of poor, lost sinners. She was a great reader of Mr. Philpot's sermons, and I have frequently heard her say that we don't hear much of such preaching in our day. As to her attendance on the public means of grace, I can say now, as I frequently did in her lifetime, that she was a reproving example to many who profess greater things in experience than she did. The last time I saw her was on Thursday, April 2nd. The evening before I was preaching at Matfield, when she was present, my text was: "God hath spoken once; twice have I heard this; that power belongeth unto God" (Ps. lxxii. 11). Before retiring to rest, she said to me, referring to the service, "Those are the truths I like to hear, whether I know them for myself or not." I replied, "Well, I cannot think any one ever really loved those truths who was not interested in them." Her end came suddenly at last. Being seized with a fit of apoplexy, she became unconscious, and lay quietly until she breathed her last breath. She was predeceased by her husband, Henry Taylor, seven years.

JOHN NEWTON.

At Kangaroo Flat, South Australia, on May 25th, 1908, RICHARD HOGBEN, aged 82, passed peacefully into the presence of the Lord. He wrote to the "Standard" some years ago under the name of "An Australian Bushman." He was some time pastor of the Strict Baptist church that once met for worship at Salisbury, South Australia. Of late years he preached at his own residence, Kangaroo Flat. Occasionally he has preached for us at Adelaide. His last words were, "Hal, hal, hal," which his daughter believed were meant for Hallelujah, but he was not able to finish it. We laid his remains to rest in the Kangaroo Flat cemetery on May 27th, in sure and certain hope of a resurrection unto eternal life through our Lord Jesus Christ; his wife having predeceased him but a few months.

F. ALTHORP.

MRS. SARAH KNIGHT, of Chelmsford, died May 12th, 1908, in her 82nd year. She was for over sixty years a member of the Strict Baptist cause at Chelmsford, and well remembered hearing Mr. Philpot preach in the old chapel. She had convictions of her sinnership at a very early age, and through mercy was early brought to realise an interest in the atoning work of Jesus Christ. The "Gospel Standard" was her favourite magazine; and even when, during the last few weeks of her life, through failing eyesight, she was not able to read, she would beg of those who visited her to read to her from it. The way she was led to take this periodical is worthy of note. One day when purchasing some butter she noticed it was wrapped in paper with printed matter upon it; this she read out of curiosity, and found it to be a part of the "Gospel Standard." She so liked the reading that she made enquiries as to where it might be had, and continued to take it till she died.

H. G. HURRELL.

On May 30th, 1908, MR. JOHN CLARK, aged 82, passed peacefully away. He was a member of the church at Lutterworth for fifty-four years.

E. S. DE F.

RACHEL FENWICK departed this life June 18th, 1908, aged 89. She was a member at Zion, Manchester. We visited her a few hours before her death; she appeared very resigned. Almost her last words were:

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

Other particulars may follow.

T. EMERY.

JOHN MASON JACQUES, of Lutterworth, sweetly fell asleep in Jesus on June 25th, 1908, in the 88th year of his age. When a young man he attended Gower Street Chapel, London, and often mentioned with what pleasure he heard Mr. Fowler there. He afterwards removed to Leicester for a short time, where he heard the late Mr. John Grace, of Brighton, from Ga. iii. 29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This was to him a never-to-be-forgotten time, for that night he had the sweet assurance that he was a child of God. The last 59 years of his life were spent at Lutterworth; and though he never saw his way to join the church worshipping there, he was highly esteemed, and his prayers were very acceptable to the friends, by whom he will be very much missed. Nothing short of being told by God's own mouth that He had chosen him would satisfy his longing soul. He often remarked that the text Ps. cvii. 9, which was sent to him by a daughter, was a great comfort to him. We feel assured that he is now fully satisfied in seeing his Saviour face to face. His most favourite hymn was: "Thou Fountain of bliss, Thy smile I entreat."

E. S. DE F.

Died on July 6th, 1908, EBENEZER ROBERTS, of Hitchin, in his eighteenth year. In the midst of a short but painful illness he continually spoke of the Lord's goodness and mercy towards him, and said he was longing to see the dear Lord in all His glory, and to hear Him say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

E. R.

THE GOSPEL STANDARD.

OCTOBER, 1908.

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

ENCOURAGEMENT TO PRAYER.

A SERMON PREACHED BY J. C. PHILPOT, ON DEC. 20TH, 1846.

“ Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—HEB. iv. 14—16.

It appears from several passages scattered up and down this Epistle, that the Hebrews (that is, the believing Jews) to whom it was written, were undergoing many severe trials and persecutions. In fact, the brunt of persecution seemed especially to fall upon them, and this chiefly from their unbelieving brethren. A profession, therefore, in those days could not, as in ours, be taken up at very little cost, and carried on with very little personal sacrifice. It began in difficulty; it was carried on in difficulty; and it often ended in the death of the person who made it. The apostle in our text seems to have an eye to this, and to encourage those to whom he is writing to maintain their profession firmly and unwaveringly. But on what ground does he put the encouragement? Does he put it upon this ground, “ Summon up all your strength; call up every motive power you possess; put your shoulder to the wheel”? He does not thus appeal to any power that they possessed in themselves; he puts it entirely upon other ground. “ Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” And in order to encourage them still more to hold fast their profession, he points out some marks and characteristics of this great High Priest,—that He is not unfeeling and insensible of what takes place in regard to His people upon earth. “ For we have not an high priest which

cannot be touched with the feeling of our infirmities,"—He knows what it is to be touched with a feeling of our helplessness, weaknesses, and infirmities, and this not from a theoretical knowledge—"but was in all points tempted like as we are, yet without sin." But it might be said, "This is very blessed and true, but how are we to derive any comfort from it? "There is," he says, "a throne of grace set up, a throne of mercy erected and appointed; and to it you must come with your wants, trials, temptations, and difficulties." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Thus we may see, if God enable us, the connection betwixt these three verses before us, and how applicable they are to every tried and tempted child of God.

The apostle then gives us, I. An *exhortation*: "Let us hold fast our profession."

II. The *ground* why we should do so. "That we have (1) a great High Priest that is passed into the heavens, Jesus the Son of God;" and (2) One who can be "touched with the feeling of our infirmities."

III. An *invitation* that we should "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Though we have not in our day open persecution, nor fire and sword to encounter, such as made a profession so difficult in primitive times, yet we have trials, temptations, and difficulties as perplexing in their measure as ever the first Christians had. It is true that the outward face of things is changed; but the inward face of things is not. Besides, we have reason to believe that the Lord in those days bestowed more abundant consolations, clearer manifestations, brighter testimonies, more immediate answers to prayer, more discoveries of His goodness and love, than He favours the church of God with, for the most part, now. Had they more outward suffering? They had more inward consolation. Did they risk their lives with their profession? The Lord supported them under all their sufferings and tribulations. Did they maintain their profession at the risk of everything dear to the flesh? The Lord enabled them cheerfully to part with all, through the sweet manifestations of His love towards them.

But a true, genuine profession of religion will be always

accompanied with difficulties. None but God Himself, I am well convinced, can ever keep us alive unto His glory, and enable us to hold fast that profession with a good conscience. For instance, look, 1st. At our *backsliding* hearts. Our nature is bent upon backsliding; it is ever prone to evil; it goes as naturally after idols as a stone falls to the ground, or as a flame ascends into the air. Where then this backsliding heart is perpetually drawing a man aside, how hard it is to maintain an upright, sincere, honest, and gracious profession of vital godliness! 2nd. Again, *Satan* is continually thrusting at God's people. Sometimes he works upon their unbelief, sometimes he stirs up the infidelity of their fallen nature, sometimes hurls fiery darts into their minds, sometimes he spreads snares to entangle their feet, sometimes he works upon the passions and lusts of their fallen nature, sometimes he attempts to deceive them as an angel of light, and sometimes he so confuses their minds and perplexes their thoughts that they hardly know where they are, or what they are. They cannot "see their signs," nor read their evidences clearly. 3rd. Sometimes a man's *very desire to be honest* and sincere before God will almost make him say, "I can make a profession no more, for I have so few evidences and so few marks of God's grace; there are so few fruits of the Spirit in me that it seems mocking God to go on in a profession any longer." So that what with the inward evils of our hearts, the temptations of Satan, and the numerous perplexities the mind gets entangled in, the deadness, darkness, coldness, and unbelief we are continually assailed with, it seems now almost as hard as it was in primitive days to keep up a consistent profession of vital godliness, or even to drag one spiritual limb after another.

II. But how does the apostle meet this difficulty? What ground does he give for holding fast our profession? This. 1. "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." As though he should say, "There is an ample supply for you laid up in the fullness of the Son of God. It is true that it is very difficult to maintain your profession. It is true that there are times and seasons when it appears as though you must abandon it and give all up. But," he says, "look at the secret supply, at the hidden source of all your strength. 'We have a great High Priest

that is passed into the heavens, Jesus the Son of God.'"
But why should this be the ground for holding fast our profession? Because, if it is a true profession, Jesus is the Author and Jesus is the Finisher of it. What read we? "With the heart man believeth unto righteousness, and with the mouth confession (or profession, the word is the same) is made unto salvation." What is the root, then, of all sound profession? Is it not faith? What was the root of the profession that the eunuch made when he was solemnly baptised in the name of the Lord? What did Philip say to him? "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Ac. viii. 37). Faith in Christ as the Son of God was the ground of his profession; and it must be the ground of ours, if it be genuine. Now, Jesus is declared in the Scripture to be "the Author and Finisher of our faith" (He. xii. 2). It is from Him our faith comes, if we have a grain; and that faith He will finish, because "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Ph. i. 6).

Here, then, is encouragement. Did Jesus look upon you when you were in your blood? When you were a rebel, did He cast an eye of pity and compassion upon you? Did He separate you from the world? Did He constrain you to call upon His name? Did He bring you to His footstool, and afterwards reveal Himself? Did He endear Himself to your heart? He is then the Author of living faith in your soul, and He will be the Finisher. And what is the pledge? The priesthood of Christ. "Seeing then that we have a great High Priest that is passed into the heavens."

The priesthood of Christ is one of the grand fundamental doctrines of the gospel. You will find it is blessedly set forth in the Epistle to the Hebrews. But what were the offices of the High Priest? I will just mention *two*. One was to offer sacrifice, another to offer prayer and supplication. When Jesus was upon earth He offered a sacrifice—His own spotless body and soul. That was the propitiation which He made as great High Priest, when He offered Himself as the Lamb of God without spot or blemish. But He has passed into heaven; He is risen from the dead; He is ascended up where He was before. He sits now at God's right hand as the Mediator, Intercessor, and Advocate of God's church and people.

There He performs the second part of the priestly office, that of prayer; for the court of heaven is filled with the incense of His blood and obedience, and thus by His intercession there is the perpetual rising up of the incense of His sacrifice before the throne of God.

Well, but how is this connected with the holding fast of our profession? It is connected with it thus. God has accepted the sacrifice of Christ. It is the propitiation for sin whereby God hath reconciled His church and people to Himself, and by virtue of that sacrifice He sends down His blessed Spirit into their hearts to make Jesus known. Nay more; Jesus Himself lives and intercedes within the veil, and says, "Because I live, ye shall live also." So that the holding fast of our profession is put not upon what we are, have been, or ever can be, but upon this,—that we have a great High Priest, the Son of God, in our own nature, at the right hand of the Father, perpetually interceding for us. In other words, we have a Friend at court; and because we have a Friend there, we shall have the ear of the King. Jesus is this Friend, "a Friend that sticketh closer than a brother." He has the ear of the Father, for it is said the Father continually hears Him, and grants Him all the desires of His soul. "The Lord fulfil all Thy petitions." This suits well one who from day to day is tempted to cast aside his profession, and to say, "It is of no use going on any longer. I am such a sinner, live so little to God's glory, and am so little inwardly what I seem to be outwardly." How suitable then is this truth: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God,"—on this ground—"let us hold fast our profession." His blood still cleanseth from all sin; His righteousness is still from everlasting to everlasting; His love is still unceasing, and He Himself "the same yesterday, and to-day, and for ever." You fluctuate; you change; the weather is not more unstable than you are; but He changes not. In Him there is "no variableness, neither shadow of turning." Then what an encouragement is here for a poor, tempted, tried child of God still to hold fast his profession—that he has a great High Priest that is passed into the heavens, there to be his Surety and Advocate at the right hand of the Majesty on high!

2. But the apostle adds a sweet encouragement as a still further motive to hold fast our profession: "For we have not

an high priest which *cannot be touched* with the feeling of our infirmities, but was *in all points tempted like as we are*, yet without sin." What is the main thing that makes you at times afraid about your profession? Is it not because you feel so much sin working in you; because you are not what you wish to be; because so many evils are perpetually discovering themselves; because you seem to live so little to God's glory? Now the apostle thus meets this feeling: "We have not an high priest which cannot be touched with the feeling of our infirmities." This great High Priest is not for men who are righteous, holy, and pure in themselves. Such are not the subjects of His kingdom. He makes His subjects indeed perfect by clothing them in His perfections, and sanctifies them by making them partakers of His holiness. But as to their own feelings, as to the confessions of their hearts, it is far otherwise with them. If then we are to wait until we are perfect, until we are holy, for Jesus to have pity upon us, we shall never have Him to look upon us with compassion at all. The apostle therefore tells us, "We have not an high priest which cannot be touched with the feeling of our infirmities;" as though he would say, "He is a sympathising High Priest; He carries a tender heart in His bosom; He is not one who cannot be touched with a feeling of our infirmities. He knows what we are; He reads our hearts, and sees their every movement, for all things are naked and open before the eyes of Him with whom we have to do." O He looks on our infirmities as touched with the feeling of them, tender, sympathising, and compassionate!

How often we mistake the character of the Lord Jesus Christ! We know that He is holy, a Lamb without blemish and without spot, and therefore this feeling works in our minds, "He cannot look upon me, for I am unholy." We measure Him by a human standard. "Stand by thyself: I am holier than thou." But the Lord Jesus Christ, though He is perfect, spotless, and holy, yet when He looks down from the throne of His mercy upon all the infirmities of His people, is touched with sympathising feelings; for His heart is full of compassion and loving-kindness. Let us carry this out from an illustration of what He was in the days of His flesh. He had not a spot of disease in His body. Bear that in mind, He was not like us. Some people talk about the mortal body of the Lord Jesus Christ. His body was not

mortal. It is true it was capable of dying; but there was no mortality in it, nor disease. We never read in the Word of God that the Lord had anything like human sickness. Human sickness is the result of sin; and the Lord being perfectly free from every taint of sin, His body was therefore free from every taint of sickness or disease. Yet He could pity and cure human disease. When He saw Peter's wife's mother lying in a fever, He could come and rebuke that fever. When He saw a leper, He could cleanse him. Whatever disease a man was afflicted with, with a look, with a word, He could chase that disease away. So in a higher sense, though the Lord Jesus Christ has no sin in Him, not a speck, not a spot, not a stain, not a blemish; yet He can look upon those who are all sin, a mass of iniquity from the crown of the head to the soles of the feet, diseased and defiled throughout, and pity and cure them. Now is not this an encouragement for a poor sinner to look to this blessed Lord? We have not a stoical high priest, one wrapped up in a monkish holiness, that says, "Come not near me; I am too holy for thee." No; we have not a high priest who is so wrapped up in his sanctity that he has no eye to look off himself. Such is a Hindoo god, wrapped up in the contemplation of his own holiness. But the Lord Jesus Christ, though so glorious in majesty and holiness, yet has bowels of compassion, love, and infinite mercy towards those who are full of sin and infirmity. What would become of us if it were otherwise? Damnation would be our lot if this great High Priest were not "touched with the feeling of our infirmities." Your coldness, deadness, barrenness, hardness, darkness, unbelief, infidelity, and all the workings of a corrupt nature often cause piteous lamentations and complaints to go up out of your bosom. O you have a great High Priest, One that is touched with the feeling of your infirmities. As a tender mother, who when her child cries in the cradle feels it because she is touched with pity and compassion for her offspring, so our great High Priest is touched and His heart melts with a sense of sympathising pity for the infirmities of His poor, needy ones.

But some might say, "Yes, we believe all that, but Jesus cannot have had the experience of these things as we have them." O, but the apostle adds, "And was in all points tempted like as we are, yet without sin." He has not a mere

theoretical acquaintance with temptations; but He Himself has passed through the like sufferings. That is plain from the text: "In all points tempted like as we are." And in all temptations He was "without sin." Now I consider this a very deep and mysterious subject, which we can scarcely speak upon, lest we darken counsel by words without knowledge. This is the mystery, how He could be tempted in all points like as we are, yet without sin. How could this be? I will tell you as far as I can understand it. When you and I are tempted of Satan, we have a carnal principle in our hearts that falls in with his temptation; and it is this falling in with temptation that constitutes sin. I will show you this in the Word of God. What says James? "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (i. 14, 15). You see, in order that sin may be brought forth, there must be a conception. Temptation from Satan alone is not our sin. But when his temptation and our lust meet together, sin is their miserable progeny.

Now the Lord Jesus Christ was tempted. We find this wonderfully set forth in Mat. iv. 10. But temptation dropped off Him as an arrow from a shield of steel; there is no dent made by it. The arrow may be very sharp, and may be drawn by a powerful hand: it touches the shield of steel, and drops down powerless. Some then may say, "If this be the case, how could the Lord sympathise with us?" What is it in you that feels temptation? It is not your carnal mind; *that* loves sin. Is it not then your spiritual mind? Is not *that* grieved? does not *that* groan under, and is it not distressed by sin? But look at the Lord Jesus Christ. How His holy nature, how His pure and spotless soul must have been beyond measure grieved and distressed; yes, inexpressibly distressed by the temptations which the artillery of hell shot against Him! So, though the Lord Jesus Christ never sinned in thought, word, or deed, yet He was tempted in all points like as we are. So that whatever be our temptations and trials, the Lord Jesus Christ has passed through the like; and therefore, being touched with the feeling of our infirmities, can help, and save, and bless us to the uttermost. What an encouragement this is to the Lord's poor, tempted, and tried people!

III. And this brings the apostle to hold forth the encouraging invitation: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." There is then a throne of grace. But what is the throne of grace? It is said, "A glorious high throne from the beginning is the place of our sanctuary" (Je. xvii. 12). It is the Person of Christ, where grace reigns through righteousness unto eternal life; where grace superabounds over the abounding of sin; where grace sways its triumphant sceptre over sin, death, and hell. He is the throne of grace to which the Lord's people are invited to come: the mercy-seat from which the Lord communes with them. He invites, nay, bids them to come, and spread all their wants before His footstool. And the text says, "Let us therefore come *boldly*." Why *boldly*? Because we have this great High Priest over the house of God, not one who cannot be touched with the feeling of our infirmities, but One who was in all points tempted like as we are, yet without sin. "*Therefore* let us come *boldly*." Observe the "*Therefore*." Not because I am holy and righteous, have lived to God's honour, walked very consistently, subdued all my evil passions, and overcome all my besetting sins. O what a miserable ground would that be! It might do for Pharisees, and for them only, to stand on. The apostle does not put *that* as the ground for coming *boldly*. But because we have a High Priest who has opened up a way to the throne of grace, that we may come *boldly*.

But what does coming *boldly* mean? It means coming with sweet liberty; not to stay away, kept back by Satan; not driven off by doubts and fears, full of apprehensions lest the Lord should not hear our prayer. It is to come with sweet liberty in our consciences, and open our mouths before the throne undaunted by sin and Satan, unterrified by the accusations of a fiery law, and not driven back by the many doubts and fears that press upon a tender conscience. "Let us therefore," he says, "come *boldly* to the throne of grace." But some may say, "I have sinned; I have backslidden; I am full of exercises, and am sadly tried and tempted." "O," he says, "let not these things keep you back." They often you know, do keep us back. We dare not go, because we have sinned against God; confusion covers our faces; guilt is contracted; we dare not pray. But says the apostle, "Let

us come *boldly* to the throne of grace; for we have a great High Priest who has been tempted in all points like as we are."

But what shall we get when we come there? Mercy. "That we may *obtain mercy*," the sweet manifestations of God's mercy, the discovery of His pardoning love, the shedding abroad of His infinite and eternal favour; that we may have all our sins blotted out, our backslidings healed, and our transgressions cast behind God's back. Nay more, that we may find there all our support, strength, wisdom, consolation, everything our souls may desire: "And find *grace to help in time of need*," when Satan harasses, when sin distresses, when guilt burdens. "O," he says, "let us therefore come boldly to the throne of grace, that we may obtain mercy from the hand of a kind and loving God, and find grace and strength to support and comfort us in every time of need." But what is the time of need? The time of temptation, the time of affliction, and chiefly the time of death, when we have to lay our heads upon a dying pillow. "O," he says, "there is a throne of grace; shall we not go there to obtain mercy, which alone can sweetly comfort our souls in every time of need?"

Here is encouragement. What a door the Lord here lays open before us, to encourage us to come to His throne of mercy! And does He lay one atom of weight upon any goodness in the creature, to encourage us to come boldly? Not an atom. May I not then appeal to your consciences whether the testimony of the Spirit here, that we have such a great High Priest, is not an encouragement to a poor soul to come boldly to the throne of grace, who finds nothing in himself but sin, confusion, and misery? We shall never suffer loss by coming there. O may we come often! O may we come boldly, may we come believingly! The Lord will never send any empty away who hang upon Him, depending wholly and solely upon His mercy and grace; for in His faithfulness He has promised it. He will not, He cannot deny Himself. Though heaven and earth pass away, His word shall never pass away.

It is not possible for one who willingly lives in sin to live willingly in the presence of God.—*Oaryl*.

EXTRACTS FROM THE MEMOIR OF THOMAS
GOODWIN, D.D.

COMPOSED OUT OF HIS OWN PAPERS AND MEMOIRS BY HIS SON.

[Though visible in its effects, the saving work of the Spirit is carried on in the depths of the soul. He desires truth in the inward parts, and in the hidden part He makes wisdom known, Ps. li. 6. "The secret of the Lord is with them that fear Him; and He will show them His covenant" (xxv. 14). His voice is not heard in the street. Though Christ was seen of His own nation, and did many miracles in their midst, yet He was not known by those external facts. There is a spirituality, a glory, that the natural man cannot perceive in the work of the Spirit of God, 1 Co. ii. 14. The above reflections were deeply impressed on us by reading the life of Dr. Goodwin, and we soon formed a decision to enrich our pages by its insertion. We pray that our readers may feel in reading it as we felt. It is calculated to lead to self-examination and prayer, and thus may be a valuable help to edification.

The phraseology is that of the period in which the doctor lived; the light of the glory of God in the gracious work it relates radiates through it. We commit this account of the Spirit's blessed work in one who has long since been in glory, and our readers, to the Lord.—ED.]

THOMAS GOODWIN, the eldest son of Richard and Catherine Goodwin, the name of whose family was Collingwood, was born, October 5, 1600, at Rollesby, a little village in Norfolk. He was brought up religiously by his parents, and they, devoting him to the ministry of the gospel, gave him also a learned education. After some time spent in school, having got the knowledge of the Latin and Greek tongues, he was sent to Cambridge, August 25, 1613, and placed in Christ's College, under the tuition and instruction of Mr. William Power, one of the Fellows there. He continued about six years in that college, which flourished in a fullness of all exercises of learning, and in the number of scholars, there being two hundred of them; but, A.D. 1619, he left it, and removed to Catherine Hall, the state of which seemed so contemptible to him, there being no more than sixteen scholars, and few acts or exercises of learning had been performed for a long time, that though he was chosen Fellow, and also lecturer for the year 1620, yet he had some thoughts of

leaving it again. He had, by an unwearied industry in his studies, so much improved those natural abilities which God had given him, that though so very young, he had gained a great esteem in the University. But all this time he walked in the vanity of his mind; and ambitious designs and hopes entirely possessing him, all his aim was to get applause, to raise his reputation, and in any manner to advance himself by preferments. But God, who had destined him to higher ends than what he had projected in his own thoughts, was graciously pleased to change his heart, and to turn the course of his life to His own service and glory. But as the account of the work of the Holy Spirit on his soul will be most acceptable as related by himself, I shall present it in his own words:—

His early natural religion. His first deep convictions of sin, after hearing a funeral sermon, 1620. Conviction of original sin as the cause of his sinfulness.

I began to have some slighter workings of the Spirit of God from the time I was six years old; I could weep for my sins whenever I did set myself to think of them, and had flashes of joy upon thoughts of the things of God. I was affected with good motions and affections of love to God and Christ, for Their love revealed to man, and with grief for sin as displeasing Them. This showed how far goodness of nature might go, as well in myself as others, to whom yet true sanctifying grace never comes. But this I thought was grace; for I reasoned within myself it was not by nature. I received the sacrament at Easter, when I was fourteen years old, and for that prepared myself as I was able. I set myself to examine whether I had grace or not; and by all the signs in Ursin's Catechism, which was in use among the Puritans in the college, I found them all, as I thought, in me. The love of God to such a sinner, and Christ's dying for me, did greatly affect me; and at that first sacrament I received, with what inward joy and comfort did I sing with the rest the 103rd Psalm, which was usually sung during the administration! After having received it, I felt my heart cheered after a wonderful manner, thinking myself sure of heaven, and judging all these workings to be infallible tokens of God's love to me, and of grace in me: all this while not considering that these were but more strong fits of nature's working. God hereby made way to advance the power of His grace the

more in me, by shewing me how far I might go and yet deceive myself, and making me know that grace is a thing surpassing the power of nature; and therefore He suffered me to fall away, not from these good motions, for I could raise them when I would, but from the practice of them; insomuch as then my heart began to suspect them as counterfeit. . . .

But notwithstanding my falling thus away, yet I still upon every sacrament set myself anew to examine myself, to repent, and to turn to God; but when the sacrament was over I returned to a neglect of praying, and to my former ways of unregenerate principles and practices, and to live in hardness of heart and profaneness. When I was thus given over to the strength of my lusts, and further off from all goodness than ever I had been, and utterly out of hope that God would ever be so good unto me as to convert me; and being resolved to follow the world, and the glory, applause, preferment, and honour of it, and to use all means possible for these attainments; when I was one day going to be merry with my companions at Christ's College, from which I had removed to Catherine Hall, by the way hearing a bell toll at St. Edmund's for a funeral, one of my company said there was a sermon, and pressed me to hear it. I was loth to go in, for I loved not preaching, especially not that kind of it which good men used, and which I thought to be dull stuff. But yet, seeing many scholars going in, I thought it was some eminent man, or if it were not so, that I would come out again. I went in before the hearse came, and took a seat; and fain would I have been gone, but shame made me stay. I was never so loth to hear a sermon in my life. Inquiring who preached, they told me it was Dr. Bambridge, which made me the more willing to stay, because he was a witty man. He preached a sermon which I had heard once before, on that text in Luke xix. 41, 42. I remember the first words of the sermon pleased me so well as to make me very attentive all the while. He spake of deferring repentance, and of the danger of doing so. . . .

I was so far affected, as I uttered this speech to a companion of mine that came to church with me, and indeed that brought me to that sermon, that I hoped to be the better for this sermon as long as I lived. I and that companion of mine had come out of our own chambers at Catherine Hall with a fixed design to have gone to some of my like acquaintance at Christ's College, where I had been bred, on purpose to be

merry and spend that afternoon; but as I went along, was accidentally persuaded to hear some of the sermon. This was on Monday, the 2nd of October, 1620, in the afternoon. As soon as we came out of the church, I left my fellows to go on to Christ's College; but my thoughts being retired then, I went to Catherine Hall, and left all my acquaintance, though they sent after me to come.

I thought myself to be as one struck down by a mighty power. The grosser sins of my conversation came in upon me, which I wondered at, as being unseasonable at first; and so the working began, but was prosecuted still more and more, higher and higher: and I endeavouring not to think the least thought of my sins, was passively held under the remembrance of them, and affected, so as I was rather passive all the while in it than active, and my thoughts held under, whilst that work went on. . . . In all this intercourse, and those that follow to the very end, I was acted all along by the Spirit of God being upon me, and my thoughts passively held fixed, until each head and sort of thoughts were finished, and then a new thought began and continued; that I have looked at them as so many conferences God had with me by way of reproof and conviction. My thoughts were kept fixed and intent on the consideration of the next immediate causes of those foregone gross acts of sinning. An abundant discovery was made unto me of my inward lusts and concupiscence, and how all sorts of concupiscences had wrought in me; at which I was amazed, to see with what greediness I had sought the satisfaction of every lust.

Indeed, natural conscience will readily discover grosser acts against knowledge; as in the dark a man more readily sees chairs and tables in a room, than flies and motes: but the light which Christ now vouchsafed me, and this new sort of illumination, gave discovery of my heart in all my sinnings, carried me down to see the inwards of my belly, as Solomon speaks, and searched the lower rooms of my heart, as it were with candles, as the prophet's phrase is. I saw the violent eagerness, unsatiableness of my lusts; and moreover concerning the dispensation of God in this new light, I found the apparent difference, by experience of what I had received in former times. I had before had enlightenings and great stirrings of the Holy Ghost, both unto and in the performance of holy duties, prayer, and hearing, and the like; and yet I

had not the sinful inordinancy of my lusts discovered, which had been the root and ground of all my other sinnings. And these forementioned devotions were different also in this respect from the present sight of my inward corruptions, that in all the former, though I felt myself much stirred, yet I had this secret thought run along, that God could not but accept those real services which I thought I did perform; and so I fell into the opinion of merit, which thought I could not get rid of, though the common, received doctrine taught me otherwise. But now when I saw my lusts and heart in that clear manner as I did, God quitted me of that opinion, which vanished without any dispute, and I detested myself for my former thoughts of it. And the sinfulness of these lusts I saw chiefly to lie in ungodliness as the spring of them; forasmuch as I had been a lover of pleasure more than a lover of God: according to that in Jeremiah, "My people have committed two evils: they have forsaken Me the Fountain of living waters, and have made unto themselves cisterns that will hold no water." And these lusts I discerned to have been acted by me in things that were most lawful, answerably unto that saying in Scripture, "The very ploughing of the wicked is sin:" and by the clear light thereof, the sinfulness of my sin was exceedingly enlarged; for that light accompanied me through all and every action that I could cast my remembrance upon, or that my view went over.

And by and through the means of the discovery of those lusts, a new, horrid vein and course of sin was revealed also to me, that I saw lay at the bottom of my heart, in the rising and working of all my lusts; namely, that they kept my heart in a continual course of ungodliness—that is, that my heart was wholly obstructed from acting towards God any way, or from having any holy or good movings at all.

God having proceeded thus far, I perceived I was "humbled under His mighty hand," as James speaks, with whom only and immediately I had to do, and not with my own bare, single thoughts. But God continued orderly to possess my thoughts with a further progress as to this subject; I being made sensible of God's hand in it, and myself was merely passive: but still God continued His hand over me, and held me intent to consider and pierce into what should be the first causes of so much actual sinfulness; and He presented to me, as in answer thereunto—for it was transacted as a conference

by God with me—the original corruption of my nature, and inward evil constitution and depravation of all my faculties; the inclinations and disposednesses of heart unto all evil, and averseness from all spiritual good and acceptableness unto God. I was convinced that in this respect I was flesh, which was to my apprehension as if that had been the definition of a man, “That which is born of the flesh is flesh.”

And here let me stand a while astonished, as I did then: I can compare this sight, and the workings of my heart rising from thence, to be as if I had in the heat of summer looked down into the filth of a dungeon, where by a clear light and piercing eye I discerned millions of crawling, living things in the midst of that sink and liquid corruption. Holy Mr. Price's comparison was, that when he heard Mr. Chattertom preach the gospel, his apprehension was as if the sun, namely Jesus Christ, shined upon a dunghill; but my sight of my heart was, to my sense, that it was utterly without Christ. How much and deeply did I consider that all the sins that ever were committed by the wickedest men that have been in the world had proceeded from the corruption of their nature; or that the sins which any or all men did commit at any time were from the same root; and I by my nature, if God had left me and withdrawn from me, should have committed the same, as any temptation should have induced me unto the like. But what much affected me was a sight and sense that my heart was empty of all good; that in me, that is, in my flesh, there dwelt no good, not a mite of truly spiritual good; as the Scripture describes true, inherent grace to be some good in us toward the Lord our God, which none of my goodness nor ingenuity was, which I boasted of. What is all such goodness to God who is only good, and is the only true measure of all that is called good? which is so only so far as it respects Him, as He is holy and good, as of the law it is said, Ro. vii. Thus at present I was abundantly convinced.

But next I was brought to inquire into and consider of what should have been the original cause at the bottom of all this forementioned sinfulness, both in my heart and life. And after I had well debated with myself that one place, Ro. v. 12, “By one man sin entered into the world, and death by him, and passed upon all men, in whom,” or in that, “all have sinned:” that it was in him they all sinned, for they had not in and of themselves sinned actually, as those that

die infants, "after the similitude of Adam's transgression;" which limitation is cautiously there added by the apostle, to show that they had not actually sinned of themselves, but are simply involved in his act of sinning; and that sin wherein we were all involved, as guilty of it, is expressly said to be the disobedience of that one man; for by one man's disobedience, many of his children of the sons of men were all made sinners; for disobedience notes an act of sinning, not a sinful nature or a habit,—this caused me necessarily to conceive thus of it, that it was the guilt or demerit of that one man's disobedience that corrupted my nature. Under such like apprehensions as these did my spirit lie convicted so strongly of this great truth, that being gone to bed some hours before, and filled with these meditations, I in the end of all rose out of bed, being alone, and solemnly fell down on my knees before God, the Father of all the family in heaven, and did on my own accord assume and take on me the guilt of that sin, as truly as any of my own actual sins. But now when I was thus concluding in my own heart concerning my sinfulness, that all that I had acted was wholly corrupt, and that in me there was nothing but flesh, as born of flesh, so that all the actions that came from me were wholly corrupt, and in me, that is, in my flesh, there dwelt no good thing, Rom. vii., my pronouncing this conclusion with myself was presently interrupted by the remembrance which not till now did come in full upon me, in this nick of time and not before.

His early religion brought to remembrance. Conviction of its deficiency.

The interruption was made by these intervening thoughts, that I had forgot myself, and should wrong myself to end in this conclusion; for I had had abundance of experience, as I thought, of the workings of true grace, enlightenings and ravishments of spirit and of faith in Christ, at sacrament and at other times. I recalled the course of my spirit until I was towards thirteen years old, for I was not thirteen when I came to the University; and I recalled to my remembrance, that during that space when I was seven years old, my grandfather, whom I lived with, had a servant, who observing some sin in me, reprov'd me sharply, and laid open hell-torments as due to me, whither, he said, I must go for such sins, and was very vehement with me: and I was accordingly affected with thoughts of God and matters of religion from thenceforth.

I was indeed but in my infancy, in respect of my knowledge of religion, having childish thoughts, which I began to build my hopes on. For my conscience was opened with the sight of my sins when I committed any; and from that time I began to weep and mourn for my sins, and for a while to forbear to commit them, but found I was weak, and was overcome again. But I could weep for my sins when I could weep for nothing: and I doing this privately between God and myself, concluded it was not hypocrisy. I thought of Hezekiah's example, who turned to the wall and wept, and how it moved God; for I was brought up to read the Scriptures from a child, and I met with that promise of our Saviour's, "Whatever you shall ask the Father in My name, I will do it for you:" and that made me confident, for to be sure I would use His name for whatever I would have of God. Yet still I fell into sins, renewing my repentance for them. As Paul says, when I was a child, my thoughts were as a child, and I judged that whatever is more than nature must be grace; and when I had my affections any way exercised upon the things of the other world, thought I, "This is the work of God, for the time was I had no such actings."

And thus my younger time was at times spent; but God was to me as a wayfaring man, who came and dwelt for a night, and made me religious for a fit, but then departed from me. The Holy Ghost moved upon the waters when the world was creating, and held and sustained the chaos that was created, and so He does in carnal men's hearts; witness their good motions at times. In a great frost, you shall see, where the sun shines hot, the ice drops, and the snow melts, and the earth grows slabby; but it is a particular thaw only where the sun shines, not a general thaw of all things that are frozen. But so it was, that for these lighter impressions and slighter workings, my heart did grow so presumptuous that I thought myself not only to have grace, but more grace than my relations, or any inhabitant of the town that I knew of; and this for the time I was a schoolboy, before I came to the University.

When I was past twelve years old, towards thirteen, I was admitted into Christ's College, in Cambridge, as a junior sophister, a year before the usual time of standing; and there being the opportunity of a sacrament of the Lord's Supper, appointed to be administered publicly in the College,

and all of that form that I was now in being taken into receiving, I was ashamed to go out of the chapel alone and not receive, and so I adventured to obtrude myself upon that ordinance with the rest. I had set myself to the greatest preparation I could possibly make, in repenting of my sins and examining myself, and by meditations on the sufferings of Christ, which I presumed to apply to myself, with much thankfulness to God. And that which now, since I came to that College, had quickened and heightened my devotion, was, that there remained still in the College six Fellows that were great tutors, who professed religion after the strictest sort, then called Puritans. Besides, the town was then filled with the discourse of the power of Mr. Perkins' ministry, still fresh in most men's memories; and Dr. Ames, that worthy professor of divinity at Franeker, who wrote *Puritanismus Anglicanus*, had been Fellow of that College, and not long before my time had, by the urgency of the Master, been driven both from the College and University. The worth and holiness of that man are sufficiently known by what he did afterwards in the Low Countries. These Puritan Fellows of that College had several pupils that were godly, and I fell into the observation of them and their ways. I had also the advantage of Ursin's Catechism, which book was the renowned summaries of the orthodox religion, and the Puritan Fellows of the College explained it to their pupils on Saturday night, with chamber prayers. This book I was upon this occasion acquainted with; and against the time of the forementioned sacrament, I examined myself by it, and I found, as I thought, all things in that book and my own heart to agree for my preparation.

As I grew up, the noise of the Arminian controversy in Holland, at the Synod of Dort, and the several opinions of that controversy, began to be every man's talk and inquiry, and possessed my ears. That which I observed, as touching the matter of my own religion, was, that those godly Fellows and the younger sort of their pupils that were godly, held constantly to their strict religious practices and principles, without falling away and declining, as I knew of. I judged them to be in the right for matter of religion, and the Arminians in the wrong, who held falling away; yea, and I did so far reverence the opinions of the orthodox, who were against the power of free-will, and for the power of electing

grace, that I did so far judge myself as to suspect I had not grace because of my so often falling away; whereof I knew not any probabler reason that it was not true grace which I had built upon, than this, that still after sacraments I fell away into neglects of duties and into a sinful course, which those godly youths I had in my eye did not.

But that which chiefly did serve most to convince me, was the powerful and steady example of one of those godly Fellows in the College, Mr. Bently, who was a man of an innocent, meek, humble spirit and demeanour, and an eminent professor of religion in the greatest strictness, whose profession was further quickened and enhanced by this, that he lived in a continual fear of death, having had two fits of an apoplexy that laid him for dead, and daily expecting a third. This blessed man I observed and revered above all other men but Mr. Price, who then was of the University, an eminent example of conversion in the eyes of all, and who was afterwards minister of the gospel in Lynn Regis. I remember that when I came to the prayers, I used to have usually great stirrings of affections and of my bodily spirits to a kind of ravishment, and so I continued in private devotion for a week after; yet still all those impressions proved to be but morning dew, and came to nothing, and I utterly forbore to pray privately, or exercise any other good duty, and so all my religion was soon lost and came to nothing. But again, when the time of the next sacrament came, I renewed the former exercises, and then I grew into a love of the good scholars of the College, both of Fellows and others, and began to continue more constant in duties for a longer time together.

And I left going to St. Mary's, the University church, where were all the florid sermons and strains of wit in which that age abounded, the great wits of those times striving who of them should exceed each other. But from these the work I had the next sacrament upon me did so far withdraw me, as for eight weeks together I went with the Puritans of that College to hear Dr. Sibbs, whose preaching was plain and wholesome; and to improve my time the better before sermon began, I carried with me Calvin's Institutions to church, and found a great deal of sweetness and savouriness in that divinity. In those weeks I kept constantly to private prayer, and calling to mind the sweetness of this course, of those eight weeks in these exercises, and acquainting myself more

with the youths of that College who held steadfast in their profession. Oh, how did I long for the receiving of the next sacrament, in which I hoped the body and blood of Christ received with due preparation, which I endeavoured to make to the utmost of my ability, would confirm me in the way I had begun and continued in so long, and would strengthen me for ever from falling into the same way of liking florid and scholastic sermons.

- I went to chapel for the sacrament, as I was wont to do, and expected no other but to receive it; but in the nick, when every communicant was rising to go to kneel at the step, as the manner was, my tutor, Mr. Power (who was the only tutor that ever I had), sent a messenger to me to command me out of the chapel, and to forbear to receive: which message I received with extreme dolour of heart and trouble; but he being my tutor, I obeyed him. But upon this disappointment I was so discouraged, that I left off private prayer for the first week after, and at last altogether, and from thence after went constantly to St. Mary's, where the flaunting sermons were; and though I never fell into the common sins of drunkenness or whoredom, whereunto I had temptations and opportunities enough, yet I returned unto the lusts and pleasures of sinning, but especially the ambition of glory and praise, prosecuting those lusts with the whole of my soul. And though I did not walk in profane ways against religion, yet with a lower kind of enmity against good men and good things, resolving to have preached against those at Lynn and their ways, and to have taken part with the whole town against them; which my wicked spirit was too eager and fitted to do by the studies I had pursued; it came to this at last, that if God would give me the pleasure I desired, and the credit and preferment I pursued after, and not damn me at last, let Him keep heaven to Himself; and I often thought thus with myself, "They talk of their Puritan, powerful preaching, and of Mr. Rogers, of Dedham, and such others, but I would gladly see the man that could trouble my conscience."

When God now by a true work of grace effectually converted me to Himself, the vanity of my former religion was, by serious reflections on these passages mentioned, sufficiently manifested. The deficiency of the root of all my devotions did also abundantly add to the discovery. For God did

vouchsafe me a new and further light into the bottom of my heart, to discern that self-love and self-flattery, acted by the motives of the Word so far as they will extend, wore but the roots of all these gaudy tulips which I counted grace: and I needed no other scripture than that in the parable, together with my own heart for the proof of it: Mark iv. 5, 6, "Some fell upon stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away." And with this one blast, and thus easily, did the flower of all my former devotions wither and come to nought, because they wanted moisture in the heart to nourish them.

(*To be continued.*)

RISEN WITH CHRIST.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—COL. iii. 1, 2. THEY are not worth the affections of a child of God; his conscience, understanding, will, all say so. Yet so vilely disposed are we, and so carnally-minded, that we browbeat the nature of our very being in order to get these unsatisfying, perishing things. Every child of God has two natures in him; one that does want, and wanting seeks, those things which are above; and one that hates them—the carnal mind, which is enmity against God.

The apostle here lays down a certain condition, a certain state, as a foundation for his exhortation: "*If ye then be risen with Christ.*" If you are born again, and are under the energies, natural motions, and proper direction of this new nature, if you are risen from a grave in trespasses and sins, risen with Christ above law, condemnation, and bondage to corruption, if Christ has thus made you free, if you have been gathered to the throne of His heavenly grace, and from time to time have had communion with Him there—then seek those things you have seen there. For who can have seen the things that are in Him for sinners, and not know they are the best things? Who has life, and knows some of its sweet and powerful operations, and has not a testimony in his conscience that the things of God are the only enduring

substance? and does not know that this is true: "I wisdom dwell with prudence, and find out knowledge of witty inventions." "Riches and honour are with Me; yea, durable riches and righteousness" (Pr. viii. 12—18)? Therefore this word is important: "If ye then be risen with Christ." It was not a word of doubt respecting those to whom it was addressed, but a reason for the exhortation. They are searching words, comforting words. Searching, for they bring the word home, "Am I one spoken to, risen with Christ? Has He brought me out of the grave of spiritual death and darkness? Am I, through the virtue of Christ's death and resurrection, raised from my natural death and bondage to sin, delivered from the law that works wrath, so that all the concupiscence of my nature is loathsome to me? Am I cleansed by the blood of Christ? Is union with Christ my great aim and what I long for?" Let all who have life, if only the first beginnings of it, consider how this word appeals to them; because on this as a foundation the exhortation is built. If it is so with us, then let us behave according to the situation; if spiritual, live spiritually, or walk after the Spirit. "If we live in the Spirit, let us also walk in the Spirit" (Ga. v. 25). If we have a heavenly mind, let us seek food for it; if we have heavenly desires, let us seek their realisation. We shall not always be content to grovel on earth, to mix with mud, be at home with muck-rakes in our hands, and eyes fixed steadfastly on the ground. Grace is an ennobling principle in the soul; it is a new life implanted that will of its own nature rise heavenward. It cannot live comfortably beneath a load of sinful inclinations, or yield quietly to the preponderating influence of carnal affections, but will bend itself in another direction. And when fresh gales of the Spirit come and blow upon it, there will be a disposition to take advantage of them, to seek fresh discoveries of Christ's Person, fresh apprehensions of His righteousness, and new experiences of His atonement and His sweet love.

A man risen with Christ is a new man, having a new nature: what pleased him before is pain to him now. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Co. v. 17). Paul says of himself, "I knew a man in Christ"—do we? Perhaps we say, "I know a man in bondage." But if we never know him in liberty, we shall eternally be in bondage.

To know bondage, and then to know liberty coming into the conscience like a sweet, softly-flowing river full of water, to embrace the Saviour and feel the flow of divine love, to be kissed into peace with God—such a person is blessed. He is risen with Christ, and knows it. It is better to know these things than to have all the gold on earth. This man's heart is in heaven; for where his treasure is, there will his heart be also. Yet he is a man of conflict, because he has another nature, which is "enmity against God," which "is not subject to the law of God, neither indeed can be." He is one who has no home here: this is not to be his rest, because it is polluted; but he is to seek "a city which hath foundations, whose Builder and Maker is God."

Then let this not be to us a grievous exhortation: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth." O Christians, what a good thing it is to have a heart to obey this new commandment! The apostle here gathers everything up into one thing—the Person of Christ: "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is All and in all" (ver. 11). And we shall not do amiss if enabled to take that course, and gather all up to this point—to seek those things which are *in Him*. These the Holy Ghost reveals, as promised: "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." This is the great centre, sea, ocean of life, love, and glory, of the illimitable goodness of God, the plenteous redemption, the everlasting righteousness, the eternal wisdom, mercy, kindness, and bowels of Almighty God—which are all in Christ. O to think that a man enriched with a nature fitted for these things should ever creep on the earth, rake it together, and for a time neglect the things above!

Let us look at this setting of our affection on things above. The word "affection" here means *mind* and *thoughts*; not *passions*, as in this scripture: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24). What faith discovers in the light of the Spirit will at once gather the mind and thoughts to seek after it; and a sanctified intelligence will feed on what faith brings in. This seeking, then, is the going out of faith—of the mind, will, and understanding as renewed, yea, of the whole soul of one risen with Christ, to those "things above" discovered by the

Holy Ghost; which it sees, cleaves to, and looks for clearer participation in, with a hope of full possession thereof.

Now what are those things?

1. The *nourishment* of the hidden man, the new man. O how sickly are some of us! Lack of food means, in effect, weakness and disease. There is a famine on some of us, and connected with it a reproach. The Lord speaks of the reproach of famine: "Ye shall receive no more reproach of famine among the heathen" (Eze. xxxvi. 30). We are apt to think of famine as a great affliction only; but there is reproach connected with it. The famines recorded in Scripture were caused more or less directly by sin (Am. iv. 6—9; Je. xiv). God uses this outward judgment to set forth what comes at times on His people spiritually for their sins; and cannot some of us see abundant reason in our own cases why He should withhold bread from our souls, and so deal with us, though in a very small measure, after our sins, and reward us according to our iniquities?

But now, what will nourish our souls in spiritual life? All our nourishment is in the *Person, blood, and righteousness of Christ*. How can we grow in grace without this supply in Him pouring out of its fullness into our hearts? To seek the things which are above, where Christ sitteth, is to seek that nourishment which is in His Person, blood, and righteousness. We shall never be fat and flourishing but as our faith goes out to Him. Our carnality dies a hard death by repeated blows and wounds as long as we live. Nothing brings it under like that which faith receives out of the Person and cross of Christ. O what bread is *His righteousness*, the bread of life! When one is careful how to stand before God, and has a view of that righteousness, he finds there what strengthens his soul. Thereby he can stand, because he sees he is thereby reckoned to have fulfilled the law as perfectly as Christ did, and is "made the righteousness of God in Him" (2 Co. v. 21). The Holy Spirit shows that the perfect doing and dying of Christ on earth is a complete, spotless, and glorious covering sufficient for all his own life of sin. What nourishment is in His *atonement*! With a daily sense of the defilement of sin, a man needs that precious Fountain to make him clean again and again. And what nourishment is in the *intercession* of Christ! When a sinner feels he must close his lips from guilt, then for the

Holy Spirit to show him Christ's intercession, and that it is founded on His atonement, this strengthens him to open them with bold petitions. Notwithstanding his sin and ruin, he says to his soul,

“Thou art coming to a King,
Large petitions with thee bring.”

“My soul, ask what thou wilt,
Thou canst not be too bold ;
Since His own blood for thee He spilt,
What else can He withhold ? ”

Here is the balm of our woe, the strength of our life, the hope to sustain us, the guide of our feet. Go forth, O poor creature, famishing in self, in sin, in the world, go forth to Him who is the Bread of life, and bring in that out of His fullness which nourishes the hidden man.

“Those things which are above, where Christ sitteth,” are to be our bread while we live here below, if we have any life in our souls. Some feel they cannot get them, nor seek them. But where life is there is hunger; and helplessness will not stop a hungry person from begging. It will come at length to a matter of necessity with him; it will be cry, or die.

“War in weakness; dare in doubt.”

We are brought to venture like the four lepers at Samaria: “If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians” (2 Ki. vii. 4). Though the leprosy is in the soul, depressing in the extreme, the cry must go up, “O that the Lord would give me bread!” “Give me Christ, or else I die!” Faith will seek it, to live.

2. One of the “things which are above” is *comfort*. There is comfort in God, “*the comfort of love*,” the “fellowship of the Spirit,” “bowels of mercies” (Ph. ii. 1). If we look to the earth, we “behold trouble and darkness, dimness of anguish,” and little else. If we look into ourselves, what a sight!—a sink of sin, powerful unbelief, a contracted mind that says, “Can God do this or that?” He who turns into this dreadful place of death for nourishment finds still more death. But if the Holy Ghost be with a person, inspiring him to go to God in Christ, he will not seek comfort elsewhere. Blessed be God, some know the comfort of having

a Saviour in heaven to look to, a Mediator of whom we may beg the favour of His mediation! O the comfort of a divine arm to lean on, of never-failing promises! "For all the promises of God in Him are yea, and in Him Amen, to the glory of God by us."

Says Paul, "Seek those things which are above;" and whatever comfort a poor heart can need that is weakened by temptation or driven by confusing thoughts, he will find in this great Person, God and Man. If our faith sees Him whom Stephen saw when he said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," can we feel anything but comfort? The sight will draw us, and yield us infinite comfort from what He is and is doing at the right hand of God, "seeing He ever liveth to make intercession" for us. Here is the "comfort of love," infinite, endless love. And what comfort does a sinner sometimes see and feel in the blood of Jesus Christ, which cleanses him from all sin! There is no solid comfort for a sinner but in this good God shining in the face of Jesus Christ. Here we are exhorted to seek it, and shall find it.

Let us therefore set our minds on things above, as those that can alone supply our needs under every load or flood of sorrow, and in the Jordan of death. I am concerned about sin and death, and want something adequate to meet them. Who that is building for eternity and knows what immortal interests reside in his very being, can be content to build on anything that is not to his understanding and faith adequate to those interests? Knowing we are to go into eternity, and go no more out, and that only the Rock of Ages can bear the tremendous weight of our eternal interests, we are to seek this ground for our building, and nothing else. Poor at the beginning, we are poorer as we get older.

"Nothing in my hand I bring,
Simply to Thy cross I cling,"

was sung by some in early days, but not with half the understanding as now. It is not so easy to say it to-day: increase of knowledge of the deceit of sin and the claims of a proud heart make it not so easy. As God teaches a man, he comes off from self, and finds that

"None but Jesus
Can do helpless sinners good."

The Lord is pleased to bless beggars, and lay them well on

this ground, this foundation He hath laid in Zion. "The Lord hath founded Zion; and the poor of His people shall trust in it" (Is. xiv. 32). By Him shall we possess "everlasting habitations." These mortal bodies will be taken down, and when heart and flesh fail, our concern is, where are we to go? Is there a "house not made with hands, eternal in the heavens," prepared for us? There must be a prepared place for a prepared people; as Christ said to His disciples: "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." Then is it not folly for such to spend most of their time, thoughts, and strength about things that are passing away? The Lord pardon our folly, and give us grace to seek the "things which are above."

"Where Christ sitteth." This shows that under the Spirit's power, when faith takes the lead, there is seen One who is All in all, a risen Lord Jesus; and there our hearts and minds will be fixed. Why does He *sit* there? Once He was here on earth, not sitting in the sense in which He now sits at the right hand of God. Here He laboured, was weary, hungry, prayed whole nights, had not where to lay His head, was worse off than the sparrows and swallows that have nests, and the foxes that have holes. He was hung on the cross, gave up His life, and the third day rose again, and "showed Himself alive after His passion by many infallible proofs" to witnesses chosen of God. Then the heavens received Him, and there He is at the right hand of God. It is said He *sits* there, signifying His work of conflict and suffering is finished, He has no more pain nor sorrow to endure, "death hath no more dominion over Him." Having received of His Father royal dignity and a name above every name, He "sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool" (He. x. 12, 13).

"If we then be risen with Christ;" and if we have reason to hope He will receive us into His rest, the apostle exhorts us therefore to set our "affection on things above, not on things on the earth."

"Leave earth and all its toys,
And mix no more with mud.

"With heart and soul and mind
Exalt redeeming love;

Leave worldly cares behind,
And set your minds above."

"Shun the shame of foully falling,
Cumber'd captives, clogg'd with clay."

"Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus." O for faith to obey this new command of the Lord by Paul! We who profess Christ's name, to whom that great day has come, of the visitation of the Lord to our souls, who have tasted His goodness, *we* are exhorted to walk "as dear children," and seek the "things which are above," which make for our peace, and accompany salvation; to seek to have communion with Christ growing in our experience; to have satisfaction for our minds, and ground for comfort and delight, which are only in Him. This is the blessing God has to give, the blessing that maketh rich, and He addeth no sorrow therewith. J. K. P.

EARTHLY JOYS POLLUTED, SPIRITUAL JOYS PURE AND SATISFYING.

Why should I seek below the skies
A bliss that earth can never know,
Where ev'ry bosom heaves and sighs,
Tost on the waves of various woe?
Earth's purest joys are all defiled,
Her ev'ry sweetness wears a sting,
Her whole delights are vain and wild;
Earth has no uncorrupted spring.
But there are springs of solid joy,
And lasting pleasures all divine,
Substantial bliss without alloy,
That heav'n has bid me claim as mine.
The cross and Calvary be my theme,
Whence I derive my purest joy;
O the delights of Jesu's name!
May it my ev'ry thought employ.
Pardon and peace my soul derives
From the dear drops of Jesu's blood;
It makes my drooping soul revive,
And reconciles me to my God.

My gracious Lord ! I ask no more
 Than still by faith to call Thee mine :
 The world may take its boasted store ;
 I have a treasure all divine.

While Christ is mine and I am His,
 My soul must be divinely blest ;
 Heav'n knows no higher source of bliss,
 And I desire no other rest. W. HOUSE.

DEATH IN INDEPENDENCE OF GOD.

A MORNING READING BY JAMES BOURNE.

DEC. 30, 1840.—PSALM vi: "O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure. . . . Return, O Lord, deliver my soul: O save me for Thy mercies' sake. For in death there is no remembrance of Thee." This death is that which often comes on the people of God, when there is no real thought of God, no thankful calling on His name, and no hearty confession; and it is most deplorable and dangerous. But the psalmist cries, "O Lord, rebuke me not in Thine anger. . . . Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed." Now this I feel,—when any in the church rebuke me, when any of my family feel the hand of God, I fall and sink directly; and nothing but a sense of His mercy can revive me. And if we are in this death, there is no delivery but by looking to Christ, who is the Resurrection and the Life; not by poring on our sores. For if He has ever shown us any favour, He will revive us again. "He hath filled the hungry with good things; and the rich He hath sent empty away." They who can help themselves will get no help from Him; for He will strike a blow at all that independence of Him. What a death is on the soul when we can say, "I will do this, or go here or there;" as if there were no God who had the ordering of all these things!

Now Abraham "against hope believed in hope;" and so must we. For the enemy will come and tell us it is impossible that the Lord should receive our prayer. But if there be this secret trust and cleaving to Christ, it will not be in vain: for "the free gift is of many offences unto justification" (Ro. v. 16). This suits me; for my sins are more in

number than the hairs of my head. But I do greatly fear for those who continue in this state of death, and have no energy to cry to God to bring them out. Christ "died for all, that they which live should not henceforth live unto themselves, but unto Him;" that is, that they should look to Him for help in all their difficulties and all they do; and so live "unto Him which died for them, and rose again" (2 Co. v. 15). "Unto the upright there ariseth light in the darkness." These "upright" are sincere and honest to hide nothing, but to confess their sins to God; and He will never leave nor forsake such.

CRUMBS FROM THE MASTER'S TABLE

FROM A SERMON BY RALPH ERSKINE, A.M., ON PSALM lxxiv. 20.

"Have respect unto the covenant."—Ps. lxxiv. 20.

I. We are, then, first to show what covenant it is He will have a respect to. The covenant here spoken of is the covenant of grace and promise, made in Christ Jesus before the world began, and published in the gospel to sinners. Je. xxxii. 39, 40: "And I will give them one heart and one way, that they may fear Me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put My fear in their hearts, that they shall not depart from Me." Eze. xxxvi. 26: "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 an heart of flesh," &c. Je. xxxi. 33: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people." See also Ps. lxxxix. throughout. It is called a covenant of grace; because grace is the beginning and the end, the foundation and topstone of it: even grace reigning through righteousness. It is called a covenant of mercy; because therein mercy to the miserable is proclaimed through justice-satisfying blood; for there mercy and truth meet together; and all the sure mercies of David are conveyed thereby. It is called a covenant of peace and reconciliation, because it both treats

of peace with God and makes it good. It is called a covenant of promise, because it lies in promises with reference to us ; and these to be accomplished upon the condition already fulfilled in Christ's obedience and satisfaction ; and because therein the faithfulness of God is pledged, for making out all the promises to believers, the children of promise. It is called a covenant of salt, because it is an incorruptible word, "An everlasting covenant, ordered in all things and sure." In a word, it is a covenant of help to poor, helpless sinners, saying, "I have laid help upon One that is mighty." "O Israel, thou hast destroyed thyself, but in Me is thy help." It is a covenant of pardon to the guilty, saying, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and I will not remember thy sins." It is a covenant of supply to the needy, saying, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." It is a covenant of gifts, wherein grace and glory are freely given ; and in the dispensation thereof God says, "Come, and take all freely,"—Himself, His Christ, His Spirit, and all, Re. xxii. 17 ; Is. lv. 1.

II. We are to show what it is for God to have respect to the covenant.

1. God hath respect to the covenant when He remembers it, and so remembers us, as in that forecited, Le. xxvi. 24 : "I will remember My covenant, and then will I remember the land." Thus Ps. cxi. 5 : "He hath given meat to them that fear Him." Why ? "He will ever be mindful of His covenant." If He come to give us meat to feed our souls at this occasion, the ground will be, He will be mindful of His covenant, mindful of His promise.

2. God may be said to have respect to His covenant when He regards it. He hath no reason to have respect or regard to us, but He sees reason to have regard to His covenant ; He puts honour upon it, for reasons that I shall afterwards show ; only I will say here, His honour is engaged therein ; therefore He says, "My covenant will I not break, nor alter the thing that is gone out of My lips," Ps. lxxxix. 34. He hath more regard to it than He hath to heaven and earth ; for He says, "Heaven and earth shall pass away, but My words shall not pass away." He hath such a regard to it that He will never break it, but ever keep it.

3. He hath respect to His covenant when He establishes it. And when we pray that He would have respect to the covenant, we not only pray He would remember the covenant, and regard the covenant, but establish the covenant betwixt Him and us, as He said to Abraham, Ge. xvii. 7: "I will establish it between Me and thee, and thy seed after thee." He shows respect to the covenant when He makes the covenant take hold of us, and makes us take hold of the covenant; for then He makes us put respect upon Him and upon His covenant.

4. He hath respect to the covenant when He performs the covenant promises, according to Micah vii. 20: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn to our fathers from the days of old;" and He does this when He acts according to the covenant, or according to the mercy that made the promise, and the truth that is engaged to make out the promise.

In short, the sum of this prayer, as it concerns the import of the word *respect*, "Have respect to the covenant," is, "Lord, remember the covenant, and so remember me; Lord, have regard to the covenant, and let me be remembered on this ground, when there is no other reason why I should be regarded; Lord, establish Thy covenant with me, and so put honour upon Thy name manifested in that covenant, and do to me according to the promise of the covenant. Cause me to hope in Thy word, and then remember the word on which Thou hast caused me to hope; and deal with me, not according to my sin and desert, but according to Thy covenant and mercy in Christ Jesus."

III. We are next to show what it is in the covenant He hath a respect to, or that we should plead upon.

1. Have respect to the covenant; that is, to the Mediator of the covenant. "Though Thou owest no respect to me, yet dost Thou not owe respect, and hast Thou not a great respect to the Mediator of the covenant, to Christ, whom Thou hast given to be a Covenant of the people? For His sake let me be pitied; have respect to the relation He bears to the covenant, even to Him who is the Mediator, Testator, Witness, Messenger, Surety, and All of the covenant. Have respect to His offices, and let Him get the glory of His saving offices." It is a strong plea to urge with God upon the respect He bears to Christ; God cannot win over such a plea

as that. He must own His regard and respect to Christ, who paid such respect to Him, and finished the work He gave Him to do.

2. Have respect to the covenant, by having respect to the blood of the covenant. The blood of Christ that is represented in the sacrament of the supper, it is the blood of the covenant, called the new testament in His blood; because all the promises are sealed therewith, and so yea and Amen in Christ: this is the condition of the new covenant. The covenant of works had only the active obedience of the first Adam for its condition; but the condition of the covenant of grace properly is both the active and passive obedience of the second Adam, His doing and dying. "Now, Lord, have respect to that blood that sealed the covenant; since the condition is fulfilled to Thy infinite satisfaction, let the promised good be conferred upon me."

3. Have respect to the covenant by having respect to the oath of the covenant, He. vi. 17. The promise is confirmed with the oath of God: "That by two immutable things, wherein it is impossible for God to lie, we might have strong consolation," &c. "Now, Lord, wilt Thou not have respect to Thine own oath? Hast Thou not sworn by Thy holiness Thou wilt not lie unto David?"

4. Have respect to the covenant by having a respect to the properties of the covenant. This would be a large field; I sum it up in a few words. Have respect to the covenant; that is, "Lord, have respect to the fullness of the covenant, and let me be supplied, for there is enough there; it contains all my salvation, and all my desire. Have respect to the freedom of the covenant, and let me, however unworthy, share of the grace that runs freely thence. Have respect to the stability of the covenant, and let me be pitied; though unstable as water, and infirm, yet the covenant stands fast; remember Thy word that endures for ever. Have respect to the order of the covenant, that is well ordered in all things, as well as sure." "Although my house be not so with God," says David, "yet He hath made with me an everlasting covenant, ordered in all things, and sure." "Though my house be out of order, and heart out of order, and my frame out of order, and all be in confusion with me, yet see, according to Thy covenant, to order all well."

IV. We proceed to show what kind of a respect He hath

to the covenant, that we may be the more engaged to plead upon it.

1. He hath a great and high respect to the covenant. It is the covenant of the great God with His great and eternal Son, for the honour and glory of His great name; and therefore He cannot but have a great and high respect unto it. His great name is manifested in it; and therefore, when we plead His respect to the covenant, we plead in effect saying, "What wilt Thou do for Thy great name?"

2. He hath a dear and lovely respect to the covenant; for it is the covenant of His grace and love, wherein He shows His infinite love to Christ, and through Him to a company of wretched sinners. It is a covenant of kindness; Is. liv. 10, "My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee;" intimating His covenant of peace is a covenant of kindness, wherein He manifests His dearest love; therefore He hath a dear respect to it.

3. He hath a full respect to the covenant, a respect to every promise of it. They are all yea and Amen to the glory of God, 2 Co. i. 20. He hath a respect to all of them, because they are all yea and Amen, and because they are all ratified in Christ, to the glory of God. He hath a respect to every article of the covenant, "Not a jot shall fall to the ground."

4. He hath an everlasting respect to the covenant; therefore it is called an everlasting covenant; it is secured by an everlasting righteousness; it is made between everlasting parties; it is replenished with everlasting blessings; it is rooted in His everlasting love; therefore He is ever mindful of His covenant, and will never cease to have a respect to it.

INQUIRIES AND ANSWERS.

INQUIRIES.

DEAR SIR,—I should be very thankful if you would be so kind as to give your thoughts to the readers of the "Gospel Standard," if you think it expedient, on the two following subjects:

1. What, to your mind, do the words of David imply in Ps. xxxvii. 25, especially the last clause? Are we to conclude that none of God's people will be in such low circumstances

as to beg their daily bread? Or was he merely speaking from personal experience in his own day and generation, of the goodness of God towards the righteous, as he declares, "Yet have I never seen," &c.? I have reason to believe there are many of your readers who desire to be enlightened on this subject as well as myself.

2. A few years ago a gospel minister, when speaking of Achan (Jos. vii.), declared he believed him to be a child of God; chiefly drawing his conclusions from the kindly way in which Joshua addresses him, "*My son, give glory to God, and make confession,*" &c. Do you think he was justified in making such a statement, setting him forth as an instance of the divine sovereignty in permitting a vessel of mercy to go so far into sin against a holy God as to call forth His awful judgment upon himself and all he possessed? Now I firmly believe that the Lord is as justly glorified in the destruction of the wicked as in the everlasting salvation of the righteous (Pr. xvi. 4); so that Achan in his very confession gives God glory. Can his confession be compared with David's, when God by His servant Nathan brought his sin home to his conscience? Or can his case be compared with that of the disobedient prophet, who is repeatedly called "the man of God" (1 Ki. xiii.), yet for his sin against God was slain by a lion?

A SINCERE LOVER OF ZION.

ANSWER I.

Our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." We are to resist him, "steadfast in the faith, knowing that the same afflictions are accomplished" in our "brethren that are in the world." It is our desire to resist him in the temptation with which he seeks to devour some of the Lord's poor people. The direction of the Holy Ghost by James is full of mercy: "Submit yourselves to God" in every dispensation of His all-wise providence. "Resist the devil, and he will flee from you." We need to remember that our adversary "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (Jn. viii. 44). And what is it but an attempt to devour when he comes to the Lord's people who are in the distress and embarrassment of poverty, and tempts them to believe that certain scriptures are against them, that they are dishonouring God, that He in

whom they have hoped is now against them, and will not deliver them? Ps. iii. 2; lxxi. 11. In the hope of being useful to such as are thus wounded where the Lord has not wounded, we gladly answer the Inquiry with respect to Ps. xxxvii. 25.

One part of Scripture is explained by another when the Holy Spirit shines on it. He inspired holy men of old to write it; therefore all that is in it is harmonious, and given for the ends expressed in 2 Ti. iii. 16; Ro. xv. 4. For this reason we cannot think that any part is to be understood merely as referring to the inspired writer's "personal experience in his own day and generation." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Ro. xv. 4).

It is to be observed that David lived under the temporal promises of the Levitical law, Lev. xxvi. Under that dispensation abundance followed obedience, vs. 3—5, while disobedience brought want, vs. 20, 26; see also Ps. cix. 10. Now, that law served unto the "example and shadow of heavenly things" (He. viii. 5). Its temporal promises signified promises of eternal, spiritual blessings under the new covenant. Therefore Ps. xxxvii. 25 has a spiritual meaning beneath its literal, conditional meaning, belonging to the new covenant, which David also knew and expressed: "O fear the Lord, ye His saints: for there is no want to them that fear Him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing" (Ps. xxxiv. 9, 10). The new covenant contains no direct promises of immunity from temporal want; and the old covenant, or Levitical law, being now done away, poverty is no longer any evidence of divine displeasure. On the contrary, spiritual blessings are mostly given to the poor of this world, according to the apostle James, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (ii. 5) This is also set forth in the parable of the rich man and Lazarus, Lu. xvi. 19—25: where an instance is given of a child of God begging his bread. And the new covenant has promises that the Lord will supply all the needs of His people, spiritual and temporal, and make all things work together for their good, Mat. vi. 33; Ph. iv. 19; Ro. viii. 28. In the faith of

that covenant David speaks confidently, "The Lord is my Shepherd: I shall not want." And the apostle Paul likewise says that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Ti. iv. 8).

It may be further remarked that this most merciful and comforting truth is brought out as it were incidentally by the Lord Jesus and His apostles in Mat. xxvi. 11; Ro. xv. 26; Ga. ii. 10. Thus the new covenant shows that temporal want is no sign of divine displeasure; and it also affords the "poor of this world," whom He hath chosen to be heirs of God, an indubitable warrant wherewith to go before their compassionate Lord for a supply of all their needs.

We cannot therefore conclude that the seed of the Lord's people will never beg their bread. Indeed, painful observation proves the contrary. But we gather from the spiritual meaning of Ps. xxxvii. 25, that the righteous (such as fear God) will never be forsaken in any of their straits, Pro. xi. 8; xii. 18; nor will their spiritual seed be so, whether these are their literal seed also, or the seed of the church only, Isa. lix. 20, 21; He. xiii. 5.

ANSWER II.

The case of Achan is solemnly instructive. It is left on the sacred page for an example and a warning against covetousness. It is a great truth that the Lord "is justly glorified in the destruction of the wicked," as our correspondent says. It is indeed a foundation truth; and it arises from this, *that the glory of God's essential justice, or goodness, is declared in His law, the law of man's creation.* So Paul speaks. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory" (2 Co. iii. 9); and he speaks of the ministration of death (or the law) being so glorious "that the children of Israel could not steadfastly behold the face of Moses," whereon it had shined, "for the glory of his countenance," v. 7. Yet he calls that ministration the ministration of death. In Ro. vii. 7—10 he shows that it is so through sin. A signal instance of this, in which it is said the Lord was glorified, is that of the death of Nadab and Abihu, Le. x. 1—3. It is one part of the glory of the Lord revealed to Moses in declaring His name, that He "will by no means clear the guilty" (Ex. xxxiv. 7). "For without shedding of blood is no remission" (He. ix. 22).

Therefore to be convinced of sin so as to own its just desert in the sentence of death, gives to God the glory of His justice ; and to do this all alike are to be brought, either in this life or at the last day, Ps. li. 4 ; Ecc. iii. 17, 18 ; Ro. xiv. 10—12 ; Jude 14, 15.

In the particular instance to which the Inquiry relates, the city of Jericho had been declared to be accursed, and everything in it accursed, or devoted to the Lord. Israel had been afresh warned and forbidden to touch anything in it on pain of being accursed likewise, Jos. vi. 17, 18. The same injunction had been laid upon them by Moses concerning idols on entering the land of promise, De. vii. 25, 26, concluding thus: "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly abhor it; for it is a cursed thing." Here in Jos. vii. the Lord Himself declares to Joshua that Israel had taken of the accursed thing, and was accursed; neither would He be with them any more, except they destroyed the accursed from among them, vs. 10—12. There was no atonement provided in the law for this act of disobedience; death was the penalty, and not until the sentence of death was executed is it said: "So the Lord turned from the fierceness of His anger," v. 26. It cannot therefore be admitted that Achan was a vessel of mercy.

Neither can any one be justified in drawing the contrary conclusion from the appellation, "My son," given to him by Joshua. It appears not to have been uncommon for this term to be used by a superior, or a teacher, as a fatherly expression of authority; as Eli called Samuel, and also the "messenger" in 1 Sa. iv. 16. Solomon frequently applies the term to the young he teaches, Pr. i., &c. And even Ben-hadad, the king of Syria, is called Elisha's son, 2 Ki. viii. 9; as if to entreat Elisha as a father. Moreover Achan's confession bears none of the marks of true repentance and godly sorrow, with which David's free, full confessions in Pss. li. and xxxii., and also those of the Corinthians (2 Co. vii. 11) abound. Neither does Achan's sin bear any resemblance to that of the disobedient prophet, who after pronouncing the word of the Lord upon the altar at Bethel broke His commandment: "Eat no bread, nor drink water, nor turn again by the same way that thou camest" (1 Ki. xiii. 9). A child of God may be left to fall into such an act of disobedience, and bring upon himself

God's sore displeasure, and suffer a death on his peace and communion with God in Christ for a long time. But to take and secretly keep as hidden treasure a thing God has cursed, betrays a heart given up to covetousness, which is idolatry; where sin has the dominion, and has never been dethroned.* From such sin the Lord has promised to keep His people, Ro. vi. 14; 1 Co. x. 5—13; 1 Th. v. 23, 24.

MARTIN'S PRAYER.

For ever here my rest shall be,
 Close to Thy bleeding side;
 This all my hope and all my plea—
 For me the Saviour died.

My dying Saviour and my God,
 Fountain for guilt and sin,
 Sprinkle me ever with Thy blood,
 And cleanse and keep me clean.

Wash me, and make me thus Thine own;
 Wash me, and mine Thou art;
 Wash me, but not my feet alone,
 My hands, my head, my heart.

Th' atonement of Thy blood apply,
 Till faith to sight improve,
 Till hope in full fruition die,
 And all my soul be love.

Obituary.

SAMUEL HOBDEN, who died on Sep. 27th, 1907, aged 84.

HIS OWN ACCOUNT.

I was born in 1823 at Little Greenwoods Farm, in the parish of Heathfield, Sussex, of God-fearing parents, who gave me good counsel and set a good example before their family. I was brought up to attend the Independent chapel at Heathfield; but sin being too deeply rooted in my nature, as I grew up I would not be controlled by my parents. I must go where I liked, feeling I would enjoy myself while I

* This distinction is clearly pointed out by Owen in our last No., on "The Dominion of Sin broken by Grace," pp. 405—8.

was young, and when old would repent and serve the Lord. When about eighteen years of age I joined the Wesleyans at Burwash, and felt they were a very holy people; so that I contended for a free-will doctrine.

Being asked by a young person to go to hear Mr. W. Buss at Burwash, I went. I felt I had never heard such a hymn as the second he gave out (812), and could not get rid of it. The text was Re. iii. 4: "Thou hast a few names even in Sardis which have not defiled their garments: they shall walk with Me in white; for they are worthy;" which impressed me greatly. I tried to put it away, but it abode for about three years. About this time I heard Mr. Rainsford from Ep. ii. 19, such a sermon as I had never heard before. He first showed what it was to be a stranger, also what it was to be born in the city, also what we were by nature and practice, and that there was no good in any man unless put there by the Spirit of God. I felt great confusion of mind; as I thought I could come to God when I liked, and used to try double diligence, with promises to do better, yet did nought but sin and repent. About this time Mr. Jones, from Shovers Green, used at times to come to my father's house to preach. He, knowing I went with the free-willers, would speak against the doctrine they held; but I would contend with him by saying, "How can God be just to save one and damn another?" He said I would have to come out from them; but I felt I should not, and hated him and all who held the doctrine of election, and would have consumed them from off the earth. One night as he was to preach at my father's house I went away to a friend's house to search the Bible, to try to prove election not in the Book; but the more I searched the sacred record, the more confused I became. I could not make it read as I wished; therefore was much tried and exercised to know what and who was right, often begging the Lord to show me; so that my pillow has been wet with tears, not knowing which way to take. But it was mercifully decided by the word, "Come out from among them, and be ye separate;" which I was enabled to do.

Then I felt for a short time I was right, Mr. Buss and friends taking me by the hand; but still my working arm was not broken. I went to hear Mr. Crouch and Mr. Pitcher, but instead of getting better I kept getting worse, and the past sins of my youth stood up before me. I had but one

friend that I could speak to at that time. He used to tell me the Lord would appear for me; but I could not believe him, as my sins were so great. I wished I had never spoken to him, and have gone and shut myself in the stable to try and pour out my complaint before the Lord; but He seemed to pay no regard to my poor cries.

About the end of May, 1849, I went in great darkness to hear Mr. Buss at Burwash. He took for his text the three last verses of Ps. xcii.: "Those that be planted in the house of the Lord shall flourish in the courts of our God," &c.; but I returned home worse than I went. I went again on the following sabbath, and came home worse than ever. I went about daily with my head bowed down with tears, and going into a wood begged the Lord to take me away as a beast. How I should get through the week I did not know. The next sabbath my dear wife asked where I was going. I said I could not tell, but begged the Lord to direct me. So I went to Burwash, when Mr. Buss said he could not get away from the text he had preached from on the two previous Sundays; and while he was speaking of what it was to be planted in the house of the Lord, it set my soul at happy liberty, so that my tears flowed freely, and I could bless and and praise the Lord. I was much harassed for about a month after my deliverance, fearing I was altogether deceived. I went moping about, sighing to the Lord to appear for me. One Sunday I heard Mr. Jones was going to preach, and went to hear him; but there was nothing for me. As I was on my way home, in the middle of the night, the Lord appeared once more to the joy and rejoicing of my heart by bringing the same words to me, that I was "planted in the house of the Lord." What a blessed journey, for many miles to walk blessing and praising the Lord! and the comfort continued for many days. Things then were very trying in providence, and I had given notice to leave my farm. Shortly after my father sent for me, as he had the offer of three or four farms. I went with him to look at some of them, which was a means of my taking Scotsfords, where I have been nearly forty years, experiencing many trials and many mercies.

But to pass on. I went once a month to hear Mr. Wm. Burch at Mayfield, and had many strengthening and establishing times. I became exercised upon the subject of

baptism; but Mr. Buss practised infant sprinkling, which was a great trial to me. But when Mr. Crouch was buried at Pell Green, I went in a very distressed state to hear, begging the Lord to appear. Mr. Covell was the speaker, whom I had never seen before. He spoke from, "The memory of the just is blessed; but the name of the wicked shall rot;" and as he opened up how the just are blessed, it led me back to the times I hoped I had been blest under Mr. Crouch. As I returned home, the word in my heart shone more brightly; so that when near home I felt I would offer myself as a candidate without being baptised, as it was a mixed communion church; but just as I decided to do so, these words came with power, "Walk in all the ordinances of the Lord's house." On the Monday I told Mr. Mockford of my desire, and at the next church meeting I was received. When baptised I felt I had the answer of a good conscience. In about twelve months I was chosen deacon, but ever felt my unfitness to fill that office, one great trial being that I was now called upon to speak in prayer at church and other meetings. In the year 1878 I lost my first wife to my great sorrow. Afterwards I pleaded with the Lord to give me a helpmeet, one of His own, though unworthy of such a favour; and I trust He heard and granted my petition in the gift of Mrs. Springet, a widow, sister to Mr. Ashdown. We were of one heart in the things of God. She was spared to me about eight years, and no one knows the trial of my mind after her death, what searchings of heart it caused me, fearing it was in anger that the Lord thus chastened me. I put up many cries to the Lord to undertake for me, and direct me what to do, and felt a desire for Him to provide me another wife to share in my every trial; which He most graciously granted in the year 1887.

HIS LAST DAYS.

Thus far my dear husband has written. He felt a close union to Mr. Page; his ministry was much blessed to his soul. For many years he was afflicted with a distressing cough. It led his mind to meditate upon the sufferings of Christ, and often of a night he would say, "What are my sufferings compared with His? He sweat great drops of blood for His people's sins. I have done nothing but *sin* against a holy God; and if He were to banish me for ever from His presence, it is what my sins deserve." He now felt

his time was short here, and often said, "I have to live by the day." His daily prayer was,

"Prepare me, gracious God,
To stand before Thy face," &c.

He was greatly tried because he *never could* say he was sure the Lord suffered, bled, and died for him, and had many fears he should prove at last he had been deceived. He was once much encouraged when hymn 981 was sung at chapel not long before he was unable to go any more. He only kept his bed about a month. Just before, he asked for the hymn,

"In God my treasure's all contain'd;" (171)

the whole hymn so described the feelings of his heart.

Shortly after he took to his bed the Lord favoured him with a full assurance of his interest in a precious Christ. The 14th of John was very sweet to him. He longed to go home, to be for ever with the Lord, saying, "He *tells me* He has a mansion prepared for me. Oh He is such a good God to me! His goodness melts my heart." At another time he said, "Only to think I have been poor old *Fearing* over 50 years; now here I lie with not a shadow of a doubt, not a cloud between the Lord and me. I never before enjoyed such sweet communion with the Father, the Son, and the Holy Spirit." After a little while he broke out, repeating,

"Thy sweet communion charms my soul,
And gives true peace and joy," &c.

He mostly lay in a sweet, calm, peaceful frame of mind; his countenance bespoke it. But once a cloud passed over him, and he said, "I did not think I was going to last so long—suppose I am deceived in all?" But soon after said, "I know that my Redeemer liveth." On the last Monday before he died he said, "This has been a good day. This Psalm is so precious: 'The Lord is my Shepherd, I shall not want.'" He said it again to a friend. She replied, "He is leading you beside the still waters." He looked most peaceful, but was too weak to say much more that could be gathered. His lips kept moving as though in prayer. So he passed away on the following Friday morning. I feel I have lost a praying husband, and his children a praying father; but my loss is his eternal gain.

F. HOBDEN.

JOSEPH WORTLEY, minister at Salem Chapel, Chatteris, who passed away on Feb. 25th, 1908, in his 64th year.

My dear brother was born in 1844 of God-fearing parents.

When about 13 he went to live with an uncle, a wheelwright, and stayed till after he was 21. Whilst there he became friendly with some Unitarians, whose doctrine greatly impressed him; but God in His mercy showed him the hollowness of a religion without a divine Saviour, and made him feel and know his own state and condition before Him; and in His own good time gave him deliverance in a marked and blessed way. He told me some little time afterwards that in his uncle's workshop he spent some of the happiest moments in his life alone with his God. He was baptised in March, 1867, at Boston, by Mr. David Wilson. When quite young he had a strong desire to be of use in the cause of God. He became pastor at Chatteris in 1900. Writing on Jan. 1st, 1907, he refers to a time when he was much favoured in hearing Mr. Popham, saying, "Something over six years ago I heard you at Peterboro'; and it was one of the few special hearing seasons of my life, a stirring-up time and a sweet, softening season, quickening desires for a closer walk with the blessed Lord; and whilst one must attribute such a blessing of His sovereign goodness to Him, and give glory to Him for such a token for good, it is only consistent with the work of grace and New Testament teaching that one should feel a knitting of heart to the one by whom the Lord was pleased to speak." His widow relates that many times when things were trying he was led to the Word of God and prayer, and the Lord wonderfully answered, and opened the way before them. He often mentioned the lines:

" Hold me fast, and keep me near Thee,
For Thou knowest I'm but a worm."

He also often repeated those sweet lines by Irons:

" What voice is that that speaks for me
In heaven's high courts above,
And from the curse that sets me free?
'Tis Jesu's precious blood.

" What fountain's that that yonder springs
Up to the throne of God,
And all new covenant blessings brings?
'Tis Jesu's precious blood."

When last preaching in his new chapel, on Feb. 9th, 1908, he spoke from Ps. xc. 16, 17, referring at first to death, and his widow says he appeared to have a little foretaste of heaven in his own soul. In the following week he was

prostrated with pneumonia, &c., and was sweetly resigned to the Lord's will, some of his last words being,

" All is settled,
And my soul approves it well."

When dying, in reply to his wife saying, " You are going to sing the new song," he raised his hand, and so passed away.

JOHN WORTLEY.

NAOMI LUCAS, of Curdridge, who departed this life, March 2nd, 1908, aged 93 years.

She had been a pensioner of the A. P. F. Society for some years, and a member of our little church at Swanwick Shore for 43 years. She was baptised at Hedge-end Chapel by the late G. Harding. The following account of her end was sent to me by her daughter.

" Dear mother was taken ill on the last Sabbath in Feb., and felt she would not recover. On that night I said, ' Mother, do you feel Christ precious to you ? ' She said, ' *My* precious Jesus, *my* precious Jesus.' I said, ' What a mercy of mercies you have not your religion to seek now ! ' She replied, ' It is indeed. I am going to my heavenly home. Pray, my dear child, that a happy entrance may be given me.' I repeated the lines,

" ' A few more rolling suns at most
Will land me on fair Canaan's coast,
Where I shall sing the song of grace,
And see my glorious Hiding-place.'

She said, ' *My* glorious Hiding-place, my precious Jesus—He does all things well.' The following Sunday night was her last on earth, and it was a very trying one ; she was so very restless. But even then she said over and over again, ' *My* precious Jesus ! ' I repeated the 4th verse of the 23rd Psalm, adding, ' It's only the shadow of death.' She said, ' That is all. He will not leave me.' I said, ' You are going to your mansion, where mansions are prepared for all poor, washed sinners.' She said, ' Washed and made white in the blood of the Lamb ! clothed in that glorious robe, Christ's righteousness ! ' I asked her if she felt the eternal God her Refuge ; and she said, ' I do.' Her last words were, ' Crown Him, crown Him ! He alone is worthy to be crowned.' "

An account of Mr. Lucas, husband of the above, appeared in the " Sower " in 1877 or 8.

J. COLES.

NOTICES OF DEATHS.

DAVID TOLLEY, late of Napton, Leicestershire, peacefully fell asleep on October 27th, 1907, aged 72. He was a good man and loved the truth, and the Lord's poor and Zion. Three weeks before his death he was laid aside by affliction, which was sanctified and blessed to him, which wrought a humble submission and patience to the will of God. His son saw him a week before his death, and found him in a sweet frame of mind, saying, "The Lord's will be done;" also, "The Lord has hitherto helped me, I cannot believe He will forsake me now." The day before he died he said, "Firm on the Rock I stand," and shortly afterwards peacefully breathed his last, in hope of eternal life, which God has promised to all that love and fear His name. G. W. TOLLEY.

On May 5th, 1908, HANNAH WATSON BALCHIN, for many years a member at Bethel chapel, Guildford. She was a lover of Zion, and a humble walker, a woman of much trial and sorrow, out of which the Lord hath now mercifully delivered her.

R. SHILLINGFORD.

WILLIAM DUNN, passed away, June 18th, 1908, aged 63, for many years a consistent member of Rehoboth, Swindon. He was afflicted with cancer, which he was enabled to bear with much resignation. He was never favoured to rise very high in soul experience; but for the most part during his affliction he manifested a great concern for his soul's safety. His end came rather suddenly. We believe him to be gone to that eternal rest which awaits the redeemed of the Lord; and as a church we mourn the loss of a praying soul. F. J. B.

On June 24th, 1908, THOMAS BATTCKOCK, of Horsham, aged 74 years. He was baptised by the late Mr. Edward Mote in the year 1860, whose ministry he was much attached to. He worshipped at Hope chapel during the latter part of his life, and had very special times under Mr. Kemp, sen. The Lord gently took down his tabernacle, and we perceived by his conversation that He was preparing him for glory; he had some sweet foretastes of heaven before he quitted his mortal clay. He kept his bed only five days. Some nice things escaped his lips, amongst which were, "Wash me, and I shall be whiter than snow;" "Naked, come to Thee for dress;" and "Black, I to the Fountain fly." Absent from the body, present with the Lord. T. B.

MARY MULVEY, my dearly loved wife, of Tunbridge Wells, passed away suddenly on July 9th, 1908, aged 63, to a blissful eternity. She was convinced of her state as a sinner before God about twenty years ago; the Lord applied many portions of His Word to her comfort, giving sweet evidence of His favour towards her. She passed through many trials and distresses. We several times talked of the love and mercy of God through the Person and blood of Jesus Christ, discerning His faithfulness and love. She is now basking in the fullness of divine love and favour. Further particulars will (D.v.) follow. B. H. MULVEY.

On July 9th, 1908, ELIZABETH, widow of John Matten, late of Laxfield, Suffolk, died at Henfield, Sussex, aged 80 years. Her end was peace. A. BROOKER.

EBENEZER R. DUNSTER, a member of the church at South Chard, who died, July 12th, 1908. His illness was a painful one, consumption; but he was supported under it. He had one very special visit from the Lord during his illness. It was whilst reading the Canticles, when the Lord drew near and revealed Himself, making known His great love to him, which led him to say to the Lord that he could suffer anything for His sake. He assured us in his last hours that Christ was precious. T. DARE.

On July 29th, 1908, died SARAH TOMLINSON, aged 60, a member of the church at Goodshawfold, formerly of Fairhaven. She was convinced of her state as a sinner on the bedroom steps of her own house, where she had gone out of the way of hearing the truth preached by the late Mr. Archer, whose word the Lord had used as a condemning word to her. The Holy Spirit applied the law to her heart and conscience, and led her on to see a glimpse of a crucified Christ; also to see a little of Him in His glorified state. She said she could never express the beauty she saw in Him—thus sealing her peace and pardon with God. The words of hymn 933 were made very sweet to her. Her faith's view of Christ is now changed to sight, and she is now satisfied with His likeness, and to see Him as He is. W. HOLT.

On August 3rd, 1908, JOSEPH WALTER, aged 46, a member of the church at Grove Road, Eastbourne, entered his eternal rest, deeply lamented by his widow, the family circle, and the people among whom he stood an honoured and loved member for many years. He was very much favoured as he drew near to the end of his journey. The gracious presence of his God was sweetly realised by him, which made him willing to go to his eternal home. We mourn his loss. H. B.

On August 9th, ELIZABETH HIGHAM, of Haydock, aged 80 years, the oldest member of our church. She has told me a little of her beginnings from time to time,—how the Holy Spirit laid judgment to the line and righteousness to the plummet, in the days of Vaughan, D. Smith, Kershaw, Bate, and others, and how she found the bed too short and the covering too narrow, and was obliged to flee to the Rock for shelter. During her illness I visited her several times. The last time she pointed to the Bible, and I read a part of the 46th Psalm and of the 14th and 17th of John. She looked a dying look at me and said in a low voice, "I am on that Rock," and pointed to me to kneel down and pray. I did so, and felt in my soul that she was near the heavenly Jerusalem. JAMES TURTON.

JANE BRIGGS, wife of T. H. Briggs, a member of Salem Strict Baptist chapel, Accrington, aged 58 years. A short account of her life may follow. T. H. B.

At Hazelmere, Surrey, British Columbia, Canada, HENRY THRIFT, in his 83rd year. Years ago, before he left the old land, he was a member of Zoar chapel, Cricket Hill, Yately, Hampshire. F. THRIFT.

THE GOSPEL STANDARD.

NOVEMBER, 1908.

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

THE FULLNESS OF THE MEDIATOR.

A SERMON BY JOHN GILL, D.D., PREACHED ON JUNE 15TH, 1736.

“For it pleased the Father that in Him should all fullness dwell.”—COL. i. 19.

THE apostle, after his usual salutation to the church at Colosse, with a great deal of pleasure takes notice of their faith in Christ, and love to all the saints; puts up several petitions on their account, for an increase of spiritual knowledge, holiness, fruitfulness, patience, and strength; gives thanks for some special blessings of grace he and they were partakers of, such as meetness for heaven, deliverance from the power of darkness, a translation into the kingdom of Christ, redemption through His blood, and the forgiveness of sins; and then takes an occasion to set forth the glories and excellencies of the Person of Christ, “who,” he says, “is the Image of the invisible God,” the natural, essential, eternal, uncreated, perfect, and express Image of His Father’s Person, whom no man hath seen at any time; and “the First-born of every creature.” Not that He was the first creature God made, which will not agree with the apostle’s reasoning in the next verse, “For by Him were all things created;” and will be liable to this manifest contradiction, that He was the Creator of Himself; but the meaning is, either that He is the Only-begotten of the Father from all eternity, being the natural and eternal Son of God, who, as such, existed before any creature was brought into being; or that He is the first Parent, or Bringer forth of every creature, as the word will bear to be rendered . . . which is no more than changing the place of the accent, and may be very easily ventured upon, seeing the accents were all added since the apostle’s days, and especially seeing it makes his reasoning in the following verses appear with much more beauty, strength, and

force: He is the first Parent of every creature, "for by Him were all things created that are in heaven, and that are in earth, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist." Next the apostle proceeds to consider Christ in His office-relation, and mediatorial capacity: "And He is the Head of the body the church," even of "the general assembly and church of the First-born, which are written in heaven," all the elect of God, over whom He is a Head of dominion and power, and to whom He is a Head of influence and supply. He adds, "Who is the Beginning," both of the old and new creation, "the First-born from the dead," who first rose from the dead by His own power, to an immortal life, is set down at the right hand of God, has all judgment committed to Him, "that in all things He might have the pre-eminence;" for which He is abundantly qualified, since "it pleased the Father that in Him should all fullness dwell." The method I shall take in considering this passage of Scripture will be this:

I. To inquire what *fullness* of Christ is here intended.

II. To give some account of the nature and properties of it.

III. To show in what sense it may be said to *dwell* in Christ.

IV. To make it appear that its dwelling in Christ is owing to the good will and pleasure of the Father.

I. I shall inquire *what fullness of Christ is here intended*, since the Scriptures speak of more than one. And,

First, There is the *personal fullness* of Christ, or the fullness of the Deity, which is said by our apostle, in this same epistle, to *dwell* in Him; "For in Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9). There is no perfection essential to Deity but is in Him: nor is there any the Father has but He has likewise. *Eternity* is peculiar to the Godhead: Christ was not only before Abraham, but before Adam; yea, before any creature existed; He is the "Alpha and Omega," the "First and the Last," the "Beginning and the Ending," "which is, and which was, and which is to come" (Re. i. 8, 11); He is "from everlasting to everlasting."

Omnipotence, or a power of doing all things, can only be predicated of God. The works of creation, providence, redemption, the resurrection of the dead, with other things,

in which Christ has been concerned, loudly proclaim Him to be *the Almighty*.

Omniscience, another perfection of Deity, may easily be observed in Jesus Christ. "He needed not that any should testify of man, for He knew what was in man" (John ii. 25); He is that living Word of God who "is a Discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do," or to whom we must give an account (He. iv. 12, 13; Re. ii. 23); who in a short time will make "all the churches," yea, all the world know, that He it is "which searcheth the reins and hearts."

Omnipresence and *immensity* are proper to God, and are to be found in Christ Jesus, who was in heaven at the same time He was here on earth; which He could not be, if He was not the omnipresent God, any more than He could make good the promises He has made, that He will be with His people when they meet in His name, and with His ministers unto the end of the world; nor could He be present with His churches in all places, as He certainly is; nor fill all things, as He certainly does.

Immutability only belongs to God: Christ is "the same yesterday, and to-day, and for ever" (Hebrews xiii. 8). In short, *independence* and *necessary existence*, which are essential to Deity, are to be ascribed to Him, for He is God of Himself. . . . If any perfection of Deity was wanting in Him, *the fullness*, all the fullness of it could not be said to dwell in Him, nor He be said, as He is, to be "equal with God."

Now some think that this is the fullness designed in our text, and read it "the fullness of the Godhead," which seems to be transcribed from another passage in this epistle already mentioned; and suppose that this suits well the apostle's design in proving the primacy and pre-eminence of Christ over all things. But it should be observed that the fullness of the Deity possessed by the Son of God does not depend on the Father's will and pleasure; but is what, as such, He naturally and necessarily enjoys by a participation of the same undivided nature and essence of the Father and Spirit, and therefore cannot be the fullness here intended.

Secondly, There is a *relative fullness* which belongs to

Christ, and is no other than His body the church, of which He is Head, who is called "the fullness of Him that filleth all in all" (Ep. i. 23); and for this reason, because she is *filled* by Him. When all the elect are gathered, the fullness of the Gentiles brought in, and all Israel saved; when these are filled with all the gifts and grace of God designed for them, and are grown up to their just proportion in the body, and have attained to "the measure of the stature of the fullness of Christ;" then will they strictly be, and may be truly called so. Some interpreters are of opinion that this is the fullness here meant. But though the church dwells in Christ, and He in her, and that through the good will and pleasure of the Father; and though she is complete in Christ, and is said to be His fullness; yet, properly speaking, she is not so yet, at least in such sense as she will be; nor is she ever said to be "all fullness," as in the text, and therefore she cannot be here intended.

Thirdly. There is a *fullness of fitness and abilities* in Christ to discharge His work and office as Mediator, which greatly lies in His being both God and Man, or in the union of the two natures, divine and human, in one Person. Hereby He becomes abundantly qualified to be the "Day's-man betwixt us," able to "lay His hand upon us both;" or in other words, to be the "Mediator between God and man;" to be both "a merciful and faithful High Priest, in things pertaining to God, and to make reconciliation for the sins of the people" (Job ix. 33; 1 Ti. ii. 5; He. ii. 17). For being Man, He had somewhat to offer in sacrifice to God, and was thereby capable of making satisfaction in that nature which sinned, which the law and justice of God seem to have required, and also of conveying the blessings of grace procured by Him to elect men; for which reason He "took not on Him the nature of angels, but He took on Him the seed of Abraham." The holiness of Christ's human nature greatly fitted Him to be a High Priest, Advocate, and Intercessor, and very often an emphasis is put upon this in the sacred writings; as when He is said to take away sin, and in Him is no sin; to offer up "Himself without spot to God;" and we are said to be redeemed by the blood of Christ, "as of a lamb without blemish and without spot" (Jo. iii. 5; He. ix. 14; 1 Pe. i. 19). And indeed, such a Redeemer is proper for us, such an Advocate suits us, who is Jesus Christ "the Righteous:" such an

High Priest "became us," is every way fit for us, "who is holy, harmless, undefiled, and separate from sinners." Being God as well as Man, there is a sufficient virtue in all His actions and sufferings to answer what they were designed for; in His blood to cleanse from all sin, in His righteousness to justify from it, and in His sacrifice to expiate and atone for it. Being the mighty God, He could travel in the greatness of His strength, draw nigh to God for us, offer up Himself to God, bear our sins, and all the punishment due unto them, without failing or being discouraged; His own arm alone was capable of bringing salvation to Himself and us: there is nothing wanting in Him to make Him a complete Saviour of the body, and Head of the church. Now, this may be taken into the sense of our text, yet is not the whole of it. For,

Fourthly, There is a *dispensatory, communicative fullness*, which is of the Father's good will and pleasure put into the hands of Christ, to be distributed unto others. And this is principally designed here, and is,

1. A fullness of nature. Christ is the Head of every man, and "the Head over all things to the church:" God has appointed Him "Heir of all things," even in nature. The light of nature is in Him and from Him; and He is "the true Light which lighteth every man that cometh into the world" (Jn. i. 9). The things of nature are all with Him, and at His disposal; "the earth is the Lord's, and the fullness thereof" (Ps. xxiv. 1); and He gives it to His chosen and special people in a peculiar manner. The blessings of nature are wisdom's left hand blessings, as those of grace are her right hand ones. "The world and they that dwell therein" are His, even the men of the world: the wicked part of the world are, in some sense, given unto Him to be subservient to the ends of His mediatorial kingdom and glory. "Ask of Me," says the Father to Him (Ps. ii. 8, 9), "and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession;" which cannot be understood of the chosen vessels of salvation; since it follows, "Thou shalt break them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel."

2. A fullness of grace. Christ is said to be "full of grace and truth" (Jn. i. 14, 16); and it is of this fullness that the

believer receives, "and grace for grace;" a sort of a fullness out of it, all kinds of grace, every measure, and every supply of it.

(1.) There is a fullness of the Spirit of grace, and of the gifts of the Spirit in Christ, for He is "the Lamb in the midst of the throne, having seven horns and seven eyes, which are the seven spirits of God" (Re. v. 6); not seven distinct personal subsistencies; but the phrase designs the one blessed Spirit of God, and the perfection of His gifts and grace, signified by the number seven, which, in the most enlarged sense, dwell in Christ. "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord" rest upon Him (Is. xi. 2); He is anointed with "the oil of gladness," the Holy Ghost, above His fellows, any of the sons of men, who are made partakers of His grace and glory; "for God giveth not the Spirit by measure unto Him" (Ps. xlv. 7; Jn. iii. 34). All those extraordinary gifts of the Holy Ghost with which the apostles were filled on the day of Pentecost, were given from Christ as the Head of the church; who, when He ascended to heaven to fill all things, "received gifts for men," and gave them to them, to qualify them for extraordinary work and service. And He has been in all ages since, more or less, bestowing gifts on men, to fit them "for the work of the ministry," and for the edifying of His body the church; and "the residue of the spirit" is with Him.

(2.) There is a fullness of the blessings of grace in Christ. The covenant of grace is ordered in all things, as well as sure; it is full of all spiritual blessings. Now this covenant is made with Christ, it is in His hands, yea, He is the covenant itself; all the blessings of it are "upon the head" and in the hands of our antitypical Joseph, even "on the crown of the head of Him who was separate from His brethren;" and therefore, if any are blessed with these blessings, they are blessed with them "in heavenly places in Christ." And, indeed, in a very strange and surprising manner do they come from Him to us, even through His being made a curse for us; for He was "made a curse for us, that the blessing of Abraham might come on the Gentiles through" Him. Particularly there is in Christ a fullness of justifying, pardoning, adopting, and sanctifying grace.

There is a *fullness of justifying grace* in Him. One part of

His work and office as Mediator was "to bring in everlasting righteousness," a righteousness answerable to all the demands of law and justice, which should answer for His people in a time to come, and last for ever: such a righteousness He has wrought out and brought in by which justice is satisfied, the law is magnified and made honourable, and with which God is well pleased: whence He is truly called "The Lord our Righteousness," and "The Sun of Righteousness" (Je. xxiii. 6; Mal. iv. 2); from whom alone we have our righteousness. Now this righteousness wrought out by the Son of God is in Him, and with Him, as the Author and Subject of it; and to Him are sensible souls directed, to Him they look, and to Him they apply for it; and every one for himself says, as his faith grows up, "Surely in the Lord have I righteousness and strength." From Him they receive this "gift of righteousness," and with it an "abundance of grace," a flow, an overflow of it. As it was freely wrought out for them, it is freely imputed to them, and bestowed upon them, without any consideration of their works; and is so full and large that it is sufficient for the justification of all the elect, and that from all things, from which they could not be justified in any other way.

There is also a *fullness of pardoning grace* in Christ. The covenant of grace has largely and fully provided for the forgiveness of the sins of all the Lord's people. One considerable branch of it is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (He. viii. 12). In consequence of this covenant, and the engagements of Christ in it, His blood has been "shed for many, for the remission of sins." The issue of which is, that "in Him we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace" (Mat. xxvi. 28; Ep. i. 7); which, as it is entirely free—the riches, the glory of grace and mercy are eminently displayed in it, so it is large and abundant, full and complete; for God, pursuant to the covenant of His grace, and looking upon the precious blood of His Son, forgives all the trespasses of His people, past, present, and to come. Through the Man Christ Jesus is preached unto us, and bestowed upon us, the free and full forgiveness of our transgressions. This is the declaration of the gospel, and what makes it good news and glad tidings

to sensible sinners,—that “whosoever believeth in Him shall receive remission of sins.”

There is likewise a *fullness of adopting grace in Christ*. The blessing of the adoption of children springs originally from the love of the Father. “Behold,” says the apostle John, “what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (1 Jn iii. 1). Predestination to it is by, or through Jesus Christ. The enjoyment of it is greatly owing to the redemption which is in Him; for He came “to redeem them that were under the law, that we might receive the adoption of sons” (Ga. iv. 5). The right, the privilege, the liberty of becoming the sons of God, is actually given forth from Christ to them that receive Him and believe in Him; so that those who are the children of God are openly and declaratively so “by faith in Christ Jesus.”

Add to this that there is a *fullness of sanctifying grace in Christ*. The whole stock and fund of the saints’ holiness is in Christ’s hands; He is their sanctification as well as their righteousness; it is of His fullness they receive one sort of grace as well as another. All the holiness is derived to them from Christ, which they are made partakers of in life, and which is made perfect in the hour of death; for “without holiness,” even perfect holiness, “no man shall see the Lord” (He. xii. 14). In the first work of conversion, a large measure of sanctifying grace is given forth from Christ; when “the grace of our Lord” is “exceeding abundant, with faith and love which is in Christ Jesus” (1 Ti. i. 14). As He is “the Author and Finisher of faith,” He is the Author and Finisher of every other grace; every measure of it is owing to Him, every supply of it is from Him. There is a fullness of all grace in Christ to supply all our wants, support our persons, and to carry us safely and comfortably through this wilderness. There is a fullness of light and life, of wisdom and knowledge, strength and ability, joy, peace, and comfort in Him: all spiritual light is in Him, and from Him. . . . All fullness of spiritual light dwells in Christ, “the Sun of Righteousness,” from whom we receive all we have; which by degrees grows, increases, and “shines more and more unto the perfect day.” All spiritual life is in Him, “with Him is the fountain” of it: from Him we have the living principle of grace, and by Him it is maintained in us

unto eternal life. "In Him are hid all the treasures of wisdom and knowledge," and from Him they are communicated to us. As in Him is righteousness to justify us, so in Him is strength to enable us to oppose every corruption, withstand every enemy, exercise every grace, and discharge every duty. Though we cannot do anything of ourselves, and without Him can do nothing; yet through Him strengthening us we can do all things. In a word, there is a full fountain, and a solid foundation of all spiritual peace, joy, and comfort in Christ. "If there is any consolation" to be had anywhere, it is "in Christ;" it arises from and is founded upon His Person, blood, righteousness, and sacrifice; in a view of which a believer is sometimes "filled with joy unspeakable, and full of glory." For as "the sufferings of Christ," those which we suffer for Christ, "abound in us, so our consolation also aboundeth by Christ" (2 Co. i. 5). There is grace in Christ sufficient for us, to bear us up under, and bear us through all the trials, exercises, and afflictions of life; to make us fruitful in every good work; and to cause us to hold on and out unto the end. There is a fullness of fructifying and persevering grace in Christ.

(3.) There is a *fullness of the promises of grace* in Jesus. There are many "exceeding great and precious promises," suited to the various cases and circumstances of the children of God. There never has been a case a believer has been in since the creation of the world, and I may venture to say there never will be one to the end of it, but there is a promise given forth suitable to it. The covenant of grace is full of these promises; from thence they are transcribed into the gospel, and are spread all over the Bible; and what is best of all, "all the promises of God in Him are yea, and in Him Amen, to the glory of God by us" (2 Co. i. 20). They are all put into His hands for our use, and are all safe and secure in Him, who will see to it that they are actually and fully accomplished. Not only the grand "promise of life," even "of eternal life, which God, that cannot lie, promised before the world began," is "in Christ Jesus," but all other promises are in Him likewise: so that whosoever are partakers of them, are partakers of them in Him, "by the gospel."

3. Besides the fullness of nature, and of grace, which is in Christ, there is also the *fullness of glory and of eternal life and*

happiness. God has not only put the grace of His people, but their glory also, into the hands of Christ. Their portion, their inheritance, is reserved for them with Him, where it is safe and secure. They are "heirs of God, and joint-heirs with Christ," so that their estate is sure unto them. As their life of grace, so their life of glory is "hid with Christ in God;" and "when Christ, who is" their "Life, shall appear," they "shall appear with Him in glory" (Col. iii. 3, 4); which will greatly consist in being like to Christ, and seeing Him as He is. The saints will be like to Christ, both in body and soul. Their bodies which are redeemed by His blood, and are members of Him, will be "fashioned like unto His glorious body," in spirituality, immortality, incorruption, power, and glory; and "will shine forth as the sun," with brightness and lustre, "in the kingdom of their Father." Their souls will be made like to Christ in knowledge and holiness, so far as creatures are capable of. They will then "see Him as He is," behold His mediatorial glory, view Him for themselves and not another; will be inexpressibly delighted with the excellencies of Him, and always continue with Him, and be in His presence; in whose "presence is fullness of joy," and at whose "right hand are pleasures for evermore." Now all this is secured in Christ for the saints; all which they may expect; on this they may depend; for "this is the record, that God hath given to us eternal life, and this life is in His Son" (1 Jn. v. 11). Thus all fullness of nature, grace and glory, is in Christ Jesus our Lord.

(To be continued.)

I pray to see in the promises the riches of the Father's love, the value of the Son's obedience, and the mighty power of the Spirit's operation. I must have them, or I die. I had fainted, if I had not believed to see the goodness of the Lord in the land of the living; and I am often at the nearest (or very near) point of fainting through not believing. Oh how bitter are the fruits of sin; and when they are felt, how sweet are the consolations of God! Oh meditate on the promises, pray with regard to each promise, "Good is the mind of Jehovah; be it unto me as Thou hast said." Not one good word shall fail; only believe, hope, wrestle, wait.—*Dr. John Duncan.*

EXTRACTS FROM THE MEMOIR OF THOMAS
GOODWIN, D.D.

COMPOSED OUT OF HIS OWN PAPERS AND MEMOIRS BY HIS SON.

(Continued from page 450.)

A way to escape. His first word of promise. A new end given him.

By the prospect of all these heads of sinning which I lay under, I was surrounded and shut up, and saw no way to escape: but together with the sight of all this sinfulness, hell opened his mouth upon me, threatening to devour and destroy me; and I began withal to consider the eternity of time that I was to pass through under this estate, that it was for ever and ever. But though I was subjugated and bound over to these apprehensions, yet God kept me from the soreness of His wrath, and its piercing my soul through and through: that though I had a solid and strong conviction of God's wrath abiding on me, as being in a state of unbelief, yet my soul suffered not the terrors of the Almighty; though I lay bound, as it were, hand and foot, subacted under the pressure of the guilt of wrath, or of being subject to the just judgment of the Lord, as the word is to be translated, Ro. iii. 19.

How long my soul lay filled with these thoughts, I perfectly remember not; but it was not many hours before God—who after we are regenerate is so faithful and mindful of His Word; and His word of promise, as to suffer us not to be tempted above what we are able, but will with the temptation also make a way to escape, that we may be able to bear it; and He loving us with the same love as we are His own dear elect, does not often suffer a destroying apprehension to continue long upon us, but out of the same faithfulness and pity to us finds a way to escape.

I do not speak now of temptations, but of the just conviction which many such souls have, previous unto their believing. See what God says, Eze. xvi, of the whole body of His elect church, comparing their condition to that of a child born dead, and covered over with blood, as it came out of the womb, the navel not cut, neither washed in water, but in this plight cast out into the open field, as a child that was dead, among the carcasses. And therefore God, when He is said to have compassion on him, said to him, "Live," which implies that he was dead. In this plight was my soul, dead in sins

and trespasses from my nativity, and from thence so continuing to that very day, together with that heap of actual sins, that were the continual ebullitions of original sin. And no eye pitied me or could help me, but as God there, in Eze. xvi, on the sudden—for it is spoken as a speedy word, as well as a vehement, earnest word, for it is doubled twice, “Yea, I said unto you, Live”—so God was pleased on the sudden, as it were in an instant, to alter the whole of His former dispensation towards me, and said of and to my soul, “Yea, live; yea, live, I say,” said God: and as He created the world and the matter of all things by a word, so He created and put a new life and spirit into my soul, and so great an alteration was strange to me.

The word of promise which He let fall into my heart, and which was but, as it were, softly whispered to my soul; and as when a man speaks afar off, he gives a still, yet a certain sound, or as one hath expressed the preachings of the gospel by the apostles, that God whispered the gospel out of Zion, but the sound thereof went forth over the whole earth: so this speaking of God to my soul, although it was but a gentle sound, yet it made a noise over my whole heart, and filled and possessed all the faculties of my whole soul. God took me aside, and as it were privately said unto me, “*Do you now turn to Me, and I will pardon all your sins though never so many, as I forgave and pardoned My servant Paul; and convert you unto Me, as I did Mr. Price,*” who was the most famous convert and example of religion in Cambridge. Of these two secret whispers and speeches of God to me I about a year after did expressly tell Mr. Price, in declaring to him this my conversion, while it was fresh with me, as he well remembered long; and I have since repeated them to others I know not how often, for they have ever stuck in my mind. And examples laid before us by God do give us hope, and are written and proposed unto us: Ro. xv. 4, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;” and we use to allege examples, not only to illustrate and explain rules, but to prove and confirm them. That God pardoned such a man in such a condition, is often brought home unto another man in the same condition, and impliedly contains a secret promise, that “so He may do to me,” says the soul in the same condition. And I

remember that I, preaching at Ely two years after, urged to the people the example of Paul (which I was before referred to) as an example to win others, in having in my eye and thoughts the said experience of God's dealing with me in the same kind; and that the examples of such are to be held forth by God, as flags of mercy before a company of rebels, to win them in.

Now as to this example of Paul, it was full and pertinent for that purpose for which God held it out to me; I then considered with myself the amplitude of my pardon, that it involved all sorts of sins of the highest nature, in which Paul had so walked as he was even upon the narrow brink of sinning against the Holy Ghost. And God suggested unto me that He would pardon me all my sins, though never so great for boldness, hardness of heart, and heinousness of sinning, as He had pardoned Paul, whose story of forgiveness I was referred unto; and also that He would change my heart, as He had done Mr. Price's, who was in all men's eyes the greatest and most famous convert known to the whole University of Cambridge, and made the greatest and notedest example that ever was of a strange conversion to God, and who was the holiest man that ever I knew one or other, and was then preacher at King's Lynn, whither my parents had removed from Rollesby, and then lived there.

The confirmations which myself have had, to judge that these instructions and suggestions were immediately from God, were these:—

1. I considered the posture and condition of my spirit, and that this suggestion took me when my heart was fixed, and that unmoveably, in the contrary persuasions, not only that I was guilty of those sins, and had continued in them to that time, but that I was in a damned estate, without hope for remedy: and when God had set a guard upon me as the prisoner of hell, then came in these contrary apprehensions and impressions as it were in an instant; which impressions also were so deep and rooted in my heart that I remembered them ever since. And I did accordingly acquaint Mr. Price at Lynn a year and a half after this, setting them on upon my heart, in rehearsing to him the story of my conversion; which he exceedingly approved of.

2. It was a word in its proper season, like that which was spoken to Abraham, the father of all the faithful, and which

ran in a proverb among the Jews: "In the mount the Lord will be seen," or "provide;" which they apply to the immediate remedy which God does use to afford out of pity to a man in a strait or distress, and which none but Himself can give remedy to. It was a word fitted and proper to such an occasion, and peculiar to the case of the person; a word that was quick and sudden, and interrupting all contrary expectations and fears, as the manner of the speech was, "Abraham, Abraham;" as a man that speaks in haste to prevent any contrary fears. It is a word spoken in season, which Christ Himself was taught by God to speak to distressed souls, Is. l. 4.

3. This that was suggested to me was not an ungrounded fancy, but the pure word of God, which is the ground of faith and hope. It was the promise and performance of God's forgiving of Paul the most heinous sins that ever any convert committed who was saved; for he was the chiefest of sinners, as himself confesses. And this instance was directed unto me, as the most pertinent to my case that I could elsewhere have found in the Book of God.

4. In considering the consequents and effects that followed after God's speaking to me, I was hopefully persuaded it was from God; for the things were fulfilled which God had spoken of. For, first, I felt my soul and all the powers of it, as in an instant, to be clean altered and changed in the dispositions of them; even as our own divines of Great Britain do set out in their discourse of the manner of conversion in the effect of it. Secondly, I found from the same time the works of the devil to be dissolved in my heart in an eminent manner, my understanding enlightened, my will melted and softened, and of a stone made flesh, disposed to receive, and disposed to turn to God. And, thirdly, I found my spirit clothed with a new nature, naturally inclining me to good; whereas before it was inclined only to evil. I found not only good motions from the Spirit of God, as He was pleased to incite me formerly; not only flushings and streamings of affection, which soon vanish, or stirring my bodily spirits with joy, when I applied myself to a holy duty; but I found a new indweller, or habitual principle of opposition to, and hatred of sin indwelling, so as I concluded with myself that this new workmanship wrought in me was of the same kind as to matter of holiness with that image of God expressed, Ep. iv. 23, 24, but more expressly affirmed, Col. iii. 10. It

was this one disposition that at first comforted me, that I saw and found two contrary principles, of spirit against flesh, and flesh against spirit: and I found apparently the difference of the opposition that only conscience makes against a lust, and that which the spirit—that is, the new work of grace in a man's heart—makes against the flesh. That the spirit not only contradicted and checked, but made a real, natural opposition, such as fire does to water; so that the spirit did as truly lust against the work of the flesh, as the flesh against that of the spirit. And this difference I found not by reading, or hearing any one speak of it, but, as Austin did, I perceived it of myself, and wondered at it; for I may say of this combat, that it is proper and peculiar to a man that is regenerate. It is not in God or Christ, who are a fullness of holiness; not in devils, for they are all sin; not in good angels, for they are entirely holy; not in wicked men, for they have no grace in them, to fight with their corruptions after such a manner. Fourthly, The consequent of this that fell out in my heart was an actual turning from all known sins, and my entertaining the truth of all godliness, and the principles of it, as far as I received it from the Word of God and the best examples of godly men I lived withal. And in general, I took this course through God's direction and assistance, that I looked back upon my sinful estate, and took a summary survey of my chiefest sins and lusts; and I found them to be of love of pleasure more than of God, corrupt ends, especially of vain-glory and academic praise, which I sought with my whole soul: and God was pleased to direct me to take up, as the rule of my turning to Him, a sincere aim at His glory as the rule of all my inward thoughts, words, actions, desires, and ends whatsoever. And in this it pleased God to direct and assist me, to consider asunder all the sorts of actions I had gone through in my life, and to take them asunder in particulars, every one in order, but especially the principalest of them.

And here, in the first place, I considered what was the aim and drift of my studies, which I had spent my whole time upon: and having been devoted by my parents for the work of the ministry, I considered what it was did serve most to the glory of God in the work of the ministry; and that overturned all the projects and designs of my heart hitherto, which were the dearest of all to me; so dear that I would

certainly rather not have lived than have forsaken that interest. The University in those times was addicted in its preaching to a vain-glorious eloquence, wherein the wits did strive to exceed one another; and that which I most of all affected, in my foolish fancy, was to have preached, for the matter thereof, in the way that Dr. Senhouse of St. John's, afterwards made bishop, did exceed all men in. I instance in him, to explain the way and model that I set up, because his sermons, five or six of them, are in print, and because it is the eminentest farrago of all sorts of flowers of wit that are found in any of the fathers, poets, histories, similitudes, or whatever has the elegancy of wit in it; and in the joining and disposing of these together, wit was the eminent orderer in a promiscuous way. His way I took for my pattern, not that I hoped to attain to the same perfection, I coming far behind-hand of all the accomplishments he abounded in. But I set him up in my thoughts to imitate as much as I was able; and about such collections as these did I set my studies until I should come to preach.

But this way of his did soon receive a fatal wound, Dr. Preston opposing it, and preaching against it, as vain and unedifying. His catechetical sermons in the chapel of that College it fell out I heard whilst unregenerate; but they moved me not to alter my studies, nor should all the world have persuaded me to have done it, nor all angels, nor men; but my heart, upon this my turning to God and setting His glory as my resolved end of all my actions and ways, did soon discover to me the unprofitableness of such a design; and I came to this resolved principle, that I would preach wholly and altogether sound, wholesome words, without affection of wit and vanity of eloquence. And in the end, this project of wit and vain-glory was wholly sunk in my heart, and I left all, and have continued in that purpose and practice these threescore years; and I never was so much as tempted to put in any of my own withered flowers that I had gathered, and valued more than diamonds, nor have they offered themselves to my memory to the bringing of them into a sermon to this day; but I have preached what I thought was truly edifying, either for the conversion of souls, or bringing them up to eternal life: so as I am free to profess that great maxim of Dr. Preston, in his sermon of humiliation, on the first of the Ephesians, that "of all other, my master-lust was mortified."

I observed of this work of God on my soul, that there was nothing of constraint or force in it, but I was carried on with the most ready and willing mind, and what I did was what I chose to do. With the greatest freedom I parted with my sins, formerly as dear to me as the apple of my eye, yea, as my life, and resolved never to return to them more. And what I did was from deliberate choice; I considered what I was doing, and reckoned with myself what it would cost me to make this great alteration. I considered the common opinion the world had of those ways of purity and holiness, and walked according to them. But though I considered what the common course and vogue of the world was concerning the ways of one that would be a true convert and sincere to God, yet they hindered me not at all. The weeds that entangled me in those waters I swam and broke through with as much ease as Samson did his withes; for I was made a vassal and a perfect captive to another binding, such as Paul speaks of, when he says he went bound in the spirit to Jerusalem; and I said within myself, of all my old companions, "What do you breaking my heart? I am not ready to be bound only, but to give up my life, so as I may serve God with joy in these ways." I parted with all my lusts, not as Lot's wife, looking back on what I departed from; but with my whole soul and whole desires, not to return more to the enjoyment of any lust, and casting down all those childish imaginations of preferment, such as scholars do generally aim at and promise to themselves, and to attain which they make their aim, and the card of their life they sail by. All these fell, and like bubbles broke and vanished to air; and those which I counted my strongest holds and imaginations, "and every high thing that exalteth itself," were brought into captivity and obedience to Christ, 2 Co. x. 5. And I was brought in my own thoughts to be content with the meanest condition all my days, so as I might fulfil the course of my life, though never so mean, with uprightness and sincerity towards God.

I took my leave for my whole life of all ecclesiastical preferments; and though afterwards I was President of Magdalene College, my great motive to it from the bottom of my heart was the fair opportunity of doing good in my ministry in the University, and that it might be in my power to bring in young men that were godly, both Fellows and

students, that should serve God in the ministry in after times. And after such as were godly did I inquire and seek, and valued such when I found them as the greatest jewels. And when I failed of such, it was a great affliction to me; but this was my heart and endeavour, as my own soul and conscience bear me witness; though I did and might fall short of this my own aim in some particular persons. And this principle I brought with me from Catherine Hall in Cambridge, where I had my first station, and where I was the instrument of the choice of that holy and reverend man, Dr. Sibbs, to be Master of that college, and of most of the Fellows of that college in those times, as Dr. Arrowsmith, and Mr. Pen of Northamptonshire, to name no more. And I was the more fixedly established in the practice of this, that after I had been seven years from Cambridge, coming out of Holland, I had for some years after, well nigh every month, serious and hearty acknowledgment from several young men, who had received the light of their conversion by my ministry while I was in the University of Cambridge. And this was the great encouragement I had to return again to a university, having enjoyed so frequent a testimony of the fruit of my labours while I was preacher at Cambridge; and what the success has been at Oxford I leave to Christ till the latter day.

But the most eminent property of my conversion to God I have been speaking of, was this, that the glory of the great God was set up in my heart as the square and rule of each and every particular practice, both of faith and godliness, that I turned unto; and of all signs of sincerity, there is, nor can be, none clearer than this: witness our Saviour Christ's speech, Jn. vii. 18, "He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him." Christ speaketh it of Himself, who is the Truth itself, and speaketh of Himself out of His own experience of what He did, who is the Truth itself; and the glory of God is God Himself, who doth all things for Himself: and therefore He that acteth thus predominantly for God above all other ends, must necessarily be judged truly righteous. Nor can any man extract that out of his heart which is not in it. Now there is not the least spark of the glory of God in the heart of man unregenerate, and therefore cannot be extracted out of it, no, not the least spark. Take a flint, and strike it

against steel or iron, and you shall have sparks struck out : but if you take a piece of ice never so great, and strike it against a stone, or any other material, you shall not have a spark, for there is none in it, nor any disposition towards it. I remember that when I heard Dr. Preston describing true spiritual change of heart, (it was upon Ro. xii. 2, "Be ye transformed by the renewing of your minds,") he spoke in this manner. "It is," said he, "when upon the change of a man's utmost end, there is a change made upon the whole man, and all the powers of his soul;" which when I had duly considered, I judged I never had anything more punctual, remembering this work of God upon myself at first. For, as he then discoursed it, "if a man changes but unto one particular end, and has but one particular and limited end, the effect is answerable, it is but partial so far as that end serves to: as if a man that had a humour of prodigality, and now thinks it concerns him to be sparing and covetous, this change of his end being but particular, has but a narrowed effect, namely as to sparing and care to keep his money, not to spend it lavishly; but godliness, the height of which lies in a respect to God and His glory above all things else, hath a general, yea, universal end, which extends its influence upon all things."

Hence my task, from this principle, proved to be to survey and go over every particular kind of act, both what I must forbear, and for what end, and with what heart, as also to observe each particular practice of godliness, which I wretchedly had altogether for a long while lived in neglect of; and hereabout I began with what I was to forbear and practise no longer, but alter my course in: as, first of all, my sins I had lived in; and therein I fixed upon this summary of my whole life, that I had made lusts and pleasures my only end, and done nothing with aims at the glory of God; and therefore I would there begin my turning to Him, and make the glory of God the measure of all for the time to come.

(To be continued.)

Back to the Adamic likeness to God we cannot come, this is done for ever; believers are not predestinated to be conformed to the image of the unfallen Adam, but to the image of Christ.—*Dr. John Duncan.*

GOD'S KINDNESS AND GRACE IN ELECTION.

"All that the Father giveth Me shall come to Me."—JOHN vi. 37.

THE gospel of the blessed God is conveyed to us in this scripture; yet one part of it is what the natural man hates most bitterly, whenever presented to his view. That great, that wonderful, most merciful doctrine of the free, eternal election of some persons to life, we have here. It seems at once to challenge men who have a perverted sense of divine justice and goodness, to combat it; for to fallen man's understanding, will, and conception of things nothing is straight concerning God and His truth. It is a mercy to be kept from turning our faces from the bare truth of what God has done in allotting some to eternal life and some to everlasting destruction. It is a great mercy not to be left to our blindness and enmity to so solemn, so awful a doctrine of the sacred Scriptures as that of the free, personal election of some to eternal life. It is God's right to do what He will with His own. Whoever interferes with His works, His word, and His power as to this right of election, is a traitor to Him, a sinner with whom He will deal one day. We must not interfere with Him in His inalienable prerogative. "Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Ro. ix. 21). This awful truth should be dealt with tenderly, soberly, and in the fear of His holy name. That it stirs the minds of some to great rage there can be no doubt. Of this I am convinced, that there is no merciful doctrine existing, if this of election be not merciful. The power of it how wonderful, the pity how omnipotent, the grace how marvellous! It says of multitudes, "They shall not destroy themselves." As for others, they are God's enemies; and as such He will deal with them—on the ground not of the election of *some* and passing *them* by, but that they are sinners, have broken His law, and are His enemies. They say in every act of their hearts, if not with their lips, "We will not have this Man to reign over us." That will be the cause of their condemnation; it is that will make their hell the second death, and light the fire of justice in them for ever. This doctrine affects all mankind, and blessedly affects some. "The election hath obtained it, and the rest were blinded." "In whom the god of this world hath blinded the minds of

them which believe not" (Ro. xi. 7; 2 Co. iv. 3, 4.) The state is fixed of all who are ordained to eternal life, their surroundings are fixed, and the moment when the radical change, the new birth, shall take place in them.

First, I would speak of election as *an act of God the Father's*, as in this scripture: "All that the Father giveth Me." We may speak of His acts as of two kinds, *external* and *internal*. The external are known as executed in their appointed times, and all arise from the internal. Among them are the creation of the world and His providential dealings. These are visible to all, being constantly maintained or carried on. There is in providence an external working of divine power, a mighty energy. Very solemn are some of His works in providence. "Which of you," said Christ with this sovereignty before Him, "by taking thought can add one cubit to his stature?" (Mat. vi. 27). "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father" (x. 29, 30). Here God's working in providence is set forth as a mighty, ruling, and overruling power.

And there are *internal* acts of Jehovah, which are all eternal. The making of the world is from an internal act of His will. One of these internal acts, and that on which all others depend, is the election of Christ from eternity to be the "Firstborn of every creature," "the Beginning of the creation of God." When God would create the worlds and all creatures, He first set up His Son to be the Man Christ, the "Brightness of His glory and the express Image of His Person," decreeing that He should in due time take upon Him the nature of man, and that all things should be created by Him and for Him as their Lord and Heir, (Col. i. 15, 16; Re. iii. 14; He. i. 2). He calls Him, "Mine Elect:" "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth." Another internal act of God the Father is the election of some out of the rest of His creatures to be a church for His Christ. He gave them to Him, and blessed them in Him; the sight of which by faith leads us to exclaim with Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world" (Ep. i. 3, 4).

Here is divine sovereignty in the eternal movements of it,

in which as they come forth God is and will be glorified. While the world lasts this doctrine will last; and there will be a church, though at times few may compose it. What a mercy to belong to it! This is the great thing the Spirit reveals in the Scriptures,—God taking certain pieces of clay from the whole human mass in Adam, and saying in sovereign love, “These shall be one with Christ. These shall be vessels of mercy.” Upon them God—Father, Son, and Holy Ghost, will pour out of His great fullness of love and glory. For all shall be filled: none are to be empty vessels. They are all “to know the love of Christ, which passeth knowledge,” that they may be “filled with all the fullness of God,” and be “the fullness of Him that filleth all in all” (Ep. iii. 19; i. 23).

One plain Scripture evidence of the doctrine of election is the setting up of the nation of Israel to be a peculiar people to Himself, De. vii. 6, &c. This in Scripture is made a type of the setting apart of His elect people in Christ, to be for Him. As Moses says of literal Israel, “The Lord’s portion is His people; Jacob is the lot of His inheritance;” so Paul prays that the saints may know what is “the riches of the glory of His inheritance in the saints” (De. xxxii. 9; Ep. i. 18). Then let us not seek to resist this great decree of God, or rebel against it, or lie down in a carnal acquiescence in it, but seek to be subjects of it. I said it was a most merciful doctrine. For there is not a man willing of himself to beg for mercy without bringing a penny. Man being a fallen creature, there is a necessity that a supreme Power, an omnipotent Will, should turn his will in another direction than that given to it by the fall, if ever he is saved. If any fallen son of Adam is to escape the just reward of his deeds, he must be delivered by a power overcoming him stronger than he. Who that is born again can say, “I was first in the choice”? Then if all alike would have ruined themselves inevitably, is not that doctrine most marvellously merciful that stepped in, and said to this and that one, “Hitherto, lustful soul, shalt thou go, and no further”? “Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning” (Ps. cx. 3). And says Christ, “All that the Father giveth Me shall come to Me.” “Thine they were, and Thou gavest them Me.”

By this sovereign act of God men are taken from their

own standing in their first head by creation, and given to Another. God views them as they stand in Christ, "complete in Him," as when they were chosen in Him before the foundation of the world. Every living soul says in his heart, "O that I may be found there!" Look at the power that keeps all His saints: "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. I and My Father are one" (Jn. x. 27—30). The blessedness, the tenderness of this doctrine of election, by which some are put by the Father into the hands of Christ, that He may be their Keeper, Husband, Redeemer, Friend, and Brother born for adversity, is wonderful and good beyond expression.

Second. Let us look at *the effect of a proper knowledge of this doctrine, of a believing reception of it into our hearts.* A carnal, sleepy, natural acquiescence in it will do us no good; but a perception of it as that which alone steps in between a sinner and hell, and has in it alone salvation and every blessedness, will have a good effect.

One effect of knowing this doctrine will be *to stir up the person to make his calling and election sure.* A spiritual perception of the greatness and blessedness of it will lead one to pray, "Lord, didst Thou choose me? Thou hast elected some; didst Thou elect me?" If it affects any thus, the best advice is, "Press the case." God is never displeased with any who come to Him about those things which belong to Himself. It is not, then, a secret doctrine; it is not to be spoken of as secret, but as God's holy truth. If anything is plain in Scripture, it is this. He may use one truth or another to awaken and quicken the soul to a sense of its lost condition before Him. The sight of our sins and our sinful nature will make one tremble. O it is solemn when a man comes to feel he is like a bit of tow in the fire in the hands of his sinfulness, so easily is he overcome! He might pursue a thought till he died, yet could never overtake and overcome it. What can break these chains, these cords of sin, and deliver his soul? Nothing but the blood of Christ, which was "shed for many, for the remission of sins." But this may be the question working in his heart: "Am I one for

whom it was shed? Has God chosen me?" It is a mighty concern to us to know we are included in this gift: "All that the Father giveth Me;" that He has said to His Son of us individually, "Take this person for Me and for Thyself, be responsible for him, and bring him to Me and to Thyself, that he may be without spot, or wrinkle, or any such thing, and dwell with Us for ever."

Another effect of knowing this doctrine will be this,—to *deeply humble and abase proud nature*. Can we not assist in any way in this great matter of salvation? May we not share in the least in the honour and glory of the work? We read, "They got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them" (Ps. xlv. 3). What but His eternal favour has made heaven so sure to His people that not all sin's power, hell's curse, shall consign one to perdition, but all shall be everlastingly delivered? What a mercy that the Father has fixed it and ordained it!—He who said of Saul of Tarsus, "He is a chosen vessel unto Me," who appeared to him in the way, as he was bent upon destroying the saints, and so overcame his heart that in a few days he preached that Jesus whom he would have destroyed. He can appear to the most obdurate sinner now, to soften and break down the proud, rebellious spirit, and to give a praying spirit; according to His word: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: 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" (Ps. cvii. 10—13). "THEY SHALL COME TO ME"—this is what Christ says concerning all those that are given to Him. To seek Him is to come to Him. Is there a coming sinner who cannot keep from the throne of grace, but the cry wells up in him, "God be merciful to me a sinner!" "Lord, save, or I perish!" "Pardon mine iniquity; for it is great"? Some must own their hearts bend in the right direction, beat towards Jesus, the Friend of sinners, whom God hath set forth to be a Propitiation. Then this scripture stands on their side: "All that the Father giveth Me shall come to

Me." They come because they are of those given to Christ; they have their wills and affections bent towards Him.

Then, without toning down election, see what kindness is in it. It needs no toning down; but let us take it in its native, eternal glory. When the question was put to Christ whether there were few that be saved, He answered by the gracious command, "Strive to enter in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Lu. xiii. 24; Mat. vii. 13, 14). That straitness and fewness are given as the reason men should strive to enter in, and make their calling and election sure. Their election is known by their coming; every one chosen to salvation must be among the comers to Christ. This doctrine is high, great, glorious, wonderful. It has never been, nor will be, really a bar to any coming sinner. It may be a source of trial; but it is never by the Holy Ghost put in the way of a coming sinner as a bar.

O the kiss of mercy, the embrace of love, which awaits all coming sinners! May He make over to us His wonderful gospel in this word: "All that the Father giveth Me shall come to Me;" and we shall at length find ourselves His children, pardoned, adopted sons and daughters, at the feet of Jesus, washed in His blood, and clothed in His righteousness.

J. K. P.

JEHOVAH OUR RIGHTEOUSNESS.

My God, how perfect are Thy ways!

But mine polluted are;

Sin twines itself about my praise,

And slides into my prayer.

When I would speak what Thou hast done

To save me from my sin,

I cannot make Thy mercies known,

But self-applause creeps in.

Divine desire, that holy flame,

Thy grace creates in me;

Alas! impatience is its name,

When it returns to Thee.

This heart, a fountain of vile thoughts,
 How does it overflow !
 While self upon the surface floats,
 Still bubbling from below.

Let others in the gaudy dress
 Of fancied merit shine,
 The Lord shall be my righteousness,
 The Lord for ever mine.

COWPER.

EXERCISES UNDER DESERTION.

A MORNING READING BY JAMES BOURNE.

OCT. 3, 1838.—Job xiii. 24: "Wherefore hidest Thou Thy face, and holdest me for Thine enemy?" By this honest enquiry we show that we have the Spirit of God in us. Such will not go on in darkness all their days, but come to a point; and there are many reasons to be discovered. See De. xxxii. I am struck with this in the Word of God—the whole Word is full of it—the terrible judgments God brings upon His people who go on perversely; and I am made to tremble at it. God says, "Jeshurun waxed fat, and kicked;" he began to be independent of God, to think there was something in himself above others; and then he forgot Him. "Then he forsook God which made him, and lightly esteemed the Rock of his salvation." This secret pride is a sufficient reason for the hiding of His face. And Israel went further: "They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger." What word can more express the feeling of His just displeasure in this case than *jealousy*? "For I the Lord thy God am a jealous God" (Ex. xx. 5). And God said, "I will hide My face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith."

But mind, though God hides His face so that they cannot see Him, yet under all this He watches them very closely, and says, "I will spend Mine arrows upon them." These arrows are the keen convictions of the Spirit, which come upon us all day long; and it is terrible to disregard them, and go on saying in a careless, half-hearted way, "Wherefore hidest Thou Thy face, and takest no notice?" Why do all your plans come to nought but because God is not at the

bottom of them? He is not sought first; for He says, "I will honour them that honour Me." But how is a real regard to His convictions shown? Why, not to say, "I am so cold, or dead, or lukewarm, that I cannot now prevail with God;" and so put it off. This is to give place to the devil. This is the very place—under convictions and the hidings of His face, to prevail with Him, to be found on the Lord's side, and not to despair, but to lay to heart where our strength lies, and not to make flesh our arm. In this place we are taught by the Spirit to look to the Lord Jesus Christ, and to consider that we have a merciful High Priest who is touched with the feeling of our infirmities; and here we are taught not to browbeat the arrows of the Lord, but to open our hearts to receive His convictions, and to know wherefore He hides His face. For we shall not get out until that question is asked under a dire sense of the need of having it answered. Job found the Lord to mark the print of his feet. Do what we will, we cannot avoid sinning, and God marks this, and will make us feel and acknowledge it; and if we were fully convinced of this, we should leave off our self-righteous ways, and come as poor, lost sinners to Jesus Christ.

Sometimes in the midst of all this desolation does He for a short time soften the heart, and reveal His kind intentions to the soul. And here He turns and says, "I said I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely." What a solid ground for consolation is here, that notwithstanding our sins, not for our sakes, but of His own sovereign pleasure, He will not leave us! And I am struck with the wonderful clearness of this scripture and the condescension of God. He not only tells us why He hides His face, and what He will do at His return, but also *when* He will return: "For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left." For God will bring us down, like Naomi, and then cause us to return to Him. And what made Naomi return? She heard that the Lord had visited His people, and given them bread. So we hear that the ministry is profitable to one and another; and this leads to the enquiry, "Why may not I know something of His goodness?" So Job felt, "The Lord hath put

my horn in the dust"—all his strength; but he was not left here. This the Lord has often done for me, and it has been my mercy.

Then how is it that any trifle will take off the edge of this earnest seeking after God, in returning to Him? But you say, "I am not at ease; my days are passed away in sorrow." Yes, but it is not so keen as to bring you really to God, and to cry as David, "O Lord, how long? how long shall I take counsel in my soul, having sorrow in my heart daily?" Is there any of this deep pondering in your case? You who hear the gospel cannot be quite at ease, you have light; but then, has it that practical, influencing power to lead you steadily to obey it? The Lord says, "O that they were wise, that they understood this, that they would consider their latter end!"—not only the end of their lives, but of all their ways and proceedings. By these words He expresses His grief, tenderness, and desire for our good, that we may trust in Him. For He says, "See now that I, even I, am He, and there is no God with Me: I kill, and I make alive; I wound, and I heal." To be brought down is hard work; it is hard to bring men off from a self-righteous spirit; and there is many a return to it. When such are brought really to know God, how simply they can speak of Him! Words come out of the mouth as freely as water flows.

SPIRITUAL LETTERS BY R. CREASEY.

IV. WORDS IN SEASON.

My dear Brother,—I have engaged, if it please God to spare my life and health, to be a month at Willenhall, and a month at Nottingham, after the expiration of my time here. I have had no small tempest in my soul, at seasons, since I left home; the enemy, or my own fearful and desponding heart, or both combined together, have been ready to swallow me up; and O how exceedingly has this conduced to evince to me afresh my weakness, folly, and baseness! and it has tended likewise, through the mercy of God, to lead me to renewed prizing, as well as feeling the necessity of, the rich grace and provisions of the new covenant. There I find the Lord declares, "He giveth power to the faint, and to them that have no might He increaseth strength." Blessed promise, blessed indeed to him that experiences he is failing at every point, shrinking

back or falling before his spiritual enemies in the hour of difficulty or danger, instead of going forward and wielding his armour with soldier-like behaviour. There we perceive that a gracious God will not deal with us according to our folly, He will not abandon our souls in the hour of extremity; indeed for a while He may seem as if He were doing so, as I have often painfully experienced, and as the psalmist did when he exclaimed, "Is His mercy clean gone for ever? doth His promise fail for evermore? Will He be favourable no more?" &c. But surely this is done to let us feel the weight of our troubles, to cause us to feel our own weakness and entire dependence on divine power, to bring up our dross to view, to humble us, to render the mercy of God and the atoning sacrifice of Christ precious, and to purge off the superfluity of our naughtiness; besides being intended for the trial of our faith, patience, love, &c.

Blessed be the Lord! we may well conclude from the consideration of His not having spared His own Son, but having delivered Him up for us all, that He does not afflict us willingly, that He only chastises us here to witness to our adoption, and that we may not be condemned hereafter. He says to the afflicted, tossed with tempest, and not comforted, "I will lay thy stones with fair colours," &c. "And like as a father pitieth his children, so the Lord pitieth them that fear Him." "For He considereth our frame; He remembereth that we are dust." He evinces His pity, as in other things, so in stirring up a breathing of heart to His blessed Majesty for help, succour, and deliverance; and then graciously answering it to our sweet surprise, admiration, and consolation. "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."

Your affectionate Brother,

ROBERT CREASEY.

Liverpool, Jan. 24th, 1840.

As to every one, saith the apostle, He. vi. 17, 18, that flies for refuge to the hope set before him, that is, who seeks to escape the guilt of sin, the curse and the sentence of the law, by an application of himself unto God in Christ for pardon, he hath the oath of God to secure him that he shall not fail thereof.—*Owen*

THE HAPPY DEATH OF MR. CHANDLER.

DEAR Friend,—I did not get yours till late last evening. I am rather glad of the request in it, as last Sunday I was called unexpectedly to Edenbridge at the urgent request of Mrs. Chandler, to preach there on the occasion of the death of her husband.

Beloved Chandler's end was a blessed one. His was a painful and distressing sickness. The last time I saw him I could not forbear weeping by his bedside at witnessing his sufferings. When I said, "It seems a wonderful thing to me that the Lord should lay this upon one whom He so tenderly and everlastingly loves; that you should nevertheless be so afflicted and anguished by sufferings." He roused up, his speaking eyes like diamonds fixed on me as he said, "*I have no doubt I am fixed on the Rock Christ, and that when I die I shall be with Him for all eternity. But I am at no loss to account for my sufferings. My sins are the procuring cause of all.*" I felt reprov'd, and stood corrected. He died on Thursday evening, at 5.45, the 5th instant. A little time before his death he called out suddenly to his eldest daughter and his wife, saying, "Rhoda, my dear Maria, *the Lord is come, and I am going home,*" holding out his hand and shaking hands with each, and the nurse also, with just an audible voice, "Good bye," which were his last words; and he quietly fell asleep in Jesus. "Mark the perfect man, and behold the upright: for the end of that man is peace." Ah, he had been anxiously waiting and longing for that day. Many times in the twenty-four hours for months past would he cry, "Come, Lord Jesus, and take me to Thyself." So the day came upon him at last, not as a thief in the night; for his Master whom he looked for came suddenly, but not unexpectedly, and knocked, and he opened immediately, and gave instant notice too of His arrival: "The Lord is come, I am going home!" O that my end may be like his! but I cannot expect it; for when I see my commissions, my omissions, my infidelity, rebellions, murmurings, and a host of evils besides, I mostly fear I may be justly forsaken. For many years past the words of the burial service of the Church of England have often been in my lips, and they are the feelings of my inmost soul oftentimes: "Let me not through any sufferings or pains of death fall away from Thee."

There were six ministers at the funeral, and a great many followers, many from afar, and all volunteers, for no invitations were sent, as he requested. He selected and made his wife set down two texts, one for the morning and one for the afternoon, with three hymns for the morning and the lesson for the morning. The last was the third of Revelations, which he used to call his chapter. The morning text was Ro. v. 1. the afternoon, Ps. cxlvii. 11. The hymns were in Hart's, the 97th,

“When I by faith my Maker see,”

and 44th,

“The spirits of the just,” &c.

And Watts's,

“Our God, how firm His promise stands,
E'en when He hides His face,” &c.

I mention these things that you may judge the frame of his mind throughout his affliction. This was done by his wife; i.e., put in writing on the 23rd of Nov., 1864. He oft referred to it till within a short time of his death, saying he did not wish to alter it, he was quite satisfied with what he had done. Believing him to be a good man, I felt confident that if the Lord led him in this matter, He could also as easily give the poor worm, whoever he might be, and even to such a nothing as I am, wisdom to open the words, as well as the opening of the mouth in the midst of the congregation. On this thought I rested, and I would speak it to the praise and honour of the Lord, He was pleased not to manifest anger, but to give me help in the pulpit, and furthermore His blessing to many in the pews. I hope and desire you, my brother, may find it the same next Lord's day. Please give my Christian love to the friends at Boars Isle, and especially to the bereaved, and tell them not to sorrow as those without hope, but rather to rejoice that their beloved ones are mercifully housed ere the storm begins, as well as being taken from the evil they groaned and sighed under, and are now at rest.

I am, yours in best bonds, I trust faithfully,

Robertsbridge, April 10th, 1866. GEO. STEDMAN.

The Mediator and His fountain opened is the mercy-seat between my God and my soul; the breach is closed, and Satan cannot open it again: therefore I am not afraid of the terror by night, nor of the arrow that flieth by day; because the guilt of my sins and the wrath of my God do not meet, and work in my conscience as before.—*Huntington.*

CRUMBS FROM THE MASTER'S TABLE

FROM A SERMON BY THE LATE JOSEPH HATTON.

"God is our Refuge and Strength, a very present help in trouble."—PSALM xlv. 1.

THESE words contain the gospel of the grace of God. There is nothing more important to arrest our attention than this subject. There is a Refuge provided for sinners, where a sinner may flee and be sheltered. He that flees to it for refuge has foes internal and external that make the road rough and thorny. "Through much tribulation we must enter the kingdom." But there is a shelter from the storm, pardon for the guilty, strength for the weak, food for the hungry, water for the thirsty, a Guide for the blind, rest for the weary and faint, and friendship for the stranger, all provided in this Refuge. Sometimes "as the hart panteth after the water brooks," so do we thirst for God, for the living God, being driven by sin and temptation. A cry goes up, "When shall I come and appear before God?" "Save, Lord, or I perish." That sinner is on the highway to this Refuge. He does not go the pace he would choose; he is driven by the pursuer, and has to run accordingly; or he is drawn by faith in that Refuge, and would go faster if he could.

The Lord's people all have to flee for refuge. No others will run; they are not obliged. None ever flee for refuge from worthiness; they are worthy to die, or would not flee. Necessity comes to every child of God, and makes him run out of himself. Berridge says, "The house was set on fire, and burnt over my head." They have a real pursuer, the law of God, and fears and feelings that they have received its deadly wound; but it never overtakes them. Thus they flee for refuge to lay hold upon the hope set before them in the gospel, He. vi. 18. In the typical law there was not only the refuge provided for the man-slayer, but roads to be kept in order for him, stumblingblocks and stones to be taken out of the way, and posts to be set up wherever there was a second turning, to point out the refuge, that the slayer might run without hesitating; which is all fulfilled spiritually in the preaching of the word. The gospel of it was in the Lord's making such provision for the slayer; all the help was on the side of the slayer.

There are two special places God brings His children into.

1. Into a hope in His mercy. He lays the foundation for

their hope in His mercy: "With the Lord there is mercy" (Ps. cxxx. 7); and however small, it is a well founded hope. It will stand the storms, and is as much of God and as valuable as a larger one; only it is not so strong and joyous. 2. Into the Refuge itself, that shelter—His precious blood. Then it is *their* souls that are saved; God is *their* God and *their* Refuge.

"And Strength." The psalmist speaks of commotions and storms in the world. "Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled," &c. Then he comes to a river, turns to it, and says, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her"—God unchanging, His love, grace, infinite goodness and mercy undisturbed by all these commotions. The belief of this gives him the confidence he expresses at the first: "God is our Refuge and Strength." Has He made Himself so? Therefore He will refuse none who come to Him as such. The grace of God is equal to anything, because its strength is in God. The moment He drops a word into the heart there is strength equal to the circumstance, whatever it may be; grace equal to whatever difficulties we are in, spiritual or temporal. If a man *lives* in water, he conquers that water; the victory is in the life: if he lives, he is not overcome. I never knew a child of God who could not breathe with spiritual life in fire and in water. God has given him a life that can—it breathes more freely there. You may say, "I must give up, I am disheartened." When you give up and drop it, God will pick it up, and do it for you. Your strength is to stand still and wait for Him. It takes a great deal more strength to be still than to fight in trouble. You may give up, and think you can pray no more, and perhaps that very moment how many prayers and wishes will come up! They will never come to an end; for God is the Strength of those prayers. There must be two to give it up; a child of God must ask Him about giving it up. He has said, "I will not go from them, and they shall not depart from Me." He will be a "Strength to the poor, a Strength to the needy in his distress, a Refuge" for every poor, sensible, broken-down sinner. He will do all so easily; the soul will wonder as it looks on,

A child wants to hold communion with his God, and often feels he has not a word. He wants to go and tell Him his burdens and sins, and cannot. Disinclination mixes with his desires. He wants to do many things and cannot, and this necessarily makes him many troubles. But God will be His Strength; naked, poor, weak, foolish, he must come to Him for all. The smoking flax He will not quench, but fan it into a flame. Let Him show you there is provision ready for you at the moment you need it, there is strength provided to be there at the time; I know that will strengthen you to go on your way. God is our Strength; therefore it cannot fail.

“A very present help in trouble.” Every trouble He sends to His children that He may add to them another blessing. The distinguishing mark of His people is the blessing; they are all under it. “Surely blessing I will bless thee” (He. vi. 14). “They which be of faith are blessed with faithful Abraham” (Ga. iii. 9). The blessing is fixed by two immutable things, the counsel and the oath of God, He. vi. Jacob could come here in his trouble, “Thou saidst, I will surely do thee good.” So sometimes we can point to a promise and say, “There it is, I see it; but I am not feeling quite safe inside it.” Jacob had to say of Esau, when he was pleading the promise, “I fear him, lest he should smite the mother with the children”—“there is the promise, but I fear.” But the Lord came in the time of need, and was a very present help in trouble. And what did Jacob come to at last? “The God which fed me all my life long unto this day, the Angel which redeemed me from all evil” (Ge. xlviii. 15, 16; xxxii. 11—30). This God is our Refuge and Strength, the One all His children go to in trouble, often the last. Many of them can talk more about their weakness than their strength; because they have no real strength but God. Look at Gideon in his trouble, when the Lord said to him, “The Lord is with thee, thou mighty man of valour!” How he cried, “What is this, then, that is come upon us? Let it be known that He is with us.” Yet the Lord was a very present help to him in the time of need, and first strengthened him by the dream of the barley cake, Ju. vii. 10—15. And how was David’s stone to kill the giant? David could not sling it but in the name of God: “I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. . . . For

the battle is the Lord's, and He will give you into our hands" (1 Sa. xvii. 45—47). This is why at one time David could defy the armies of the bottomless pit, and at another was afraid of his own son. There was no inconsistency; God was his Strength. What can we do without Him? This is how it is Paul says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." And he could say, "I have fought a good fight;" because his strength was God's.

"A very present help." That word tries my religion. I have thought, "I do not find it so: it is too late now, the time to help is past." I have prayed in trouble, and felt the time is come, and God is not. Then in the very time of need He has been a very present help after all. I have had to pray, "Lord, keep me waiting; don't let me touch it myself. Give me strength to wait till Thou wilt do it." And I have found, "The Lord is good, a Stronghold in the day of trouble; and He knoweth them that trust in Him" (Na. i. 7). The name of the Lord as He gives it Himself in His Word here and elsewhere, and as He revealed it to Moses, is the place to trust in, and the sinner's Strength.

What a great thing to be in the way! Do you know it by a little peace sometimes, peace with God, reconciling you to all the way? It is said, "Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways." He is sure to meet them there. There are some whose religion would not have any existence without Him. He is essential to their being as His children, and to their comfort, or well-being. He is their All in all, and with Him they can go any way He wills. What life-giving strength there is felt in His presence! How sweet that peace He gives! There are those who know the plague of their hearts, and feel they cannot do without Him to go with them right to their journey's end.

In 2 Co. xii. 9, when the apostle was in a mighty great temptation, and did not know what would become of his carnal heart, or at leastwise fearing lest he might be overborne by the temptation, what answer hath he? "My grace is sufficient for thee"—"My grace hath undertaken to save thee, therefore do not thou fear; that is sufficient, and that will look to thee, and take care and order for thee."—*Goodwin*.

Obituary.

THOMAS HARRIS, died on Dec. 20th, 1907, for fifteen years deacon at Frederick Street Chapel, Birmingham.

Our dear father was born at Stoneleigh, near Coventry. When a boy he used to attend the Church of England, and sing in the choir. Being of a lively disposition, he did not like the restraint put upon him by his parents, especially as his father, who was a good and gracious man, conducted services in his own cottage, and expected him to be present on Sunday evenings. On one occasion when a child he had a narrow escape from being drowned; but this had no effect upon him, and he looked forward to the time when he should leave home, determined that he would then have his fill of worldly pleasure. When about seventeen years of age he obtained a situation in a gentleman's family in London, where he was exposed to many temptations. He was very fond of card-playing, and often went to the theatre, but not without many checks of conscience. This scripture often followed him, "He that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Pr. xxix. 1). When about nineteen a circumstance occurred which led to his leaving London, and not having another situation in view he came to Birmingham, and shortly after entered the firm in whose employment he remained thirty-four years, to the time of his death, where he was greatly respected.

During his first year at Birmingham our dear father was the subject of strong convictions, but was at that time among the Plymouth Brethren. On one occasion the speaker took for his text the words that had so often followed him in London: "He that being often reprovèd," &c., and they came with such weight and power into his soul that he never lost them, but they were in the hands of God the means of bringing him into deep soul trouble. Also the words: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment" (Ec. xi. 9), filled him with distress and terror; for he could not see how God could save him consistently with His justice and holiness. He felt he had broken God's holy law, and

gone into evil in the face of his father's warnings and admonitions. In the midst of his distress the experience of Hopeful, as recorded in the "Pilgrim's Progress," was some little comfort to him; but his burden soon returned, and so great was the anguish of his soul that his knees would shake together as he sat in the chapel. The minister told him he could have salvation before he left the chapel that night. His reply was, "No, I cannot." He listened attentively from time to time, hoping to hear of some way in which he could be saved; but was told that he had *only to believe*, and that he could not do.

This continued until one Sunday night so great was his distress that he looked like one desperate, and as if he would put an end to his existence. He went to his lodgings, and without supper entered his bedroom, fell upon his knees, and poured out his heart to the Lord, telling Him he had come to the end of everything, and must have relief, or die. Whilst entreating the Lord to show him mercy, he suddenly found himself blessing and praising God with all the powers of his soul. No particular words were applied, but he wept tears of joy, feeling that his sins were all forgiven. How long he continued in that position he knew not, so great was the peace and joy that filled his soul.

About this time he was baptised among the Plymouth Brethren, and took a class, &c. After continuing in this blessed frame of mind for several weeks he went to Stoneleigh, intending to tell his father, but could not say a word to him. On his return he felt very condemned, and the words so followed him, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," that he had no rest until he had been over to S. again, and told his father. Upon hearing what he had to relate, his father received it as the Lord's work, but told him he was not amongst the right people, and advised him to find out Mr. Dennett's chapel, giving him Huntington's "Arminian Skeleton," and telling him to read it carefully, and compare it with the Word of God. This he did night and day; and as he read such light shone upon the holy Scriptures that he could see plainly God had a chosen people, which led to his leaving the Plymouth Brethren. The first time he went to Frederick Street Chapel

he felt as though Mr. D. knew all about him, and was assured he was in the right place. Here his soul was sweetly favoured, and in course of time he was called upon to engage in prayer.

In Oct., 1876, he married, after having been much exercised with regard to the step from a temporal point of view; but in answer to prayer he had these words: "The battle is not yours, but the Lord's." After his marriage he had many heavy trials. In May, 1880, he and our dear mother joined the church at Frederick Street. In a letter which he wrote to Mr. Dennett referring to this time, he says,

"I have never forgotten the words you addressed to me when you received me into the church. You said, 'Trials you may have, and I may add, you *will* have; but the Word says, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."' Many times I have had to cry to Him in my troubles, and I can truly say He has many times answered me, and given me to feel humility and liberty in pleading with Him through His dear Son; so that I have felt my soul humbled and softened, and have had sweet access at the throne of grace. O, what would a wretched sinner like me do without the throne of grace and the Saviour's blood to plead? I am naked, and want a righteousness better than my own; and, blessed be God, Jesus has wrought one out that is without blemish or fault, in which He will present all His people faultless in that great and tremendous day, when He divides the sheep from the goats. This brings out the apostle's prayer, 'That I may be found in Him,' &c. I felt the Lord Jesus very precious to my soul last Wednesday evening as you were speaking of Him, and showing what He was to His people. My soul was attracted with His beauty; yea, He brought me into the banqueting house, and His banner over me was love; so that I felt Him to be altogether lovely—yea, all my salvation, and all my desire. O the darkness, fears, distress, and sinkings of soul that I had gone through previous to this! and the workings of sin, the evils of my depraved nature, and the unbelief that I had been the subject of I am unable to express. What an unspeakable mercy it is to have a cry left in the soul, and above all that the Lord should condescend to hear and answer it to the joy of my heart!"

In July, 1883, he wrote: "Although absent from you, I have thought much about you, and have felt that you have a

Husband who is bound to you by closer ties than I am; for 'Thy Maker is thy Husband, the Lord of hosts is His Name;' and does He not say of all His dear people that they are flesh of His flesh and bone of His bone? O what a sacred union! What nearness it implies to our blessed Lord! He says, 'I am married unto you;' and what a mercy it is that in this marriage union there can be no divorce; for He says, 'I have betrothed thee unto Me for ever.' O what condescension on the part of our divine Lover! Look at what it cost Him, even His own heart's blood, to procure our ransom." . . .

Not long after this the family were all down with the measles, and our father fell into a very rebellious state. One Sunday evening a friend said unto him, "How is it with you to-night?" His reply was, "I feel more like a devil than anything else." The next morning as he was coming downstairs the words dropped very sweetly:

"Until He is ready to show His good-will,
Be patient, and steady, and wait on Him still."

His reply was, "O Lord, I have neither patience nor grace to wait." He was so broken down and humbled in spirit before Lord, and at the same time so ashamed of himself on account of his rebellion and impatience, that it was a very sweet day to him; and as he was at his work he could say, "Sweet affliction!" Some time after this he was very ill with brain fever, in which affliction the Lord greatly blessed him. Then followed in the course of a few years our dear mother's serious illness, from which it was scarcely thought she could recover. One morning in family prayer the following verse was applied with particular power to our father's soul,

"It is the Lord, whose matchless skill
Can from afflictions raise
Matter eternity to fill
With ever-growing praise;"

and for three days he was so blessed that he felt more in heaven than upon earth, and could not make a trouble of anything; although he knew not whether he should find our mother alive on his return home at night.

After this heavy trials in providence followed. Upon one occasion when he was again ill, our mother found him in tears, and on asking what was the matter he replied, "There is nothing the matter. My trouble is all gone. I have been

in trouble for weeks, but the Lord has now taken it all away by giving me these words, 'The Lord is my Shepherd; I shall not want,' &c." They wept together, and ever after he called Ps. xxiii *his* psalm. At another time he was greatly tempted with infidelity; but the Lord delivered him by the application of some scripture, which cannot now be remembered. One Wednesday evening he was so blessed under Mr. Dennett's exposition that on his return home he sat meditating upon what he had heard, and said his cup ran over, and he could willingly leave everything, to be with the Lord. We will now give a few extracts from letters written by him to his sister in times of affliction:—

"How strange and mysterious are the Lord's dealings with us, far beyond reason. I find myself the subject of many changes and many fears, which come upon me in clouds: so that I cannot get above them or see beyond them. I find these fears encourage that monster *unbelief*, and throw discredit upon the Lord both as regards His work in our souls and His providential dealings with us; for although we have proved so conspicuously His care over us in delivering us out of many trials and difficulties, yet at times I am so beset with unbelief that I prove how small my faith is; yea, that I have none at my own command. O that the Lord would increase our faith! for what a power there is in it! It overcomes the world, and is the life and power of God in the soul. Mine is sharply tried, yet at times it surmounts the many things that press it down. Peter says, 'That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.' The trial of it will then appear as nothing when we are swallowed up in a precious Christ. We love His appearing now; and surely we shall love His appearing when He shall come the second time without sin unto salvation. O for more of His presence as we travel through this dreary desert, in which we are often weary and cast down by losses and crosses, afflictions, temptations, sins, and fears!"

"March 3rd, 1897. Both you and I have proved that Satan is too strong for us; but, blessed be God, neither sin nor Satan with all his hellish train can withstand the almighty, irresistible grace, power, and mercy of God, when He will of His own good pleasure appear on our behalf to

the discomforting of our enemies, and the comforting and establishing of our souls. O the amazing depths of grace! How freely it flows to such vile wretches! how undeserved, and how sovereign! I am pleased to say I had a good taste of it on Sunday. That hymn of Newton's,

“‘Amazing grace, how sweet the sound,’

broke my heart, and melted me down in humility and contrition, which caused the tears to flow, and my heart and tongue to bless and praise the Lord for His goodness and mercy to such a wretch as I. The last two lines of the hymn kept coming over and over again throughout the day,

“‘God who called me here below
Will be for ever mine.’

What sweet and heavenly work it is to bless and praise God when our hearts are warm with His love and softened with His mercy! In prayer with my family at night I could scarcely go on, for my heart was full, and tears would flow; not of sorrow, but of joy. Truly I am a Trinitarian, for I lay awake on my bed blessing the Father of mercies for His love in the gift of His dear Son, the Son of God for His love in humbling Himself to die for man, and I blessed the Eternal Spirit for His quickening operations on my soul, and for revealing the way and plan of salvation to me.”

On March 1st, 1905, he was seized with violent pain and sickness, and was taken to the hospital to undergo a very serious operation. This was a most sudden and unexpected trial; and what made it the more painful was that our dear mother had for some time been confined to her bed with illness. On March 5th he wrote a few lines to her in pencil, as follows:

“I was pleased to hear that you were so comfortable in your mind. How good the Lord is to support and sustain us in times of deep trouble! Up to last night nothing seemed to come into my mind, only now and then a groan—‘Lord, help me!’ But during the night a verse of a hymn came again and again. The next morning I said to the nurse, ‘What a mercy to have a hope beyond the grave!’ Then this dropped so sweetly:

“‘A hope so much divine
May trials well endure,’ &c.

When it was light I read Ps. xxxi, and felt it very suitable,

and verses 5, 7, 15, and 19 broke my heart, so that I felt when your letter came I could join with you and say,

“‘My Jesus hath done all things well.’”

On the 6th he wrote: “How good the Lord is to so sweetly support and calm our minds under these trying strokes! Ps. xlvii. was very good to me this morning: ‘Be still, and know that I am God.’ I feel I can leave you in the hands of my God, whose goodness melts me down at His dear feet, and I would sink as nothing there, while His dear name is exalted. I am glad to hear you are so nicely helped. Who is like unto the Lord our God, who, though so high, yet hath respect unto the lowly? Like Hezekiah we can say, ‘By these things men live, and in all these things is the life of my spirit.’ Out of these very things, which we think will eat us up, cometh forth meat; and that is how we learn Samson’s riddle.” 14th: “I can get but very little sleep, and suffer much with sickness; but these are some of the *times that are in the Lord’s hands, and*

“‘All must come, and last, and end,
As shall please my heavenly Friend.’”

How apt we are to think in these trials that the hand of the Lord has gone out against us; especially when we cry and groan and He shuts out our prayer, and no answer seems to come. When we walk in darkness and have no light, how little faith we have to trust in the Lord, and stay upon our God! yet who else can we trust in? He is our only Hope and Refuge; and has He not been to us a very present help in many times of need? Yes, bless His dear Name, He has; and He will not forsake the work of His own hands, though to our shame we often forsake Him. O what vile wretches we feel ourselves to be! how helpless, how wholly dependent upon the blessed Spirit for every movement of soul after God, and for every witness in our hearts that we are born of God! How impossible it is to live upon the past! We need the manna every day to keep us alive and lively in our souls. What apathy and death often creep over us ever in these deep trials! ‘It is the Spirit that quickeneth; the flesh profiteth nothing.’ O that tribulation may work patience, &c.! I never felt more the need of patience than at the present time, and I daresay you feel the same. May God grant it unto us for His Name’s sake.” 18th: “I have felt very low and dark in my mind. The Lord seemed afar off, and there was

nothing left but my miserable self. But this morning, after inwardly begging of the Lord to come and shine once more, I opened on hymn 420 :

“ ‘O bless the Lord, my soul,’ &c.,

and it broke my heart all to pieces, and tears trickled down my cheeks as I blessed and praised the Lord for all His mercies.” 21st: “Our trials are heavy and great, and if left to them they would sink us; but the mercy of the Lord is from everlasting to everlasting upon them that fear Him; and blessed be His dear name, we have proved Him to be a Stronghold in the day of trouble. I have felt my mind wonderfully calm this week, and now and then a tear has trickled down my face. I am glad to hear you are improving, if only slowly. Hymn 778 was sweet to me this morning :

“ ‘Though strait be the way, with dangers beset.’ ”

23rd: “I bless the Lord that He has meekened and humbled and crumbled me before Him, so that for the most part I am just like a little child looking up to its parent, believing that the parent can supply all its needs. The apostle says, ‘My God shall supply all your need according to His riches in glory by Christ Jesus;’ and how great and glorious those riches are I cannot tell! We have had a taste of them, but we still long for more. Trials and afflictions are our lot in the wilderness, and they have come very thick and fast of late; but never have I felt my mind more supported, and such a sweet falling into the hands of my God. I know He has a just right to do with us as it pleaseth Him. The furnace is to purge away the dross, not to consume the gold. The Lord Jesus has been very precious while in this hospital. I shall be glad when I am favoured to meet with you all once more in our beloved Salem. May God bless her, build up her walls, clothe her priests with salvation, and make His saints shout aloud for joy. I am often trying to pray for you all.”

A few days after writing the above he was able to leave the hospital and return home to the great joy of us all, and was at times much favoured in family prayer and secret communion with God. In the month of May he left home for a little change, and wrote to our mother :

“I have had a good time in reading Ps. xxiii., and my mind was taken back to when the Lord spoke that Psalm with such power to my soul some years ago. I could not help telling

Him that He had fulfilled it in my experience to this very day. It is the bitter herbs that make the paschal Lamb so sweet, and they promote the appetite for it. O to be prepared for that inheritance above, where sin and sorrow will never be known, and to have more earnest of it, and the sweet and blessed witness of the Holy Spirit with our spirits that we are the children of God! How empty and vain is everything under the sun compared with a precious Christ! It makes Christ *real* to us—not a Christ in the head or on the tongue, but Christ formed in the heart, the Hope of glory. Yesterday this verse touched my heart,

“ ‘A bleeding Saviour seen by faith,’ &c.”

After his return to business, on Aug. 17th, he wrote, “Without the Lord’s quickenings we soon lose our spiritual mindedness, and then it follows, ‘To be carnally minded is death.’ How we prove there is nothing in this world, however pleasant, that can help us on our journey to the celestial city! Everything here drags us down to earth, and we soon get earth-bound; for what is life to the flesh is death to the soul; and then desires and prayers are but faint and feeble. What a mercy the Lord has said, ‘I will not leave you comfortless: I will come to you.’”

In writing to a friend twelve months after the operation, he says, “In looking back to this time last year everything seems very vivid to my mind; but the goodness of the Lord, His lovingkindness and tender mercy in coming like the good Samaritan just where I was, and so to pour in oil and wine as to make my cup run over—this is an Ebenezer to look back upon, and stands out above all the pains of body and the heavy trials. And although He is still pleased to afflict, yet He does not lay upon me more than is meet, that I should enter into judgment with Him. O what a mercy that He still sanctifies affliction! I know my many sins and backslidings in heart often call for the rod; but when He lays it on, it is steeped in love, which breaks the heart, and draws back the wandering affections; and then how sweetly does faith feed upon the living Christ of God, and we come back to Him with all our hearts, and chide ourselves for being such wretches; while we stand amazed at His goodness, free mercy, and grace, that He should bestow it upon us, the vilest of the vile.”

In the spring of 1907 our dear father had an attack of

influenza, when the Lord again so sweetly broke into his soul that he seemed to be swallowed up in the love of God. While thus favoured a friend calling to inquire how he was, he replied, "I can say *I am well*;" and entered sweetly into spiritual conversation. A week later Mr. W. calling, could at once perceive by his countenance that our father had lost his joys, and was again experiencing the hidings of God's face. In the remaining few months of his life he was seldom absent from the house of God, although often in great weakness; and he had many sweet times in hearing the gospel. On Dec. 18th, 1907, he was particularly led out in family prayer, and it was a time never to be forgotten by those who were present. The next morning, the 19th (which was his 54th birthday), he had to go to Cheltenham with his employers; and after transacting their business, as they were waiting on the platform, he was seized with a stroke, and was with difficulty got into the train, and brought to Birmingham, when he was at once taken to the hospital; and after continuing in an unconscious state for 23 hours, he quietly breathed his last in the presence of our dear mother and each member of the family. H.

ARTHUR COLES HADDOW, on March 31st, 1908, aged 48, at Bournemouth.

My dear brother from early life was, I believe, a real seeker. I have heard him say how greatly he prized the ministry of the late Mr. Covell and other good and gracious men of God. He was for many years a member and deacon of the church meeting for worship at the Digby Institute, Bournemouth; but at the time of his death, I am grieved to say, was under church censure, by reason of base wanderings and sad departures from the Lord. "God left him to try him, that he might know all that was in his heart."

I visited him in his last illness, and spent much time with him in reading, prayer, and spiritual conversation. On one occasion I read to him the 51st Psalm. He wept bitterly, and I could but feel the Lord was bringing him back to Himself with deep contrition of heart, and that He would heal his backslidings and love him freely. Though my brother in the flesh, I could not spare him, and the Lord enabled me to deal faithfully with him. I said, "Perhaps you think me unkind in laying bare your sins and asking such close and

solemn questions; but you will soon be in eternity, and I am much concerned as to how it is with you in this solemn hour. Have you ever tasted the joy of God's salvation, and is it your earnest prayer, 'Restore unto me the joy of Thy salvation'? He said, "If I am not awfully deceived, I have;" and that it was the desire of his soul that the Lord would heal his base backslidings, saying, "I believe He will before I die." From my own exercise, and some words that came powerfully to me, "Thy brother shall rise again," I had a firm persuasion it would be well with him. Having spent five days with him, I was obliged to return home. His wife writes:—

"March 29th, 1908.—Dear Arthur has had a week of severe pain and darkness of mind, with many fears that the Lord could not pardon such a vile backslider; but after much wrestling in prayer, the Lord has drawn near and assured him that He will never leave him, nor forsake him. This has so broken him down that he has wept most of the day to the praise of the mercy he has found. It has been most distressing for weeks past to see him wasting so fast, his throat fast closing, a drawn, agonising face, cough incessant, getting scarcely any sleep. But what a change! He is now telling the friends who call to see him what peace he has found, and they are rejoicing with him. It is a calm after a storm. Though still suffering acutely, he is kind and patient. 7.30 p.m. He said, 'Do you think He will come for me to-night? If not, I hope He will come to me. Do you think it was real? If so, I believe He will carry me through, and land me in heaven. I do think we shall meet again.' This he said to a friend, who made the remark, 'This is indeed the outpouring of a full soul.' The kindness of friends, both in providing for our necessities and offering their personal help, was untiring, which we must attribute to the goodness of a faithful Jehovah.

"March 30. 12.45 a.m. I found him gasping for breath. He recovered a little, and several times repeated, 'Dear Jesus, come and fetch me home.'

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

" 'Jesus, lover of my soul.' "

Upon my asking him if he felt happy, he replied, 'Quite comfortable. I am sure the Lord will not leave me.' When

a little easier he said, 'His sufferings were greater than mine. I must not repine.

" 'Did Christ my Lord suffer, and shall I repine?'

I deserve much more than I am suffering. It won't be long, will it? He will never leave me, nor forsake me. He will give dying grace for dying moments, and strength equal to my day.' He constantly repeated,

" . . . 'Twill cease before long,

And then, O how pleasant the conqueror's song!'

After a severe struggle he said, 'One more step nearer home!' and repeated the verse,

" 'Give me the wings of faith to rise,' &c.

The doctor called, and told him he might live the day out, or not. Being alone with him, we unitedly begged of the Lord to deal gently with him. He granted our petition, and for several hours he was favoured to remain quiet. What tender mercies He is showing us from day to day!

"March 31st. I asked him several times if Jesus was with him; he replied 'Yes,' each time. He said, 'What a wonderful thing to be sheltering in the blood of Jesus!' Soon after, 'I feel Jesus is near, but not so near as I should like.' About 11 a.m. he had another severe struggle, and upon recovering said he felt the Lord was near. About three p.m., in a whisper he said, 'I won't murmur, as all my mortal powers must fail before He will carry me home.' Beckoning to me to listen, he said, 'He is coming, He will soon be here.' Upon his asking for water, I said, 'Has He come?' With a sweet smile he said, 'He's been: I've been with Him.' He then said, 'He will come in His own time,' and lay very quiet after this. Afterwards, 'I am going home to-night.' He passed gently away at 9.30 p.m. without a struggle."

Mr. Painter committed his mortal remains to the keeping of the grave until the Lord demands its trust.

HENRY HADDOW.

The truth is, we have little of that life which we shall have hereafter; it is but quickening here, we may be said only to live hereafter. "Your life," saith he, Col. iii. 3, "is hid with Christ in God;" and, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Here it is but a seed of life, buried to grow up hereafter; it is a drop of life to be swallowed up in that sea, in that ocean of life hereafter.—*Goodwin*.

NOTICES OF DEATHS.

REBECCA EVENDEN, of Shovers Green Farm, Wadhurst, died July 10th, 1908, aged 78. She was baptised by the late Mr. Pert, of Flimwell, and continued a most consistent member of that church up to the last. I called to see her on the Monday as she passed away on the Friday. She was enabled to speak of many profitable times she was favoured with under the ministry, especially on one occasion in hearing Mr. Newton, of Tunbridge Wells, from the words, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Pro. xv. 17). On the Tuesday her daughter read Hart's hymn on Gethsemane to her, which was a very great comfort to her. She then sank into a state of unconsciousness until she quietly passed away. She was interred at Shovers Green chapel yard, "in sure and certain hope of a joyful resurrection through Jesus Christ." THOS. BUTLER.

SAMUEL MORGAN, of Willenhall, passed away July 22nd, 1908, aged 75. For many years a member and a deacon of Hall Lane chapel, Walsall. He was one who could speak of the faithfulness and goodness of God in providence and grace. We as a church shall miss him much. "The memory of the just is blessed."

M. BOTTRILL.

On Sept. 14th, 1908, aged 69, WILLIAM BEAN, an honoured member of the congregation meeting at Ebenezer chapel, Heathfield. He was a lover of Zion, but had many doubts and fears as to his standing, saying he was such a wretch. But though he could not often believe for himself, others could see the grace of God in him, the things that accompany salvation. Once when unable to sleep the Lord Jesus was shown him, which broke his heart in love. His business often brought him in contact with worldly people, but his home was not with them. In the midst of his sinkings, sickness, and perplexities, the lines came, "None shall pluck thee from the Strength of Israel's hands." In his last illness, which was very painful, he did not say much beyond wishing the Lord would come, which we believe was granted.

W. W. WEST.

On Oct. 2nd, at the Croydon Mental Hospital, Warlingham, SUSANNA, the beloved wife of Frederick John Farncombe, aged 35 years. A member of the church at Tanworth Road, Croydon. Owing to the nature of her affliction very little conversation was possible; but on the 17th of May, shortly before she was removed from home, the Lord mercifully restored her to consciousness for a brief time, when she expressed a desire to see me alone. In a few words she told me that the Lord had restored her from a low state of soul, and brought her back again from a far-off condition. In answer to the enquiry whether she thought she would recover, as she was then very ill, her reply was: "I don't know; we are in the Lord's hands, and want His will to be done." These were practically her last words to me, as she soon became much worse and had to be removed; and although visited several times she seemed to fail to recognize me, and scarcely spoke at all. We sorrow not as those without hope.

F. J. F.

THE GOSPEL STANDARD.

DECEMBER, 1908.

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

THE FULLNESS OF THE MEDIATOR.

A SERMON BY JOHN GILL, D.D., PREACHED ON JUNE 15TH, 1736.

(Concluded from page 486.)

“For it pleased the Father that in Him should all fullness dwell.”—COL. i. 19.

II. To give some account of *the nature and properties of this fullness*, particularly the fullness of grace. And,

1. It is a very ancient one. We are not to suppose that this fullness was first put into Christ's hands upon His ascension to heaven, and session at the right hand of God; for though He is then said to have received gifts for men, and to have given them to them, because there was then an extraordinary distribution of the gifts and grace of the Spirit to the apostles, yet God had given the Spirit to Christ without measure long before. The disciples in the days of His flesh, in His state of humiliation, when “the Word” being “made flesh dwelt among them, beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth” (Jn. i. 14). And long before then Isaiah saw this branch of His glory, His train filling the temple. All the Old Testament saints looked to Him, believed in Him, and depended on Him as their living Redeemer; one and all said, “Surely in the Lord have I righteousness and strength” (Is. xlv. 24). They were supplied with both out of this fullness: they drew water with joy out of the wells of salvation in Christ, and were saved by the grace of the Lord Jesus, even as we are. Yea, this matter is to be carried still higher, not only to Old Testament times, or to the foundation of the world, but even into eternity itself. For as early as the elect were given to Christ, so early was grace given to them in Him, which was before the world began; as early as the choice of them in Him, which was before the foundation of the world, so early

were they blessed with all spiritual blessings in Him ; as early as Christ was the Mediator of the covenant, and that was as early as the covenant itself, which was from everlasting, so early was this fullness of grace deposited with Him. "The Lord possessed Me," says Wisdom, or Christ; that is, with this all fullness of grace, "in the beginning of His ways" of grace. He began with this, before "His works of old," of creation and providence; "I was set up from everlasting, from the beginning, or ever the earth was," as the Mediator of the covenant, entrusted with all the blessings and promises of it. Now this serves greatly to set forth the eternity of Christ's Person, the antiquity of His office, and the early regard Jehovah had to His chosen people; which strongly expresses His wondrous love and distinguishing grace towards them.

2. This fullness is a very rich, and an enriching one. It is a fullness of truth, as well as of grace; for Christ is "full of grace and truth," which the gospel largely opens to us; every truth of which is a pearl of great price, and all together make up an inestimable treasure, more valuable than all the riches of the Indies. Now in Christ are laid up and "hid all the treasures of wisdom and knowledge" (Col. ii. 3). What a rich and enriching stock, fund, and fullness of truth is there in Jesus Christ! The promises of grace are precious ones to all those who have seen the grace that is in them, to whom they have been opened by the Holy Spirit of promise, and have been by Him suitably and seasonably applied; to such they are exceeding precious indeed, they are like "apples of gold in pictures of silver," rejoiced at more than at a great spoil, and preferred to all the riches of the world; and these, as has been observed, are all *in Christ*. There are not only riches of grace, but riches of glory in Christ, even "unsearchable riches," which can never be traced out or told over; which are solid and substantial, satisfying, lasting, and durable. Through the poverty of Christ we are enriched with those riches here and hereafter; and this serves much to enhance the glory, excellency, freeness, and fullness of His grace: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Co. viii. 9).

3. This fullness is entirely free, with respect to the spring and source of it, the distribution of it, the persons concerned

in it, and the manner in which they receive from it. The source and spring of it is the sovereign good-will and pleasure, grace, and love of God. "It pleased the Father" to lay it up in Christ; He was not induced to it by anything in His people, or done by them; for it was laid up in Christ antecedently to their having done good or evil. He could not be influenced by their faith and holiness to do it, since these are received out of it: for "of His fullness have all we received, and grace for grace" (Jn. i. 16), one grace as well as another, every sort of grace, and faith and holiness among the rest; nor could He be moved to it by their good works, seeing these are fruits of that grace which is derived from it. It is indeed said to be for them that "fear Him" and "trust in Him;" but these phrases are only descriptive of the persons who have received from it, and are made so by it; not that their fear and faith were the causes or conditions of it: for then the goodness of God would not be so largely displayed in it, as the psalmist suggests when he says, "O how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought," or appointed, or made "for them that trust in Thee before the sons of men!" (xxxii. 19). And as it was freely laid up, it is as freely distributed; our Lord gives it out "liberally, and upbraideth not." He gives this living water to all that ask it of Him, yea, to them that ask it not; He gives more grace, large measures, fresh supplies of it, to His humble saints readily and cheerfully, as they stand in need of them; He withholds no good thing from them that walk uprightly. The persons to whom it is given are very unworthy, and yet heartily welcome. Whoever is *thirsty* and has a will to come, may come and "take the water of life freely;" such as "have no money," nor anything that is of a valuable consideration, who have neither worth nor worthiness of their own, may "come, buy wine and milk without money and without price." And whereas this fullness of Christ, this well of grace is deep, and we have nothing to draw with, faith, the bucket of faith, is freely given: that grace by which we receive of it is "not of ourselves, it is the gift of God;" and with this we draw water with joy out of the full wells of salvation, which are in Christ Jesus.

4. This fullness is inexhaustible. As "the whole family in heaven and in earth is named" of Christ, so it is main-

tained by Him. If by the family in heaven we understand the angels, as it was usual with the Jews to call them a family, and the family above, what large measures of confirming grace have the elect angels received from Christ! For He is the Head of grace to them as well as to us: we "are complete in Him, which is the Head of all principality and power" (Col. ii. 10). Or if by the family in heaven is meant the saints who are gone to glory, what a vast deal of grace has been expended out of this fullness to bring them thither! The grace of our Lord has been abundant, superabundant; it has flowed and overflowed; there has been a pleonasm, a redundancy of it in the case of a single believer. O what must the aboundings of it have been to all the saints in all ages, times, and places, since the foundation of the world! And still there is enough for the family on earth yet behind. Christ is still the "Fountain of" all His "gardens," the churches, "a Well of living water," which supplies them all, and "Streams from Lebanon," which sweetly refresh and delight them. His grace is still sufficient for them; it is like the Author of it, who has treasured it up in Christ, it changes not; and, like the Subject in whom it dwells, it is "the same yesterday, to-day, and for ever." I go on,

III. To show in what sense this fullness may be said to *dwell in Christ*, and what that phrase imports. And,

1. It expresses the being of it in Him. It is not barely in intention, in design and purpose, but it is really and actually in Him; it is given to Him, put into His hands, and laid up in Him. And hence it comes to be communicated to the saints, because it is in Him they receive of it, and "grace for grace." He is the Head in whom it dwells; they are members of Him, and so derive it from Him. He is theirs, and they are His; and so all that He has belongs unto them. His Person is theirs, in whom they are accepted with God; His blood is theirs, to cleanse them from all sin; His righteousness theirs, to justify them from it; His sacrifice theirs, to atone for it; and His fullness theirs, to supply all their wants; and out of this they are so filled as to be said to be "full of the Holy Ghost," "full of faith," and "full of goodness" (Ac. vi. 3, 8; Ro. xv. 14). Not that they are so in such sense as Christ is; for this fullness is in Him *without* measure, in them *in* measure; it is in Him as an overflowing fountain, but in them as streams from it. This fullness is in Christ,

and in no other. The wells of salvation are only in Him, there is salvation in no other; it is in vain to expect it from any other quarter; no degree of spiritual light and life, grace and holiness, peace, joy and comfort is to be had elsewhere. Such, therefore, as neglect, overlook, or forsake this "Fountain of living waters," "hew out cisterns, broken cisterns, that can hold no water" (Je. ii. 13). Wherefore it becomes all who have any knowledge of themselves, any sense of their wants, and views of the fullness of Christ, to apply to Him; for whither should any go but to Him who has the words of eternal life?

2. It imports the continuance of it with Him. It is an abiding fullness, and yields a continual, daily supply; believers may go every day to it, and receive out of it; the grace that is in it will be always sufficient for them, even to the end of their days. And to this abiding nature of it, the perpetual dwelling of it in Christ, is owing the saints' final perseverance; for because He lives as full of grace and truth, they do and shall live also. Great reason have believers to be "strong in the grace that is in Christ Jesus" (2 Ti. ii. 1). This fullness will abide in Christ unto the end of time, until all the elect are gathered in, and are filled with grace, and made meet for glory. There will be as much grace, and as large a sufficiency of it, for the last believer that is born into the world, as for the first. Besides, there is a fullness of glory in Christ which will abide in Him to all eternity, out of which the saints will be continually receiving glory for glory, as here grace for grace; they will have all their glory from and through Christ then, as they now have all their grace from Him and through Him.

3. It denotes the safety and security of it. Everything that is in Christ is safe and secure. The persons of God's elect being in Him, are in the utmost safety; none can pluck them out of His hands. Their grace being there, it can never be lost; their glory being there, they can never be deprived of it. Their "life," both of grace and glory, "is hid with Christ in God," and so out of the reach of men and devils. Christ is the Storehouse and Magazine of all grace and glory, and a well fortified one; He is a Rock, a strong Tower, a Place of defence, such a One as the gates of hell cannot prevail against. I hasten,

IV. To make it appear that the being and dwelling of

this fullness in Christ is *owing to the goodwill and pleasure of the Father.*

The phrase, "the Father," is not indeed in the original text, but is rightly supplied by our translators, since He is expressly mentioned in the context, and is spoken of as He who makes the saints meet to be partakers of the heavenly glory, who delivers from the power and dominion of sin and Satan, and translates into the kingdom of His dear Son (vs. 12, 13); and as He who by Christ reconciles all things to Himself, whether in heaven or in earth, even such as were alienated and enemies in their minds unto Him (vs. 20, 21). Now,

1. It is owing to the good-will of the Father to His Son, that this fullness dwells in Him. Christ was ever, as Mediator, "as One brought up with Him, daily His delight, rejoicing always before Him" (Pr. viii. 30); and so He always continued to be; and as an evidence and demonstration of it, the Father treasured up all fullness in Him. This seems to be the import of our Lord's words, when He says, "The Father loveth the Son, and hath put all things into His hands" (Jn. iii. 35); that is, He hath showed His love to Him, and given a full proof of it, by committing all things to Him, to be at His will and disposal. This sense of the words well agrees with the context, which represents Christ in His mediatorial capacity, as exalted by the Father, with this view, "that in all things He might have the pre-eminence."

2. It is owing to the good-will of the Father to the elect that this fullness dwells in Christ; for it is for their sakes, and upon their account, that it is put into the hands of Christ. God has loved them with an everlasting love, and therefore takes everlasting care of them, and makes everlasting provision for them. They were the objects of His love and delight from everlasting; and therefore He set up Christ as Mediator from everlasting, and possessed Him with this fullness for them. There was good-will in God's heart towards these sons of men; and therefore it pleased Him to take such a step as this, and lay up a sufficient supply for them, both for time and for eternity.

3. It pleased the Father that this fullness should dwell in Christ, because He considered Him as the most proper Person to trust with it. It is well for us that it is not put into our own hands at once, but by degrees, as we stand in need of it;

it would not have been safe in our own keeping. It is well for us it was not put into the hands of Adam, our first parent, our natural and federal head, where it might have been lost. It is well for us it was not put into the hands of angels, who, as they are creatures, and so unfit for such a trust, were also in their creation state mutable creatures; as the apostacy of many of them abundantly declares. The Father saw that none was fit for this trust but His Son, and therefore it pleased Him to commit it to Him.

4. It is the will and pleasure of God that all grace should come to us through Christ. If God will commune with us, it must be from off the Mercy-seat, Christ Jesus. If we have any fellowship with the Father, it must be with Him through the Mediator. If we have any grace from Him who is the God of all grace, it must come to us in this way: for Christ alone is "the Way, the Truth, and the Life" (Jn. xiv. 6); not only the way of access to God, and acceptance with Him, but of the conveyance of all grace, of all the blessings of grace unto us. Now inasmuch as it is the pleasure of the Father that all fullness of nature, grace, and glory should dwell in Christ the Mediator, this,

(1.) Sets forth the glory of Christ. One considerable branch of Christ's glory as Mediator lies in His being "full of grace and truth;" which souls sensible of their own wants behold with pleasure. It is this which makes Him "fairer than the children of men;" because "grace," the fullness of it, "is poured into His lips." It is this which makes Him appear to be "white and ruddy, the Chiefest among ten thousand;" and look so lovely, even "altogether lovely," in the view of all that know Him. It is this which makes Him so exceeding precious to, and so highly valued and esteemed by, all them that believe.

(2.) This instructs us where to go for a supply. The Egyptians, in the seven years of famine, when they cried to Pharaoh for bread, he having set Joseph over his storehouses, bids them go to him, saying, "Go unto Joseph; what he saith to you, do" (Ge. xli. 55). Christ is by His Father made "Head over all things to the church." He is our anti-typical Joseph, who has our whole stock of grace in His hand: all the treasures of it are hid in Him; He has the entire disposal of it, and therefore to Him should we go for whatsoever we stand in need of. And this we may be sure

of, that there is nothing we want but what is in Him : and nothing in Him suitable for us, but He will readily and freely communicate it to us.

(3.) This directs us to give all the glory of what we have to God through Christ : for since He is the way of the conveyance of all grace unto us, " by Him therefore let us offer the sacrifice of praise to God continually ; that is, the fruit of our lips, giving thanks unto His name " (He. xiii. 15). It is by the grace of God in Christ, through Him and from Him, we are what we are ; it is that which has made us to differ from another. We have nothing but what we have in a way of receiving, nothing but what we have received out of the fullness of Christ ; and therefore we should not glory as though we had not received it. But if any of us glory, let us glory in this, that Christ " is of God made unto us wisdom, and righteousness, and sanctification, and redemption " (1 Co. i. 30).

EXTRACTS FROM THE MEMOIR OF THOMAS GOODWIN, D.D.

COMPOSED OUT OF HIS OWN PAPERS AND MEMOIRS BY HIS SON.

(Concluded from page 495.)

THIS is the account which my dear father drew up concerning the work of the Holy Ghost on his soul, in converting him to God. He left it with a design, as himself said, to give from his own experience a testimony of the difference between common grace, which by some is thought sufficient, and that special saving grace, which indeed is alone sufficient, and always invincibly and effectually prevails, as it did in him, and endured through a long life, and course of various temptations and trials, unto the end. In the first enlightenings and workings of conscience, he experienced how far common grace might go, and yet fail at last, as it did in him, to an utter withering and decay. In the other work on his soul, he felt an extraordinary divine power changing it, and entirely subduing it to God ; a work that was lasting and victorious to eternity. I have often heard him say, that in reading the acts of the Synod of Dort, and taking a review of the first workings of common grace in him, he found them consonant with the Arminian opinions ; but comparing his own experiences of efficacious grace with the doctrines of the

orthodox Protestant divines, he found the one perfectly to agree with the other. It was this inward sense of things, out of which a man will not suffer himself to be disputed, that established him in the truths of the gospel, and possessed him with a due, tempered warmth and zeal to assert and vindicate them with such arguments and reasons as the truth is never destitute of to resist gainsayers.

His gradual coming to a clear knowledge of Christ and justification.

It was many years before he came to have a clear knowledge of the gospel, and a full view of Christ by faith, and to have joy and peace in believing. "A blessed age this is," said he in his latter years, "now the time of faith is come, and faith is principally insisted on unto salvation. In my younger years, we heard little more of Christ than as merely named in the ministry and printed books. I was diverted from Christ for several years, to search only into the signs of grace in me. It was almost seven years ere I was taken off to live by faith on Christ, and God's free love, which are alike the object of faith." His thoughts for so long a time were chiefly intent on the conviction which God had wrought in him of the heinousness of sin, and of his own sinful and miserable state by nature; of the difference between the workings of natural conscience, though enlightened, and the motions of a holy soul, changed and acted by the Spirit, in an effectual work of peculiar, saving grace. . . .

As it was that holy minister of Jesus Christ, Mr. Price, of Lynn, with whom my father maintained a great intimacy of Christian friendship, and of whom he said that he was the greatest man for experimental acquaintance with Christ that ever he met with; and as he poured into his bosom his spiritual complaints; so it was he whose conference by letters and discourse was blessed by God to lead him into the spirit of the gospel, to live by faith in Christ, and to derive from Him life and strength for sanctification, and all comfort and joy through believing.

"As for trials of your own heart," wrote Mr. Price to him in one of his letters, "they are good for you; remember only this, that Christ in whom you believe hath overcome for you, and He will overcome in you: the reason is in 1 Jn. iv. 4. And I say trials are good for you, because else you would not know your own heart, nor that need of continual seeking unto

God. But without those trials your spirit would soon grow secure, which of all estates belonging to those that fear God is most dangerous and most uncomfortable. Therefore count it exceeding cause of joy, not of sorrow, when you are exercised with any temptations, because they are tokens of your being in Christ; which being in Him Satan would disquiet, and carnal reason would call in question. Yet stand fast in the liberty of Christ, maintain the work of God's free love, which His good Spirit hath wrought in you. Say unto the Lord: 'Lord, Thou knowest I hate my former sinful course; it grieveth me I have been so long such a stranger unto Thee, my Father. Thou knowest now I desire to believe in Jesus Christ, I desire to repent of my sins, and it is the desire of my heart to do Thy will in all things.' Finding these things in your heart, cast yourself upon the righteousness of Christ, and fear nothing; for God will be a most merciful God in Christ unto you. Strive but a little while, and thou shalt be crowned; even so, come, Lord Jesus, come quickly. Amen."

In another of his letters he thus wrote to him:—

"All your complaints are good, and will bring abundance of thankfulness in the end; for, mark it, in the Scripture where the saints of God have complained for want of Christ, or any good thing from God in Christ, they have had ere long their hearts and tongues filled with thanksgivings and praise, Ro. vii. 24, 25. It is the surest state for our deceitful hearts to be kept in awe, and not to be as we would be in perfection of grace. God knows the time when it will be best to fill us with His love, and to ravish us with His favour in Christ. In the meantime let us go on in faith, looking every moment for that day of gladness wherein Christ shall manifest a fuller sight of His blessed presence. I pray you fight it out valiantly by faith in Christ against base unbelief and proud humility. I do assure you, and dare say it, you may by faith in Christ challenge great matters at God's hands, and He will take it well at your hands: yea, the more you can believe for yourself in Christ, the better it will be taken at the throne of grace. Now the Lord give you of His Spirit to help you in all things. The Lord keep your spirit in Christ full of faith and love to immortality."

In another letter he thus wrote:—

"Your last complaint made in your letter of yourself is from spiritual insight of your unregenerate part. It is

wholesome, for it being loathed and abhorred makes Christ in His righteousness and sanctification more glorious in your eyes daily. If this were not, pride and security would start up and undo you. Besides, I find you have great assistance from God in Christ. He ministers much light to you both of knowledge and comfort; and therefore you had need of some startling evils, to make you depend upon God's grace for the time to come, lest you should rest in that which is past. Let the Lord do what He will with our spirits, so He drive us from the liking of ourselves in any sin, and make us long after Christ, to be found in Him and in His righteousness."

In another he wrote thus:—

"Your letter is welcome to me, and your state also matter of rejoicing unto me, however it may seem unto you for the present. Know you not that the Lord is come to dwell in your heart, and now is purging you and refining you; that you may be a purer, and also a fitter temple for His Spirit to dwell in? All these things concerning the right framing of your spirit will not be done at once, but by little and little, as it shall please our gracious God in Christ to work for His own glory. Yet this you may have remaining ever unto you as an evidence of God's everlasting love, that the marks of true, chosen ones are imprinted upon you, and truly wrought within you: for your eyes are opened to see yourself utterly lost; your heart is touched with a sense and feeling of your need of Christ, which is poverty of spirit; you hunger and thirst after Christ and His righteousness above all things; and it is the practice of your inward man to groan and sigh, to ask and seek for reconciliation with God in Christ. These things you have to comfort you against sin and Satan, and all the doubts of your own heart. Therefore when you fear that all is but hypocrisy, *to fear* is good and wholesome, but *to think so* is from the flesh, carnal reason, Satan, darkness; because it is against that truth which hath taken place in your heart, merely of God's free favour towards you in Jesus Christ. As for slips and falls, so long as your purpose is in all things to do the will of God, and to judge yourself for them so soon as you find yourself faulty, fear nothing; for these will stick by you to humble you, and to make you loathe yourself the more, and to long after the holiness of your blessed Saviour, which is imputed unto you for your holiness in the sight of God."

It was thus this gracious minister of Christ, Mr. Price, poured the balm of the gospel into his wounded soul, and God blessed it to heal and comfort it. These truly evangelical instructions turned his thoughts to Christ, to find that relief in Him which he had in vain sought from all other considerations. "I am come to this pass now," wrote my father in a letter to him, "that signs will do me no good alone; I have trusted too much to habitual grace for assurance of justification; I tell you Christ is worth all." Thus coming unto Christ, his weary soul found rest, when in all its unquiet motions it could not find it anywhere else.

But the account of this work of faith I shall give, as I have done the other, in his own words:—

"It fell out, that soon after my being humbled for sin, the doctrine of justification through Christ by faith came into my thoughts. But my spirit was turned off from it by this prejudice, that it had been the common deceit ordinarily of carnal men when they continued in their sins, and so I might be deceived in that way and course. And I remembered that I had been also deceived in believing on Christ crucified with joy and ravishment in my carnal state; and that remembrance was from time to time a hindrance to me from going to Christ; and I was pitched on this great principle, that if I found I were sanctified, as I plainly did, I then was certainly justified. But I did not think my sanctification to be my justification, but an evidence of it only; and thus my spirit was set upon examining the inherent work in me wrought by the Spirit; and I pursued after mortification of lusts, and of holiness within, and then I thought I should have the comfort of justification, or of being justified. And thus I was kept from going to Christ actually; though I dealt with God and His mercy in Christ, as having done all that was on His part to be done, in redeeming and reconciling us; and so I dealt immediately with God, and His pure mercy and free grace. But it fell strongly into my thoughts that there was a necessity of Christ's righteousness to justify me, as well as of His grace which had sanctified me; and the course God took to convince me of it, and to set me a-work about it, was this. He used the very conviction which I had of original sin from Adam, in the two branches of it; the guilt of Adam's actual transgression imputed to me, and the corruption of my nature thence derived. I had had a mighty and large conviction

and deep sense of these, and that all lusts were sins; and this mightily helped me clearly to take in the absolute necessity of justification by Christ's righteousness, and to discern the perfect difference of it from sanctification, and the necessity of it; and I gloried in it. I began to reflect that Jesus Christ was the Head for salvation, as Adam had been for sin and condemnation: and that therefore as there were two branches of sin and condemnation derived to me from Adam,—the one an imputation of his fact to me, the other a violent and universal corruption of nature inherent in me,—just so it must be in Christ's salvation of me; and hence I must have an imputation of His righteousness for justification, as well as a holy nature derived from Him for sanctification; which righteousness of Christ for justification was perfect, though my sanctification was imperfect. The notion of this did mightily and experimentally enlighten me."

He now altered his way of preaching, which before had been for the most part, if not wholly, for conviction and terror. But now his experience of the refreshing comforts which the knowledge of Christ, and free justification by His righteousness alone, afforded him, made him zealous to preach the gospel for the consolation of consciences afflicted as his had been. And this was according to the directions given him by that great man and lively preacher of the gospel, the reverend Dr. Sibbs, who by my father's interest among the Fellows had been chosen Master of Catherine Hall, and who familiarly said to him one day, "Young man, if you ever would do good, you must preach the gospel and the free grace of God in Christ Jesus." . . .

He was chosen in 1628 to preach the lecture to the town of Cambridge at Trinity Church. . . . After some opposition he was admitted lecturer, and so continued till 1634, when being in his conscience dissatisfied with the terms of conformity, he left the University and his preferments. As he acted herein with all sincerity, following the light which God had given him, and the persuasions of his own mind and conscience, in which no worldly motives had any part,—for if he had hearkened to them, they would have swayed him to a contrary course,—so I have heard him express himself with great joy of faith, and thankfulness and praise of the faithful love of Jesus Christ to him, in performance of that promise, Lu. xviii. 29, 30, "And He said unto them, Verily I

say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

"I freely renounced," said he, "for Christ, when God converted me, all those designs of pride, and vain-glory, and advancement of myself, upon which my heart was so strongly set that no persuasions of men, nor any worldly considerations, could have diverted me from the pursuit of them. No, it was the power of God alone that prevailed to make me do it. It was He alone made me willing to live in the meanest and most afflicted condition, so that I might serve Him in all godly sincerity. I cheerfully parted with all for Christ, and He hath made me abundant compensation, not only in the comforts and joys of His love, which are beyond comparison above all other things, but even in this world. What love and esteem I have had among good men He gave me. He alone made my ministry in the gospel acceptable, and blessed it with success, to the conversion and spiritual good and comfort of many souls." . . .

The persecution growing hot in England, my father resolved to remove into some foreign country, where he might exercise his ministry in the gospel, and enjoy the ordinances of Christ according to his conscience, which he could not do in his own native land. He went over into Holland in 1639, settled at last at Arnheim, and was pastor of the English church in that city. During his abode there, some differences arising in the English church at Rotterdam, my father and the elders of the church at Arnheim went thither; and God was pleased to bless their brotherly advice and counsel to compose the differences, and to re-establish the disturbed peace of that church. After some years' continuance at Arnheim, he returned into England, was pastor of a church in London, and by an ordinance of Parliament, June 12th, 1643, appointed to be a member of the venerable Assembly of Divines at Westminster. . . .

In the year 1649, he was admitted President of Magdalene College, in Oxford, where he made it his business to promote piety and learning. His candour, ingenuous nature, his catholic charity for all good men though of different persuasions, won the hearts of those who had been most averse to him. . . . Upon the Revolution in 1660, he resigned

his place of President to Dr. Oliver, and removed to London, where he was pastor of the same church which he had gathered in Oxford, a great part of the members of it following him to that city. In the faithful discharge of this office, and labour in the Lord Jesus Christ, he continued till his death. It was now he lived a retired life, spent in prayer, reading, and meditation, between which he divided his time. . . .

In that deplorable calamity of the dreadful fire in London, 1666, which laid in ashes a considerable part of that city, he lost above half his library, to the value of five hundred pounds. There was this remarkable, that that part of it which was lodged very near the place where the fire began, and which he accounted irrecoverably lost, was by the good providence of God, and the care and diligence of his very good and faithful friend, Mr. Moses Lowman, though with extreme hazard, preserved from the flames. But the other part, which he thought might have been timely secured, being lodged at as great a distance as Bread Street, was, by the negligence of the person whom he sent on purpose to take care of them, all burned. I heard him say that God had struck him in a very sensible place; but that as he had loved his library too well, so God had rebuked him by this affliction. He blessed God He had so ordered it in His providence that the loss fell upon those books which were of human learning; and that He had preserved those of divinity, which were chiefly of use to him. As the exercise of faith, and of patience, which is the fruit of it, gave him relief, so on this occasion he meditated and wrote a discourse of "Patience and its Perfect Work," printed soon after.

In February, 1679, a fever seized him, which in a few days put an end to his life. In all the violence of it, he discoursed with that strength of faith and assurance of Christ's love, with that holy admiration of free grace, with that joy in believing, and such thanksgivings and praises, as he extremely moved and affected all that heard him. That excellent man, Mr. Collins, praying earnestly for him, offered up this petition, "That God would return into his bosom all those comforts which he had by his ministry of free grace poured into so many distressed souls." My dear father felt this prayer answered in the abundant comforts and joys with which he was filled. He rejoiced in the thoughts that he was dying,

and going to have a full and uninterrupted communion with God. "I am going," said he, "to the Three Persons, with whom I have had communion: They have taken me; I did not take Them. I shall be changed in the twinkling of an eye; all my lusts and corruptions I shall be rid of, which I could not be here; those croaking toads will fall off in a moment." And mentioning those great examples of faith, He. xi., "All these," said he, "died in faith. I could not have imagined I should ever have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No, I have the whole of His righteousness; I am found in Him, not in my own righteousness, which is of the law, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me, and gave Himself for me. Christ cannot love me better than He doth; I think I cannot love Christ better than I do; I am swallowed up in God." . . .

With this assurance of faith and fullness of joy, his soul left this world, and went to see and enjoy the reality of that blessed state of glory, which in a discourse on that subject he had so well demonstrated. He died, February, 1679, and in the eightieth year of his age.

LIFE IN THE EXERCISE OF PRAYER.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—PH. iv. 6.

THIS important word was addressed to the people of God at Philippi, to whom the apostle felt such a peculiar, tender attachment as to heap up words to express it: "My brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (iv. 1). Such they were to him. Of them he had that sacred confidence he expressed in the first chapter: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." They were his "joy and crown" in their particular obedience to those commands which as an apostle he had laid on them; and he told them it was God who worked in them "both to will and to do of His good pleasure;" wherefore he exhorts them to work out their own salvation with fear and trembling (ii. 13). It was no Anti-

nomianism, no dead Calvinism, nor free-will he exhorted them unto, but the lively acting of a God-wrought faith in their souls under the mighty operation of God the Spirit. Here he gives them some practical directions: "Be careful for nothing;" that is, "When you are in want, perplexity, temptation, or weakness, do not set to and cast about within yourselves as people who know not what to do. Be not thus turned away from your only Source of help and hope. Be not drunken, or surfeited, with care; or as if your help lay in creatures, to whom naturally you turn." "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Then he concludes with a promise: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

There are some of the Lord's people to whom such a word as this may be most fitly addressed, in whom is a good work God will not forsake, in whom He works both to will and to do of His good pleasure, who have had evidences of His care, visits of His Spirit, communion with Him. May the Lord set before such what a Source of supply there is for them, that they may rise up to praise His holy name. Some suffer from not acknowledging His mercies in which they live. O, the sight of a barren heart, the sense of an unprofitable life, the view and feeling of their base nature, are so present to some that they often feel it impossible to praise God for anything! Still it is a mercy to be enabled to thank the God of all grace for His abundant kindness and love to us. How often we have been grievous transgressors here! The Lord give us grace enough to acknowledge His goodness, kindness, indulgence, tenderness, compassion towards us, and to own Him through all. In our difficulties and troubles let us not begin to look inside to ourselves for help, then outside to creatures for a way of escape or means of help. None can look into darkness, and not be distracted; into a sink of iniquity, and not be well nigh killed by it; or to the helplessness of creatures, and not be cast down by it. The Lord pardon our unbelief in so walking, as fools, not "as wise, redeeming the time, because the days are evil." Our spirits are depressed, and courage put out by this walking. Therefore let us regard this kind forbidding, "Be careful for nothing." In temptation let us not begin to think how we can overcome this enemy; let us not argue with him. If he says this or that doctrine is not

right, we are not to fall to our own wisdom, or we shall be overcome. In afflictions we are to be "careful for nothing;" not to say, "I must do this, and not do the other; go here, or go there for relief." When wants press, O the disposition to go to some old stream! This way brings about two painful things: 1, forsaking the Fountain of living waters; 2, hewing us out cisterns, broken cisterns, that can hold no water. We go to Egypt to drink the waters of Sihor; and this brings confusion into our minds, as if there were no way out. It grieves His Spirit, so that He may leave us for a time to our foolish devices, to be distracted still more. A man in this condition is like a city without walls, whose gates are broken down, and he is open to fresh attack on any side. One evil through unbelief will bring a train of evils into the mind, a consumption in the spirit, till the person can hardly think God has done anything for him.

Then may God help us to notice this command: "Be careful for nothing." It does not mean, "Let all things go," in a careless spirit; but, "Do not cast about for creature help;" for that wounds and impoverishes the soul. In this word a beautiful life is set before us, but one abhorrent to proud nature and difficult: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Here I would observe the infinite kindness of God in *setting up* the throne of grace. O that beautiful, blessed throne of grace to which He invites His people! "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come boldly." Think of the infinite cost to God Himself to do this; for no less than the incarnation of the Eternal Word, His life of suffering and death of shame and ignominy, could suffice for this great purpose. God can give grace and glory to sinners, but only by the shedding of blood, and that must be the blood of the God-man Mediator. We may have seen the throne of justice and glory, whence God can only frown the guilty away to an eternal distance from Him; and under that sight have felt the need of a Mediator, as Israel did at Sinai, saying to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." There are some who will never forget the justice and terror of the Almighty under the law, and how

they were brought to feel their need of a Mediator between God and themselves. Then was manifested the throne of grace, and a Mediator infinitely suited to their case. What a sight that was! Says Paul, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." A sinner who has once been there can never quite forget it. To be brought to that throne will make one veil one's face, give boldness and humility, enlarge the heart, and strengthen one to ask the greatest blessings God has to bestow in time and eternity. Blessed be the Father who shines there, the Son through whom He shines, and the Spirit by whom we know these things. As sinners we are not exhorted to approach God directly, but in Christ, in Immanuel, God clothed in our nature; and when He invites sinners, it is as determined to give them all they need. Poor, emptied-out sinner, leprous soul, the Word says: "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The apostle here speaks of the *exercise* of prayer: "By prayer and supplication with thanksgiving let your requests be made known unto God." Prayer is not eloquent speech, but the groanings of a guilty sinner under the teaching of the Holy Ghost; it is the language of necessity, the wail of pain and anguish, the presenting of a leprous case to the Priest, a lost sinner asking to be saved, the distant to be made nigh, the naked begging to be clothed, the tempted to be delivered, one infested with evil begging for sanctifying grace. This prayer is not a natural effort, though the person engaged in it is earnest with all his heart. The Spirit says, "Beg here, crave here, and all you want shall be given at this throne." Whoever once in the exercise of faith gets hold of God will never let go. It brings about that between God and the soul which is to abide. Take a person in perplexity, his natural disposition may be to give up his efforts in the matter, or not; but if God is dealing with him, his strength will be worn out, and he be brought to feel he must cry, or die. Whenever the Holy Spirit brings a man to pray, his strength is brought down, he is really very poor. "By prayer and supplication," that is, by coming before the Lord, pressing the case with Him, and not by his own strength, he will obtain his end. This is *life* to the soul.

Let us take some Scripture cases. See what prayer

did for the psalmist. "I found trouble and sorrow." "In my distress I called upon the Lord, and cried unto my God . . . and my cry came before Him, even into His ears. Then the earth shook and trembled, the foundations also of the hills moved and were shaken" (xviii. 6, 7). O there is such a thing as a worm getting that hold of God in prayer and supplication that some foundations are moved, and there is a trembling in the earth! Saul on the throne was not as strong as David on his knees. If we get hold of God, there will be a great moving somewhere. See Jacob. What a start he had when God intercepted Laban! yet when Esau came against him, and worse than that, his memory brought up his guilt and deceit, again he needed God, and God was with him. "There wrestled a Man with him," it is said, "until the breaking of the day." Jacob's God came to him, and let him get hold of Him, and say, "I will not let Thee go, except Thou bless me." Then what a moving there was, what a shaking of the foundation of his trouble when God took the frown from Esau's face! Believing people, when you are in difficulties, be this your course: "By prayer and supplication with thanksgiving let your requests be made known unto God;" for in this way the Holy Ghost "worketh in you both to will and to do of His good pleasure." What is it to pray in the Holy Ghost but to come with a bad case under the kind conduct of the Spirit, to make requests of God who says He will do whatever we ask? "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (Jn. xvi. 23, 24).

Let us look into our own cases. O what comforts have come down where we have feared frowns! what comforts after labouring and supplicating in this way! Every godly person gets answers in particular things—his own soul, temptations, providence, &c. A little knowledge of a good God, a prayer-giving and a prayer-hearing God, who in some things and measures has said to us, "Be it unto you even as you will," is worth a whole world of notion, and better than all beside. Said Jeremiah, "Thou drewest near in the day that I called upon Thee—when in the pit I prayed." When a man is in trouble, *afflicted in soul*, then to have recourse to God, and for Him to come near, what is to be compared to it? It will bring out of his heart worship and praise. When *in temptation*, James

says, "Resist the devil." If we try to resist in our own strength, we shall soon be under his feet; but if we can pray and engage the ear of God, we need not to fight in this battle; "the God of peace shall bruise Satan" under our feet shortly (Ro. xvi. 20). Again, *in providence*, things may be adverse; some of us have had depressing fears, and how we have tried to manage things! But, says God, "that old arm shall wither and dry." We must thank God for withering some arms of strength, and drying up some streams. Says He, "*You must come to Me, My child. This is how you are to live. Live on Me, live by Me.*" It is wonderful what a believing cry will do. His people are to have no resources; but everything they need they are to have in and through Christ. It would take off from the value or goodness of a thing to us if we had schemed for it; but if we can say that our lips were sealed to men, but opened in secret to God, then when it comes how good it is! we know God has wrought it, and give Him all the glory.

Then "let your requests be made known unto God"—requests for more knowledge of Christ, deeper discoveries of His Person and love; for His kind visitations, that He would trample down all your enemies, and bring you honourably through this world,—let these be made known to God. And this sweet promise follows in the next verse: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." What a wonderful God we have to do with! We can afford to be silent to men, if God helps us to speak to Him. We may have to labour about a thing a good while; sometimes He will let things go to an extreme. We may feel the whole thing will be wrong if we do not do this; yet we are checked, and do it not. Once I said, "I can do no more in this matter;" and at mid-day it was done in a moment. God has a working hand and infinite resources: if we bring our difficulties to Him, we shall find it so. "In everything," all sorts of things, "let your requests be made known unto God." Bad people have a good God. The Lord give us power to roll every burden and cast every care on Him, and give us the sweet assurance that He cares for us.

J. K. P.

The constitution of spiritual life is such as is meet to grow and increase to the end.—*Owen*.

THE LORD WILL COMFORT ZION.

CHILD of the kingdom! cease thy sighs,
 And check the rising tear;
 The Bridegroom of thy soul is nigh,
 And He will soon appear.

He'll fill thy soul with holy joy,
 And wipe away thy tears;
 His precious love, which knows no bound,
 Shall chase away thy fears.

Lift up thy head, the time is short,
 He will not tarry long!
 He'll satisfy thy soul with love,
 And fill thy mouth with song.

Thou mournest now because of sin,
 And longest to be free;
 Dost thou not know thy Saviour's grace
 Sufficient is for thee?

He'll keep thee, save thee, day by day
 From sin and Satan's power;
 Thou oft hast proved His present aid
 In the distressing hour.

O child of heaven! grieve no more,
 His set time waits to shine;
 Hear what thy dear Redeemer saith:
 "All that I have is thine."

His tender love, His watchful care,
 Will all thy wants supply,
 Till He shall call thy willing soul
 To dwell with Him on high.

A. P.

It is this faith of forgiveness alone that will furnish you with the ability whereof you stand in need. Pardon comes not to the soul alone; or rather, Christ comes not to the soul with pardon only. It is that which He opens the door and enters by; but He comes with a spirit of life and power. And as without Him we can do nothing, so through His enabling us we may do all things. Receiving of gospel forgiveness engageth all the grace of the gospel unto our assistance.—Owen.

OUR HEAVENLY CALLING TO BE SOUGHT AFTER.

A MORNING READING BY JAMES BOURNE.

SUN., AUG. 4, 1838.—1 Pe. v. : "A partaker of the glory that shall be revealed." We have the foretaste now of the future inheritance ; for the Holy Spirit makes us to see the King in His beauty, and the land that is afar off. And do not rest, any of you, short of this—to have a melting sense of the love of God in Christ Jesus. "Likewise, ye younger, submit yourselves unto the elder ;" obey those whom God has sent to instruct you. "Yea, all of you be subject one to another, and be clothed with humility." Remember the words : "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil" (1 Ti. iii. 6). When I was young in the way and the Lord had appeared, Satan came to puff me up with pride, and the Lord was much displeased at it, and hid His face ; and it brought me into unspeakable misery. Therefore beware ! I often fear for some of you in this place. But "be clothed with humility." "Humble yourselves therefore under the mighty hand of God." Whatever may come, beg of God power to submit, and do not blame God or any created thing, but blame yourselves.

"Casting all your care upon Him." Be incessant in prayer ; and whether you lack wisdom in your lawful calling or in any other way, do nothing without consulting Him. We are all backward at this, and ready to go to any instrument. But the faith of these things declared in the Word is to come by hearing ; and I know no other way of getting at them but simply by asking God to bestow them. "For every one that asketh receiveth, and he that seeketh findeth ;" and through your importunity He will give it you. "For He careth for you." It is wonderful that the great God should care for us, but He does. We all have our cares, which must be all cast on Him ; and by this incessant prayer we make it manifest that we are the elect "who cry night and day unto Him," and that He has put His fear in our hearts, whereby we depart not from Him. Cast "*all* your care upon Him." There is a perfection in this to which you are called. "Be careful for nothing, but *in everything* by prayer and supplication, with thanksgiving" for past mercies, "let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds

through Christ Jesus" (Ph. iv. 6, 7). Now says the apostle, "The God of all grace, who hath called us to His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." And this you must seek after, to behold "the glory of God in the face of Jesus Christ," so as to be "changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Co. iv. 6; iii. 18). Seek to know the glory of His mercy, patience, and longsuffering, the glory of His love and power; for we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pe. i. 5). Be not content till you know that God has chosen you from all eternity: there is nothing will give you such peace as this. There is nothing will make you so humble as having the Lord Jesus revealed in your hearts, and the love of God shed abroad there. Seek after these things; for God has called you to this.

But we must suffer. God has called us to the fellowship of His dear Son; and "though He were a Son, yet learned He obedience by the things which He suffered." It is "through much tribulation we must enter the kingdom." God has chosen us in the furnace of affliction. But He will not forsake the work of His hands, but will cause us to grow more and more, and to resist the adversary. "Whom resist, steadfast in the faith." None can tell the power and malice of this dreadful adversary. Therefore we are called to put on the whole armour of God, that we may stand in the evil day. Nothing will do but calling on the Lord Jesus Christ. You cannot be exhorted enough to make Him your Refuge in all things.

There are three main points I would put before you: 1. Beware of pride. 2. Seek to know more of God in Christ, and to get His presence manifested to the soul. 3. Seek that *perfection* of casting all your care upon Him every moment. The devil would carry everything away. Therefore the ordinance of the Lord's Supper is appointed as a token and pledge that there is forgiveness with God; and we by partaking of it profess our belief in this truth to our soul's comfort.

All these things are obtained by the Spirit of grace and supplications. The Lord has in the course of my life given me many extraordinary tokens of His favour, thousands more than the hairs of my head: but that one thing I value more

than all—the *Spirit of grace and supplications*. We cannot value it too much. I have been kept in this way forty years, and it is my constant prayer that He would increase it more and more, even give a *double portion*. There is nothing will so do away with that legal, self-righteous spirit as to believe that the Spirit helps us in prayer; and we may know it by the sensible deadness we feel when He does not help us.

SPIRITUAL LETTERS BY R. CREASEY.

V. EFFECTS OF CHRIST'S PRESENCE.

DEAR Brother in the Lord,—May the God of all grace, who brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep, be with us of a truth. This is above all things desirable, for His presence brings light, life, power, peace, purity, liberty, love, and every good. In that gracious presence hardness of heart gives way, the soul being sweetly dissolved in the display of divine love; unbelief is put to flight, and faith is in lively exercise. For when the Object of faith is present, the grace of faith cannot be dormant, cannot be otherwise than active. Reconciliation to God is now sensibly felt—for alas! by nature we are at war with Him, and in the absence of His spiritual presence the soul often feels great opposition to God's dealings with it, being apt to fret and rebel, and think them hard, Jonah-like. All hard things are now made easy, the person often wondering how he came to make such a trouble of what now seems so light. "I can do all things," says Paul, "through Christ which strengtheneth me." Here crooked things are often sensibly made straight; both prayer and praise frequently ascend with real pleasure and delight at such a season. And not unfrequently many sweet and precious mysteries of grace are opened to the view in the gospel. As this is a time of love, a time of refreshing from the presence of the Lord, so it is a feeding time in which the soul sensibly grows up into Christ. And it is known to be a blessed reality that God has indeed made upon His holy mountain a feast of fat things, &c. And what a glorious Christ does He appear who is All in all here, who is discovered to be the fullness of the Scriptures, the fullness of every doctrine of grace, the fullness of every new covenant promise, of every ordinance, &c. How blessed a portion does the soul see and feel Him to be! To spend a

long eternity in the enjoyment of Him is discovered to be heart-ravishing indeed.

But it is profitable, my dear brother (as I trust you are), to know how low we are sunk by sin, what a dreadful enemy we have to contend with in him whose willing servants we formerly have been, how fearful beyond measure is the curse of a broken law. And these things are to be known, not by head knowledge alone, but by deep and most painful heart experience; that we may know how much it cost Christ to redeem us—and O how blessed it is to know this! what are worlds upon worlds compared therewith!—that we may be effectually humbled, no room being left for self to boast in the least, and therefore sovereign grace alone be exalted, which is a most safe and pleasant place to be in; and that our trust in Christ for strength, succour, and deliverance may be the more full. The Lord's own people are described as "the true circumcision, which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." The Lord abundantly bless you, and all that fear His name with you.

Yours in the truth,

R. CREASEY.

March, Isle of Ely, April 23, 1847.

READY TO DEPART.

TONGUE cannot express the joy which my dear friend's letter gave me. May the spirit of faith and prayer and thanksgiving still animate and strengthen both you and the valued partner of your heart! I should have acknowledged my receipt of your much esteemed favour earlier than I now do, had I not been exercised with an uninterrupted train of illness ever since I saw you last. But welcome, ten thousand times welcome, the whole good pleasure of God!

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

All my affairs respecting both worlds are completely settled; my spiritual ones, by the eternal and perfectly accomplished covenant of grace, and my temporal ones by an arrangement which leaves me nothing secular to think of. I trust that whenever the angel of death knocks at my door, I shall have no more to do than to sing my *Nunc dimittis*,* step into the

* "Lord, now lettest Thou Thy servant depart in peace according to Thy word," &c. (Lu. ii. 29, 30).

chariot, and make directly for the kingdom of God. O, may His Holy Spirit shine and breathe upon me at the time (and I verily trust He will)! and then no matter how soon I set off to that land where "the inhabitant shall not say, I am sick."

My heart's desire and prayer for you and yours is that the joy of the Lord may be your strength. Fear not: He is faithful who hath promised, and the sun will shine upon you again. I am out on a fortnight's ramble, to see whether exercise and change of air will relieve me of my cough and hoarseness. My disorder proves to be of the asthmatic kind, which none of my medical friends had the sagacity to find out, though some of them have attended and prescribed for me the last two years. I am ashamed on a review of this hasty scrawl (for I am really not well enough to write a regular letter) to find that so much of it relates to myself. But I know the tenderness of your friendship, and that alone must furnish my apology.

Grace be with you, and love with faith, from God our Father and from our Lord Jesus Christ, in whom I remain, with deepest respect and with warmest esteem,

Your unworthy, but (I trust) not unfaithful brother and servant,

AUGUSTUS TOPLADY.

Salisbury, March 11th, 1778.

N.B.—On Tuesday, August 11th, 1778, Mr. Toplady's spirit departed.

CRUMBS FROM THE MASTER'S TABLE

FROM A SERMON PREACHED BY W. GADSBY, JULY 13TH, 1835.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—MAT. v. 6.

THE righteousness intended here is not creature righteousness, worth, or worthiness; for that is as the morning cloud, and as the early dew it goeth away; nay, at best it is only filthy, and its fountain unclean. Eternal truth declares that all flesh is grass, and all the *goodliness* therefore is as the flower of the field, which withereth and fadeth away when the Spirit of the Lord bloweth upon it. But the righteousness the dear Lord has in view in this text is that blessed righteousness which is unto all and upon all them that believe, even the glorious Person and obedience of the Lord Jesus Christ; for "Christ is the end of the law for righteousness to every one that believeth."

This is that righteousness which justifies the ungodly ; and when this glorious righteousness is received into the heart by faith, through the divine power of God the Holy Ghost, the soul will unite with the church of old, and say, "In the Lord have I righteousness and strength ;" not merely *by* Him, or *from* Him, but *in* Him ; and the Lord the Spirit solemnly says that "in the Lord shall all the seed of Israel be justified, and shall glory." God is determined that no flesh shall glory in His presence, but *in the Lord* alone. Therefore Christ is made of God unto His people "wisdom, and righteousness, and sanctification, and redemption." Yea, God hath made Him to be sin for them, that they might be made "the righteousness of God in Him." Here it is the child of God stands acquitted of all charge, and is viewed by the God of gods perfect and complete ; for by the blessed Lord Jesus Christ all that believe are justified from all things, not partially, but fully and completely.

Now, this blessed justification is all of free grace : "Being justified freely by His grace, through the redemption that is in Christ Jesus." It is on this glorious ground the apostle sends forth his God-glorifying, soul-supporting challenge, "Who shall lay anything to the charge of God's elect ? It is God that justifieth. Who is He that condemneth ? It is Christ that died ; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Here divine faith makes a solemn stand, and with indescribable pleasure makes its boast in the Lord, putting no confidence in the flesh. Let Christ be seen and received into the heart by faith, and the sinner may challenge earth and hell to bring him in guilty ; for Christ is the Lord his righteousness.

Well, "blessed are they which do hunger and thirst after righteousness ; for they shall be filled." Now, no one will ever hunger and thirst after this righteousness till the Holy Ghost has quickened his soul, and brought him to feel that he is a sinner before the heart-searching God ; that his sins have been committed against a righteous God ; that he has no righteousness of his own, nor any power to work one out ; and yet that without a righteousness perfectly adequate to the requirements of law and the demands of justice, he must for ever perish. To describe the various workings of mind and the feelings of such a soul under the heart-rending tortures of the awful nature of sin and the holiness and inflexible justice of God, as

revealed in the law, would fill a volume. Suffice it, therefore, to say, that night and day he hungers and thirsts for that righteousness which justifies the ungodly. A religion which consists of creature goodness, creature duties, and creature piety, will not do for him. He proves that both duty-works and duty-faith fail him, and leave him a lost sinner, without help and without hope. He therefore sighs, and groans, and cries for mercy, pardoning mercy, justifying mercy, in the Person, blood, and obedience of Christ. Nothing short of this will satisfy his hungry soul. He can in very deed enter into the feelings described in the first part of Is. xli. 17; "When the poor and needy seek water." He feels that he is poor, wretchedly poor, and very needy; for he needs all that is necessary to make him righteous and holy in the sight of God; and though he has sought this in a variety of ways, still he can neither see nor feel anything in himself, nor of himself, but sin and loathsomeness. With deep concern he has earnestly sought the water of life, but cannot find it; so that his tongue faileth for thirst, and he appears, at times, unable to speak the feelings of his heart to either God or man. Hungry and thirsty, his soul fainteth within him. Well, in this desert land, in this waste, howling wilderness, the Lord, in His own blessed time, is graciously pleased manifestly to find him, and to lead him about, and to instruct him; yea, and He will keep him as the apple of His eye.

Now, the Lord of the house says such souls are blessed. And indeed it is no small blessing for them to know their poverty, feel their need, and be sensible of their own helplessness. There are people who say that they are increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. These are not spoken of very favourably by the Lord of the house; but the poor and needy, who seek water and can find none, *are* blessed of the Lord; yea, and *in* the Lord, for in Him they have all spiritual blessings; and the Lord has promised them, saying, "I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

"They shall be filled," not with self-righteousness, but with Christ and His glorious righteousness. The blessed Spirit shall reveal Christ in their hearts the Hope of glory: then

their soul will enjoy a sweet measure of the work and effect of the righteousness of Christ, which are peace, quietness, and assurance for ever. They shall find that Christ is unto them a peaceable habitation, and here they have rest; and having thus tasted that the Lord is gracious, and feasted upon His blood, love, and obedience, they will joyfully unite with the psalmist, and say, "Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live; I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips."

Thus they that hunger and thirst after righteousness shall be abundantly satisfied with the fullness of God's house, and shall drink of the river of His pleasure; for with the Lord "is the fountain of life." The time shall come when they shall say, "O magnify the Lord with me, and let us exalt His name together. I sought the Lord and He heard me, and delivered me from all my fears." Their mouth shall be filled with praise and with the honour of God. Blessed be the name of our adorable Three-One God, He filleth the hungry with good things, while the rich He sendeth empty away; and when body and soul are transformed into the image of Christ in glory, then in very deed they will be filled with all the fullness of God, and eternally enjoy the blessedness of being blessed in and with Christ, and filled with His righteousness.

Obituary.

AT his residence at Kettering, JOHN PARISH, 43 years minister of the gospel, departed this life on Sep. 21st, 1908, aged 67 years.

At the age of 17 years he left home, and was apprenticed in the village of Cottenham, Cambs; when he felt and said that having got from under the restraint of his father, he was fully bent on enjoying the pleasures of this life. But he had not been from home long before the Lord in infinite mercy stopped him in the following sudden manner:

There was a fever raging in the village, and one day, seeing a funeral pass, his mind was solemnly impressed with the weighty matters of eternity, and this question was forced upon him, "If you take this fever, and die in the state

you now are, what will become of you?" His feelings and convictions forced him to answer, "I shall sink to hell;" which solemn convictions he could not shake off. I have heard him say that at this time he was afraid to go to sleep at night, for fear of waking in hell, and to go about in the daytime, for fear something would take place which would hurry him into eternity. Truly the terrors of God made him afraid, and his burden of guilt was great. On one occasion he asked his master (who was a member of the General Baptists) if one could believe when he liked; who answered that one not only might do so, but it was his duty to do so. This was what he wanted to do, but could not; so he began to work for life, and resolved to watch his words and actions narrowly, but found,

"The more he strove against sin's power,
He sinn'd and stumbled but the more."

Then the truth of those words seemed impressed upon him: "The thought of foolishness is sin;" which would dash to the ground all hopes of creature righteousness; so much so that he felt brought to the very brink of despair.

In this state he continued for some weeks, with scarcely a gleam of hope. About this time he had a singular dream. Going to bed one night in deep anguish of spirit, he dreamed the last day had come, and he with many others were assembled in a large room, which was open at one end. Beyond this room was a deep pit of liquid fire. The sentence being passed, "Depart, ye cursed, into everlasting fire," they moved on towards the end of the room, there not being the slightest resistance shown by any. How well he remembered getting to the end, and falling, which awoke him; when these words came with power and a little hope:

"Lord, and am I yet alive,
Not in torments, not in hell?
Still doth Thy good Spirit strive,
With the chief of sinners dwell?
Tell it unto sinners, tell,
I am, I am out of hell!"

Feeling himself such a vile sinner, he used to fear that mercy could never reach such a one. The burden of sin still increasing, he felt he must go to the Lord's house once more, and that for the last time; and if no mercy came, he must give up all, and sink in despair. The text was given out as follows: "But when he was yet a great way off, his father

saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Lu. xv. 20). The preacher described his case, which he had never told any one. He spoke of the father embracing the son, and my husband had such a view of Christ on the cross, and that He hung there for *his* sins, that he has said many times he wept as he had never wept before; and what was to him so singular, his sins, burden, and fears were all gone. He has often quoted that hymn as expressive of his feelings at that time:

" I saw One hanging on a tree
 In agonies and blood;
 He cast His languid eyes on me,
 As near His cross I stood." (1025)

How differently he went home, feeling he had not a trouble; nor could he bring his burden back again. How often he has said he felt then he should never doubt the reality of those things; but experience proved the contrary.

I have heard him say he fully intended keeping those things to himself, but those intentions were soon frustrated; for, as the winter approached, the prayer-meetings commenced, from which he could not keep away. Being a stranger, the people made enquiries who he was; and very soon he was asked to pray. (He was then only in the nineteenth year of his age.) His first attempt brought on deep exercise of mind, and he became much tried about casting in his lot amongst the people, which eventually he did; and he was baptised on the last day of July, 1860. After the ordinance he passed through great darkness of soul, coming out of the water with these words, "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil;" and he remained in that dark state a considerable time, under keen exercise as to whether he was right after all. It was not his privilege at this time to sit under the ministry of a deeply tried servant of God. After two or three months the Lord again favoured him. While the wine was being poured out, the clouds were dispersed with these words, "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

Very soon after joining the church he became exercised about the ministry. The minister questioned him on the subject, and some little time after, doors were opened, and he began to speak in the Lord's name.

In the year 1875 my dear husband had the first nervous breakdown, and was ill some few months. Several passages of Scripture were applied to his mind, such as, "I will search Jerusalem with candles," &c.; which brought him into great distress. We went to Hastings for a time, and while there he laboured under a strong temptation that he was the man in the iron cage that is described by Bunyan in "Pilgrim's Progress." But one evening, after a day of darkness, he retired alone to the bedroom, and dropping on his knees, the Lord applied these words with much power and light: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Is. xliii. 25). Such was the power and sweetness of it that the room seemed filled with supernatural light. I said to him when he came downstairs, "What have you had?" seeing by his countenance that he had had something special; and he took the Bible and read the portion, reading on as far as the 6th verse of the next chapter. After this we returned home, and he again began to preach.

In the year 1886 he had another similar breakdown, when we left home for a change. One morning while he was dressing, the Lord sweetly applied these words, "Where is He that put His Holy Spirit within him?" also, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." After eight weeks we returned home, and he once more resumed his labours, and was much helped in preaching from both the above passages.

Now I must come to the last six years of temptation, trial, and affliction, which set in in the autumn of 1902. Some time before this he was very much favoured when preaching at home, and also when out. One morning, when much exercised about real love to God and His people, the Lord revived him with these lines:

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

And he responded, "I do, Lord; Thou knowest I do." This affliction set in with a slight stroke, from the effects of which he never really recovered. The restless and sleepless nights

and distressing days that followed I shall never forget. After a short stay at Brighton, on returning, the darkness appeared more dense, and the nights and days, if possible, more distressing. We then returned to Brighton, and stayed twelve weeks. During this visit he was favoured at times in hearing the truth preached, and at the prayer-meetings; and although he sank down, he was not so low as before. When we returned home he seemed much better for the rest, and attempted to speak a little, but not for long.

Again after staying nearly four months at Manchester he attempted to speak, and for several Sabbaths the Lord favoured him with sweet liberty, and many rejoiced in hearing and seeing him so helped. During this affliction we went to Manchester several times, and many other places, my husband preaching at some of them.

In 1906 we left Southill, and came to Kettering, where he was helped to preach a few times, and also at the week-night services to read a few verses, and expound a little. He had another stroke in April, 1908, which greatly affected his speech and memory; after which he never again attempted to go to chapel. He used generally to read and pray at night and morning; and how many times during his affliction has he read the cxxxth Psalm. I think never a week passed without. Several weeks before the last stroke came he was much favoured in reading his Bible and Gadsby's Hymns. One day he asked me to read the ixth of Nehemiah; also in reading the last three verses of the ixth of Ezra he was much helped, and several other portions. The 186th hymn, "My God, my Portion, and my Love," was especially blessed to him, and remained with him to the last. One Sabbath evening about a month before his end, as I came from chapel, he said, "You have been to the ordinance; I have had it quite as good, my soul has walked up and down in the liiird of Isaiah. I have had a nice time." The sweetness he then felt remained with him to the last.

The last stroke came very suddenly. On Saturday night, Sep. 12th, he went upstairs as usual, and tried to undress, but complained of his leg feeling useless. Our son ran for the doctor, who came at once. My husband said to him, "What a thing it will be if we get to heaven!" and a few minutes after, "The Lord has been a good God to me." As long as we could understand him, he was repeating part of the 186th

hymn; but he gradually sank into a helpless and unconscious state, from which he never recovered. He lay like this until the ninth day. On Monday, the 21st, when breathing his last, a sweet smile passed over his countenance, the family with myself all saw it, and without a struggle or a groan he passed away. Truly his end was peace. E. P.

GEORGE HEMSLEY, member of the church at Hanover Chapel, Tunbridge Wells, died May 15th, 1908.

In giving his testimony before the church, he said, "In my unregeneracy I used to attend chapel and frequent the public house at the same time; but the chapel people talked to me about it, especially as I was one of the singers. So I took offence and stayed away. Some time afterwards a child was frightfully burnt; and the Lord cut me down like Saul of Tarsus, and for days and nights I had neither rest nor sleep, because of my sins. I was ashamed to go back to the same chapel; so I went to Five Ash Down, where old Mr. Clark preached from the text: 'They shall come with weeping, and with supplications will I lead them;' and he described my state. I feared I should die in that condition, and as I returned home through Buxted Park, I fell on my knees, and cried for mercy. I then went again to Hadlow Down Chapel, feeling compelled to do so.

I continued thus for two years, praying and trying to keep the law, yet feeling damnation sure. At last I laid aside my Bible and hymnbook in despair. However, when Sunday came I took down my hymnbook (as if a voice told me to do so); and what I read of dear Hart's was like a flash of light to my soul. Then I heard Mr. Whittle from the text: 'When the poor and needy seek water,' &c., and he entered into my true feelings; but the devil tried to cast me down, which made me pray the more.

In 1876 I heard Mr. Pierpoint from Ps. lxxxix. 15: 'Blessed is the people that know the joyful sound;' and my pardon was sealed from that day. I was greatly tried, fearing it was only in the flesh; but while hearing at Framfield the dear man told me all I was passing through. I wanted the fleece wet, and then dry. I was so happy I wanted to die. Wife and children, all were nothing to me at that time.

Once while working in the hop garden, the blessed Spirit showed me Gethsemane, then the cross, then the sepulchre,

and then the transfiguration. Oh! how I wept and rejoiced! Mr. Newton said one evening, 'What is the sign?' I replied in my heart, 'I have been sealed with all the signs you have named.

" 'Yes, I to the end shall endure.' "

He waited some time before being baptised, upon Mr. Page's advice, arising from family circumstances. He was baptised by Mr. Newton, and was an honourable and consistent member for thirteen years. He died of internal cancer, suffering great pain at times, but greatly supported by strength in answer to prayer, and relating the above gracious dealings of God with his soul, from time to time. M. S.

SARAH CLAPPEN, of Cirencester, who entered into rest on May 25th, 1905, aged 84 years.

Her memory is very fragrant in the little church at Cirencester, where she stood a member for over fifty years. She was baptised by the late Mr. Tanner, and was, as she often related, so filled with peace at the time that it was no trial to her, but a great privilege so to follow the Lord.

She commenced in 1889 to put down in writing a few of the changes which passed within her. On the 8th of March, 1890, while visiting Cricklade to attend the funeral of an aunt, she records being stricken down with illness. A few days after she was taken, her cousin, Mr. Ed. Smith, came over to see her, and told her that he was convinced that the sickness was not unto death, as he had been greatly led out in prayer for her, and was assured that the Lord would raise her up. While upon the bed of affliction, she speaks of enjoying great peace, and particularly of the sweetness of the verse to her—

" But since my Jesus stands between,
 In garments dyed in blood,
 'Tis He, instead of me, is seen
 When I approach to God."

She had a habit of speaking to all about her, and says that she told the doctor she would be raised up again: "I shall not die, but live, and declare the works of the Lord." In answer to prayer, as she felt, she was restored to health. Soon after this she speaks of going to Bradford-on-Avon to hear the word, and of being much in prayer that it might be blessed to her. The minister took for his text Ps. xci. 15,

and in speaking of the Lord's people calling upon Him in trouble, asked if any of his hearers had done so, and been answered. She says, "Truly I could say, 'Yes, bless His dear name.' I was melted to tears at having a witness within that it was so; for what is all the religion in the world without it?"

On her 70th birthday, 1891, she writes, "The Lord has favoured me to see my 70th birthday, the age of man. Now my earnest and heartfelt desire is that He will keep me near Him, whatever His will is concerning me. I do want to be a true follower of Him, and not be deceived, and can say,

" ' Oh for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb ! ' "

While I am writing these few lines I feel I can scarcely write for tears for the goodness of the dear Lord to me, who feel myself unworthy of His mercy; but to whom can I go but to that Rock for shelter?"

In 1899, she recalls with very great affection and gratitude her long connection with the cause at Cirencester, and times of blessing in hearing Mr. Tanner, Mr. Barnard, and other departed friends, and says she hopes to spend a never-ending eternity with them. In Jan., 1903, after an illness followed by sleeplessness, she wrote: "In my sleepless hours I have often thought, if the Lord would give me some natural sleep I would give Him the praise. What a mercy He has done so of late, and it has come to my mind,

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

Natural sleep is the gift of God. When He saw fit to deprive me of it, I cried unto Him, and bless His dear name, He heard me." Another time: "Help me, O Thou precious Jesus, to speak well of Thy name." "I am favoured above many; bless the Lord, O my soul! may He be with me to the end." "Kept by the mighty power of God, redeemed by the precious blood of Jesus." In June, 1903, she went in much weakness on a visit to Devizes, and heard Mr. Hemington preach from He. ix. 28. "I felt it," she says, "to be a good experimental sermon, and at the ordinance the Lord melted my hard heart, and I felt a little of His redeeming blood being shed for me so unworthy."

From this time she passed on into increasing weakness and infirmity towards her end, but with eternal things for the most part in her thoughts. On March 18th, 1905, she related how powerfully her mind had been wrought upon during the night in the anticipation of eternity by the following circumstances. The moon, she said, was rising slowly from behind a cloud, and the night-light which had been burning in the room was flickering out. She closed her eyes thinking of what she had seen; and when she looked up again the night-light had gone out, but the moon was shining beautifully without a cloud. She said it made her cry with joy as she thought of herself when dying, the earthly life dying out, and the eternal life rising out of the cloud and shining gloriously.

She attended the Lord's Supper on the first Sunday in May, and died on the 25th, after only a few days' illness. During her last hour, she asked her daughter-in-law to read and pray with her. She did so, reading the 12th of Isaiah, the words, "I will trust, and not be afraid," having before been made very precious to her. A few minutes after she passed peacefully away, and without doubt, through the tender mercy of God, enjoys the rest she longed for, "with Christ eternally shut in."

ANN MOULTON, of Derby, who died Nov. 9th, 1907.

She was brought by the teaching of the Holy Spirit to feel her lost and miserable condition as a sinner before a just and holy God, while hearing a sermon preached from Ro. xiv. 11: "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Such was the power which attended these words that for about a month she had no rest, but went continually crying and mourning before the Lord on account of her sins. This was in the year 1872. Referring to the time of her deliverance from guilt and condemnation, she writes: "The Lord so ordered it that Miss H. spoke from these words, 'Who gave Himself a ransom for all, to be testified in due time' (1 Ti. ii. 6). And bless the Lord, that 'due time' was for me; my sins rolled from off my back, never to be remembered against me for ever. I could then say, 'Whereas I was blind, now I see.'"

In the year 1876 she was called upon to pass through deep waters, both her father and mother dying within four months; but in each case it was well, for they died in the Lord.

Shortly after this her eldest brother, who was single, and to whom she was looking for her temporal support, was knocked down by a passing train while walking home from his work, he being employed on the railway, and killed upon the spot. Her affections being much set upon her brother, and being herself in great bodily weakness, she was brought very low in mind; and writing of this time she said, "The old serpent tempted me so much that I rebelled against an all-wise God, asking Him why He had bereaved me of those I loved; but I could get no peace of mind. Then the Lord laid me upon a bed of affliction, and I was unconscious to everything for a fortnight. But upon the return of my faculties the Lord appeared, and His presence was such a blessing to my soul that I cannot express it. I can indeed say, 'The Lord is my Shepherd, I shall not want.' I could not have lain here without an assurance that I am Christ's, and that He is mine. I can say with the apostle, 'The will of the Lord be done.' Should I be spared to get up again, it will be with a different feeling from that I had before I was taken ill. O it is good to be brought into the path of affliction! I feel it to be so. The Lord's ways are not our ways, neither His thoughts our thoughts. I can say, 'It is the Lord; let Him do what seemeth Him good.' He is leading me by a right way; no fear, no perhaps, no peradventure, nothing of the kind. 'He that keepeth Israel shall neither slumber nor sleep.' His eye is ever upon His children, and He is gently leading us on our journey through cloud and through sunshine."

Writing later she says: "Praise His holy name, He has given me grace to overcome. Nothing but His almighty power could have sustained me in all I have passed through; and He will sustain me through all that is to come. His promise is, 'I will never leave thee, nor forsake thee.' 'When thou passest through the waters, I will be with thee.' Nothing can alter His all-wise decree."

The following particulars have been supplied by her sister: "She took to her bed for the last time on Sept. 10th, 1907, saying to her sister:

"I will not change my worst estate
For all the world calls good or great."

On its being said, 'You will soon meet the blood-bought throng,' she beamed with delight, and said,

“ ‘Then loudest of the crowd I’ll sing,’ &c.

On the 23rd she remarked, ‘The streams which make glad the city of God.’ ‘I shall walk before Him in white.’ ‘Lord, help me to wait Thy time.’ ‘I shall be there’—this she repeated three times. On the 29th she dreamt that she saw Jesus on His throne, who looked upon her and smiled most sweetly. The next day, speaking of this, she said, ‘I shall see the King in His beauty. I have done with the world, and wish to lie passive in His hands, and know no will but His.’”

On one occasion, when her sister asked her if she minded being left alone, she said, “I am not alone; my Master is with me.” On Nov. 6th, Satan was permitted to trouble her. On the 8th she said, “I am going to Jesus. He will not let him (Satan) trouble me now.” But later in the day she threw up her arms, exclaiming, “What shall I do? the dear Lord has hid Himself.” Her sister tried to comfort her by saying, “You told me Christ was precious to you.” She replied, “So He was then.” Once more the Lord appeared to her in all His love, and for about an hour and a half she was full of joy and praise. During the night she was much favoured with love visits. Then she lay very calm, thus passing away to be for ever with the Lord.

H. T. STONELAKE.

MARY ANN ALLEN, of Upper Norwood, aged 42.

“A monument of grace.
A sinner saved by blood.”

At the time of her marriage both she and her husband loved “the hateful ways of sin.” Soon after, the Lord was pleased to call him by grace, and from that time the enemy of souls continually stirred up the poor woman against him and the people of God with whom he became connected. Many have been the prayers on her behalf; and the following will show they were abundantly answered.

In June, 1907, her husband was ill, and I, calling to see him, upon leaving tried to lay his case before God in prayer. The poor woman afterwards told me she so hated me and my religion that she determined to come into the room and disturb us, that I might be gone. Upon opening the door she saw I was upon my knees, and stood for a moment to listen. The first words she heard were, “We are all hell-deserving

sinner." She had heard quite enough, she afterwards said, and quickly went downstairs filled with rage that I should make such a remark before a poor, sick man. But the words had been with Almighty power, and,

"The stoutest rebel must resign
At His commanding word."

Again and again was it repeated within her, "*We* are all hell-deserving sinners;" and she was solemnly persuaded *she* was among the number. Then followed months of almost despair: several times when coming to chapel it was but to be told all that ever she did. The suggestions of the enemy at this time were terrible, every wrong way being presented to her to get out of her trouble, so that several times the power of God alone prevented her from an untimely end. To make matters worse her body was gradually wasting away; and it became apparent to us that her time here was very short. She has told me how terribly hopeless her case appeared to be, until about two months before her death, when the Lord appeared to her in the middle of the night, sweetly applying the precious words: "Fear not, I will be with thee." A few days after she was taken much worse; most of the day she was unconscious to all around. Her conflict can be understood by her many utterances; several times did she cry out, "Do not pass me by, dear Lord." Then again, "Bring me lower, lower, lower, Lord, that I may praise Thee!" "Do not leave me, Lord!" Toward night she again became conscious; and O how thankful were we! for the enemy had constantly suggested, "She has had no beginning to her religion." But, bless God, she lived to tell us all about it, and oh how it cheered us! She lived about two months after this. Once upon entering her room she said, "Oh what a wonder that God should have had mercy upon a poor, black sinner like me!" and she added, "*He has.*" She had a few dark seasons, but for the most part His sweet presence abode with her, and she many times desired to depart and be with Christ. Her bodily sufferings must often have been very great. Oh what confessions of her former hatred to the writer and the people of God, and what godly sorrow and love were manifested!

She fell asleep, Jan. 8th, 1908. Her remains were interred in Queen's Road Cemetery, Croydon, there to await the coming of the Lord.

H. PATTERSON.

“SOW THY SEED”—Ec. xi. 1—6.

ANOTHER year of the existence of our Free Distribution Fund has run out, and we now both tender our warmest thanks for the generous support our readers have given to it, and renew our earnest appeal for a renewal of that support. It perhaps will never be fully known by our contributors how many cups of cold water they have given in helping to scatter the truth as printed by us in the “Gospel Standard.” Love of the truth is a fruit of its dwelling in us. If we hold fast the faithful word, as knowing and feeling its power and sweetness, we shall seek to hold it forth. Love for the glory of God in Christ will prompt us to seek to promote that glory in ways which may be opened to us and commend themselves to our hearts. The enemies of God and men’s souls are ever busy compassing sea and land to make proselytes; be it ours to contend earnestly for the faith once delivered to the saints. And so to contend for it as that our contention may tend to edification: “Speaking the truth in love,” that thereby we “may grow up into” Christ in all things. Also that he that is of the contrary part may be ashamed, having no evil thing to say of us. The amount received this year exceeds that of the previous year, for which we are thankful. We received £58 3s. as against £44 10s. 1d. In addition to many single copies we have sent 16 parcels monthly, of various sizes, to different parts of England, the Colonies, and the United States. Thus monthly has the truth, as we ourselves have received and believe it, gone forth to many thousands who, but for our Fund, would not have seen it. So we hope; for the distribution is especially to meet these. Results we leave.

By the “word of truth” the Lord’s people are begotten again; the incorruptible seed is sown by the Holy Ghost. Often by the ear and the eye the word is made to enter the heart effectually. After the living ministry is the sending forth of the Bible and the truth as spoken and written. By such means many have been called to be saints, and many sealing, enlarging blessings and revivings given. And in the humble hope that our feeble efforts to hold forth the word of life, to scatter in print a free gospel, may be honoured of the Lord, we once more appeal to our kind friends for the means. Oh but will He take it kindly at our hands, will He permit men who are unworthy to think even of His glorious Name,

to speak by voice or pen that others may hear and believe on Him? We can but think He will, so condescending is He. Oh the honour!

We respectfully ask all whose hearts may be touched in this matter, to kindly send early their donations, that we may know how to instruct our publishers with regard to printing. All donations should be addressed to Mr. Popham, Normandien, Surrenden Road, Brighton, and will be duly acknowledged in the "Gospel Standard."

"SO SHALL MY WORD BE."—Is. lv. 10, 11.

"FOR as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth." My good word. . . . It may be interpreted of God's *word of promise*; and promises are made in heaven, and come from thence as the rain and snow do; are the gifts of God's grace; are very refreshing and reviving, as rain to the earth; and are always effectual, being yea and Amen in Christ Jesus; and being made good, fulfil purposes, or the good will and pleasure of God; particularly promises concerning Christ, pardon and peace through Him, such as are given forth in this chapter. Or rather it may be meant of the *word of the gospel*, which is of God; comes from heaven; is a blessing of grace; falls according to divine direction here and there; tarries not for the expectations, desires, or deserts of men; falls in great plenty; and is a blessing wherever it comes. It is the means of softening the hard hearts of men; of cooling the conscience set on fire by the law, and allaying the heat of divine wrath there; and of refreshing and reviving drooping, disconsolate, and weary souls. It is the means of the first buddings of grace in the Lord's people, and of the larger exercisings and flourishings of it, and of all fruitfulness in good works. It is productive of seed to Christ the Sower, and fruit to His ministers who labour under Him, and of bread to the eater, the believer, whom it furnishes with the bread of life to feed upon by faith. "It shall not return to Me void." It is accompanied with a divine energy; it is the power of God to salvation. JOHN GILL, D.D.

NOTICES OF DEATHS.

ELLEN HARTWELL, aged 40, a member of the Abbey chapel, Abingdon, entered into the joy of her Lord on January 18th, 1908. She had been a sufferer for some years; but was a very godly person, and her conversation savoured of divine teaching. She was one of the Lord's jewels, and was esteemed as such by those who knew her.

J. W. G.

ELLEN CHAMP, aged 78, passed away on July 8th, 1908. She was a consistent member at the Abbey chapel, Abingdon, for very many years. The latter part of her life her mind gave way, and she refused all comfort, constantly affirmed that "she was deceived, and there was no hope for her." But we believe the Lord loved her, and on one or two occasions manifested His love to her; and our mercy is in this truth, "I am the Lord, I change not: therefore ye sons of Jacob are not consumed." J. W. G.

EDMUND PARRIS, of East Hoathly, ended the days of his pilgrimage and entered his eternal rest on May 15th, 1908, aged 75 years. A beloved and lamented husband and father. He loved the house of God and the Lord's people. He had for many years borne the weight of the little cause of truth here, and until the last it lay very near his heart. He longed for its prosperity, and was often much tried concerning its low state. During his last days he had no great joy, but was made and kept calm and resigned, and as he more than once expressed it, "hanging on his God," adding, "I've nowhere else to hang." Dear father longed intensely to be once more blest with a realisation of his union with Christ, and enabled to say feelingly, "I am His, and He is mine;" but was not thus favoured until very near his end, when he signified to us that his desire was granted by raising both hands when unable to speak. The last he was heard to say was the following verse:—

"Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved to sin no more."

A few more particulars may (D.v.) follow.

S. P.

WILLIAM EDMUND FULLER, of High Cross, Rotherfield, Sussex, died on Sept. 28th, 1908, aged 33. His end was peace. "Blessed are the dead that die in the Lord."

H. MILES.

On Oct. 2nd, 1908, at Hove, JAMES WELLER, son of the late James Weller, minister of Bethel chapel, Robertsbridge. His last words were, "The eternal God is my Refuge, and underneath are the everlasting arms." The nature of his illness, congestion of the lungs, made conversation impossible. His end was peace. M. P.

On Oct. 4th, 1908, ALICE BIRTWISTLE, aged 66, for many years a consistent member of the church at Goodshawfold. Her love to Zion was exemplified by her daily walk. She would often be singing in her home hymn 361:

"I love her gates, I love the road," &c.

Her illness caused much unconsciousness; and when conscious, being much affected in her breathing, it was difficult to commune with her. She leaves a family to mourn her loss, as also the church to mourn the loss of another praying soul.

W. HOLT.