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# THE GOSPEL STANDARD.

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JANUARY, 1912.

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

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## AN OPENING WORD.

DEAR READERS AND FELLOW-TRAVELLERS,—May peace be to you, “and love with faith, from God the Father and the Lord Jesus Christ” (Eph. vi. 23). As we enter the year just opened, it is, perhaps, seasonable to look back on that which has now closed. And as we do so, what reflections may force themselves on us, what memories may agitate us, what wounding sense of sins innumerable may humble us, what views of God’s unbounded goodness to us may touch the springs of thankfulness in our hearts! On the one hand, we may feel, under the searching light of the Spirit, almost unable to bear the sight of our dreadful departures in heart from our best, our unchangeable Friend; on the other hand, as the same divine Teacher enables us to remember all the way He has led us, we shall stand amazed, and feel stirred to praise redeeming, preserving love, power, and faithfulness. Sin has not had the dominion it has struggled to obtain, though by its craft and power we have received much damage. The devil has not destroyed us, though he has pursued us, roared against us, and many times deceived us. And though to many the dealings of God in providence have been most solemn and heavy, wounding them in their deepest and tenderest affections, yet He has turned those very dealings into signs of His heavenly love (Heb. xii. 6, 7).

What, then, must be our first word, as we commence another year with the past in near view? Even the same as that with which the church opened Psalm cxv.: “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth’s sake.” Worthy Object of praise! worthy song! unworthy singers! Yet, blessed be the God of all grace, He accepts the tribute of

praise from worms of earth. And what conclusion will faith, and love, and gratitude, thus drawn into exercise, arrive at for our encouragement? Even this, that we have an all-sufficient Friend—*God all-sufficient*—to depend on, to run to in times of trouble, danger, fear, weakness, and ignorance.

This all-sufficiency of our God the apostle expresses in Rom. v. 1—5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;" and the way in which this peace is brought to us we are told at the end of the preceding chapter; that Jesus our Lord "was delivered for our offences, and was raised again for our justification." How it makes us love Him to see Him bleeding for us! How it draws the warmest feelings of attachment to Him out of our hearts! We cannot remain frozen as we look on a dying Saviour, as we look at what it cost Him to redeem us from sin. O the greatness of redeeming love! And when we are not enjoying it, what a ground is His death to approach Him and to stand upon with fervent petitions! The apostle says, by Him "who was delivered for our offences" we have peace, and by Him "also we have access by faith into this grace wherein we stand." Little as we know Him and value the privilege of prayer, yet does He not cause us sometimes to feel that the marvel of marvels in our case is, He permits us, teaches us, gives us boldness to come to Himself? And the ground, the way of this coming we have in Him: "*By whom* we have access." A living Christ is that way. He was raised again, raised from the dead for our justification; and the Spirit who quickened Him and brought Him from the grave, quickens the soul, quickens faith and prayer, strengthens the soul in coming. The access He gives is wonderful; when we get it, we know it. The way is always there; as Hezekiah said, "The Lord was ready to save me." But sometimes we are not ready to be saved. The Lord therefore, in such a case, waits to be gracious; but the throne is always set up, and the way to it open. The gates shall not be shut night or day; that is, by His one offering access to the Father is made once for all. Whenever we get access into this grace, we begin to find there is ground to stand on—"grace wherein we stand." All other ground will let us down; creatures will not bear us; nothing else can be sufficient; but every time a bleeding Jesus is manifested, we find there is access by faith in Him, and standing ground for

us. Sin then cannot produce despair or keep us off from approaching; but it becomes a reason why we should pray the more. As we are delivered from its curse, so also we shall desire to be from its power.

Now when we have access, there is such a thing as spreading the sails. To see there is a new and living way to God through His death, is a powerful invitation to lay out all our case before Him. Do we not then say to our souls, "Take advantage, spread the sails, open the mouth, pour out the heart, and lay everything out before Him"? Who can be silent, narrow, contracted in spirit at such a time, when the blood of Christ is seen as the ground of access, filling the heart with a blessed hope of success?

"Large petitions with thee bring :  
For His grace and power are such  
None can ever ask too much."

That is what arises out of a sense of the greatness of the gospel, the all-sufficiency of Christ.

"Thou art coming to a King ;  
Large petitions with thee bring " —

petitions that embrace all our weaknesses, our sins, and our wants, and run into eternity. What a treading on everything below there is then! What business is carried on for eternity! The Lord says, "What is thy petition, and what is thy request?" and when He does so encourage the soul, we cannot but come nearer, and spread out the case that presses on us.

"We have access into this grace wherein we stand, and rejoice in hope of the glory of God." All this grace in Christ is the ground of our hope, and God the Holy Ghost builds on that ground the grace of hope, which yields the comforts of hope. It wraps us up in hope; it will not allow despairing feelings, sinking in despondencies, or our eyes to fall on the creature. No; but we "rejoice in hope of the glory of God," and can say,

"Why should the soul a drop bemoan  
That has a Fountain near,  
A Fountain which will ever run  
With water sweet and clear?"

Some of us have been exceedingly apt to despond, and are so now; but we have many times known what a power God puts into the grace of hope by discovering the God of hope, the



Object of hope. Then in a moment all things are changed, without any improvement in our circumstances. Our vision is changed, thoughts of the trouble, our views in relation to it and concerning the issue are all changed. God is the God of all means, of all providences, of all comforts, and the Father of all mercies. O what an extensive view the Lord may sometimes indulge us with of Himself! Then we have this grace of hope renewed; it opens out afresh, animates our spirits, and moves us to say, "Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God."

This grace of hope, with its Object, is a great, wonderful, and sweet subject for meditation. "We are saved by hope." The value of hope, the power of hope to a poor creature blessed with it, cannot be fully expressed. Without the Lord's maintaining it, without His power in our souls holding it up, how soon indwelling sin, perplexing trials, damp it, and cause us to feel we can scarcely hold it! But the "God of hope" makes two things known to us:

First, that He is and will be ever the "God of hope" to us. He is the only *Object* of hope. If all the nations were dead, if we were in a worse case than we are, if our sins were more and our circumstances worse than they are, there yet remains One sufficient in Himself for us—the "God of hope." "O the Hope of Israel, the Saviour thereof in time of trouble,"—He is the only One to whom the Spirit of God will guide us. And the issue of all to a believing heart is that God alone is sufficient for all things His people experience.

Second. The Lord's people are brought to know that on this great foundation—God Himself, and out of it, comes the sweet *grace* of hope, and the solemn, blessed, prevailing feeling that is expressed here: "*And not only so*"—not only do we "rejoice in hope of the glory of God," not only expect to get well through—"but we glory in tribulations also." We shall never do it except and when hope is strong and lively—hope in God, founded on some knowledge of Him. That and that only will enable us to say we rejoice, "we glory in tribulations also." But one may say, "How is it possible we should do so?" By the blessed God of all grace showing Himself through the lattice of the gospel; by the power of Christ being made sufficient for us, and the merits

of His blood brought to us. By hope arising out of all that, we are lifted up above our depressing surroundings, and live near to and for God. Then we can look back on those things that have been the means in God's hand of taking us off from earthly cares and attractions, and many things that held us, and bringing us into closer communion with Him; and thus we can say, "Bless God for them." We see the adverse winds turned round, and put into our backs, to help us forward; and we feel tribulation to be one of the greatest mercies. Then we see that the *tribulum*\* was brought over us to separate the chaff from the wheat. And we can say, "How good was God to send such trouble to drive us to the throne of grace, and not only to drive, but as sanctified, to draw us by His grace!" We are not only driven by necessity and trouble—for that alone would hold us in terrible bondage—but we are drawn by His mercies. Thus we have seen His goodness and kindness in His most bitter dealings.

"We glory in tribulations also." When God makes us understand that He intends good by an affliction, we do not then look at the affliction in itself, but in relation to our good and to those operations of the Spirit that come in connection with it into the soul; whereby we are turned more away from all things in this world, that we may know God and Jesus Christ, "whom to know is life eternal." This believing appreciation of His afflictive dealings is a different thing from mere acquiescence in them; it is even higher than the sweet submission that is sometimes felt. It is a sweet light shed on a trouble to which we have already been brought to submit, enabling us to see it has been used for such a good end to our immortal souls that we can thank Him for sending it to us. We have viewed some providences, feeling we could hardly bear to look on them—so contrary they seemed to our apparent interests. But looked at in relation to His kindness and gracious operations, we could willingly go through them, and see they were sent

"Not in anger,  
But from His dear cov'nant love."

"Knowing that tribulation worketh patience"—a strange thing, a paradox to nature. This patience is not mere philosophy; it is not saying, "Everyone has trouble; and we will bear ours as well as we can, for of course there will be

\* That is, a sledge for rubbing out corn.

an end to it." That is not the patience here spoken of. That may well be where there is no grace, no prayer. But this is a different thing. It is a patient waiting till God deliver, waiting on mercy, looking to His power; and it is always attended with the exercise of prayer and supplication. When we restrain prayer, we soon become impatient of any delays on God's part; but when we are patient, we are waiting on Him, enabled to speak before Him and say, "It is the Lord; let Him do what seemeth Him good."

"And patience, experience"—experience of His sustaining power. It is a great thing to be sustained in trouble, to be kept with our eyes looking to the Lord for more grace, for His power to keep us to the end; looking for good to be brought out of this seeming evil, for profit out of this loss, otherwise so lamentable, and for good success in our trading at the throne of grace. As long as patience is in exercise, experience grows. The Lord is gentle to people in this case. "With the merciful (the gentle) Thou wilt show Thyself merciful (or, gentle). Thou hast multiplied me by Thy gentleness;" or, "Thy gentleness hath made me great." And when God deals gently with us, He multiplies our experience in this way—giving us line upon line, truth upon truth, ray of light upon ray; and waves of His goodness pass over the soul. So we shall find it. Patience works against impatience, and sometimes puts it out, and then we can with quietness wait on the Lord. When we are patient through the mighty working of the Spirit, waiting at the cross, waiting for the divine blessing, we shall find He approves. He does commend His own grace; as He said to the woman, "O woman, great is thy faith; be it unto thee even as thou wilt;" and to another, "Thy faith hath saved thee; go in peace." Was He not pleased with His own work when He clothed the earth with grass? Pleased with His own image in man when He said it was very good? And why should He not be pleased with His own new creation in the soul? and is not part of it "a meek and quiet spirit"? "With the lowly is wisdom." So whenever we get this patience, we find experience of Him grows. We get His approval, His support. He keeps us waiting on Him, trusting in Him, pleading the blood of the everlasting covenant; and this exercise is an enriching thing.

"And experience, hope." This may lead us to the con-

clusion that hope is founded on knowledge. That according as we know some things that are in God's nature, by having experience of them, so we shall find our hope to be. Wherein we are ignorant of God, we are not hopeful; at least, not on a right ground. But when we know Him, we hope in Him; as the psalmist says, "Hope thou in God." What for? "For He is the health of my countenance and my God." He knew that, and he knew mercies were coming; so he said, "Now, my soul, wait on His power, wait on His goodness, wait on God."

Thus hope has knowledge for its foundation. Let the sight of God go away from us—that is, faith give place to unbelief, and how long shall we maintain the liveliness of hope? Not a minute. Let Him return, and how long shall we nourish despondency and unbelief? Not a minute. Some have been more depressed about some things than they could speak of; but they now know by experience, and can tell others, that God is good in returning. He does return; He died for the ungodly; and having done that, will He let the man whom He has made godly by His own grace always lie down under despondency? Is unbelief always to spoil us? are trials always to deject us? temptations to distress us? No; the blood of Christ comes in to cure our souls; the Spirit of Christ brings it, to revive us out of our low places.

Hope, what a grace it is! All we need when sunk low, is for God to take our eyes off from the whole of creation and set them on Himself. It is for Him to take out of our hearts that great sinking or despondency under trial—not by a hand that would put "any good" in the place of the evil we are grieving over, but by giving us to see Himself *all-sufficient*. God is the only true remedy for our despondencies. Even though the earth should be empty, the figtree should not blossom, and the fruit of the olive fail, God is sufficient. He said to Abram, "I am God Almighty"—all-sufficient; "walk before Me, and be thou perfect." And again, "I am thy Shield;" as if He should say, "You need not look at this emptiness, this barrenness, and say, 'Thou hast not yet given me a son;' for I am all-sufficient." "And Abraham believed God, and it was counted to him for righteousness." When God gives faith in His all-sufficiency, we are more hopeful, more watchful than ever. We begin to look out for what He has given us in promise; and "hope maketh not ashamed."

Abraham had the land by faith before he possessed it, because he believed. "Faith is the substance of things hoped for ;" and believing, we are sure of the accomplishment of the promise, and therefore wait for it.

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." The love of God is like a great wave of mercy, peace, life, light, and comfort passing over the soul. It is a warm, burning flame, a melting power, an assuring light, a bright shining. Coming in the death of Christ, it is brought by the Holy Ghost and shed abroad in the soul. For He makes the Father's love known in that mysterious act of giving His Son to die for us ; the Son's love known in giving Himself for us ; and His own love, in shedding abroad the love of the Three-One God. Here are liberty, peace, righteousness, everything that a child of God really needs ; and because he dwells in this love, he dwells in God ; as it is said, "He that dwelleth in love dwelleth in God, and God in him." Christ prayed, "That the love wherewith Thou hast loved Me may be in them, and I in them." The answer of that prayer in the soul brings to pass the richest experience possible on earth. The Lord grant that such an experience may be in the "Gospel Standard" churches, and in all who love the Lord Jesus Christ in sincerity.

In conclusion, let us dwell for a few moments on the present state of our churches. And here it is impossible to be other than most sad. For who can doubt that they are generally in a sleeping condition, and the works of darkness are not cast off, as in the light of day they truly would be ? (Rom. xiii. 12). Hence the great lack of knowing Christ, the little hearing of the joyful sound of liberty in the conscience, the rare visits of Christ and enjoyment of His love shed abroad. Hence, too, are divisions among brethren, disorderly walking here and there. It is surely high time to awake out of sleep, to put on the armour of God, and try the spirits, whether they be of God. And is it not a fact that any success in bringing in an error is an evidence of our sleeping condition ? For we read that *while men slept* the enemy "came and sowed tares among the wheat" (Matt. xiii. 25). We have already warned our brethren of the subtle effort there is being made to bring in among us the heresy of the office-Sonship of our Lord Jesus Christ, in place of His glorious, essential, real, and proper Sonship. We cannot

accept the fair speech of the Article of Faith which is being sown among us by the Strict and Particular Baptist Society, in which the doctrine of the Trinity *appears* to be properly stated. For the framers of that Article do not mean what we mean by the same words; and if pressed by the question, "What do you mean by the terms, 'Christ is the Son of God?'" they evade it, and reply that they regard it as *unimportant* to believe whether He is so essentially or not; that it is an *abstruse* question. Such has been the case when some have pressed for a direct answer. Thus our most immediate and pressing danger arises from the spirit which is stealthily creeping into our midst, to evade the light—the true doctrine plainly stated. Therefore we cannot, with safety to our churches and God's honour among us, allow this subtle spirit to work unexposed. But as having on "the armour of light, let us walk honestly as in the day," putting on "the breastplate of faith and love," and speaking the truth in love.

We would point out from Scripture in what respects the faith of the Sonship of Christ is of supreme importance to us. 1. It is so, for "he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." The Holy Ghost declares that "God sent forth His Son" (Gal. iv. 4); that "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (Jno. i. 18); and that "God sent His only begotten Son into the world, that we might live through Him" (1 Jno. iv. 9). 2. Its paramount importance to us is set forth by the Lord Himself (Jno. iii. 16—18), where He instructs Nicodemus that "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God;" and by the apostle John, in that "he that hath the Son hath life; and he that hath not the Son of God hath not life." It is only through having "the Spirit of His Son" (Gal. iv. 6) that we are called "sons of God" (1 Jno. iii. 1), and have eternal life in us. And 3. The same apostle tells us he wrote "these things" expressly for this end: "That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." And it may be seen from the history of the early church that it was in the defence of this very truth of Christ's eternal Sonship that the Holy

Spirit caused the Gospel and the Epistles of John to be written ; which surely proves its vast importance to us.

Can it, then, be unimportant whether we believe in the divine relationship so plainly expressed, or ascribe to it an imaginary meaning, and say the inspired words do not mean Father and Son, but only Assumers of that relation, in order to fulfil covenant offices and engagements ? In plain words this is saying that there is no Father, and, therefore, no Son to send, nor any distinction in the Persons of the Trinity, but only that there are Three ; and therefore that it was not the only begotten Son from the bosom of the Father, who came into this world, assumed our nature, and died ; neither can we distinguish which of the Three Persons did so. See, dear readers, what fearful, what blasphemous consequences people are led into, perhaps all unconsciously, by casting away the Father's blessed cords from us—" And this is His commandment, That we should believe on the name of His Son Jesus Christ " (1 Jno. iii. 23) ;—so gaining freedom to substitute carnal reasonings in the place of faith.

But the evasion is also made more plausible by pleading that the question is *abstruse*. But is the word "abstruse" used with respect to the truth itself, or the revelation of it ? If concerning the *truth*—the distinction of Persons, the profound, incomprehensible filial relation of the Second Person, and His eternal oneness of nature with the Father and the Holy Ghost we do not disallow it, we profess our deep, our everlasting inability to find out or comprehend God. Reverently do we believe in Him by His shining forth in the Incarnate Son (1 Pet. i. 21), and bow before Him who dwelleth " in the Light which no man can approach unto ; whom no man hath seen nor can see ; to whom be honour and power everlasting. Amen." (1 Tim. vi. 16). Or is the word used with respect to the *revelation* of this truth ? If it is, then we affirm that His ineffable, eternal Sonship is distinctly, with clearness merciful to our dulness, revealed in holy Scripture. So plainly is it written, that he who reads that " God so loved the world that He gave His only begotten Son," &c. (Jno. iii. 16—18), may run from the wrath to come (Habb. ii. 2). God has many sons by adoption, in whose hearts He has " sent forth the Spirit of His Son, crying, Abba, Father " (Gal. iv. 6) ; but only One Son begotten of His Substance. In all the gracious declarations already

quoted—and many more there are to the same import, there is nothing abstruse. They are for plain people to whom such a Person as God's only begotten Son in their nature is needful, and whom to know is their life. "I live by the faith of the Son of God," says Paul. And "he that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 Jno. 9).

Therefore, with a deep sense of our responsibility, we remind our readers of the apostle's injunction: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 Jno. 10, 11). O brethren, it is lack of knowledge which causes captivity (Isa. v. 13). "My people are destroyed for lack of knowledge"—through ignorance of Christ and undervaluing Him (Hos. iv. 6). O that we may yet say in respect of this serious crisis in our denominational history, "What hath God wrought?" Though we may be saying that we are black as the tents of Kedar, may the Lord regard and own us as His own, saying, as He views us in His Son, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

We had thought of offering a few observations on the state of our nation, but our space forbids it, save a few words. Without dispute it seems that the march of events is so rapid, and the direction such, that every gracious heart must fear that God's hand is opening vials of wrath upon our land. We would that on our readers and our churches may be found that divine mark which shall preserve them from the destroying sword (Eze. ix. 4).

To our many friends who through the past year have assisted us by pieces, obituaries, letters, and poetry, we tender our warmest thanks. In many things we have failed; but we crave the help of our brethren and the indulgent consideration of all; even as we can say it is in our heart to serve them as of the ability that God giveth.

"Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. vi. 24). So prays

Your Servant in the Lord,  
THE EDITOR.

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To believe in Christ and walk in the faith and love of Him, is walking in the statutes of life.—*Isaac Beeman.*



## A NEW YEAR.

HARK! In the ear of reason what deep sound  
 So solemnly to recollection calls?  
 It is the voice of Time, whose rushing wings  
 Call to attention as he passes by,  
 And wake the sluggard as he lies supine  
 On his soft pillow. Nor do e'en the wise  
 And diligent escape reproof from him,  
 Who never varies in his steady course.

Is Time gone by? Yes, twelve succeeding months,  
 Improved or unimproved, are all revolved  
 Since the last year closed its account in shades.  
 Fellow immortals, up! and overtake  
 The universal warner, lest he turn—  
 Whet his broad scythe, and by divine command  
 Mow down your hopes unripe, and unprepared  
 Summon you sudden to the awful bar  
 Where Justice sits, who will not take a bribe;  
 But with impartial hand and heart unmoved,  
 To holy saints or harden'd infidels  
 Deals life eternal, or eternal death!  
 We live but moments; and a moment soon  
 Will cut the strings that by appointment hold  
 Th' imprison'd in its corporeal stage.  
 Then should experience be a living clock,  
 And every breath a moving dial's hand,  
 To point us to the hour when we must die;  
 While every blessing we through time receive  
 Should, as a nimble finger, lead the mind  
 Up to its Author God—of good the Source.

JOSEPH SWAIN.

## AN EXTRACT

FROM THE MEMOIR OF JONATHAN EDWARDS, A.M., WHEN TUTOR AT  
 THE COLLEGE AT NEWHAVEN, CONNECTICUT, U.S., 1725.

In September, 1725, I was taken ill at Newhaven, and while endeavouring to go home to Windsor, was so ill at the North Village that I could go no further; where I lay sick for about a quarter of a year. In this sickness God was pleased to visit me again with the sweet influence of His Spirit. My mind

was greatly engaged there on divine, pleasant contemplations and longings of soul. I observed that those who watched with me would often be looking out wishfully for the morning; which brought to my mind those words of the psalmist, and which my soul with delight made its own language, "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning;" and when the light of day came in at the windows, it refreshed my soul from one morning to another. It seemed to be some image of the light of God's glory.

I remember about that time I used greatly to long for the conversion of some that I was concerned with; I could gladly honour them, and with delight be a servant to them, and lie at their feet, if they were but truly holy. But some time after this I was again greatly diverted in my mind with some temporal concerns that exceedingly took up my thoughts, greatly to the wounding of my soul; and went on through various exercises that it would be tedious to relate, which gave me much more experience of my own heart than ever I had before.

Since I came to this town,\* I have often had sweet complacency in God, in views of His glorious perfections and the excellency of Jesus Christ. God has appeared to me a glorious and lovely Being, chiefly on the account of His holiness. The holiness of God has always appeared to me the most lovely of all His attributes. The doctrines of God's absolute sovereignty and free grace in showing mercy to whom He would show mercy, and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me a great part of His glory. It has often been my delight to approach God, and adore Him as a sovereign God, and ask sovereign mercy of Him.

I have loved the doctrines of the gospel; they have been to my soul like green pastures. The gospel has seemed to me the richest treasure; the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ has appeared, in a general way, glorious and excellent, most pleasant and most beautiful. It has often seemed to me that it would in a great measure spoil heaven

\* Northampton.

to receive it in any other way. That text has often been affecting and delightful to me, Isa. xxxii. 2: "A Man shall be as an hiding-place from the wind, and a covert from the tempest," &c.

It has often appeared to me delightful to be united to Christ, to have Him for my Head and to be a member of His body; also to have Christ for my Teacher and Prophet. I very often think, with sweetness and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world. That text, Matt. xviii. 3, has often been sweet to me, "Except ye be converted, and become as little children," &c. I love to think of coming to Christ, to receive salvation of Him, poor in spirit and quite empty of self, humbly exalting Him alone; cut off entirely from my own root, in order to grow into, and out of Christ; to have God in Christ to be All in all, and to live by faith on the Son of God, a life of humble, unfeigned confidence in Him. That scripture has often been sweet to me, Psa. cxv. 1: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." And those words of Christ, Luke x. 21: "In that hour Jesus rejoiced in spirit and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight." That sovereignty of God which Christ rejoiced in seemed to me worthy of such joy, and that rejoicing seemed to show the excellency of Christ, and of what spirit He was.

Sometimes, only mentioning a single word caused my heart to burn within me: or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me on account of the Trinity. It has made me have exalting thoughts of God, that He subsists in Three Persons—Father, Son, and Holy Ghost. The sweetest joys and delights I have experienced have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own estate; it seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant Object I behold without me, to turn my eye in upon myself and my own good estate.

My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been to read of the kingdom of Christ being promoted. And when I have expected, in my reading, to come to any such thing, I have rejoiced in the prospect all the way as I read. And my mind has been much entertained and delighted with the Scripture promises and prophecies which relate to the future, glorious advancement of Christ's kingdom upon earth.

I have sometimes had a sense of the excellent fulness of Christ, and His meetness and suitableness as a Saviour, whereby He has appeared to me far above all, the Chief of ten thousands. His blood and atonement have appeared sweet, and His righteousness sweet, which was always accompanied with ardency of spirit, and inward strugglings and breathings, and groanings that cannot be uttered, to be emptied of myself and swallowed up in Christ.

Once, as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God as Mediator between God and man, and His wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The Person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour, which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve and follow Him; and to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects.

I have many times had a sense of the glory of the Third Person in the Trinity, in His office of Sanctifier; in His holy

operations, communicating divine light and life to the soul. God, in the communications of His Holy Spirit, has appeared as an infinite Fountain of divine glory and sweetness, being full, and sufficient to fill and satisfy the soul; pouring forth itself in sweet communications; like the sun in its glory, sweetly and pleasantly diffusing light and life. And I have sometimes had an affecting sense of the excellency of the Word of God as a word of life, as the light of life, a sweet, excellent, life-giving word, accompanied with a thirsting after that Word, that it might dwell richly in my heart.

Often, since I lived in this town, I have had very affecting views of my own sinfulness and vileness, very frequently to such a degree as to hold me in a kind of loud weeping, sometimes for a considerable time together, so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness and the badness of my heart than ever I had before my conversion. It has often appeared to me that if God should mark iniquity against me, I should appear the very worst of all mankind, of all that have been since the beginning of the world to this time; and that I should have by far the lowest place in hell. When others, that have come to talk with me about their soul-concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them that they were as bad as the devil himself, I thought their expressions seemed exceeding faint and feeble to represent my wickedness.

My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and swallowing up all thought and imagination, like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be than by heaping infinite upon infinite, and multiplying infinite by infinite. Very often, for these many years, these expressions are in my mind and in my mouth, "Infinite upon infinite—infinite upon infinite!" When I look into my heart, and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of His power and grace stretched forth in all the majesty of His power, and in all the glory of His sovereignty, I should appear sunk down in my sins below hell itself, far beyond the sight of everything but the eye of sovereign grace,

that can pierce even down to such a depth. And yet it seems to me that my conviction of sin is exceeding small and faint; it is enough to amaze me that I have no more sense of my sin. I know certainly that I have very little sense of my sinfulness. When I have had turns of weeping and crying for my sins, I thought I knew at the time that my repentance was nothing to my sin.

I have greatly longed of late for a broken heart, and to lie low before God; and when I ask for humility, I cannot bear the thoughts of being no more humble than other Christians. It seems to me that though their degrees of humility may be suitable for them, yet it would be a vile self-exaltation in me not to be the lowest in humility of all mankind. Others speak of their longing to be "humbled to the dust;" that may be a proper expression for them, but I always think of myself that I ought, and it is an expression that has long been natural for me to use in prayer, "to lie infinitely low before God." And it is affecting to think how ignorant I was when a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy and deceit left in my heart.

I have a much greater sense of my universal, exceeding dependence on God's grace and strength and mere good pleasure of late than I used formerly to have; and have experienced more of an abhorrence of my own righteousness. The very thought of any joy arising in me on any consideration of my own amiableness, performances, or experiences, or any goodness of heart or life, is nauseous and detestable to me. And yet I am greatly afflicted with a proud and self-righteous spirit, much more sensibly than I used to be formerly. I see that serpent rising and putting forth its head continually, everywhere, all around me.

Though it seems to me that, in some respects, I was a far better Christian for two or three years after my first conversion than I am now, and lived in a more constant delight and pleasure, yet of late years I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty, and have had more of a sense of the glory of Christ as a Mediator revealed in the gospel. On one Saturday night in particular, I had such a discovery of the excellency of the gospel above all other doctrines, that I could not but say to myself, "This is my chosen light, my chosen doctrine;" and of Christ, "This is my chosen Prophet." It

appeared sweet beyond all expression to follow Christ, and to be taught and enlightened and instructed by Him, to learn of Him, and live to Him. Another Saturday night (January, 1739), I had such a sense of how sweet and blessed a thing it was to walk in the way of duty, to do that which was right and meet to be done, and agreeable to the holy mind of God, that it caused me to break forth into a kind of loud weeping, which held me some time, so that I was forced to shut myself up, and fasten the doors. I could not but, as it were, cry out, "How happy are they which do that which is right in the sight of God! They are blessed indeed, they are the happy ones!" I had, at the same time, a very affecting sense of how meet and suitable it was that God should govern the world, and order all things according to His own pleasure; and I rejoiced in it, that God reigned, and that His will was done.

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### CRUMBS FROM THE MASTER'S TABLE

THE TREE OF LIFE: GEN. II. 9.

*An Extract from W. W. Horne, 1825.*

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I SHALL now proceed to give a short description of the Tree of Life. . . 1. That the tree is a striking emblem of Christ we need not doubt for a moment, being told so by the Holy Spirit in Rev. ii. 7. "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God." We overcome all our enemies entirely through the blood of the Lamb, whose flesh is meat indeed, and whose blood is drink indeed. The only *life-giving* food is Christ Jesus our Lord, who is the Resurrection and the Life, and in whom whosoever liveth and believeth shall never die.

That the natural Tree of Life bore fruit which possessed very animating and invigorating qualities, we will not dispute; and on account of which, no doubt, it was denominated the Tree of Life, as our commentators have informed us: but that it has a direct reference to Christ, and in that case was intended of the Lord as a sweet and delightful emblem of the life-giving Saviour, is so evident by corresponding passages of God's Word as to become unquestionable. He says concerning Himself, "I am as a green fir tree: from Me is your fruit found." And by the mouth of David, "I am like a green olive-tree in the house of God" (Psa. lii. 8);

and here, the Tree of Life. For there is neither spiritual nor eternal life but that which is found in Him, and flows from Him; the book in which the names of God's elect are written is "the Lamb's book of life;" the pure river of water of life proceeds out of the throne of God and the Lamb; and Paul says positively that our life is hidden with Christ in God; that when He who is our life shall appear, then shall we also appear with Him in glory. For saith the blessed Redeemer, in one of the most charming promises that ever proceeded from His gracious lips, "*Because I live, ye shall live also.*" Rejoice then, O ye believers in Jesus, that your living depends entirely on Christ's living. If our enemies can destroy Christ, then indeed they must destroy us. But that is an absolute impossibility. Then our salvation is as certain and secure as His throne, and our life as infallible as the life of Christ.

2. The Tree of Life stood in the midst of the garden. So Christ is the Lamb amidst the throne above, amidst the golden candlesticks below (His redeemed churches), in the midst of His people, to protect, defend, and deliver them: according to Zephaniah: "The Lord thy God in the midst of thee is mighty," &c. (Zeph. iii. 17); and however small the number who assemble to worship Him in spirit and in truth, He has said, "*There am I in the midst of them.*" Who then would forsake the assembling of themselves together to enjoy such company? to enjoy the presence, and what is more, the very affectionate and soul-ravishing smiles of the Friend of sinners, who laid down His life and shed His blood for our salvation? Christ is in the midst, in the centre of His church, as the sun in the solar system, shedding all around the bright beams of His love on us who are opaque not in body only, but much more in our immortal souls; and to Him the Sun of Righteousness, who has arisen upon us with healing in His beams, we are indebted for every particle of spiritual light, and every spark of spiritual life, with which our immortal spirits are illumined and animated. He is amidst His church as a father amidst his children, to feed and protect them; to teach and smile upon them as the children that bear His own gracious image.

But here they are a garden enclosed, and He amidst them the Tree of Life. . . . We now come to the Plant of Renown, the Tree we prefer to all others; and shall examine,

1. *The Root*, which (of a natural plant) is the reservoir of



all vegetative life. At this season of our year (*winter*), though all foliage disappears, and trees, plants, shrubs, and flowers (excepting evergreens) wear the appearance of everlasting death; those vernal beauties which we expect in a few months to decorate them so beautifully—to ornament them in an almost endless variety of green and gay, are now all in the root concealed from human view; not a leaf will appear then that does not now radically exist. The root contains the whole, in all their peculiar formations; which will then, by the force of solar attraction and influence, ascend through the stem in all their intended ramifications to the extremities of the numerous branches. So Christ, the Tree of Life, who is the Root as well as the Offspring of David, contains all the sap, the fulness of divine blessings, and all the fulness of God. The wisdom, love, power, and boundless grace, which were concealed from men and angels, lay in the Root of His Divinity from all eternity. He calleth things that are not as though they were. He seeth the end from the beginning. With Him the Eternal God, there is neither past nor future; His tense is always the present, and as Watts has well expressed it;

“ His age is one ETERNAL NOW.”

The salvation, and all the admirable decorations of His church in the robes of salvation put upon her in a time-state, and in which she shall shine brighter than the sun for ever, all existed from everlasting in the eternal mind. The atonement of Christ and all the graces of the blessed Spirit were prepared for the elect of God; and shall be in the exactly appointed time conferred upon every individual for whom they were prepared. There can be no chance work with our God. Faith and repentance were prepared for His elect before the foundation of the world; and they shall obtain them, while the rest are blinded. Not because one party is better than the other by nature; for the elect shall sing to all eternity, “ Even so, Father, for so it seemed good in Thy sight.”

2. *The stem, or the trunk, of the tree* is that stout and substantial part through which all the sap ascends, to enliven, clothe, and fructify the branches. In the stem of the Tree of Life we have a sweet view of the human nature of our adorable Immanuel, God with us; God in human flesh—that wonder of angels; and the Hope of Israel. “ It pleased the Father that in Him should all fulness dwell,” who was

anointed with the oil of gladness above His fellows ; and the Spirit was without measure poured out upon Him. All the innumerable, extensive, and everlasting blessings of the covenant flow through the Man, God's Fellow. He hath blessed us with all spiritual blessings in heavenly places. To know Him, therefore, is eternal life, which is indeed the excellency of the knowledge of Christ Jesus our Lord.

3. *The branches.* In the first place, we must consider *the children of God* the branches of the Tree of Life ; agreeable to Christ's own assertion : " I am the Vine ; ye are the branches." In Him by an everlasting love-union. One with Him, even in the winter of our unregeneracy ; but deriving the sap of life, grace, and vigorous faith from Him in the spring of our regeneration. In the second place, *the fruits of His love*—the redemption of our persons, and the atonement of our sins, by His most precious blood. And all the innumerable blessings of the Holy Spirit in His gracious work in our souls ; all which flow freely from the Root of His Divinity, through the stem of His humanity, to the children of God in all ages.

4. *The leaves.* The beautiful and virtuous leaves are for the *healing* of the nations (Rev. xxii. 2). And this healing is effected in a most peculiar way, only by looking steadfastly upon them ; for our Immanuel says, " Look unto Me, and be ye saved." The serpent-bitten Israelites were so healed ; they looked at the brazen serpent, and lived. " And as Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up, that whosoever looketh unto Him shall not perish, but have eternal life." Thus the vernal foliage delights our eyes, after howling storms and wintry snows. Spring's more gentle atmosphere produces a vegetative resurrection ; so Christ, with the evergreen smiles of His love, effects a spiritual resurrection in the soul.

5. *The fruits.* This Tree of Life is said in the passage above quoted to bear twelve manner of fruits. (Rev. xxii. 2). . . . I would rather understand them as the twelve eminent and glorious acts of the Eternal Trinity in our salvation : the Father in His four-fold work : *loving, electing, adopting, and blessing* His people with all spiritual blessings in Christ Jesus. The Eternal Word, in His four-fold work of *taking their nature, redeeming* their persons, *atoning* for their sins, and *justifying* them in His own spotless righteousness. And the four-fold

work of the Holy Spirit, in their *regeneration, sanctification, consolation, and perseverance*. For all the twelve grow on Christ the Tree of Life, inasmuch as the blessings of the Father are all in Him; and whatever the Holy Spirit performs, is done in the name and for the sake of Christ.

The Christian varies in his feelings and enjoyments, like the annual seasons: but, blessed be the Lord, he has always fruit from the glorious Tree of Life. There is not a month throughout the year, however sultry the heat or severe the cold, but he is supplied with fruit according to his pressing necessities. "For my God," saith the apostle, "shall supply all your need, according to His riches in glory, by Christ Jesus."

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### AN ACCOUNT OF FREDERICK PERRY.

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WRITTEN IN 1895 TO HIS BROTHER.

My dear Brother,—I have many times thought mine has been a trying pathway through life, having been so many times afflicted, and I have thought it was for my sin; but I have cause to bless the Lord for His undeserved mercy through 35 years' profession of His name. If I live till January 8th, I shall be 55 years of age. I was born in 1841, went willingly astray like a wild ass's colt, deeply dyed with sin. No one ever went more willingly in the course of vice than I did. Sins that we are exhorted to avoid were the very sins I committed to my sorrow, but not without checks of conscience. The great apostle speaks in one place concerning the flesh and the mind; the mind would lead us farther into sin than our flesh is able to go. I have proved it true; such is our sinful nature. I went on in this state, not without a guilty conscience, for about 15 or 16 years. Then I went to our chapel at Upavon, being persuaded by my brother to go; and the things spoken there soon caused enmity to rise. Satan will try to set one against real truths when he is afraid of losing one of his willing slaves. I cannot say just the time the Lord put a spark of life into my soul, but before I was 20 years of age, sin was a burden to me. When I was a boy, my father and mother did take me with them to Rushall, where they then met in a house, after they had left the chapel; I had to go with them against my will then. But, thank God, the time came when I had a love to the truths I had

hated. May my children love the same blessed truths, if it is the Lord's will.

Sometime after the Lord had given me a desire after Him, I was in the field at plough, when Satan tempted me to curse and blaspheme God. Oh, the awful things that rose up in my wretched heart! what a mercy the Lord never cut me off in such a state! I was in a fearful state of mind; I was obliged to groan and lean forward, fearing I should utter the dreadful things the enemy suggested to my mind. But, thank the Lord, as I was taking the horses to the stable, just as I got into the yard, the words came so softly, "Because I live, ye shall live also." Oh the peace I felt! how true are the words, "He maketh the storm a calm, so that the waves thereof are still." I have been tempted since, but not to the same extent. What a mercy

"We have an Advocate above,  
A Friend before the throne of love."

But what carnal minds we have! The apostle says in Romans viii., "The carnal mind is enmity against God." I was often overcome by sin, and thereby the law slew me. There are many evils that strive for the mastery; but,

"He sees us often overcome, and pities our distress,  
And bids afflictions drive us home, to anchor on His grace."

But how soon again my sinful nature was after forbidden objects, and overcome by them. Then down I sank again, and there seemed to be no hope for me. How happy is the youth that yieldeth not to Satan, and the flesh-pleasing things of our sinful nature!

"But me he found, and always held,  
The easiest fool he had."

After this I was ill two years, during which I did not do any work. But after a year or so I was under Dr. Marston's treatment, by which, with the blessing of God, I was restored. But how corrupt is my nature; for I soon found the devil too strong for me. Before I was well, he laid his baits for me, and caught me therein; for the things of the world led me away from God at times. But, bless His name, they did not satisfy me. One day I went in the harvest field, and knelt down among the wheat sheaves, and poured out my complaint to God; and the glory of God shone around me like a heaven below.

After a time I got into a backsliding condition; also I lost

my situation, and found it very trying in winter. But, thanks be to God, I was again enabled to seek Him in the day of trouble, with many cries and tears; and He heard and answered me. About this time I went to hear Mr. Ferris preach at Manningford. I prayed for the minister as well as for myself, that I might have a token for good. Just before he sat down, he spoke concerning them that went back; but he said, "Peter answered, 'To whom, Lord, shall we go? for Thou hast the words of eternal life.'" That was enough; I did not want to go back, but to know more of what I trust I had tasted before. Many a time since then I have found that little place a Bethel to my soul; it was a real home to me. About this time I did sometimes go to Allington, to hear those blessed men of God, Philpot, of blessed memory,—how I did prize those times when he was there! also Mr. Hazlerigg; many times I felt the word drop as oil into my soul. I shall never forget Mr. Mortimer; once when I heard him preach, the words, "I will be as the dew unto Israel," were on my mind all the way there, about seven miles to walk; and so I found it to be. Also Messrs. Godwin, Knill, Dunster, and Tiptaft; I trust I heard them well.

After a while I attended the chapel at Upavon, and the prayer meeting in the week; and as time went on, I had a desire to join the church. I was in real earnest to know if I was a fit subject for such a solemn step. This led me to the Fountain of all grace for more evidences of the work of God's Spirit in me. I went in secret before God at a farm on Charlton Hill; and these words followed me, "I will renew thy strength as the eagle's;" but it does not read just as it came to me. But, thank the Lord, I proved the promise true. Also I had these two lines:

"Dread no ills which shall befall you,  
While you make His ways your choice."

And the 11th hymn was my song much of the time; for it was so sweet to me while the enemy was kept at a distance; and it would have been a mercy if he never had come on me again. On the Sunday Mr. Ferris was preaching at Upavon; his text was Isa. liv. 4: "Fear not, for thou shalt not be ashamed," &c. The peace I had is better felt than described. One night I went to the deacon, Mr. Smith, to tell him what I knew about the things of God; but it seemed all gone, I could scarcely say a word. I felt like a fool for going, and

that night I got but little sleep. Many cries went up to the Lord, and He came again with one of the brightest tokens I ever had, with these words: "He that openeth and no man shutteth, and shutteth and no man openeth." I was truly blessed. So the next night I went, and told Mr. Smith a few things; and on the following Sunday evening after the service, with fear and trembling, I told the church some of the spoils I had gained in battle, and was received. I was baptised by Mr. Ferris in the river, on the second Sunday in July, 1863. On that morning I felt so lifeless, as though I had never known anything of the life of God, and a fear came over me lest I had done wrong. Before the afternoon service, I went behind the chapel, and if ever I prayed in earnest, I did then for another token. I then went into the chapel, which was nearly full. Mr. Ferris gave out hymn 350, and the words, ". . . shall hold on his way," were all I wanted. My heart was melted; it was a good time to me. But I soon had some more enemies.

By these things I learned what a great sinner I was, and I am so still. As the hymn says,

"Grace and sin by turn prevail ;"

but,

"Grace shall to the end  
Stronger and brighter shine."

The 295th hymn is my own as well as dear Newton's:

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

I can say the gospel has been good news to me many times at Upavon; yet amidst it all I was prone to wander from the Good Shepherd, who knows His sheep. I became proud of my profession. Though the word says, "Abstain from all appearance of evil," temptation being too strong for me, to my sorrow I had to prove this true; "Ephraim is joined to idols: let him alone." The Lord laid His afflicting hand upon me. He hid His face from me, and I was so ill I was given up by the doctor. What a fearful state I was in for a month or more! Then I dreamed I was in a very grand place, with very nice carpets; and one thing I saw was a very fine-looking woman, who sat as queen there. As I passed her, and went to the end of the place, I could not find a way out. How wretched I felt no tongue can tell! When I awoke, I was so exhausted I trembled and shook with terror, but was thankful to get out; as it appeared like a place where the wicked

wallow in evil and everything that is bad, then go from there into the place of torment to all eternity. I was led to thank God from my heart that I was out of hell. Afterwards I found the woman was the one spoken of in the Revelation; and blessed is the man that obeys the exhortation in chap. xviii. 4: "Come out of her, My people."

After much prayer and supplication I had such a faith's view of our blessed Lord upon the cross, I had never had such a glorious view of Him before. The following verses express what I felt:

"Amazed I turn, grown strangely bold,  
This wondrous thing to see;  
And there the dying Lord behold,  
Stretch'd on the bloody tree.

"'Sinner,' He cries, 'behold the head  
This thorny wreath entwines;  
Look on these wounded hands, and read  
Thy name in crimson lines.'

"The power, the sweetness of that voice  
My stony heart does move,  
Makes me in Christ my Lord rejoice,  
And melts my soul to love." (951).

I had tears of joy that day to think the Lord had once more shown mercy to such a base sinner as I. This was the time when Mr. Lawrence, a minister, told us of a remedy for me; and he also prayed that a blessing might attend the means, which proved effectual; though it was some weeks before I was able to work again. I found "the way of transgressors is hard;" though the Lord, I trust, forgave my sin. I have had a rough path all my life.

A few years after this I had rheumatic fever, and had to keep my bed seven weeks in the heat of summer. What I passed through no tongue can tell; for all my sins returned anew, and surely they did grieve me; till one day these words came so softly, "Laws that bespeak His kindness still;" which were a great help to me. Many things I must pass over. I had many sorrowful and gloomy days, but, thank God, there was at times something secret to sweeten all.

In May, 1873, I married. About two years afterwards in July I was taken ill with pain and sickness; and was unable to work for the remainder of that summer. I had much to pass through from enemies. The Lord cut off some of them, and I have not seen many of them to prosper. My wife was

very much tried for necessaries for the body; and having little ones needing food, one day I asked the Lord to send us help. In a few hours the butcher knocked at the door with a nice piece of meat. From that time I have been ill once or twice in most years; sometimes I have been rebellious under affliction's rod, and felt like dear old Jacob, "All these things are against me." But when the heavenly Bridegroom's presence was realised, I could say, "All is well." How many times the hymns have been suitable to my experience, which has caused my soul to leap for joy. Once when I was ill, how the 133rd was blessed to me on my 37th birthday:

"One there is, above all others,  
Well deserves the name of Friend," &c.

At another time the 132nd; and once in particular, when I was very much cast down, the 327th put me right:

"Have we forgot the Almighty name?"

And as I was in the field ploughing the last verse of 487 came with much sweetness:

"His death procured thy peace,  
His resurrection's thine;  
Believe; receive the full release;  
'Tis sign'd with blood divine."

I felt that I was clean from every sin. I cannot mention all the hymns; but once when I was cutting a thorn hedge, hymn 472 was so sweet I sang as I worked,

"When languor and disease invade  
This trembling house of clay," &c.

It seemed more like roses than thorns I was handling. Another time I was working near the same place when I had these words: "Whither the Forerunner is for us entered." Well might one say, faith

"Brings distant prospects home."

That was a good day. Sometimes I have been so tried and tempted by Satan and my evil heart that I have questioned my religion; but at length the Lord has come again. In 34 years I have had many ups and downs. What love I have felt to God's servants, Messrs. Hemington, Strong, Collins, and many others who came to Upavon! In 1880 I heard Mr. Ashdown preach at Devizes; his subject was the vine. I could say, "Good is the word of the Lord." Five or six years ago I heard Mr. Warburton from the words, "Before Abraham was I am," with much life and liberty. He set



forth the truths of the everlasting gospel, and that was one of the best times I ever had. I shed tears of joy that morning, and could sing,

“With tears of joy faith now believes.”

Also I heard Mr. Clough most sweetly; his memory is still dear to me. I was very much cast down when I went to hear Mr. Lush at Allington. He read Isaiah xl., and verses 27, 28 broke my heart: “Why sayest thou, O Jacob,” &c. Also Mr. Vine I heard well at Allington. I have had to wade through many storms and tempests; but, thank the Lord, He has helped me thus far. Sometimes when I have been at our meetings at Upavon, I have been as full of love as I could wish to be in this life. Once, only friend King and I were at the week evening prayer meeting. He read Psalm lxvi., and when he came to the last verse, “Blessed be God, which hath not turned away my prayer, nor His mercy from me,” it not only entered my ears, but my heart. Several years ago I heard Mr. David Smith preach at Bottlesford. How that dear man of God entered into my dark pathway that I often had to travel! His text was Zec. xiv. 4, and he quoted this verse:

“Buried in sorrows and in sin,  
At hell’s dark door we lay,  
Till we arose by grace divine,  
To see a heavenly day.”

Oh the joy and peace I had I cannot tell anyone! This I felt, “My Beloved is mine, and I am His.” He made me to lie down in green pastures; He led me beside the still waters—a time ever to be remembered.

I have now been at home ill five weeks. The Sunday before I was taken ill, I heard Mr. Dye at Manningford, from Gal. iii. 13. I was enabled to look back, and see what I could not see when I was passing through that law work many years before. But little did I think I had such pain to undergo so soon; and yet the Lord has not rewarded me as I deserved, and

“I will tell to sinners round,  
What a dear Saviour I have found,”

to restore my soul again and again. How many times the “Gospel Standard” has been food for my soul for more than 30 years! Thousands of tears I have shed when reading it, and the Word of God.

F. PERRY.

## FROM A LETTER TO A FRIEND, IN 1909.

My dear Friend,—I have kept putting off writing, feeling dark and confused at times—but the lines keep coming to my mind,

“Eye has not seen, nor ear has heard,  
Nor can the heart conceive  
What blessings are for those prepared  
Who in the Lord believe.”

Also,

“Faith implanted from above  
Will prove a fertile root,” &c.

I read a sermon of Mr. Hatton's upon the last three verses in Micah; it just suited me. I wrote down a few things some years ago; my brother has it in London. I have been at home seven years, unable to work. During the first part of it things looked very dark, but the Lord appeared; He sent His word, and healed me. Jer. xxxi. 21, was very much blessed to me once: “Set thee up waymarks . . . set thine heart toward the highway. . . turn again,” &c. I had a good time in hearing Mr. Popham, of Brighton, preach from John xvii. 17: “Sanctify them through Thy truth,” &c. Shortly after this I was taken ill again. I have had to pass through much sickness this last seven years, and but for the mercy of God, I should have despaired of any hope; like the apostle Paul when he was in the deep a night and a day, and many other trials and afflictions he had to pass through. So have I; but as I have had many trials, so I have had many consolations. I have had many friends in times of need. I can testify to God's goodness, and say, “having obtained help of God, I continue to this day.”

“He engaged to manage all,  
By the way and to the end.”

I remember one Sunday morning the 8th of Romans was such a comfort; I felt none of my trials could separate me from His love. I was enabled to raise my Ebenezer to His praise.

F. PERRY.

## CONCLUSION.

Now to come to the last days of the departed. A few days before he was taken, these words were precious to him,

“I soon shall see the King of grace,  
And He'll for ever smile.”

He was about as usual, downstairs, on Monday, Nov. 14th, 1910, but retired to rest after tea earlier than usual. He

kissed his dear partner, and bade her good-night; he also said it might be the last time; and so it proved to be, for she never saw him again, but hopes to meet him above. Being afflicted, she was not able to get upstairs. He was seized with sickness, and his tabernacle was gradually taken down. The enemy was kept at a distance, and his end was peace. So he passed away early on Thursday, Nov. 17th, to be for ever with the Lord.

J. PERRY.

### JUDGMENTS SANCTIFIED.

A MORNING READING BY JAMES BOURNE.

JAN. 12th, 1841.—Psalm 1: "The mighty God, even the Lord, hath spoken. . . . Our God shall come, and shall not keep silence," but shall speak upon our hearts many things of which He does speak all the day long. We stand in need of these judgments—"A fire shall devour before Him, and it shall be very tempestuous round about Him." For after the greatest things God has done for us, which humble us in the dust, the flesh comes and looks at those great things, and takes advantage of them. Therefore is God obliged to judge us continually, to afflict and bruise us; and we absolutely stand in need of these things to teach us the exceeding sinfulness of sin and His holiness, and how little we can help ourselves. His judgments work in us a deep sense of our sinful nature, and cause us to cleave closer to the Lord Jesus Christ, and to believe with all the heart that He does hate and detest sin with all His heart. He says, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice"—who have ever heard My voice speaking peace by My sacrifice. And these judgments always work for good, making us more sick of the world, and to seek our happiness more in the Lord Jesus Christ. For we cannot stand these judgments, nor the accusations which the law and Satan make, and God suffers to humble us and bring us a few stages lower.

"And the heavens shall declare His righteousness: for God is Judge Himself." All His bruised people shall speak of His goodness and say, "It is good for me that I have been afflicted." Let me appeal to some of you, have not these afflictions made you more tender, to cleave closer, to dread sin more, to hope more in Him, to wait more for Him, to be more persuaded

that He alone can help you? Now this is God's increasing you.

"Hear, O My people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. . . . If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof." This is to set forth the great power of the Lord Jesus Christ, if we want any help. He desires not burnt-offering, but only this: "Offer unto God thanksgiving; and pay thy vows unto the Most High." But how can we do this with a heavy heart? Now do pay attention to this. God expects no such thing with a heavy heart; but what moves His displeasure is your not retaining a thankful memory of what He has done for you, but turning so soon to unbelief and the works of the law, and forgetting Christ. Does He not say, "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11)? I know you cannot do this of yourself; but the truth of God must be set before you, and you must be told what moves His displeasure. For as soon as any charge is made against you, you forget Christ. Now do lay this to heart; for here I have fallen. Beg of God you may cherish the thought that He is your Friend; and you do thank Him when in your trouble you go to Him and tell Him your misery. This is acknowledging His kindness and bounty.

And He says, "Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me." This is ordering your conversation aright. For the Lord our God is great and terrible; and this is what He will make His people to know—that He takes notice of all our ways, and will bring every secret thing into judgment. Therefore thou shalt fear the Lord. How? In doing in the fear of God all things you are called unto; in giving good weight and measure. Now do not mistake here. It is not that when God is withdrawn you can bring Him back by attention to business; no, that is a foolish way to take. The only thing then to be done is in *confession and prayer*; there is no other way. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God will circumcise the foreskin of your heart; He will cut you off from the spirit of the world, by teaching you that there is nothing but misery to be had there, and by this continual bringing you into judgment. But He always hears our cry, and nothing is burnt in the furnace but our fetters. We are sorely fettered by guilt, fear,

and unbelief; and God puts us into the hot furnace, and no harm comes of it. There He works such faith in the heart as to believe He doth all things well. Though He show us great and sore troubles, yet He will quicken us again. "Thou broughtest us into the net; Thou laidst affliction upon our loins; . . . but Thou broughtest us out into a wealthy place." (Ps. lxi. 12.) And this way is so safe and encouraging for a poor, broken-hearted sinner that in the end he is lost in the contemplation of the wisdom and power of God.

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### THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

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DEAR Friend and Brother in the Lord,—The contents of your last I perused with pleasure. It was "good tidings of good things," of peace and salvation. Truly you have much to be thankful for. It is an unspeakable mercy to be favoured with a knowledge of our sinful state, with a hope in the Saviour of sinners, with a heart to follow hard after Him. It is an additional favour to be freed from bondage and fear. Fourteen years, it seems, you have been under concern of soul, yet, contrary to the teaching you heard so long, were looking for impossibilities; I mean, deliverance from the love of sin *without being assured of the love of Christ to you*. These two go together. Grace teacheth to deny ungodliness, &c. The love of Christ constraineth to that which is good. And now, should you lose the happy enjoyment of His love, you are likely to doubt after all whether you are yet delivered from that. And I have no doubt you will find this to be true, that you have that in you which still loves sin. The flesh will lust after evil. The old man will let you know that, though crucified, he is not yet dead. Yet, being once brought under the banner of Christ, you will be enabled to fight, and through His love be more than conqueror. Should you ever be brought again to judge of His love to you by your love to Him and all true godliness at all times, you will surely be brought into bondage. We are taught, in the long run, not to seek for comfort from inward purity, devout frames, and holy desires; but as vile, sinful creatures, to believe God loves us, Christ died for us, the good Spirit is in us, and our sin shall not be imputed to us—we stand just in

the sight of a holy God. The Lord will not cast off nor forsake us, because it hath pleased the Lord to make us His people.

I have been favoured of late with some sweet assurances of these things. A month ago, when in Kent, on the Sunday night, when in bed meditating about my state and how it might go with me, should the messenger of death be sent, I found these words greatly refresh, overcome, melt, and comfort me: "If children, then heirs, heirs of God and joint heirs with Christ." The latter part so overpowered me that I could not forbear exclaiming, "Lord, this is too much! This is too great! I am not worthy of such grace and favour as this," &c. Yet so it is. He says, "I will love them freely." Again last Saturday night, after reading, praying, and searching for several days to be furnished for the Lord's day's work—like the disciples who toiled all night at fishing and took nothing—I was pleading with the Lord, not only about that, but wishing for something to feast my own soul upon, when these words came to me with a sweet power, and served both purposes: "Now when I passed by thee, and looked upon thee, thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness; yea, I swear unto thee, and entered into a covenant with thee, and thou becamest Mine" (Ezek. xvi. 8). I spoke morning and afternoon from them at Mayfield.

You say what passages you wish now to hear handled. True, I dare say you are for sucking at the breast of Zion's consolations—perhaps several I have spoken from lately might have suited you very well; but in others, besides singing a lovely song, there has been a ring or peal of changes, such as John xvi. 33; Isa. viii. 16, 17; Jer. xxxi. 20. I wish to be thankful that I find some of what is mentioned in the former part of that text in John: "These things I have spoken unto you, that in Me ye might have peace;" and look for a continuance of the middle: "In the world ye shall have tribulation;" and am not altogether destitute of encouragement from what is mentioned in the latter—a final deliverance from all tribulation, "Be of good cheer; I have overcome the world." What a wonderful gift is the gift of faith! What a change the exercise of it makes in the soul! and what should this teach us but a continual following after all the means for the growth and increase of this free-grace gift?

I have, for some time past, felt a great pressing in my soul after this, as the apostle says, to be rooted and grounded in the faith (Col. i. 23; ii. 7); and as John says, to know and believe the love God has to us (1 Jno. iv. 16); and so be "rooted and grounded in love"—to be able to comprehend with all saints this love of God in Christ Jesus (Eph. iii. 17). I can but observe the blessed effects of divine power calling forth faith into exercise; I mean the solid peace, rest, tranquillity, and composure of spirit, and how the mind is borne up above all trouble, both spiritual and temporal.

I noticed the means by which the Lord brought you into this state of peace and satisfaction—the Scriptures, Hart's hymns, and Mr. Fowler's ministry.

If I should be asked for the future, "Can any good thing be found at Gower Street?" I may refer them to John Cozens. I cannot believe that (true) gospel ministers are very numerous, or that there are a great number of places worthy the name of places of worship. At the same time, we cannot agree with those who tell us there is but *one* minister of Christ, and but one place of worship where the Lord condescends to manifest His presence and give His blessing in these things. Many run into extremes, insomuch that some real ministers of Christ and public ordinances are treated with contempt and neglect; even by those who are but in a poor, lean state of soul for the want of feeding upon spiritual food.

Until the time of the slaying of the witnesses comes, the church is to be nourished in the wilderness. We who are ministers are to be watchful, and strengthen the things that remain. Pastors are promised to feed the Lord's people. The more perilous the times, the more diligent we have need to be. And if some, from a spirit of indifference, or through pride and conceit, consider those whom the Lord sends to be too mean and weak to teach them, and snuff at the provision such instruments hold forth, blessed be God there are those who find grace is ministered, the work of God is revived, and who are favoured with refreshings from His presence.

That ministry which encourages the soul to look to Christ, to hope in Him, to trust in Him, and brings sinners to love Him, is of God. That ministry which tends to nurse up the soul in nothing but experience of sin, bondage, and temptations, and where a number of marks, evidences, signs and

criticisms are set forth, and no real faith in Christ for pardon and peace is enforced, and where sinners are taught to be easy and contented without making their calling and election sure—I say this is of Satan.

The chief aim of some is to bring a people into a bigoted zeal to themselves, and to make them stop short of the rest enjoyed by faith. But the drift of a minister who knows Christ is to bring souls to Him by that faith which is of the operation of God.

The Lord increase the faith in you, and in

Your affectionate Friend in the best of bonds,

W. ABBOTT.

To Mr. Cozens, Mayfield, March 14th, 1823.

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### A FATHER'S LOVING COUNSEL.

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My dear Child,—O how glad I am that the dear Lord should give you to choose Himself above everything else! Seek to stay there, and beware of the enemy; for he will try every means to lull you to sleep in carnal security and coldness of heart. Then you will find the world with its pleasures and cares will get on the throne of your affections; and then you will become a poor, silly dove without any heart for the Lord. The worship and ways of the Lord will be a burden. “Oh,” says my child, “shall I come into such a place as that?” I do not say you will; but this I know, that unless the dear Lord keep you near Himself, you will; for the enemy is always seeking to turn the poor child of God out of the way. The Lord has searched me out of every refuge that I have tried to hide in. . . . I know how hard it is to steer on in business with a clear conscience before God and man. Sense and reason will say, “If I tell my customers the truth about the goods at all times, they will not have them.” But I know the simple, honest truth spoken in the fear of God will meet with His blessing. And bless the dear Lord, how good I find it that when I stand up to reprove others, I am not afraid that any secret sin I am living in will creep out. But, my children, that is purely from the goodness of God; for if left to myself, where should I run?

The Lord is very good to me. O how He places my heart on Himself! He gave me such a blessed visit last Monday



that I felt if I held my peace the very stones would cry out against me. Next Sunday I go, if the Lord will, to Flimwell, and to Ticehurst in the evening. How willing I am to wear out this poor body for the Lord's sake! E. PAGE.

Edburton, November, 1866.

My dear Child,—I am truly glad to find that the Lord does so sanctify the affliction to the good of your soul. How does it prove what I often say—that He makes His own children bless His dear name more for affliction than they do for temporal prosperity. How blessedly He is making you to travel through that portion in the xiith of Hebrews, verse 11! How you are reaping the peaceable fruit of righteousness! My poor soul can bless the Lord for leading you in the same path as your poor, sinful father; and sure I am that it is in accordance with His precious Word. Ah, my dear child, we shall surely see that precious head that was crowned with thorns. O how I should love to see Him now by precious faith suffering for me! I do sometimes get a little of His love in my heart, and O, it is so sweet. It does produce such a peace and quietness; everything is right. . . .

Edburton, Feb. 12th, 1873.

ELI PAGE.

My dear Children,—Yours came to hand this morning. How far the Lord may permit the wicked to afflict you I know not. If what dropped sweetly on my spirit while trying to spread it before the Lord, came indeed from Him, it will fall on their own heads; but I am a poor, doubting, fearing creature, and He has said, "According to your faith be it unto you." Therefore on that ground I cannot expect much; but sure I am He is able. Huntington speaks of a case got up against him in law, that went on until it got, I think, into one of the highest courts, and cost the crooked one, as he says, several hundred pounds. The same God still liveth. O that He would enable you to look straight to Him! He is the best Advocate. He can turn the wisdom of the worldly-wise into foolishness, and carry the counsel of the froward headlong. If permitted to take your all, the Lord liveth, and is able to make even that work for your good.

O may the Lord appear for you in this trial, is the sincere desire of one who tries to bear you before Him; but I think there never was such a poor creature that ever did know the Lord.

ELI PAGE.

Edburton, July, 1876.

## CONSOLATION IN THE BELOVED.

DEAR Brother and Sister,—I am pleased to write to you in this, that the Lord is good, a Stronghold in the day of trouble. Truly the Word of God is more precious to us as we travel on in the checkered path of this life; for it becomes more suited to our everyday wants; and in the time of temptation and bereavement we find Him, to us that believe, the Chiefest among ten thousand and the altogether Lovely.

I have sweetly enjoyed the communications of His presence; so I must speak well of His adorable and sweetest name; for the taste of His Word is sweet. As the prophet says, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart," so can the humble writer say. His voice is most sweet, yea, sweeter than honey and the honeycomb; for in Him "the fatherless findeth mercy." For truly I have found my Beloved, O ye daughters of Jerusalem. For when refuge failed, He by His sweet Spirit has come and helped me to commit my way unto Him; and thus, for so many years, and in much sorrow and bereavement, too, I have been helped to call upon His dear name. Although for years it was delayed, I have felt mercy in waiting so long, sometimes being in such sorrow, and surrounded with fears within and without; yet, though I feared He did not hear me, I see now He waiteth to be gracious. So you see it hath been the way that He taketh, that they may know where their help cometh from, and in the time of deliverance be helped by the same Spirit to call Him Father, and Saviour, and Friend. Then we, with the unction and dew of grace, are lifted above our tormenting fears; and then we say, "The time of the singing of birds is come, and the voice of the turtle is heard in our land."

I have found Him, dear J. and E., the delight of my heart. Truly the Word of God has set Him forth very beautifully in all the endearing names that He beareth to His church. I have drunk of these refreshing streams since I was taken ill. Our dear minister has been to see me. The Lord reward him in his important work, and bless us all with love, is my desire. I do love your minister; for he is

so useful to the flock of slaughter. Hymns 543, 544, and 546—

“Jesus is the way to God.”

We have found it so. Truly that poor soul is blessed that finds Him his Saviour.

CHARLES BREED.

### “THE BANDS OF LOVE.”

VERY dear Brother,—How sorry I was to learn your sorrowful return. Truly, there's not a rose without a thorn, nor a sweet without some bitter attending or following it; yet mercy is sweetly blended with them all to the heirs of grace. What shall we render to our sweet ALL for all the blessings we enjoy? I have been trying to compare the mercies and the miseries of my own little experience; but as often as I put them side by side, like Pharaoh's ears the one swallows up the other. So I gave it up, and began to sing:

“Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue;  
Thy free grace alone from the first to the last  
Has won my affections, and bound my heart fast.”

Alleluia!

And, dear brother, my God has bound my heart so fast to Jesus Christ that all the devils combined cannot break the bond.

I want to tell you a little thing I grieved over on Monday. As we walked through the fields, I longed to find a convenient place to sit down on the grass, and sing:

“Jesus, I love Thy charming name,”

and after we got to the house it left my thoughts. What poor creatures we are to forget our best Friend! But the reading of Psa. xxxiv. made my soul joyful. What mercy our God displays to His poor, forgetful creatures, especially poor me that despised the mention of His grace, and was too devilish to seek a hiding-place. Eh, brother, when I look back to the hole I was in when Christ showed me His bleeding body, it breaks me all to pieces. Did you ever know such a case? I neither knew nor cared for Christ till He appeared to me in His agony. After that, brother, I passed through floods and flames, till hell yawned for me with open mouth, and the lion of hell roaring, and heaven seemed frowning. But, O brother,

“Mercy's angel form appeared;”

Christ was in it. I saw Him the second time as a loving, pardoning, saving Jesus. Since then He is my All.

Let me off, brother, with this atom. I owe J. and M. a letter. God bless you. Pray for the "sparrow alone."

J. TURTON.

Haydock, St. Helens, March 7th, 1911.

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### CHANGES.

My very dear Friend,—When last I wrote, the Lord was sweetly and feelingly my Lord and my gracious God in Christ; but the weaning time has followed, with many questionings and misgivings and great fears. Still nothing can rob me of this—I mean the time I last named to you, when it might be feelingly and truthfully said of me, as of Jacob of old, "And He blessed him there." I could say truly, "My Beloved is mine," and serve Him. But since, what changes! Ah, my friend, sad desertion makes us droop; still He, I know, is the same; all the change is in me, and I would earnestly enquire the cause. . . . I often have to look up to the Lord for guidance in these [business] matters, and hitherto He has in a marvellous way helped. Well may I say, "What shall I render unto the Lord for all His benefits?"

Our dear pastor is wonderfully well considering his great age—80 in March. What a privileged people we are, and what a mercy for me that I should have a name and place amongst them! Especially since his fall has the ministry here been useful to me; you will remember Mr. Hazlerigg breaking his leg some eighteen months ago. It is a certain sound, pure gospel, no mixture of creature merit. "May we our privileges highly prize."

Yours very sincerely,

Leicester, Dec. 23rd, 1897. M. ISABEL FITTELL.

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### Obituary.

W. H. Pocock, a beloved gospel minister, labouring chiefly among the churches in Wiltshire, son of the late H. Pocock, was born at Durlitt Farm, near Melksham, on May 5th, 1836, and passed away on March 27th, 1911.

He was remarkably reserved in speaking of himself, and little is now known of his early spiritual life. He was, however, exercised about eternal things when quite young, and was baptised by his father at Salem chapel, Devizes, on Lord's day, August 14th, 1864. Mr. Dangerfield was the pastor there then, and our late dear friend was very much attached to him; but he was so reticent in speaking that Mr. D. used to say "he must have a dumb devil." Indeed, he would often stand outside the prayer-meeting, fearing he might be called upon to engage in prayer, the solemn importance of which pressed with weight upon his tender spirit.

After much severe exercise the Lord thrust him into the ministry, and his first sermon was preached at Sandy Lane Chapel, about 1872. One evening he was preaching at Salem Chapel, Devizes, when the late Mr. Hemington came in and sat under the pulpit. Mr. P. told how God took away his fear of man, and after the sermon Mr. H. warmly shook his hand, exhorting him to "go and preach Christ." The Lord saw fit to lay many heavy trials upon him all his life long. Doubtless it was this which, by the divine blessing, made his ministry so experimental and so profitable to many. He was diligent in his calling and laboured hard all the week on his farm; yet for many years he seldom failed to fulfil his preaching engagements on the Lord's day, frequently taking three services, sometimes with long drives between.

When quite a young man some farmers in the neighbourhood laid a plot to get him into trouble with his cattle. He was able to take it to the Lord, and these words were applied: "Though hand join in hand, the wicked shall not go unpunished." Very shortly afterwards one of his implacable enemies was suddenly killed. This caused him to realise God's sovereignty in temporal matters; and ever after he seemed to be enabled to leave all judgment in the Lord's hand.

No one could be in his company long without perceiving that, under his singularly quiet and reserved demeanour, he was a man deeply exercised and tried in many ways. The fruits of the sanctifying power of the Holy Spirit were manifest in unusual meekness, patient submissiveness, and quiet endurance. He truly waited upon (and for) the Lord in "affliction's furnace," and the gracious effects were seen in his ministry and life. He was a man who feared God above most. Perhaps because of this he was also pre-eminently a

man of peace. He would make almost any personal sacrifice to maintain it.

In Dec., 1910, he completed the 36th year of his ministry at Studley, and wrote to one of his daughters, saying that he felt he should probably never preach there again. This seems to prove he felt his time on earth was getting short, although apparently then in his usual health. The last person he baptised at Melksham was his daughter, in Sept., 1902; and it was a memorable time to both of them as well as others. He said "it was an answer to many prayers; and as the natural sun shone upon them (the baptising at Melksham being out of doors) so did the Sun of Righteousness." One remarked of that day's service, "Our very souls were filled with God's goodness." Respecting his ministry a friend writes: "It has been said it was substance. This word still abides with me though many years have passed since he said it; *i.e.*,—'If you get to heaven, you and your sins must part.'"

A few years since he had a very serious illness, when his life was in danger for seven weeks. His mind was kept stayed upon the Lord, and the writer was astonished at the calm, peaceful, resigned manner in which he spoke of his end, and wished to arrange for his funeral. However, it pleased the Lord to raise him up again to preach; and many could testify that he came forth from this sanctified affliction as gold tried by the fire.

About fifteen months before his wife died, a strange and bitter affliction befell him. In this trouble he would not lift a finger, but waited *only* upon God, casting *all* his care upon Him. It greatly weaned him from earthly things. He took but little interest in anything except preaching the gospel and exalting Christ. His hearers at the time frequently remarked how his soul delighted in it, and what a help and comfort it was to them.

About six months previous to his death he came to live at Bath, but we could never see the Lord's hand in it; and he himself remarked the same thing, although we were glad to have him so near to us. About four months later he was removed to Chippenham. By this time he seemed to have lost all interest in temporal things, and lived daily waiting to be called to his eternal rest. The last sermons at Melksham were preached on March 12th, 1911. A friend says of them:

"The last Sabbath he was with us we shall never forget. His text was Pro. iv. 18: 'The path of the just is as the shining light, that shineth more and more unto the perfect day.' It was a most profitable time to many friends. In the evening his text was Rom. viii. 24, 25: 'For we are saved by hope.' I believe he felt the presence of the Lord in speaking."

The following Saturday he started to go to the Grove to preach; but God laid His hand upon him, and his work was done. An operation was performed on his leg for blood-poisoning; and after nine days he passed quietly away, suffering but little pain. Just before he died he said: "*It's straight up; it's straight up; I'm going home, and I'm ready.*" He had set his house in order, fought the good fight, finished his course, and is now at rest with Christ in glory. He was buried in Melksham chapel graveyard; and all was carried out according to his own expressed wishes; a sermon being preached in the evening from Rom. viii. 37: "Nay, in all these things we are more than conquerors through Him that loved us." E. C.

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MARTHA ROWDEN, of Canterbury, who entered eternal rest, September 26th, 1911, aged 80 years.

Our beloved friend was a member at Zoar Chapel, for 47 years. She was one of the few in whose company it was good to be, divine things ever being uppermost with her. After the death of her husband, the late John Rowden, in 1894, who had been pastor at Canterbury for many years, she was much tried as to whether she would be able to continue in the old home, her means being very limited. She laid her case before the Lord, and He graciously answered her petition. She was maintained in her old home, with just enough and none to spare. Her daughter remained with and attended to her to the end.

She took to her bed early in May, 1910, and remained there for nearly 17 months. During the first part of her illness she had some darkness of mind; but afterwards the Lord appeared to her, and she told the writer she had had a sweet time, the second verse of John xiv. having been blessed to her: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

"She felt the mud-wall'd cottage shake,  
And long'd to see it fall,

That she her willing flight might take  
To Him who was her All."

Yet she begged for patience and grace to endure to the end without repining. This was graciously granted her; not a murmur was heard to escape her by those who tenderly ministered to her. On the last Sunday but one before she died, she asked me to read the 37th Psalm. She fully realised the 25th verse: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." She also felt confident the Lord would appear for her daughter. A day or two before the end, when very weak, she tried to speak of some glorious things she had seen that afternoon.

We as a church have lost a praying member, whose exemplary walk and conversation will be greatly missed.

T. H. S.

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On the 6th of July, 1911, aged 61, SAMUEL NAYLOR, for 29 years a member of the church at Bolton.

His parents were natives of Warrington, who came to Bolton soon after their marriage. They attended our chapel with their six sons, of whom Samuel was the eldest; so that from youth he was taught the Scriptures, and listened to the truth every seventh day; not as many, forgetting it straightway, turning from it as they grow older; but by the grace of God, "as a nail in a sure place;" and as "the waters wear the stones" so the word of the Lord penetrated even to his heart, oft making him tremble, preventing him from running into evil. Measured by the standard of the world, he was a righteous man. No deep exercises or striking visits of the Lord could he relate. To him Sinai was not "altogether on a smoke," or the heavens ablaze with lightning, and the earth quaking at the awful voice of the Almighty as He passed by. But as the generations following, who could say only, "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days." One visitation he could speak of. When a young man, whilst in the street, a sudden light and feeling of the Lord's presence and mercy came upon him that lifted him above all the gloom and fears that long had prevailed over him. A sense of safety, shelter, and joy for the first time filled his heart with praise and thanksgiving, which held him in sweet communion for some time. But as no words of Scripture were



spoken, afterwards he was tempted to think it a mere passing vision; and yet he was in a path from which he could not turn aside. It was evident to others that he had the plague in his heart, for he was ever found in their company who go up to the tabernacle that is far removed from the camp, to spread before the Lord their woes, and cry for His help. He finally joined himself to these people, being added to them on the 12th of March, 1882, along with his wife and two young women: being baptised by the late S. G. Spencer. His heart was in the cause; also his spare time and support were with it, although employed six days from 6 a.m. to 5 p.m. in a foundry, where he was well esteemed by his employers. He led the singing, and for many years was treasurer for the church and school. He spoke many times of the helps he received from the ministers.

His latter end was painful, lingering, and trying, being suddenly seized six years ago with an effusion of blood on the brain, paralysing one side. He recovered, to be again taken three or four times, each seizure rendering him more helpless, and obscuring his senses; so that when conveyed to the house of God, he took little part therein, being unable to hear or retain what he did hear; so that he was long desolate. But he welcomed those who visited him, telling them of a lift from a chapter or hymn that he had eaten as a morsel from the Lord. Later, his articulation was so imperfect that none could understand his words. But the church bore him before the Lord when they met together, and felt they could praise Him when He took the sufferer to Himself. He lay motionless and unconscious for about a week, so passing away, conversing in heart with Him who alone knoweth what is in the heart. So died our brother as he had lived, "in hope of eternal life," resting upon the finished work of Jesus.

GEORGE HEALEY.

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ROBERT BAKER POLLEY, of Leopold, near Geelong, Victoria, Australia, died at the age of 74, on September 7th, 1911. He was in his usual health, and no thoughts were entertained that he was near his end. He was about his farm the day before, and retired to rest as well as usual and had a good night's rest, rose in the morning and began to dress himself, when without a word or a sigh, he fell on the bed and was gone. Sudden death, sudden glory. He had been a humble fearer of the Lord for many years, driving into Geelong, a

distance of about 7 miles on the Lord's day to hear the word. He was one of those poor, fearing ones nearly all his life, afraid he was not one of the Lord's; and yet, meet him whenever you would, his conversation was always upon the one subject, "Jesus Christ," longing to know his interest in His glorious work of redemption. It was not until a year ago, at the age of 73, that he was enabled to come forward and tell us what the Lord had done for his soul, and follow his dear Lord in the ordinance of Believers' Baptism. It was a never-to-be-forgotten time to us all when he came before the church. He told us how the Lord met with him, and how he was brought almost to the verge of despair, feeling he was utterly lost, and that for ever; when one day, as he was ploughing, he stopped the horses in the middle of the field, and fell down on his knees, and cried aloud for mercy. He told the Lord he could go no further, he must know the worst; and the Lord sweetly broke into his soul, and delivered him from all his sins, pardoned all his iniquities, and peace flowed into his soul. And so he continued a most humble walker all his life. I never knew a more humble man; he always took the lowest seat. He was very kind to the Lord's people, but he never let his left hand know what his right hand did. What he was he was by the grace of God. I was privileged to hold a service in the house, and bury him in the Geelong Cemetery. He leaves a widow and three sons and two daughters to mourn his loss. May the Lord in His infinite mercy make good His own word, "Instead of the fathers shall be the children."

J. G. F.

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JOSEPH FEAZEY, of Castlethorpe, near Stony Stratford, Bucks, passed away on September 2nd, 1911, aged 79 years.

My dear brother was one that had very little to say on religious subjects, but to those he felt a union to in soul matters; and when so favoured, his tongue would be loosed in a remarkable and solemn manner. He was one that was well taught of God, and though he has often told me he was a very illiterate man, I know full well he was one that knew both sides of true religion, the dark as well as the bright side. He had to keep to his bed I think about a month; and during that time, when visiting him, I found his conversation was good and savoury, he expressing that he would not have one thing altered, and that the Lord had been so good to him, much better than he deserved. The last time I saw him

he said to me, "I can now say, and that honestly, 'Bless the Lord, O my soul, and all that is within me, bless His holy name.'" During the time he had to keep to his bed, he was much favoured with thankfulness that he was so free from bodily pain. His family—four daughters and one son—have lost a good and affectionate father, and I one of the best of brothers. He was laid to rest by the side of his dear wife, who passed away, January 24th, 1891, a good and gracious woman; notice of which appeared in the "Gospel Standard," March, 1891.

E. FEAZEY.

JULIA, wife of George WILSON, aged 61, died in July, 1911. She was baptised at Hanover Chapel, Tunbridge Wells, in July, 1890, and continued an honourable member to the time of her death. She was much afflicted with rheumatism, which rendered her unable to attend the chapel for some years. Her affliction was greatly sanctified to her soul. Her cheerful words and evident submission to the will of God have often been marvellous in my eyes. Her pain was constant for years, and at times it is not too much to say it was agony. Sometimes darkness of soul was her lot, which greatly increased tribulation's path. On one occasion she wrote to me, saying the Lord had turned her darkness into light. An extract from the letter follows:—

"I felt I must let you know how dark and wretched I have been for some time past. I dreaded seeing you and Deacon W., but could not tell him, when I saw him last, my love for you and the people of God was growing so cold. I wondered at times if I had any. On Tuesday morning, 3 a.m., I was suffering more, and was led to think of the message from Mordecai to Esther, and the answer she returned to him respecting her going in to see the king. What a day of trouble it was for the poor Jews; how dark everything seemed to appear! But it was not *too dark* for the Lord. I thought how He was at the same time working all things for their good. His kindness broke my hard heart in a moment, and I felt as clay in His heavenly hands. How I love to feel like that; but it is not often that I am brought down in the dust before Him. As I was embracing a precious Christ, I said,

" 'Lord, I shall see Thy face,

And *never, never sin*;

There from the rivers of Thy grace

Drink endless pleasures in.'

If ever I have known what godly sorrow for sin was, I did

that morning. As I was enjoying the dear Lord's presence, I had such a sight of His sufferings again that I cannot find words to express the sorrow I felt. I cried, 'Precious Jesus!' What love He had for His people to die for them! For two hours that morning I was enjoying His sweet presence. It has been a dead lift to me, and given me fresh strength to wing my way to regions of eternal day. I feel my love warm now for my dear pastor and the people of God.—J. W.

"Oct. 4th, 1905."

J. NEWTON.

MARY TALBOT, of Blackpool, passed away suddenly, on July 12th, 1911, aged 55.

Losing both parents when quite young, she had to go out to service. She did not come under the sound of the gospel until after she was married, and she remained unconscious about the things of God and her never-dying soul until one Lord's day, about ten years ago, she heard a preacher amongst the General Baptists, from Luke xi. 25: "And when he cometh, he findeth it swept and garnished." It was there she first felt the arrow of conviction enter her soul; and she was firmly convinced that her condition was like a house swept and garnished, but still untenanted. And she longed for a consoling word. However, she got no relief, but remained in a state of bondage for about four years, when she began to attend the Particular Baptists, at Gadsby Street, Blackpool. She and her husband had not attended there many times when she said that they were the people for her. After a time she desired to cast in her lot among them, and follow the Lord Jesus in His own appointed way; and although she had a frail body, she said she felt convinced that He would give her strength to go through the ordinance of baptism. She was baptised by Mr. Greenwood, at Fairhaven, on Lord's day, April 24th, 1910. She said that it was the happiest day in her life, and was thankful the Lord had enabled her to go through it without any ill effect. The Bible was her constant companion, especially Paul's Epistles. To her the "one thing needful" was the most important. There was no matter too small for her to take to a throne of grace. May the Lord give answers to her many petitions which she offered for her family and the church. She passed away suddenly whilst attending to her household duties, after a long and painful affliction. She was interred at Blackpool Cemetery, on July 14, 1911, in sure and certain hope of a glorious resurrection unto eternal life. DAVID WELLENS.

## NOTICES OF DEATHS.

On September 6th, 1911, ROSE EMMA WITT, aged 92, of Downton, Wilts, passed into her eternal rest. She joined the church in 1842. It can be truly said of her, she "loved the Lord with mind and heart, His people and His ways;" and she is now amongst the blessed who die in the Lord. It was a pleasure when visiting her to find her so fully trusting in the finished work of Christ. She loved to talk of the Lord's goodness to her in giving to her such sweet promises to rest upon. She frequently said, "How I long for the Lord to come and take me to Himself;" but she would add, "I do desire to be patient and wait His time."

J. SOUTHEY.

On September 9th, 1911, THOMAS DIX, a member of the church at Gower Street for more than forty years, and a minister of the gospel; within a few days of his 83rd birthday. "A brother beloved."

E. J. BEAZLEY.

ANN FERRIS, of Calne, passed away on October 9th, 1911, in the ninetieth year of her age, having been born on October 25th, 1821, in the same street in which she died. Well taught in divine things, she loved to speak of her earlier experiences; and she had a remarkable recollection of the sermons and sayings of many godly ministers, who have long since entered their eternal rest. She deeply felt the necessity of a *right beginning*, was well exercised spiritually, and had considerable discernment. Hence she greatly deplored the deficiency, shallowness, spiritual ignorance, and inconsistency which characterise so much of the profession and preaching accepted as genuine in the present day. Her death was sudden, and those who knew her best are constrained to acknowledge that the mercy of God was conspicuous in sparing her a prolonged illness of suffering. She "was not, for God took her."

E. C.

On October 27th, 1911, aged 72, THOMAS SUMNER JACKSON, of Honor Oak Park, deacon of the church meeting at "Foresters Hall," Forest Hill, since its formation. His end was one of sweet peace, and quiet resting upon the atonement of the dear Redeemer. Further particulars (D.v.) may follow.

W. E. H. C.

On October 29th, 1911, at the residence of her daughter at Hitchin, HANNAH, widow of Joseph OSBORNE, of Radwell, Herts, aged 82 years. I believe she has entered into that rest that remaineth to the people of God. Further particulars may follow.

E. ROBERTS.

ESTHER NAOMI WILSON, the beloved wife of James Benson WILSON, of West Norwood, who entered into her eternal rest on Nov. 15th, 1911, aged 58 years, after a short illness. She was the youngest daughter of the late Mr. James Pert, of Providence chapel, Flimwell, Sussex. Among some of her last words were:

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

She had been a devoted reader of the "Gospel Standard" for over thirty-five years.

Y. B. W.

# THE GOSPEL STANDARD.

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FEBRUARY, 1912.

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

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## HIS HOLY NAME OUR GLORY.

A SERMON DELIVERED AT WILDERNESS ROW CHAPEL, ON SUNDAY,  
MARCH 8TH, 1857. BY JAMES SHORTER.

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“Glory ye in His holy name; let the heart of them rejoice that seek the Lord.”—PSALM cv. 3.

To glory in God's holy name is doubtless to delight in Him, to esteem Him very highly, to exalt Him, magnify Him, and to set Him up very high. As to our own name, it is only fit to be loathed; for the name, that is, the character of all men, is very base naturally. “All have sinned;” all have “come short of the glory of God” (Rom. iii. 23). Man at his best estate is altogether vanity. “Surely men of low degree are vanity; and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity.” “All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” The brightest character among men, even Abraham, when he had to do with the Judge of all the earth, professed that he was but dust and ashes. This is the proper view to take of ourselves; and unless we have such views and feelings regarding ourselves, we are not at all prepared to exalt His name, and to magnify it. The Pharisee could not, but the publican was able to magnify His name. And to this day it is the same. When a man has the publican's views and feelings of himself, he will abase himself; he will smite upon his breast; he will loathe himself and, as Job said, repent in dust and ashes before the Lord; for the manifestation of the rich, free, overwhelming grace of God in pardoning, saving, liberating, and setting up on high such a base thing as the publican, will so engage all his heart and soul that he will glory in His great name. And these are the characters that are exalted; they

are the children of Abraham, the seed of Jacob His chosen. And those who have been convinced by the divine application of the law to their hearts, that they are exposed to the wrath of an Almighty God, and have been brought to place all their hopes in rich and sovereign grace and mercy in Jesus Christ, I call these the seed of Abraham and of Jacob. All these are of the Lord's own family, and these "glory in His holy name." There are none besides who can do it, for it is requisite to know His name; those who do not know His name cannot glory in it. You cannot glory in a thing or person you do not know; and the more knowledge you have of a name that is worthy to glory in, so much the more are you prepared to glory in it. And the Lord gives to all the seed of Abraham the knowledge of His great name. He saith, "Therefore My people shall know My name;" not merely by reading or hearing it, but they shall have an internal, feeling knowledge of His great name, which the Holy Spirit will give them. They shall have such knowledge as experience gives. Job said, "I have heard of Thee by the hearing of the ear." Well, that was one way of knowing His name: and he had believed in the name which he had heard of. But he had a more intimate, sweet, and feeling knowledge of that name in the day when the Lord spoke to him out of the whirlwind, and when he said, "But now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."

The name of the Lord, my friends, must be taught us by the Lord Himself. No man can teach the name of the Lord; and when that name is taught by Him, it will make us tremble at it. It will be to us a very fearful name indeed, a very great name; a name swelling above all conception: so great, so magnified, and so marvellous that we shall not dare to make use of it lightly or irreverently, as many do. That name will inspire a holy awe upon the heart, when the Lord teaches it; and it will be a name most sweet to our thoughts and to our feelings. It will be inexpressibly sweet; it will be so sweet that it will delight us while we think of it and speak upon it. The name of the Lord will sweeten also every thing to us.

I know well what it is to have a very bitter cup; and when I have read how the people murmured at the bitter waters, and could not drink them, and Moses was shown the tree,

and cut it down, and put it in the bitter waters, and made them sweet, so that the children of Israel drank thereof; it has led me in my views and feelings unto the Plant of Renown that was cut down for us, and I have seen that the manifestation of the Lord Jesus Christ to us in the midst of bitter afflictions sweetens them all. Now I think some of you have felt this, and have found that a sermon, prayer, conversation, or narration of experience, whatsoever it be, has just as much sweetness in it as it savours of our Lord Jesus Christ: whose name sweetens prayer, sermons, conversations, ordinances, and our afflictions also. And if a people do not know the name of Jesus experimentally, they are not sweet.

Some have the knowledge of Christ in their heads, but no experimental knowledge of Him in their hearts. That which comes out of their lips is merely from the head, not from the heart; and the consequence is, they are very unsavoury in all things, in their prayers, conversation, and the rest. A believer's heart will reject it, he cannot endure it. But where there is an experimental knowledge of the Lord Jesus Christ, and this is found in a man's conversation or prayers, there is a sweetness about it that renders that person and his prayers sweet to our thoughts. It is the best thing I have ever found to perfume a letter with. I received one not long since, in which there was such a depth of the experimental knowledge of the great name of the Lord Jesus that I hardly knew how to read it. It was so great, so sweet, so good that it melted my heart; as the Word has said, "Thy name is as ointment poured forth; therefore do the virgins love Thee."

The name of the Lord Jesus is a place of safety. His name is "a strong tower; the righteous runneth into it, and is safe" (Prov. xviii. 10). Now we do not run into a strong tower to be saved, unless we are in some fear, and apprehend the enemy is stronger than we are. We are unable to defend ourselves, and here is a place of safety; we run into the name of our Lord Jesus Christ, and hide ourselves in this great name: we feel that He is our Safeguard, that He is unto us according to His great name, our Sanctuary and our Hiding-place, and we can now face our enemy, and tell him Christ has died. And now, feeling that we are so secure in our Lord, we can laugh at our enemies, and put them to shame. For if any man have true faith in the name, blood,



and righteousness of Jesus Christ, believing that Christ has loved him, and that He is his salvation; that man will be able to confront the adversary, to frighten and get the victory over him by faith in this adorable name. You and I never did anything whatsoever to save ourselves, neither could we and the devil tells us all this, and that we have been altogether unprofitable, and consequently the Lord will not help us. This he suggests to put us in fear, and we, through the power of unbelief, are too ready to give him credit. But when the Holy Ghost explains the name of Jesus, and shows that He has set His love upon us, and laid down His life for us, then we feel that we are in a very strong tower indeed. Now I have been sometimes favoured thus to believe, and this I call running into a strong tower, even the name of our Lord Jesus, believing on Him.

Having then such knowledge of the name of the Lord, we of course think highly of Him; we delight in, love, and are now prepared to exalt and to glory in this great name: and we want everyone else to know, exalt, and glorify it along with us: "O magnify the Lord with me, and let us exalt His name together." We would not be solitary in this blessed work, but we want the whole of the ransomed to unite in it. It is indeed such a holy name there is not a blot, not a stain, nor ever can be, upon it. All other names have stains upon them, but the name of the Lord has none. It is so bright and pure that all who behold His majesty above veil their faces before Him. Yes, such a character is our Lord; He is indeed glorious in holiness.

Now the Lord has taken the name of Jesus to Himself, and has revealed Himself by that name—*Jesus, Saviour*. This is the name whereby He delights to be known; this is the name that shall be for ever exalted. Well now, this name is honourable and glorious. This name contains in it all the riches of that grace exhibited to Moses, before whom the Lord passed by and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty" (Ex. xxxiv. 6, 7). Now all this is certainly comprised in the name Jesus, our Saviour. He is a Saviour of all who have a real desire in their hearts to be saved from sin, the curse, hell, the devil, and all evils, by

and through Him alone. I say, He is the Saviour of all these, and all these are welcome to Him; welcome to come and make mention of this name, and to trust in it. And it is written, both in the Old and New Testament, "Whosoever shall call upon the name of the Lord shall be saved;" even the vilest of sinners that ever breathed upon the face of the earth who call upon Him, the Lord declares shall be saved. Now the devil says, "No, thou shalt not be saved;" and the unbelieving heart says, "No, I cannot be saved." But why? "Oh, because I am such a sinner. Oh I cannot be saved, because the Lord will not look upon such a wretch as I am." Well, my hearers, did not the Lord say that He came to save them that were lost? Did He not say salvation was not by works, but by grace alone? "Oh yes! I read that in His Word," say you. And is it not commended to you as worthy of all acceptation? Surely if He be a Saviour, He will save according to His Word, that is, by grace, even all who have a real desire to be saved. And when thou hast proved this, it will be to thee one of the greatest wonders thou hast ever known; even for thee to be interested in His great love and marvellous salvation. When this is felt in the heart, then in some degree we know His name; and that He is just such a Saviour as the Word declares Him to be: that He is just such a Saviour as formerly we could not believe He was, that saves the greatest of sinners from the wrath to come. Before, I could not believe that His grace and mercy would extend to such an one as I; but when we taste and feel this, we know He is worthy to be praised. Oh yes, and this will make us magnify His name. But when this has been once experienced in the heart, that the Lord is such a Saviour, shall we ever doubt Him afterwards? My friends, when sin becomes more known, and what there is within us, it will rise up like a flood; it will seem to overtop every evidence of interest in the Lord; and as a flood carries away everything before it, so the flood of iniquity seems to carry away all evidences of life. Then the poor soul feels that now the flood has come he cannot stand, but gives way to doubts and fears; and is like a ship tossed with the tempest; his case seems to him worse than before. Well, but after all, that same Saviour proves His name, His grace, His blood, and His goodness to be such as at the first the man believed it was; and this is proved again and again. Yes, and it comes

to pass afterwards, through experience and greater knowledge of the name of the Lord, that when he comes into fresh combats and struggles, he can rest himself more upon this great name. "Why," says he, "the Lord saved me at such a time, and again delivered me out of all that trouble, and has delivered me hitherto, and will He not save me out of this?" "Yes," says faith, "He will deliver—He will deliver." And the man says, "Now if God and Christ be true, then I must be delivered according to the Word."

Sometimes the believer in the midst of fiery trials can say, "I will not let Thee go except Thou bless me."—"These are Thy words, and Thou art faithful, and Thou canst not deny Thy name. Thou hast promised to save; now deal with me according to Thy word." Oh yes, the springs of faith rise sometimes so high that a man is enabled to glory in the name of his God. His name is Saviour. He has saved me out of every trouble, and from every enemy; He has saved me from all. And, my dear friends, as sure as faith is given us in the name of the Lord, so sure will deliverance come; and when salvation comes, then says the poor soul, "Now here it is, here is the name, and here are the promises that I trusted in, and here is the fulfilment of them." He is a faithful God. He is a faithful Saviour according to His name. Have we not trusted in His name as a Saviour? Have we not sometimes had to talk to Him about our souls, and to commit our souls into His hands; and beg of Him to save us from our fears, and from long continued temptations? And has He not heard our prayers and delivered us? And have we not set to our seal that God is true? Have we not sometimes been in a particular trying exercise with regard to outward things, and found every means that we have used, instead of being means of help, to be only a way into deeper trouble? But at length we have sought the Lord, and our God has come, and been, according to His Word, our Deliverer, and we have praised His name. Why, many a time have I seen in my mind as plainly as I ever saw anything with my natural eyes, that there is such a God and Saviour as the Bible speaks of.

"*The Lord our Righteousness*" is one of the names whereby Jesus Christ is to be called—Jehovah our Righteousness. "This is His name whereby He shall be called, the Lord our Righteousness" (Jer. xxiii. 6). Now this is a promise to all

the church of God, for it concerns them all; by all the church He shall be called Jehovah our Righteousness. Well then, this name must be *known*. In the first place, we must have no righteousness of our own. It is for this purpose the Lord has led us into the chambers of imagery, and discovered unto us the evils of our hearts; and He has shown us greater abominations, and greater still, until they have seemed so great that it was impossible, as we thought, for us to be the children of God. Now all this is done that we may feel ourselves to be the very chief of sinners, in every way lost; and that we may justify God, were He to cast us into eternal perdition.

When the Lord brings near His own righteousness, and shows us what it is, "Oh," says the poor soul, "if I am but found in that, it will be all well. But how shall I know that that righteousness is my righteousness?" Why, the prophet saith, "He hath covered me with the robe of righteousness." Covered *me* with it. Oh bless His holy name, He not only brings us to see and admire it, and long to have it on, but He also gives us evidence that it is our own; and then it is the poor child of God can come in with His name, "the Lord our Righteousness," and say, "Thou hast covered me with the robe of righteousness." Thus it was with the prophet, with Joshua; and I trust it is so even with me.

Now what do you think of this name? Is it not the safety, beauty, and delight of the church? Is it not the joy of every believer? To be sure it is; and we will magnify and exalt this name, and we will glory in it, for we shall never be able to lift it high enough; nevertheless, my brethren, glory ye in this name. What does dear Hart say upon this subject?

"Righteousness within thee rooted  
 May appear to take thy part;  
 But let righteousness imputed  
 Be the breast-plate of thy heart."

The righteousness of Christ imputed, that is the breast-plate. Satan can get no fiery darts through that; we can be no way safe but in the glorious righteousness of the Son of God. It is very blessed indeed to feel and know that the Lord Jesus is "the end of the law for righteousness" to us: then can we lift up our heads, even before the living God. Here it is that we are not ashamed; we are bold in our God when we feel this.

"Glory ye in His holy name." What do you think, my friends, of the name of *Shepherd*? Do you not think that a very blessed name for Jesus Christ? He is the "Good Shepherd," the "One Shepherd," the "Great," the "Chief Shepherd." Now this is a wonderful thing, that the great God will be the Shepherd; and to know "the Lord is my Shepherd; therefore I shall not want," is indeed a great bulwark. Why, the sheep are sure to be secure in the bosom, in the arms, always under the eye and gracious protection, of their Shepherd. And therefore when you know the Lord Jesus Christ is your Shepherd, you feel then that all the glories of His nature are engaged on your behalf. And He being for us, we triumphantly ask, "Who can be against us? Who is he that shall harm us? Where is he that can destroy us?" Beloved, it is blessed to lie down in green pastures; and the Lord Jesus sometimes makes His people to lie down. They lie down, too, under the shadow of the great Rock, and find that His love is sweet unto their taste. He will feed them and fold them, and guard them and secure them to Himself for ever. This name therefore is a wonderful name. Do we know anything of Jesus as a Shepherd? He said, "When I sent you without purse, or scrip, or shoes, lacked ye anything?" And they said, "Nothing." What said Moses? "These forty years the Lord thy God hath been with thee, and thou hast lacked nothing; thy raiment waxed not old upon thee, neither did thy feet swell these forty years." Thou hast had enough to eat, to drink, to wear, and to protect thee; up to this day thou hast lacked nothing. Oh, my friends, the name of our Lord as a Shepherd may be trusted; He must be glorified; He is our boast and our song.

For my part, I have nothing to meet futurity with but the name of the Lord, and can assure you, I want nothing beside the "Good Shepherd." I remember some years ago, when we were at Mitchell Street, I was greatly assaulted in my mind, and thought I should not be able to continue as a preacher but very little longer; but it came into my mind, "The Lord will provide." And I put it away from me many times, thinking it could not mean me. However, it kept talking to me (I was on my way home), coming up in my mind, till at length I was obliged to listen; and then came "Jehovah-Jireh." "What is that?" thought I. I pondered

it, and found the meaning to be, "The Lord will provide;" for that was how it was explained in the Bible, "The Lord will see, or provide" (Gen. xxii. 14). "Well," I thought, "that is His great name;" and I pondered upon this great name until all my doubts, fears, and wretchedness had fled away. I felt very happy, and concluded, "Well, surely the Lord will provide;" and I found He provided that night, and that too in a wonderful way. He provided me with a text, and with His gracious presence, and made me happy in Himself; and to this day He has provided for me. And what is a shepherd? He is one who keeps, provides for, and folds,—one that does every thing for the sheep; for, poor things, they cannot do anything for themselves. They know the Lord cares for them, His eye is upon them always. And of whom must the sheep glory and make their boast, but of Him?

My friends, "glory ye in His holy name;" let us magnify His name together. All of us who are here this morning, that have the fear of the Lord in our hearts, have something or other in our experience that tends to endear Him to us; to make Him precious and glorious to us. I heard some little time ago that a person said, "I like to hear Mr. Shorter."—"What do you like to hear Mr. Shorter for?"—"Oh, because his ministry tends so to endear the Lord Jesus to me." Well now, I thought if that was true, if it had that tendency, it had an honourable tendency; and that is the very thing I desire. I am happy if the Lord will make use of me to endear His blessed and holy name to His people; for I know He is worthy of all fame; so great, so glorious, and wonderful, I never can say enough of Him. When I reflect upon the greatness of the subject I have dwelt upon, I have always been so far behind and so much below the mark I aim at, I am ashamed of every sermon; all I preach comes so short of what should be said to the honour of His great name. But I must leave these few remarks; may God bless them, if His holy will, for His great name's sake.

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According to our own experience, then, we may defy all the world to find any statute of life which does not command and direct us to look to Christ, that we may live.—*Isaac Beeman.*

## MEMOIR OF ISAAC BEEMAN,

PENNED FROM THE RECOLLECTION OF ONE WHO HAD IT FROM HIS OWN LIPS,\* ENLARGED WITH EXTRACTS FROM HIS LETTERS.

I was born in 1764, at Seberton Green, Boughton Malherbe, near Ashford, in Kent. My father was bailiff to Dr. Briton, rector of ———, in that vicinity. About 1778 I was apprenticed to Mr. Clifford, draper and general shopkeeper, at Cranbrook, in the same county, and attended with my master's family at a Particular Baptist chapel; but, like other youths, I walked after the vanity of my own mind.

When I was about 16 or 17 years of age, as I was going down to my master's stable, this scripture very powerfully seized my heart, "Now, consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." The sins of my past life were set before my eyes, and in the light of God's countenance, the eye of His justice was opened upon and pursued me. From that moment the scrutiny was carried on for a considerable time, till I was brought almost to despair. While under this severe chastening for my sins, the customers who came to the shop used to say they could not think what was the matter with Beeman; he used to be very clever, but now he could not tell six pennyworth of half-pence; and verily my thoughts were so swallowed up with the state of my soul that if an article was asked for by a customer, before I could get it from the shelf I had quite forgotten what had been inquired for. But the deepest trouble I had to endure was at a shop in the parish of Sandhurst, of my master's, which I had to attend twice a week. There the guilt of my sin and the anger of God against me were so heavy that I paced the shop to and fro, thinking I was as sure to be damned as I was born; but while in this distress of soul I felt in my heart an inclination to go once more into a little room behind the shop, and pray to God to have mercy upon me a miserable sinner; and while thus engaged these words dropped into my mind: "And we know that all things work together for good," which brought hope for the first time into my heart, and as Mr. Huntington expresses it, turned my mind from looking backward to looking forward and hope for better days.

At another time, when ruminating on the dangers I was ex-

\* From the "Gospel Standard," June, 1873.

posed to by my sin, and swallowed up with the thoughts of the eternity of that state of misery which after death I must be in if I died unforgiven of God, these words were applied to my sinking soul: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and the heart of the contrite ones; 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." The help, the good that I found from these words, so exactly suited to my troubled mind, was more than could be expressed.

At another time, when sorely pressed with the spirit of bondage, not knowing what I could do or how I could be saved, near Benenden Gate, on my road home from Sandhurst, these words were powerfully applied, with light and comfort attending, "Look *unto Me*, and be ye saved." They struck me so forcibly that I literally lifted my bodily eyes to the heavens, though it was the spiritual light and comfort that did me good. Another help I obtained from this Scripture: "He spake a parable unto them to this end, that men ought always to pray, and not to faint." In another case this word was a great blessing: "Behold, I lay in Zion a Stone, a tried Stone, elect and precious, a sure Foundation; and whosoever believeth on Him shall never be confounded." At another time, when sorely pressed again with a legal spirit, these words absolutely broke it down, "I will have *mercy*, and not sacrifice." Another text was a wonderful help to me, "It is the blood that maketh an atonement for the soul, and without shedding of blood there is no remission." This text, too, was of great use and instruction to me; it showed me the divinity of the Saviour: "No *man* can redeem his brother, nor give to God a ransom for him."

Notwithstanding these helps, the power of unbelief was so strong upon me at times that, although I knew I was a sinner, and God had provided a Saviour for sinners, and God had "so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," yet I could not believe; and so great were my fears that I should perish as an unbeliever, that my bones were literally pained within me; and these words of Hart, that,



“ . . . repentance without faith  
Is a sore that, never healing,  
Frets and rankles unto death,”

express what I thought would be my lot; and to add to the distress of my heart, and to make it as though quite complete, there was one sin I had been guilty of, for which I thought there was no forgiveness. (What that particular sin was I never heard him say, though he said he never found but one person who had committed the same.) But while I was thus fearing and trembling under the fear that this one sin must sink me for ever, this word was applied to my sinking spirit: *“The blood of Jesus Christ His Son cleanseth us from all sin.”* O, this word *all* took in this one sin which I verily feared could not be pardoned. Now I hoped that some day I should, notwithstanding all my guilt and all my fear, find the mercy of God in Christ to heal my sin-sick soul. How I did long for an interest in the Saviour’s merits, and to know He had put away my sin by the sacrifice of Himself! He was so precious to me in the sight of His worth, and in the sense of my want of Him, that I longed to know my interest in Him; for nothing less would satisfy my heart; and thus it was, with these strong desires in my soul, I left the shop and went up into my bedroom, and there poured out my soul in prayer that God would show me my interest in His dear Son. I came down again, and a few minutes after, while I was in the act of striking with a hammer to break some pitch, God sent this word into my soul: *“You were once darkness, but now are ye light in the Lord.”* The Saviour and my interest in Him were made known to my heart, so that I cried out, in the words of good old Jacob, *“It is enough; it is enough.”* Then was fulfilled in me this scripture, *“Thou shalt love the Lord thy God with all thy heart, soul, mind and strength;”* and now, as Mrs. Rowe says, the very Being of God was a recreation to my spirit. And this song of Newton’s was the happiness of my new-born-soul:

“ Lord, we return Thee what we can;  
Our hearts shall sound abroad,  
‘ Salvation to the dying Man,  
And to the rising God!’

“ And while Thy bleeding glories here  
Engage our wond’ring eyes,  
We learn the lighter cross to bear,  
And hasten to the skies.”

And in this enjoyment of God's peace and rest I lived for about twelve months, dead to all earthly charms, my affections risen to the right hand of God, where Christ sitteth. I had now found the place where Christ rested pacified towards me, and there was the resting-place of my troubled and afflicted mind, according as it is written: "Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a Propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just and the Justifier of him that believeth in Jesus." This divine peace, rest, comfort, and happiness continued with me for about twelve months; and then, as Mr. H. says, the heavenly vision began to wear off, and the enjoyment of the divine favour and presence became less and less frequent, and a coldness and lifelessness gradually succeeded.

About this period, the term of my apprenticeship having expired, I went up to London, seeking for a situation, and no more expecting to come back to Cranbrook than to go to the West Indies. For several weeks I continued there, using every effort in my power to procure a situation; but every step I took proved useless. My utmost endeavours totally failed, and I became much bowed down, wondering what I should do. But in the midst of my heavy cogitations on this business, in reading my Bible, this word made a considerable impression upon my mind, "*I will plant them again in their own land,*" &c. Not many days after, a friend from Cranbrook came to town, and seeing me still out of and seeking for a situation, said, "Why do you not come back again and open a shop, for So-and-so is going to leave?" I fell in with the proposition; he went back, hired a place, and in a few days I returned, and commenced on my own account. Shortly after this, I purchased more premises; and after some time had elapsed, I recollected the word that came to my mind, "*I will plant thee again,*" &c., and I hope Providence had a hand in this affair. [*From a letter, Oct. 10th, 1833:—*]  
 "The providence of God has kept me in this house 46 years. I hope He will not shut His hand, though sometimes I am afraid, and it may be where no fear is: my faith is small, yet I have much to be thankful for. I came into this parish in 1779, and went out of my servitude in 1787, and for want of

agreement with my *religious* master, I went out with far less than I ought to have had : but in three months, contrary to all expectation, I was settled here, and kind providence paid me more than my full wages."

[*From a letter, July 17, 1828 :—*] " I travelled in adversity for five years and a-half, after my first days of the Son of man were withdrawn ; but I do hope in the Lord He will never let me have that ground to go over again. Many and sore burdens was I called to bear ; but my prayers in my calamity were to Him, and He never let me altogether sink, nor give my enemies room to say, ' Aha, aha, so would we have it.' But although I hope never to travel more that exact road, yet of late I have had some things to travel under that lay quite cross to flesh and blood ; and I have none to go to but God Himself ; and if I fail here, I can see no way besides to get through. But you know it is written, ' I will never leave thee, nor forsake thee.' "

[*From a letter, April 6, 1837 :—*] " It is a grievous thing to think that we who once so prized the Saviour and all the good and glorious things of His kingdom, should be so sunk as to lose that sweet enjoyment and savour that was good to us, that afforded us at that time such satisfaction. . . . For seven whole years after I was first delivered from my condemned state, I had no ministry that was of any use to me ; lacking which I got cold and dead and into a worldly spirit, and enjoyed nothing of the power of things for a long time, except the fear of God. I had no one to converse with that had the power kept alive, nor who gave that description of God's work in the heart and its glorious effects, which Mr. Huntington's Works describe."

Some time having passed over, the world, with its profits, appeared to be worth my notice and attention, and my house and premises being mortgaged, I thought it very desirable to get that rubbed off. To effect this I embarked in the hop-buying business, and the better I succeeded in it the more eagerly I pursued it ; and in fact, my Saviour became neglected, and but very little enjoyed or thought of ; yet the fear of the Almighty abode with me, so as to keep me from anything outwardly base, or to bring any scandal upon my profession before the eyes of the world ; though I was sensible in my heart, all the while I thus hunted after what the worldling calls gain, that I was not walking in the enjoy-

ment of my best and greatest Friend. Yet the sense of this was not strong enough to stop my anxious pursuit after it. In fact, I had purposed (O, what a fool I was!) to go on till I had gained the sum of £20,000, thinking that would be sufficient to make me independent; but it happened, as I was going to Maidstone, passing along near the Stile Bridge, these words sounded in my heart, "What *doest* thou here, Elijah?" repeated three times, louder each time. Nevertheless I went on my way, but filled with much thoughtfulness. My worldly pursuits were struck at, I knew.

Not a great while after this, being in London, I purposed to hear Mr. Huntington. He had been at Cranbrook two or three times, and I had heard him preach at a chapel on the hill; but I could not then see anything in him superior to those I had been in the habit of hearing in the Baptist connexion. However, having many workings in my mind, I went to hear him, and in the course of the sermon he made the following remarks: "There is among some professors a kind of religion *my soul hates*. They will tell you of the Word of God being made of use to them, both in conviction and comfort, years ago; but now there is nothing of the kind going on in their hearts, nor has for years, perhaps. And now I *tell you*—I say, I *tell you, if ever God brings you out of that lifeless and barren state, He will shake you to purpose.*" And these words of Mr. H. fixed themselves like a barbed arrow in my soul, and verily, in about three months after, the shaking—the shaking to purpose, came upon my soul indeed; for I was made to feel, to the breaking of my heart, the jealous reproofs and rebukes of the Almighty for neglecting and forsaking Him, to follow after the empty but glittering gains of this vain world. O, how was I made to see my folly and sin, and to see that it was an evil and bitter thing that His fear was not exercised by me when He led me by the way! Now I found the truth of Paul's words: "But they that *will* be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. *For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*" (2 Tim. vi. 9, 10). For the idolatry of my foolish heart God rendered to me His anger in fury, and His rebukes like flames of fire, till my frame so withered under His chas-

tening hand that one might have told all my bones, and my flesh literally failed of fatness. O, how did I rue this my heart-departure from Him! It was as if He would consume me by His anger and by His wrath. Then was I troubled so that I forgot to eat my bread, for I reckoned from morning till night, "Thou wilt make an end of me, and as a lion Thou wilt break all my bones." And yet, what was remarkable to me, the old score of my transgressions that I was first charged with, under my first work, was not brought into this account.

But during this period of trouble, Mr. Huntington having been to Cranbrook two or three times, as mentioned above, some four or five of the friends who used to attend with me at the Baptist chapel withdrew, and met together to read Mr. H.'s and other writings, in which they found more edification than in the ministry; but as yet I could not go with them, and they used to accuse me to Mr. H. of still sticking to the old place. I had, I confess, fears and obstacles that lay in my way of leaving. My mind went one way, and these pulled the other; but being in London on business I went, as was now my fixed plan, to hear Mr. H., and I felt a desire to speak to him. After the sermon, accordingly, I went into the vestry and offered him my hand; but after his manner he spake to me thus: "Why, surely you must be as hard as iron to offer to shake hands with me." All the reply I made was, "Sir, time will tell." Harsh as this may seem, it did not lessen him in my esteem one tittle. I knew it arose from a misrepresentation of my conduct by some friends, who did not thoroughly understand all my case. However, I travelled on as well as I could, and labouring under guilty terrors for my backsliding, these words were sent one day with great power, and gave me much direction and encouragement: "Go and proclaim these words towards the north, and say, *Return, thou backsliding Israel*, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hath scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice." O, what encouragement did I find here! How suited to my mind were such words as these, that the God I had sinned against should say so-and-so, and to such a sorry creature as I! Who

but such as I can tell the worth thereof? [*From a letter, 1804 :—*] “When I began a little to see the end, the cross became more light, and I desired to be more resigned, and wished to give attention to these words, that speak unto us as unto children: ‘My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He correcteth, even as a father the son in whom He delighteth’ (Heb. xii. 6; Prov. iii. 11): and no man ever stood in more need of this than myself.”

Again, at another time, when sinking in my mind and bowed down with fears, this word of His grace gave me a wonderful lift, “The Lord, the God of Israel, saith that He *hateth* putting away.” How much good this did me I shall never be able to tell. It so suited my case and my needs, it was a word in due season indeed. [*From a letter, April, 1804 :—*] “These words, ‘that He *hateth* putting away,’ were a great support to me in my heaviest trouble, resting for a long time with power in my heart, and continually sounding within me. And, to be sure, I needed such a word, for if ever any soul upon earth deserved to be cast off, it was I. A sense of the dishonour done to such a suffering God and Saviour as the Lord Jesus by such a one as I, and in such circumstances as I was placed under, breaks my heart to this day; and when I can look upon Him in His sufferings, and see my sin in the same light and power that discovers Him, at such a time I can but mourn for the dishonour I have done Him, and for His sufferings under His Father’s wrath. And this is according to His word: ‘They shall look upon Me whom they have pierced, and they shall mourn for Him.’ But the happiness above all to a soul that *thus* sees Him is that, though he beholds Him as One so much dishonoured by him, in such sufferings, and so much abused, yet at the same time he perceives He looks upon him with love in His heart. And this His appearance is to bring him unfeignedly to Himself; and then by this work he understands another scripture, and that in an experimental sense, which you know is best of all, for experience worketh hope. The scripture is this: ‘And I, if I be lifted up from the earth, will draw all men unto Me.’ All that ever shall be saved among all nations, kindreds, tongues, and people, shall with power be drawn to Christ as crucified and lifted up.”

At length the time was at hand that my backsliding was to be healed ; and thus it was. I was brought into very trying and peculiar circumstances of a temporal kind, and filled with very heavy grief and sorrow, which caused me to entreat the interposition of God's providential hand towards me, though I had acted so base a part towards Him, and I knew and felt it too ; and while seeking His help, these words dropped upon my spirit : " And no manner of hurt was found upon Daniel, because he believed in his God " (vi. 23) ; and directly on the back of them these of Paul : " And I believed God that it should be even as it was told me." But still I again sank in my mind, and found sorrow and grief press down my spirit to a very great degree ; and while musing and pondering over my trouble with grief and sorrow, it was as though these words were spoken to me : " *When did you so grieve for a suffering Saviour as you now do over these worldly matters ?* " And immediately the Saviour in all the circumstances of His wonderful sufferings and death for sin and sinners, together with my interest in them, was set before the eyes of my understanding so powerfully that I instantly ceased to grieve over my lot, and was constrained by the force of His dying love to weep and mourn over Him. Ah ! His love, His dying love to me, swallowed up all ; yea, the world and all its profits, gains, and wealth were utterly eclipsed and lost to me ; and glad indeed was I to find it so, the precious Saviour taking the place thereof. And though, as Mr. H. says, a second lying-in is worse than the first, yet, as with Job, my first deliverance was but hearing of Him by the ear ; now mine eyes seeth Him ; therefore I repent, and abhor myself in dust and ashes. This scripture also was sealed upon my spirit : " I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." It was as life to the dead ; and how clearly I saw myself described in the three preceding verses : " But thou hast not called upon Me, O Jacob ; thou hast been weary of Me, O Israel. Thou hast not brought Me the cattle of thy burnt-offerings, neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast brought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices ; but thou hast made Me to serve with thy sins ; thou hast wearied Me with thine iniquities." To all this I

was obliged to say, "True;" but when He was pleased to say, "I, even I, am He," &c., O, I did love much, for I had had much forgiven.

Again. This also was sealed home upon my heart at this time: "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again." And thus I found that the love of Christ made known to the soul would do for me what, to use a homely expression, a team of four horses would not do; namely, pull me out of, and deliver me from, the spirit of this world. Now my soul did again magnify the Lord, and my spirit rejoiced in God my Saviour; for He that was mighty had done to me great things, and I cried, "Holy is His name!" These days of spiritual prosperity continued for nearly eighteen months, and this scripture was very sweet to me: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolation; that ye may milk out, and be delighted with the abundance of her glory; for thus saith the Lord, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck; ye shall be borne upon her sides, and dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." This also was made very special and very sweet to me indeed one day: "My Beloved spake, and said unto me, Rise up, My love, My fair one, and come away; for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; . . . arise, My love, My fair one, and come away." To find all this verified and fulfilled in my soul, I did say, "Behold, God is my salvation; I will trust, and not be afraid. For the Lord Jehovah is my strength and my song: He also is become my salvation."

*(To be continued.)*

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Communion with Christ, if real, is always the life of grace and the bane of corruption.—*R. Traill.*



## CHRIST AND HIM CRUCIFIED.

“For I determined not to know anything among you, save Jesus Christ, and Him crucified.”—1 Cor. ii. 2.

THERE is great reason why we should seek to pass by all other subjects, all manner of things that may be set before us for acceptance with God, and turn alone to this wondrous Person; because He is to all who believe in Him “the Power of God and the Wisdom of God” (1 Cor. i. 24). It is a remarkable expression of Scripture: “*Christ the Power of God.*” I understand it thus: that all the great acts of God in redemption are put forth by and in that very Person who is God and Man; that whatever the church needed for her salvation—and she needed much—was and shall be accomplished in, through, and by Christ Jesus. Therefore it is not spoken simply of Christ as God, but rather of His being the great and only Manifestation of what God is. So while these polite Corinthians sought to have their minds affected by human literature and excellency of speech—poor work for eternity—the apostle knew in and for himself, and then as an apostle and minister, determined to know among others, that there was nothing that could raise a soul from sin, death, curse, bondage, and corruption, save Jesus Christ, whom he saw by faith to be the “Power of God,” “the Brightness of the Father’s glory.” Here, then, is the reason why every true believer and every true minister should likewise be determined to know nothing save this very Person.

Now, first, Jesus Christ is seen to be “the Power of God and the Wisdom of God” *in His removing sin from His people.* Incarnate Deity alone is sufficient for this work. He who feels the load of sin will believe this. Sin, before it can be forgiven to a sinner, must be removed from him vicariously, and atoned for; it must be blotted out of God’s book before it can be blotted out of a sinner’s conscience. Christ is “the Power of God and the Wisdom of God” whereby infinite justice, love, truth, mercy, compassion, divine decrees, the holiness of God all unite “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity” (Dan. ix. 24). This is no mere speculation. It is a divine truth, and heaven is built on it, or there is no heaven for us. It is not first of all to be, “Do I repent enough? is my heart softened enough? is my call distinct

enough for my satisfaction?" But above all else, first, "Do I believe that Christ by His death made reconciliation for iniquity? Do I believe He put away sin?" Truly to see and believe that, is to have saving faith (John vi. 40). To see the Fountain opened for sin and uncleanness will draw a sinner—"I, if I be lifted up from the earth, will draw all men unto Me;"—and cause him to enquire earnestly, "Did He lay down His life for *me*? Was He appointed to be *my* Substitute?" Therefore this is the great thing to be considered: that "now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26). "Behold the Lamb of God, that taketh away the sin of the world!" (Jno. i. 29).

And Christ is seen to be the Power of God in this—that He made His soul an offering for sin (Isa. liii. 10), and *voluntarily* laid down His life for sinners. His life was His own; therefore He had it to give (Heb. viii. 1—3; x. 4): our lives are not our own, we owe them to God (Lu. x. 27; Ecc. xii. 7). We have weakness and disease to cause us to die; He had almighty power and divine right and authority to lay down His life (Jno. x. 18). It was the power of infinite love in Him that was put forth in His dying for sinners (Eph. v. 2); it was the power of infinite justice put forth in His giving Himself a Ransom (Rom. iii. 26; 1 Tim. ii. 5, 6). God determined that His own nature in Christ—His love and His justice—should express itself in this great act of putting away sin. And this word, "Christ the Power of God," sets before us the glory of God in the work of redemption as neither tongue nor pen shall ever be able to express it. However one may argue with another, and convince the mind of the truth for a time, yet nothing will lift the load of guilt from the conscience but Christ's being to the sinner the Power of God in dying. As we get glimpses of His death, we shall say,

"Base as I am, yet, blessed Lord,  
I dare to make this plea,—  
Since Jesus died to save the lost,  
Perhaps He died for me."

Happy sinner who gets a sight of the death of Christ, wherein He is the Power of God! "I have power to lay down My life," says the Lord Jesus, "and I have power to take it again—power to clean remove from the book of God all the transgressions done by the church." The law is, as

it were, a book ; it has inter-leaves, and on them are written the transgressions of it by the saints ; and those leaves must be cleansed. What a work it was to cleanse those transgressions, to blot them out ! “ I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins ” (Isa. xlv. 22). And the Power that did that great work was Christ. That is the first point.

Again. Christ is the Power of God now in heaven, “ *making intercession for us.* ” He said, “ *I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.* ” If a sinner has an interest here, there is no death, grave, hell, tempter, or temptation that shall not be broken, that his soul may escape as a bird out of the snare of the fowler. Christ is the very Power of God as He is God ; and He has all power given Him as Mediator. “ All power is given unto Me in heaven and earth ” (Matt. xxviii. 18). And He is our *Intercessor*, and our *Advocate* with the Father. “ I will pray the Father ”—“ I will ask Him, and He will give you the Bread of heaven, the Water of life ; He will send His angels to minister to you ; He will send His Spirit, shed Him on you. ” Oh, if we have a Friend on high, such a Friend as Christ, we shall have all ! “ If any man sin, we have an Advocate with the Father ” (1 Jno. ii. 1) ; as if He should say, “ He will bring you off. ” And as an *Intercessor*, coming between God and the sinner, “ He is able also to save them to the uttermost that come unto God by Him ” (Heb. vii. 25). We see in Elijah—a man “ subject to like passions as we are ”—what prayer will do. “ He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months ; and he prayed again, and the heaven gave rain ” (Jas. v. 17, 18). It is very wonderful when a sinner finds he has some success given him in prayer ; and it will always be made out to him that he gets it through another Person, Jesus Christ. A sinner must go in all his blackness and guilt, dumb in respect of any other plea ; yet what an open mouth the intercession of Jesus affords him, so that he comes off well. It is wonderful to pray with faith in the mediation of Christ. He opens His mouth for the dumb. O poor hard-hearted sinner, distant soul, bound by many chains of sins, tried sinner, tried because grace is not triumphant, because thy call is not clear, because thy sins, like eruptions, break out

here and there, because inclinations to sin arise continually,—the Lord help thee to go in this Mediator, to make mention of this Advocate. A prisoner must be dumb, and needs not to open his mouth when he has an Advocate. “If any man sin, we have an Advocate with the Father, Jesus Christ”—and Him under a particular consideration—“Jesus Christ the Righteous.” Do you need Him in your soul, in your person, your family, your business, your afflictions, your comforts, your mercies? Here is One to help you—“Jesus Christ the Righteous.”

Again, “Christ is the Power of God” to do one great work, the greatest of all next to the work of redemption from death and sin; greater than saying, “Let there be light,” and there was light; than, “Let the waters be gathered together and the dry land appear;” than all natural creation work. It is but for Him to go to a grave where a sinner lies dead in trespasses and sins, and *quicken him*. That is making a new creation. It is said that Apollos mightily convinced the Jews out of the Scriptures that Jesus was the Christ; and Paul did the same (Acts ix. 22; xviii. 28). But the One to make their word effectual, to breathe divine life into the soul and bring a sinner out of the grave of sin, was Christ Himself, the Power of God.

I may, in saying this, bring out that which troubles some,—that their beginning was not clear; that they can never say distinctly when their religion began. To such I say, do not try to straighten this, or add that which is wanting. Rather, as you can, beg of that blessed One that you may know His power in forgiving your sins; look to Him who not only has power to quicken the dead, but also to forgive sins; as He taught in one place: “That ye may know that the Son of man hath power on earth to forgive sins, then saith He to the sick of the palsy, Arise.” As you can, get at that business, and wait till He say to you, “Thy sins be forgiven thee.” That will straighten every crook in your experience. In that work Christ is the Power of God. What is it to Him to say, “Thy sins be forgiven thee,” since He died to atone for them? This does not pain Him, but *that* did. It brings Him no darkness to speak forgiveness; but to put sin away from the sinner covered the face of His Father, and filled Him with darkness. It is the delight of the Saviour to say to the troubled soul, “Thy sins be forgiven thee;” and He

has power to shine in with such a bright inshining that when our sins are sought for, they shall not be found.

Once more—Christ is the Power of God *to keep the feet of His saints, that they shall not slide; and to carry on, perfect, and complete the good work begun.* It is not said He will keep them from all failings, but He will keep their feet walking in the way of life and peace. From their backslidings He will restore them; from coldness, deadness, prayerlessness, snares He will restore them. From getting back under the dominion of sin what power Christ has to keep us! He is the Keeper of His saints. When the sons of Jacob were going to buy food the second time, and their father objected to Benjamin's going, Judah went to him and said, "I will be surety for the lad, and if I bring him not to thee, I will bear the blame for ever." May we not transfer this to our Lord Jesus? Has He not become Surety for His people, and undertaken to bring them honourably through? What a concern, what an interest He has in us! It is a great thing to realise that we have an interest in Him; and it is wonderful to know and feel that He has a concern in us, and that His honour is engaged to save us to the end; that He is pledged to bring such feeble souls through to glory. In this, then, is Christ the Power of God. O wonderful ability! And He expresses it in many acts of love. Nothing moves the soul like love divine—the love wherein Christ purchased the church with His own blood, wherein He intercedes for her, raises the dead out of their graves of sin, takes guilt from the conscience, keeps them from snares, or delivers them out of them. I commend this subject to my friends; look at it. It is a great mercy to realise by faith there is One in heaven who is the Power of God, and who, because He is Man also, is so suitable to us.

In all these things Christ is also "the Wisdom of God." To be wise is to see—to see into things, to perceive them. Some have been sorely put to it in their own cases to know how God can be just and forgive them. Once it was as a fire burning in my mind, and my conscience was affected and troubled by the consideration, "God is just;" and then by that of my sins; and the terrible conclusion was arrived at, "Where that God is I shall never be." How can God in all His shining perfections make a sinner happy—not at the expense of His justice, but even glorifying it? That is a

great question. God has answered it in this word: "Christ crucified . . . the Power of God and the Wisdom of God." All the counsels of His will, the purposes of His heart, the way to put away sin to His glory, are here; sin is imputed to this blessed One. It is beautiful to see in God's light how the Lamb of God is the Wisdom of God; how these things harmonise in Him. Sinners shall come that way, see that way, to God; and the "poor among men shall rejoice in the Holy One of Israel." "All that the Father giveth Me shall come to Me," says Christ. No wonder, then, that the apostle Paul, fired as he was with heavenly zeal and a true knowledge of what Christ is, should so decide, both in his preaching and Epistles, not to know anything "save Jesus Christ, and Him crucified."

This great One, this Wisdom of God shining in our hearts, will tell us we need no improvement in our condition to make us welcome to God; distinctly He will teach us this. But He will also say, "Go with that precious offering Christ made of Himself; go and mention His righteousness to the Father; He will be well pleased with you in that." Likewise this Wisdom will come to us in our troubles and afflictions and say, "You who have brought these things on yourselves, and therefore have not a word in excuse respecting yourselves, nor a word of censure for God,—go to Jesus Christ, and you will find mercy in Him, and so get gain by means of those adverse things." Is not that wisdom? Bless God for Jesus Christ in this consideration. Here is that which has been hid from ages and from generations, but which now He makes known to His saints; as Paul says, "We preach Christ crucified . . . the Power of God and the Wisdom of God."

"For I determined not to know anything among you, save Jesus Christ, and Him crucified." The expression here, "*And Him crucified*," comprehends the whole of His work on earth, not merely the end of His suffering life. It is a deep and blessed word. It means that all the sins of His people met on Him; as Isaiah said, "The Lord hath laid (margin, made to meet) on Him the iniquity of us all." So Paul says of God the Father: "He hath made Him to be sin for us, who knew no sin;" and that explains all Christ's afflictions and sufferings on earth. I do think if we knew more of this, we should have no eye for anything else. No man could live

under much of the power of the death of Christ. All Deity is seen here ; justice is here in an awful blaze ; love is here—how melting the tenderness of it ! the kind purposes of God towards sinners culminate here ; all the sufferings due to sin were here, and they were penal as considered inflicted by the Father. What men did was painful, but not to be compared with the strokes of His Father. What men did was sin, and brought guilt to themselves ; they sought to slay a sinless, broken-hearted Man, and did so. But the soul of His sufferings was what His Father inflicted on Him. We should repent more and hate sin more, if we knew this more fully. " They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Our sins pierced Him through and through.

" The Jews with thorns His temples crown'd,  
And lash'd Him when His hands were bound ;  
But thorns, and knotted whips, and bands  
By us were furnish'd to their hands.

" They nail'd Him to the accursed tree ;  
They did, my brethren,—so did we :  
The soldier pierced His side, 'tis true ;  
But we have pierced Him thro' and thro'."

You will never deliberately sin while under the power of the death of Christ ; never willingly go into wrong things while gazing on Christ pierced for sin ; or knowingly hold an idol or walk in any forbidden path. Nor will you any longer continue in your death and bondage.

Christ, viewing the cup which He knew He must drink in the near future, thus submitting His human will to the will of His Father ; Christ in the Judgment Hall, permitting His judgment to be taken away in His humiliation, so making Himself of no reputation ; Christ made a curse, hanging on a tree, His disciples forsaking Him, His enemies deriding Him, bruised, smitten, and forsaken by His Father, under darkness because of imputed sin—Christ in such a case, O, it is the most woful, the most blessed subject for faith and spiritual consideration ! It moves every faculty and affection ; nothing that ever comes down from heaven into the heart of a sinner more powerfully affects it.

When a sinner carries the sense of his sin, it is the heaviest burden, the sharpest pain he can have in this world. No strong pain in the multitude of our bones can be compared to

a guilty conscience, no trouble in our circumstances. To be right with God, what a great thing! to feel wrong, how bitter! But the death of Christ applied by the Holy Ghost takes all that pain, all that death, bitterness, wrath, curse, fear, darkness, dread of hell away. What a power it is! Just as distinctly as that power put forth when the man with a palsy was told to take up his bed and walk, and he did so; just as when the lame man leaped and walked at the Beautiful Gate of the temple; so is the power of the atonement when applied to the conscience. The cure is felt. The sinner knows within himself that his sins are gone. The woman knew in herself that she was healed of her plague. It is so with the sinner: "With His stripes we are healed." Many a time he hopes for healing, and that hope helps him to follow after it; but when it is brought, he knows it is done. One says, "If I were but sincere, I could hope for it." You will be made sincere by the atonement applied. Another says, "If I were heart-broken, if I could weep for sin, if I could come near God, if I were but just, I could have hope." Sinner, this will do it all—*Christ crucified made known*. You will go to heaven by His crucifixion, if you go at all; indeed you will. This gives a sinner all the satisfaction he has wanted; it fills him with divine hope, melts him with sweet love, and makes him a repenting saint, owning the Saviour. The crucifixion of Christ is the life of His people. Says the apostle, "I can do all things through Christ which strengtheneth me." He could preach for Christ, suffer for Him, bear with the waywardness of some Christians, be a nursing father to them, a reprover to them, through Christ. We can be Christians this way; we can suffer properly only this way; we can be anything, do anything, this way. The Lord honour us by making us all that the death of Christ made known to us can make us. Amen. J. K. P.

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I can say with feeling at times, "Lord, withhold not Christ, I shall never be satisfied without Him. Let me see Him, and I shall be satisfied. Let me be led more fully in heaven into the mystery of God, and of the Father, and of Christ." "It does not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—*Hemington*.



## THE SON OF DAVID.

ON let Thy praise, Redeemer, God,  
 Our votive hearts engage ;  
 Since Thou wast of a virgin born,  
 Of David's lineage ;  
 At this, in truth, with one accord,  
 Angelic voices rise,  
 And pour their hallow'd melody  
 In rapture through the skies ;  
 Whilst praises full and soft and clear  
 The church supplies.

The Father's well-beloved Son  
 Once in a manger lay ;  
 Divine with human reconciled—  
 The wonder we survey.  
 It pleased the great eternal One  
 Our fragile vest to wear,  
 Our garments of mortality,  
 Our load of sin to bear :  
 Then let our heart's best praise be given  
 For love so rare.

Him to contain, the ethereal heavens,  
 With all their boundless spheres  
 Throughout the circuit of those worlds,  
 Too small, too mean appears ;  
 Yet this stupendous Lord of all,  
 Who through creation lives,  
 Oh, miracle of passing worth !  
 An earthly shrine receives :  
 Then praise the Saviour, who to dust  
 Such honour gives.

That mighty Monarch who alone  
 Upholds this wondrous frame,  
 The universe, with all its orbs,  
 A little Child became.  
 Behold ! the light of ages beams,  
 It gilds this world of woe,  
 It pours its living lustre round  
 Where darkness reign'd below :

Praise ye the Lord, who bade this tide  
Of bliss to flow.

Children of light and life, we hail  
Salvation's glorious ray ;  
This bright inheritance is ours,  
As children of the day.  
Son of the Father ! lo, He comes,  
One in the God-head known—  
How was He then a guest on earth,  
God's well-beloved Son !  
Then let us praise Him for His work  
Of mercy done.

Forth from the vale of misery,  
With burdens sore opprest ;  
Where Pain and Sorrow's bondsmen dwell,  
Where night's dark curtains rest ;  
Forth from this vale of tears, He calls  
To mansions fair and bright,  
And bids us walk His halls above,  
In uncreated light.  
Then praise the Lord with all your powers,  
Your spirit's might.

In poverty, on earth He came,  
To pity and redeem,  
To make us rich for heaven above,  
Like angels dear to Him.  
This all for us hath Jesus wrought,  
To make His goodness plain ;  
Then let His Christendom exult,  
With joy's triumphant strain,  
And each adoring voice sound forth  
Messiah's reign.

Thus through eternal ages still,  
Thanksgivings shall ascend,  
In one enduring jubilee—  
A Sabbath without end ;  
Whilst from the censor of all hearts  
Shall praise ascend.

## CRUMBS FROM THE MASTER'S TABLE

FROM, "LIGHT FOR THEM THAT SIT IN DARKNESS," BY JOHN BUNYAN.

"Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, Jesus."—ACTS xiii. 23.

In this assertion he (Paul) concludeth, 1. That the promise had kept its due course in presenting a Saviour to Israel—to wit, in David's loins: "Of this man's seed." 2. That the time of the promise was come, and the Saviour was revealed: God hath "raised unto Israel a Saviour." 3. That Jesus of Nazareth, the son of Joseph, was He: He hath "raised unto Israel a Saviour, Jesus."

i. *What this Jesus is.* He is God, and had personal being from before all worlds; therefore not such a one as took being when he was formed in this world. He is God's natural Son, the eternal Son of His begetting and love—"God sent forth His Son." He *was*, and was *His Son*, before He was revealed—"What is His name, and what is His Son's name, if thou canst tell?" (Pr. xxx. 4). He hath an eternal generation, such as none can declare, not man, not angel (Is. liii. 8). He was the delight of His Father before He had made either mountain or hill; while as yet He had not made the earth or the fields, or the highest part of the dust of the world. "All things were made by Him; and without Him was not anything made that was made." "And He is before all things; and by Him all things consist." It is He with whom the Father consulted when He was about to make man, when He intended to overthrow Babel, and when He sent Isaiah to harden the hearts of Israel (Pr. viii. 26; Jno. i. 3; Heb. i. 2, 3; Col. i. 17; Gen. i. 26; xi. 7; Isa. vi. 8). This is the Person intended in the text. Hence also He testifies of Himself that He came down from the Father; that He had glory with Him before the world was. And "what and if ye shall see the Son of man ascend up where He was before?" (Jno. vi. 62; xvi. 28; xvii. 5).

ii. *What was it for Jesus to be of David's seed?* To be of David's seed is to spring from his loins, to come of his race according to the flesh; and therefore as He is David's God, so likewise is He David's Son; the Root and also the Offspring of David. And this the Lord Himself acknowledgeth, saying, "I am the Root," or God, "and the Offspring," or Son, "of David, and the bright and morning Star" (Rev. xxii. 16).

This is indeed the great mystery, the "mystery of godliness." "If David then call Him Lord, how is He his Son?" (Mat. xxii. 45; Lu. ii. 4; Rom. i. 3; 2 Tim. ii. 8). And hence it is that He is said to be Wonderful, because He is both God and Man in one Person: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful" (Isa. ix. 6). Wonderful indeed! wonderful God, wonderful Man, wonderful God-man, and so a wonderful Jesus and Saviour! He also hath wonderful love, bore wonderful sorrows for our wonderful sins, and obtained for His a wonderful salvation. . . .

I now proceed—that when Jesus was come into the world, *then was the promise of God fulfilled—namely, that He would one day send us a Saviour.* Take three texts for the confirmation of this point. 1. "This is of a truth that Prophet that should come into the world" (Jno. vi. 14). These words were spoken of them that were present at that miracle of Jesus, when He fed five thousand with five barley loaves which a lad had about him in the company; for these men when they had seen the marvel, being amazed at it, made confession of Him to be the Saviour. 2. "Lord, I believe that Thou art the Christ, the Son of God, which should come into the world" (Jno. xi. 27). 3. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). . . .

God could not communicate Himself to us, nor take us into the enjoyment of Himself, but with respect to that flesh which His Son took of the virgin: because sin stood betwixt. Now this flesh only was the holy lump; in this flesh God could dwell; and forasmuch as this flesh is the same with ours, and was taken up with intent that what was done in and by that should be communicated to all the children; therefore through that doth God communicate of Himself unto His people—"God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19). And "I am the Way," saith Christ; "no man cometh unto the Father but by Me" (Jno. xiv. 6). That passage to the Hebrews is greatly to our purpose. We have boldness, brethren, "to enter into the holiest," the place where God is, "by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20). . . .

Here indeed will the mystery of His grace, wisdom, justice,

power, holiness, and glory inhabit eternal praise, while we that are counted worthy of the kingdom of God shall admire at the mystery, and see ourselves, without ourselves, even by the flesh and blood of Christ through faith therein, effectually and eternally saved. O this will be the burden of our eternal joy—God loved us, and gave His Son for us ; Christ loved us, and gave His flesh for our life, and His blood for our eternal redemption and salvation !

“ When the fulness of time was come, God sent forth His Son, made of a woman, *made under the law* ” (Gal. iv. 4). Of right, being found in flesh, He must needs be under the law ; for that there is not any creature above, or without, law to God ; but this is not to the point in hand. Christ was not therefore under the law, because He was found in flesh ; but He took flesh, and designedly put Himself, or was made, under the law ; wherefore it is added, He was made under the law to redeem, “ to redeem them that were under the law.” Wherefore here is a design, a heavenly contrivance and device on foot ; Christ is made, that is, by design subjected—under the law—for the sake and upon the account of others, “ to redeem them that were under the law.”

“ Made under the law ; ” that is, put Himself in the room of sinners, into the condition of sinners ; made Himself subject to the same pains and penalties we were obnoxious to. We were under the law, and it had dominion over us, bound us upon pain of eternal damnation to do completely all things written in the law. This condition Christ put Himself into that He might redeem ; for assuredly we had else perished.

The law had dominion over us ; and since we had sinned, of right it pronounced the curse, and made all men subject to the wrath of God. Christ, therefore, did not only come into our flesh, but also into our condition, into the valley of the shadow of death, where we were, and where we are, as we are sinners. He that is under the law is under the edge of the axe. When David was to go to visit his brethren and to save them from the hand of Goliath, he was to look how his brethren fared, and to “ take their pledge ” (1 Sam. xvii. 18). This is true of Jesus Christ when He came to save us from the hand of death and the law : He looked how His brethren fared, took to heart their deplorable condition, and put Himself into the same plight—to wit, under the law, that He might redeem them that were under the law.

I told you before that He came sinless into the world, that He had a miraculous conception and wonderful birth; and here you see a reason for it. He was to be put, or made, under the law, "to redeem." He that will be made under the law to redeem had need be sinless and spotless himself; for the law findeth fault with the least, and condemneth man for the first beginning of sin.

Without this, then, there could not have been redemption, nor any of the sons of God by adoption: no redemption, because the sentence of death had already passed upon all; no sons by adoption, because that is the effect of redemption. "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, *that we might receive the adoption of sons.*" Christ, then, by being made under the law, hath recovered His from under the law, and obtained for them the privilege of the adoption of sons. . . .

As He was made flesh under the law, and also sin, *so He was made a curse for us*: "Christ hath redeemed us from the curse of the law, being made a curse for us;" as it is written, "Cursed is everyone that hangeth on a tree." This sentence is taken out of Moses, being passed there upon them that for sin are worthy of death: "And if a man have committed sin worthy of death, and thou hang him on a tree, his body shall not remain all night upon a tree, but thou shalt in any wise bury him that day, for he that is hanged is accursed of God" (Deu. xxi. 22, 23). By this sentence Paul concludeth that Jesus Christ was justly hanged, because sin worthy of death was upon Him—sin, not of His own, but ours. Since, then, He took our sin, He must be cursed of God; for sin is sin wherever it lies, and justice is justice wherever it finds it. Wherefore since Jesus Christ will bear our sin, He must be numbered with the transgressors, and counted worthy to die the death.

He that "committeth sin worthy of death."—This though Christ did not personally do, His members, His body, which is His church, did; and since He would undertake for them with God, and stand in their sins before the eyes of His justice, He must die the death by the law. Sin and the curse cannot be severed; sin must be followed by the curse of God. Sin, therefore, being removed from us to the back of Christ, thither goes also the curse; for if sin be found upon Him, He is the Person worthy to die—worthy by our sins.

Wherefore Paul here setteth forth Christ clothed with our sins, and so taking from us the guilt and punishment. What punishment but the wrath and displeasure of God?—"Christ hath redeemed us from the curse of the law, being made a curse for us." In this word "curse" are two things comprised:

1. The reality of sin; for there can be no curse where there is no sin, either of the person's own, or made to be his by his own consent or the imputation of divine justice. And since sins are to be made Christ's by imputation, they are His, though not naturally, yet really, and consequently the wages due. "He hath made Him to be sin." He was "made a curse for us."

2. This word "curse" compriseth, therefore, the punishment of sin, that punishment properly due to sin from the hand of God's justice; which punishment standeth in three things: (1) In charging sin upon the body and soul of the person concerned; and hence we read that both the body and soul of Christ were made an offering for sin, Isa. liii. 10; Heb. x. 10. (2) The punishment standeth in God's inflicting of the just merits of sin upon him that is charged therewith, and that is death in its own nature and strength; to wit, death with the sting thereof—"The sting of death is sin." This death did Christ die, because He died for our sins. (3) The sorrows and pains of this death, therefore, must be undergone by Jesus Christ.

Now there are divers sorrows in death—such sorrows as brutes are subject to; such sorrows as persons are subject to that stand in sin before God; such sorrows as those undergo who are swallowed up of the curse and wrath of God for ever. Now so much of all kinds of sorrow as the imputation of our sin could justly bring from the hand of divine justice, so much of it He had. He had death. He had the sting of death, which is sin. He was forsaken of God, but could not by any means have those sorrows which they have that are everlastingly swallowed up by them. "It was not possible that He should be holden of it" (Acts ii. 24).

For where sin is charged and borne, there must of necessity follow the wrath and curse of God. Now where the wrath and curse of God is, there must of necessity follow the effects—I say, the natural effects; to wit, the senso, the sorrowful sense of the displeasure of an infinite Majesty, and His chastisements for the sin that hath provoked Him. There are

effects natural and effects accidental; those accidental are such as flow from our weakness, whilst we wrestle with the judgment of God,—to wit, hellish fear, despair, rage, blasphemy, and the like: these were not incident to Jesus Christ, He being in His own Person every way perfect. Neither did He always endure the natural effects: His merits relieved and delivered Him. God “loosed the pains of death, because it was not possible that He should be holden of it.”

Christ, then, was made a curse for us, for He did bear our sin, the punishment, therefore, from the revenging hand of God must needs fall upon Him. Wherefore by these four things we see how Christ became our Saviour:—He took hold of our nature, was born under the law, was made to be sin and the accursed of God for us. And observe it, all this, as I said before, was the handiwork of God. God made Him flesh, made Him under the law; God made Him to be sin and also a curse for us. The Lord bruised Him, the Lord put Him to grief, the Lord made His soul an offering for sin (Isa. liii. 10). Not for that He hated Him, considering Him in His own harmless, innocent, and blessed Person; for He was daily His delight; but by an act of grace to usward were our iniquities laid upon Him, and He in our stead was bruised and chastised for them. God loved us, and made Him a curse for us. He was made a curse for us, “that the blessing of Abraham might come on the Gentiles through [faith in] Jesus Christ” (Gal. iii. 14).

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## FAITH AGAINST REASONINGS.

A MORNING READING BY JAMES BOURNE.

Nov. 15th, 1840.—John xi.: “Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?” How full of reasonings we see the sisters were: “Lord, if Thou hadst been here, my brother had not died.” And yet the Lord Jesus did not disregard them on that account; for He was in all things tempted like as we are, yet without sin. For when He said, “Thy brother shall rise again,” and Martha replied, “I know that he shall rise again in the resurrection at the last day,” Jesus answered her again, “Do not look so far. I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live.” And this is what we must bear in mind in all our difficulties



—not to look at them, let their nature be what it will, but to look to the Lord, who is “able also to save them to the uttermost that come unto God by Him” (Heb. vii. 25). How the Lord does fix my eyes steadily on Him in a way I cannot express, as the eyes of a servant look to the hand of his master. I look to one thing and another that burdens me, and say, “O Lord, Thou knowest.” And though there are many reasonings in all directions, yet this is the working of faith which God regards; and if instead of looking to our reasonings, we can thus believe, we shall see the glory of God—the glory of His wisdom, of His power, of His faithfulness, whereby He can overrule all things, and bring us out of all difficulties; and see that nothing is too hard for Him. And thus will He work for all who desire to make Him their Friend, and to seek His face, and watch His hand. For He is the Rewarder of them who diligently seek Him. Many a time when doubts come on will He raise us to the sweetest hope in Him; as He did for me this morning with these words: “Said I not unto thee?” &c.

In chapter ix. He says, “I am the Light of the world.” There is no true light to be had but by coming to Him. Therefore, however dark we may be in many things, if we are only enabled to come to Him, we shall find light, and no other way. But there are some who say, “We must wait; we can do nothing.” Now all I have to say to such is that the things around me and the judgments of God do make me so to fear and tremble that I have no help but to go to the Lord. And I do not argue or know whether it is true faith or not; but I keep seeking Him, and He is always found of me. Jesus says, “Go to this Pool of Siloam.” Now take notice, if the man had gone to any other pool, he would have got no profit. And this is the cause why many are at a loss. They through a perverse spirit will not do as God bids them, but will choose a way of their own. But if we will not wait on God in His way, we shall not find Him in ours.

In the 2nd of Chronicles we read: “Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper” (xx. 20). If God has appointed us spiritual guides, and we say we profit more in some other way, we are surely deceived. And what was it God said to Judah? “Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s. . . . Ye

shall not need to fight in this battle : set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem " (vs. 15—17). Do not stand poring over your difficulties, but get power to look to the Lord, and you shall find that nothing shall be impossible to you. Then singers were appointed to go out before the army, to " praise the beauty of Holiness "—the Lord Jesus Christ for His mercy to broken-hearted sinners.

Again, in Romans iv., Abraham against all ground of hope in himself, believed in hope. And so must we, not looking to ourselves, but to the Word of God and the power of God. Therefore " say not thou, I will recompense evil ; but wait on the Lord, and He shall save thee " (Prov. xx. 22). But I tremble greatly for some of you, and pray that God would make a true discovery to you of your state in His sight.

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### UNION DESIRED.

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My dear A.,—I think you said you were a little bit exercised lest you thought of the Son to some neglect, or slighting, of the Father and the Holy Ghost. If the Father placed all in the Son's hands, even His own honour to vindicate—that choice thing dearer to God than anything else—I don't think you will grieve Him however much you honour the Son ; and as to the Holy Ghost, why He is that blessed Person that prompts you to it ; and then, these Three are One. You say you thought, when you were taken, it was death. Well, suppose it had been, would he have been an unwelcome visitor since the second death has lost its sting ? It is strange, is it not, death should have such a chilling influence upon the spirit ; especially when we know it will usher into the immediate presence of the Man Christ Jesus ? Why, in your case, it is only just to pass that narrow stream ; the pain (if there should be any) is only in passing over. I have often thought of the words,

" Oh may the fragrance of Thy name  
Refresh my soul in death ! "

Oh can anything, any words, speak the worth, the mercy, the value of a real hope in Jesus Christ ? Look at the ending verses in the viiith of Romans : " What shall separate ? "—Death ? That, without an interest in the Son of God,

separates the soul from every good. But with it, "what shall separate?" That is a sweet line—

"One with Jesus, by eternal union one."

This *union* is the great main secret of all. By it a faith as weak as mine can taste its virtue; and by it a faith like yours can take a deep, full draught, so that you forget your poverty and remember your misery no more; when you touch Him, and virtue flows out of Him through this union. It is the marriage, the secret marriage union, that unites your soul; it is really united to Christ.

There are two places I want to be married in here to Jesus Christ; and I want the ceremony to be performed frequently. One is, *in prayer*. Oh, I do want to be married to Him in prayer. I think above all things, to use a homely phrase, to go to Him in prayer, and lay my head (heart) upon His bosom, and make a clean breast of it; to weep it out there, so that there be no more quarrelling; to be upon such sweet terms of intimacy as to "reason together," or, as I thought I once did, "talk to Him face to face," and not be ashamed. But I lack it; yet I must strive for it, it seems to be a place so much to be desired. I believe it is there—in prayer—He gives the soul His love. "There will I bless thee." I believe it was *here* Enoch walked with God; and Hart says,

"And living so near Him  
His secrets they learn."

It seems to me to be just the place to tell "secrets." Why, it is the secret chamber. None but the children get into this chamber; and here they obtain mercy, and find grace. Well, that is one place I want to be married in—prayer.

The other is, *the atonement*. I want to get into the marriage bed; you will find it called so in Solomon's Song: "Behold His bed, which is Solomon's." I think this is the bed—the atonement, because that bed is the only one that is long enough to stretch upon. There is a bed spoken of that is not long enough for a man to stretch himself upon, and the covering is too narrow for him to wrap himself in. That is not the bed. This bed which is Solomon's, being well guarded, no one that is not honourably married can get to it. That is the bed then—the atonement, the precious blood of Christ. In this bed I may stretch my guilty, filthy soul at full length, and feel plenty of room under my feet and above my head. And then, look at the covering

to this bed—the perfect, complete righteousness of the Lord Jesus Christ. What a covering!

“And lest the shadow of a spot should on my soul be found,  
He took the robe the Saviour wrought and cast it all around.”

When I get into this bed I shall sing your favourite hymn:

“’Tis Jesus’ precious blood.”

You see my beginning was small; it began with a *wish to be a Christian*. Now it has grown to this—I want to be *married to Christ*.

J. BURN.

London, May 10th, 1894.

### NOTES FROM THE DIARY OF W. SHARP,

MINISTER OF THE HUNTINGTONIAN CHAPEL, BRIGHTON. DIED, 1855.

FRIDAY, Dec. 25th, 1818.—This day 36 years ago was I born in my first Adam state; lived nearly twenty years without God, when it pleased Him to call me by His grace; and at seasons I can record many sweet testimonies of His electing and discriminating love to my soul. I long for more of His presence, but while here I find and meet very much obstruction.

28th.—The past night I have been exceedingly terrified in dreams by the father of lies. Many are the means by which he tempts us. If not to outward evils, he sometimes lays a bait for pride or some inward moving of corruption; another way, frightening us by despairing thoughts. We need the whole armour of God, that we “may be able to withstand in the evil day, and having done all, to stand” (Eph. vi. 13). Sometimes I find in a moment, before I am aware, some evil within wrought on by the enemy; I seem blown up into a flame, yea, the flame of hell. What a heart is mine! how great the mercy that Jesus Christ died to save sinners, of whom I can say, and when in a right spirit feel too, that I am the chief. In the evening spoke from Psalm cxix. 50. Found much of the power and presence of the Almighty.

March 23rd, 1819, Monday.—In the evening had some very sore trials with the enemy of my soul; but afterwards found my Well-beloved. Can say with the church, He is the Rose of Sharon and the Lily of the valley. What a sweet fragrance does He give when He draws nigh to a filthy sinner, and so it is with me.

24th.—Find the Lord has all power in His hand, so much

so as to break my heart, which I now find softened by His love. I prove the hardness of it, and the impossibility of anything to break it but mercy and judgment from a covenant God and Father meeting in Christ Jesus. What a blessed meeting-place! Here all our troubles vanish; joy and peace fill their place; submission for rebellion, humility for pride, love for hatred, quietness for confusion, life for death; yea, a holy, pure, and upright heart for an unholy, impure, and altogether deceitful one. This is the change of the new man; but we find to our cost that the old one, though upset, is not got rid of, but continues an old rebel and as base as ever.

I am under an exceeding heavy trial, many things combining together, and to all outward appearances gathering blackness. What I want is to be quiet, trusting in the Lord. I am sure He will do His work well, and prove it does issue in our good. In the evening had the sensible enjoyment of one of the days of the Son of man. Oh how precious and truly precious! Well might Solomon say, "It is a precious thing for the eyes to behold the Sun"—nothing to be compared with it.

25th.—The Lord reigneth, bless His name, and where? In the hearts of all His elect, not by fraud or force, but love. And when by faith brought to suck some sweetness out of unconditional promises, what a stability, because the foundation is so good! In the evening spoke from 2 Cor. v. 17. Found much sweet liberty in speaking of what it was to be found in Christ, &c. Afterwards found darkness come on, and the enemy stirred up the corruptions of the heart. He is always on the watch to accomplish his purposes; but by and by this will be over. 26th.—I find my wicked heart in itself the same as ever. I cannot do one good thing, exercise one act of faith, put up one petition, or feel one desire. It is a great blessing to be brought to feel our misery, and to be led to cry unto the Lord for help in time of trouble; to know He has not cut us down as cumberers of the ground, but united us to Jesus our precious Root, from whom springs all our fruit—love, joy, peace, and every other grace which is treasured up in Him. Had through the day many sweet manifestations of the love of Jesus in my heart and conscience.

28th.—Find sweet access to the Almighty; the door of mercy is open to me. Can say, "My Beloved is mine, and I

am His." Oh blessed union, to cause such communion! and all that live and die without it in some degree must perish. My dear Lord has bound me over in the sweetest bond of everlasting love to give Him my whole heart, to devote myself to Him for ever. This bond is not made by man, but by God; and every agreement is performed by the Holy Ghost's working both to will and to do of His own good pleasure.

*(To be continued.)*

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## NOTICES OF BOOKS.

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"THE TESTIMONY OF JESUS." Compiled by a Berean. London: John Ouseley, 2 Fleet Lane, Farringdon Street, E.C. Price 1s. net.

This little book is a compilation by one who, having searched the Scriptures, adopts the name of those whose comparative nobleness lay in the same practice, Acts xvii. 10, 11. It gives the testimony of Jesus in the words of Scripture. The divisions of the book will be found helpful to its readers. They are, i. "The testimony of God the Father" to His only begotten Son. ii. "The testimony of God the Son." iii. "The testimony of God the Holy Ghost." iv. "The testimony of angels." v. "The testimony of devils." vi. "The testimony of men." vii. "The testimony of all creatures." Under each division appropriate passages are given. And the careful reader may be struck by the number of direct and absolute testimonies the infallible Word bears to the Deity, omniscience, power, and glory of the Person of Jesus, Immanuel. We like the book. In the hand of the Spirit it may lead many a child of God, who lacks the time to search out so many passages at one reading, to gaze with admiring faith and adoring love on the Son of God, and also feel much confirmation in the inspiration of the Scriptures.

**BAPTISM.** Discovered plainly and faithfully according to the Word of God. By John Norcott. Corrected and somewhat altered by Charles Haddon Spurgeon. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C. Limp cloth, 9d. net (post free); in paper covers, 6d.

A remarkable book, handed down to us from the 17th century, when the Baptists were under great oppression, and the author himself suffered persecution apparently from

brethren. We rose from a careful reading of it feeling that no other work we have ever read on the same subject conveyed to our heart and judgment with equal clearness and conviction the nature, mode, and obligation of baptism. Often the Lord gives one of His servants one special piece of work to do; and we think He gave His servant John Norcott commission and grace to write this little book on believers' baptism. Two things characterise it. i. The fulness of the Scripture teaching on the subject. "Thus saith the Lord," is on every page, in every argument, every plea. Hence the force, the light, the clear shining of truth. The reader is everywhere met by authority in divine, distinct command, and in example, both from and in the Lord Himself and His apostles and disciples. Thus the ordinance, the true mode of it, the proper subjects for it, are set before him not in learned disquisitions difficult to follow, impossible by many, but in the luminous, beautiful light of the Word itself. Therefore no reader of John Norcott need fear that his mind will be confused or his capacity outrun by abstruse reasoning.

ii. The second thing which, in our judgment, marks the book before us is the gracious spirit which pervades it, the unction with which it evidently was written. The writer had the rivers of water promised by Christ, Jno. vii. 38, 39. This so noticeable a feature in it attracted us. And we doubt not many will notice and *feel* it, even if not convinced of baptism. For the weapons used in the contention are not carnal.

Sincerely do we hope that many of the Lord's people who acknowledge that believers' baptism is Scriptural, but have not hitherto *felt* the obligation of it, may be led to feel it by reading this important work.

To quote the apposite texts and arguments would be to quote the entire book. We prefer to strongly advise our readers to obtain and read it. We think Messrs. Farncombe & Son in republishing it have done an excellent work, and we venture to offer them our warmest thanks. It will not surprise us to hear that the blessing of God rests on the undertaking.

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THE LIFE OF AUGUSTUS M. TOPLADY. Thomas Wright.  
Farncombe & Son. Price 5s. net.

To lovers of biography as such this book will be a fascination.

## Obituary.

MARY PAYNTER, widow of the late Charles Paynter, and daughter of the late Henry and Martha Wiltshire, of Studley, died at Wallingford, October 13, 1911, aged 73.

We cannot tell when our dear sister was called by grace, but she has left an account up to her going before the church at Devizes in 1879. She says,

“When I entered the chapel this morning, the words Mr. Hemington took for his text, ‘Come and hear, all ye that fear God, and I will declare what He hath done for my soul,’ were the very language of my heart.’ But I confess a cloud passed over my spirit when he was speaking of convictions of sin. I never had such deep convictions as he spoke of; but I remember the time when I went about with the abiding feeling that I was a sinner, an unpardoned sinner.

“The first sermon I heard that made an impression was by Mr. Kershaw, in London. At the close he made a most earnest appeal to sinners; and I felt quite sure that I was of that number. In the year 1868 I went to live in the neighbourhood of Reading; and it was whilst here that I received the pardon of my sin. It was not by the application of any scripture or under any sermon, but the happy feeling seemed to take possession of me. I do not think I can describe it better than that I was enabled to look to Christ, and feel that although I was a sinner, He had pardoned my sin. I at that time attended the ministry of a Mr. Aldis, and was baptised by him in Feb., 1868. The means of grace were at this time very precious to me, after the toil of getting a distance of five miles. At this time those words in 1 Jno. iii. 1, 14, 24, and v. 10, 14, were sweet to me. I felt I had the witness within. But after a time I had a very bitter lesson to learn; and that was that I had been making a god of the means and an idol of the minister; and so the Lord saw fit to remove me in the April of the same year. I removed into Gloucestershire, and for a long time was placed where I could not find a place of truth; but it was wonderful how the Lord blessed the writings of good men. I have had many remarkable answers to prayer; but there is only one I need mention here, and that is my coming to Devizes. I prayed to the Lord that He would provide for me a situation near a faithful ministry; and in a most remarkable way the



one I am now in opened, and I have to thank Him every day of my life for such a ministry as Mr. Hemington's. Often the very things I have been exercised about during the week he has been led to speak of on Sunday; and not only that, but upon several points upon which I was very wavering I have been established."

In a letter to her sister written the same evening, she says, "I feel I must write at once, that you may rejoice with me. This is one of the happiest days I have ever spent. I think I told you I had been a communicant at the chapel ever since I lived at Devizes, but had not been admitted as a member. About a fortnight ago Mr. Hemington spoke to me on the subject. After making it a matter of earnest prayer, I felt so happy in my soul that I consented, relying alone upon the Lord for strength and courage and words. This afternoon was the time fixed upon; and to the glory and praise of the Lord I speak it, I was enabled to speak boldly before the members of what the Lord has done for my soul; and I still feel Him near me. O, what is earthly happiness compared with this!"

To come to her last days. A friend who was with her says, "Our dear friend's health had been much better this summer, so that she could get to chapel twice on a Sunday, until about a fortnight before her death, when a bad cold came on. I said, 'I have seen you as bad before,' etc. She remarked, 'Yes, but one time must be the last.—Say a few words in prayer.' I read the third and fourth of Isaiah, and we talked together of the Lord's sufferings, etc. I saw her every day except one. On another occasion I said, 'I hope you have had a little of the Lord's presence to cheer you.' She said, 'No; I have had some wicked thoughts and such rebellion against the Lord.' I tried to encourage her to look up and hope on, adding, 'He knows you are not in your element.' 'No, no,' she said. She had yet another battle with the enemy about an hour before she died. I asked how it was with her, and if she had had help from the Lord. She said, 'No.' I said,

" 'Whom once He loves He never leaves,  
But loves them to the end.'

The saints of old wrestled hard as you do now, and you will soon join that blessed company.' She said, 'I hope so.' I continued, 'You have been raised to a hope in His mercy before to-day.' 'Yes,' she replied. I then read the thirteenth Psalm and another. Soon after, I noticed her hands had

turned purple, and called her niece; and soon after that she passed away." "So He bringeth them unto their desired haven."

L. WILTSHIRE.

On November 4th, 1911, GEORGE HUNTLEY, a member at Zion Chapel, Trowbridge, aged 66 years.

Our departed friend was the son of praying parents, who lived at Southwick, near Trowbridge. Like the rest of Adam's race he was born in sin, and lived in it until God called him by His grace. He could not say the exact time, but at an early age he had solemn impressions of a holy God, and death, and eternity. These impressions came, and then wore off. In after years he would often quote the words,

"So gentle sometimes is the flame  
That if we take not heed,  
We may unkindly quench the same,  
We may, my friends, indeed."

Soon after his marriage, God put His hand powerfully to His own work of grace in a marked way, sealing his sins with such weight and power upon his conscience that night and day the hand of God was heavy upon him. In deep distress the dear man wandered about, feeling that God could never save him and be just. All he seemed to realise was that he was a guilty, hell-deserving sinner before a heart-searching and a rein-trying God. Sometimes he would creep into a place where no eye could see him, and cry to God for mercy; sometimes in the loft of the little farm he then had. For several months he was in this state, crying for mercy and pardon through Christ Jesus and His precious blood. He went to chapel again and again, but got no comfort until brought to the pit of despair; and he was tempted by the devil to give up all; and tears, darkness, and bondage seemed to be his portion here, and hell at the finish. In this state to his surprise one Sunday, through the preaching of the gospel, the dear Lord appeared to his soul by faith as his Surety, his Saviour from sin, death and hell. The sweets of pardoning love and blood flowed into his wounded soul like balm, and Christ was indeed precious to him for the first time. His convictions were deep and cutting; his deliverance was sweet.

All through his life he was a tried man, both in providence and grace. He was brought low many times; but whenever the Lord appeared, all was right. The barrel of

meal did not waste; the oil never quite ran out. The Lord wonderfully appeared on his behalf many times when he felt in the dark, and said, "All these things are against me." How many times have I heard him quote that verse in prayer with deep feeling:

"A guilty, weak, and helpless worm,  
On Thy kind arms I fall;  
Be Thou my Strength and Righteousness,  
My Jesus, and my All."

He was baptised at Southwick, but entered the church here at Trowbridge on June 29th, 1879. He was, through the Holy Spirit's work upon his heart, a humble walker, and not a great talker, a well-wisher for Zion, a regular attendant upon the means of grace; and he often had his soul refreshed in them.

On Saturday, November 4th, 1911, he rose in the morning rather better than usual, came down to the town, enjoyed his walk, went home, and after dinner walked round his garden. He then went into the house at 2.20, and complained of a pain at his heart; and at 2.45 his blood-bought spirit was taken from this world of sin and sorrow to his precious Jesus, to be for ever with Him. We as a church have lost a pillar, and with his widow and grandson mourn our loss. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

S. CHAMPKINS, *Pastor.*

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SARAH ROSE, a member of the church at Ebenezer Strict Baptist Chapel, Old Hill, died on July 2nd, 1911, aged 80 years.

She was born in the parish of Rowley Regis, Staffordshire. So far as I have been able to gather, her youth was spent in following the course of this world. She married in her 18th year, much against the advice of her parents. For this disobedience she was severely punished through her married life. The Lord met with her, and quickened her soul when she was about 25 years of age. She was listening to a preacher, whose name is not given, when the Holy Ghost sent home the arrow of conviction deeply into her heart. She left the chapel full of distress and grief; and for a considerable time she laboured under a heavy burden of guilt. While the law ploughed up the fallow ground of her heart, the gloom and misery pressed heavily, until her husband declared that she was going insane. But the time of love came. In the providence of God she was led to go to Spring

Meadow Strict Baptist Chapel, to hear the late Mr. Joseph Smith, the pastor; and the Lord graciously set her soul at liberty as she sat under the droppings of the sanctuary; in-somuch that the peace of God and the rich consolations of the gospel abounded, so that her darkness, bonds, and distress were removed far from her for a season. In the night she sang praises, and said to her husband, "I have found the Pearl of great price. My soul doth magnify the Lord." These springs of joy, peace, and love seemed to confirm her husband that she was deranged in her mind. So he spoke roughly to her, and bade her go to sleep. But the sweet, savoury, and holy presence of her dear Redeemer kept her spirit in holy ecstasy for a considerable season. She was baptised by Mr. Smith, and sat under his ministry until her death.

Not very far distant there was awaiting a heavy cross. Her husband deserted her, leaving her with three little children. This pungent affliction brought her very low. After a few years he returned to her, declaring that God had pardoned his sins. She forgave him, and they lived together again. He now made a great show of religion, was baptised by Mr. Smith, and joined the church. But, alas! it lasted but a little time, being nothing but an empty show. Trouble and disgrace quickly ensued, and then he finally left her when she was about 36 years of age. Particulars are too painful to mention. But the Lord stood by her, and drew her nearer to Himself. She was an ornament to her profession, a lively and loving Christian, a mother in Israel, always constant in her attendance on the means of grace.

During the latter part of her life the house of God seemed more to her than her own home. She indeed walked in the light of His countenance, and in full assurance of her interest in a precious Christ. During the last year of her life, a mental cloud hung upon her at intervals; but even during these aberrations, she often seemed remarkably clear upon divine realities. She was removed to the Infirmary at Dudley about eight months before her death. The nurses at the Institution said the only trouble they had with her was on Sunday, when she wanted her clothes to go to chapel. "Blessed are the dead which die in the Lord." She was interred at Spring Meadow, July 5th, 1911.

JAS. CALCOTT, *Pastor.*

## NOTICES OF DEATHS.

On May 27th, 1911, in her 93rd year, MARTHA WOODASON, for 35 years a consistent member of the church meeting at Trinity Baptist chapel, Aldershot. She attended there with my dear father almost from the time it was built. He died in 1894, in his 81st year, and through mercy we had a good hope of him, though unable to join the church as a member. I can truly say I had praying parents, for which I desire to be thankful. When nearing her end she repeated to me very solemnly—

“ Oh wash me in Thy precious blood,  
Take all my sins away ; ”

repeating it over again. Also,

“ Praise, my soul, adore and wonder,  
Why, oh why such love to me !  
Grace has put me in the number  
Of the Saviour's family.”

She would often repeat,

“ Pause, my soul, and ask the question,  
Art thou ready to meet God ? ”

The night before she died she was trying to sing,

“ Songs of praises, songs of praises,  
I will ever give to Thee.”

Her last illness being bronchitis she suffered much with her breath ; her last words being, “ Oh Lord, do come—do come ; ” and then she passed peacefully away.

My dear mother had many troubles, having had a large family, six of whom survive her. But oh, I could not write half of the many mercies which she and I received day by day. Bless the dear Lord, we sorrow not as those without hope, being sure that our loss is her eternal gain. ELIZABETH WOODASON.

SAMUEL CHIPPEN, member of the Strict Baptist chapel, Ripley, Surrey, died July 10th, 1911, aged 82, a deacon for some years. He had a very painful and long affliction ; at times he was very dark in his mind, but at even time it was light. He died in prayer, trusting in the blood and righteousness of Jesus Christ. He was called by grace 50 years ago. The little church will miss him, but their loss is his eternal gain. W. C.

MARTHA MARSDEN, the beloved wife of Isaac Marsden, of Manlesfield, entered her eternal rest, November 12th, 1911. She had not a deep experience, but witnessed a good profession after being baptised at Goodshawfold in 1904. Feeling a love to her own people she cast in her lot with them, though living at so remote a distance. She always was there on the anniversary of her baptism. She awoke very early on the Sabbath morning feeling very unwell, her illness rapidly increased, and in about 20 minutes she said, “ Oh Lord, help me,” and passed away to be for ever with the Lord. She loved to hear Christ exalted and the sinner debased. She had a strong love to the brethren, and showed it to the poorer of them. She is now where the inhabitants shall no more say, “ I am sick,” where there shall be no earthly temple, where her Sun shall no more go down, nor her moon withdraw itself. ;

W. HOLT.

# THE GOSPEL STANDARD.

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MARCH, 1912.

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

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## THE RISING OF THE DAY STAR.

A SERMON PREACHED ON LORD'S DAY AFTERNOON, AUGUST 9TH,  
1840, BY J. C. PHILPOT, AT ALLINGTON, NEAR DEVIZES.

“ We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”  
—2 PET. i. 19.

MANY persons are of opinion that had they lived in the times of the apostles, had they seen what their eyes saw, had they witnessed the mighty miracles which Jesus wrought, had they heard the gracious words which dropped from His lips, they would, they must have believed in Him. But do we find that this was the case with hundreds and thousands who witnessed His miracles, and heard the words which fell from His lips ? Did not the eyes of multitudes gaze upon Him as He bled upon the cross ; and did a sight of His body there agonising move or melt their hearts ? Did not this piteous sight rather inflame their minds with frenzy, and draw forth from their hearts the scoffing cry : “ Let Him come down from the cross, and we will believe Him.” “ He saved others ; Himself He cannot save ” ? So with us here present : had we seen the same sights, heard the same words, and witnessed the same miracles, we should have been as hard as they, as unbelieving as they, and as blaspheming as they, unless the Spirit of God had raised up faith and feeling in our souls.

In this chapter Peter tells us that his endeavour and desire were, that those to whom he wrote might be able after his decease to have the things he set before them always in remembrance ; and he tells them that he and his brother apostles had not “ followed cunningly devised fables,” when they made known unto them “ the power and coming of our

Lord Jesus Christ, but were eye-witnesses of His Majesty. For," says he, "He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." That which Peter's ears heard, Peter could not doubt; and that which was commended to his conscience, he felt, knew, tasted, handled, and enjoyed for himself. But though he might communicate to us a description of what he heard, he could not communicate to us the same faith which he himself felt. He might assure us in the clearest terms of what he himself had experienced, but he had no power to convey into our hearts a similar experience, nor to raise up in our souls a similar faith to that which he enjoyed himself: and therefore he goes on to say, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

What does he mean by saying, "We have a more sure word of prophecy"? Does he mean to say that "the word of prophecy" is "more sure" than the voice which he heard when he was with Christ in the mount? Does he intend thereby that the oracles of God which we have received from our fathers are more sure and certain than the very voice of God which he heard with his outward ears when God the Father bare witness, "This is My beloved Son, in whom I am well pleased"? Not more sure to *him*, for nothing could be more sure than that which his eyes saw, and that which his ears heard; but more sure to *us*; because however certain he was of what he heard, however strong was his faith, however indubitable was his evidence, he could not convey to us the same certainty which he had himself; he could not set before us the same sight; he could not present to our ears the same sounds; he could not raise up in our hearts the same faith; and therefore however sure and however certain the word was to his own mind which he heard when he was with Christ in the heavenly mount, yet, being unable to convey to us the same evidence which he enjoyed himself, he adds, "We have a more sure word of prophecy."

Now, what does he mean by this "word of prophecy"? Does he mean the mere prediction of future events, of which

we have such ample records in the Word of God? Does he intend to say that the predictions of the prophets Isaiah, Jeremiah, and so on, were more sure and more certain than "the voice which came from the excellent glory"? No; he does not mean by the word "prophecy" here the mere prediction of future events; but he means that declaration of the mind of God which is in the Scriptures of truth. The word "prophecy" signifies originally, not a prediction of future events, but a speaking in behalf of God; so that a prophet is one, not so much who predicts future events, as one who speaks for God, who is the ambassador of God, the interpreter of God, the mouth-piece of God; and as God has been pleased to record His mind and will in the Scriptures of truth, it has come to pass that the Scriptures of truth have become the word of prophecy.

But how do they become "*a more sure word of prophecy*"? They only become a sure word of prophecy when they are brought home and *applied with power* to the heart. Standing in the bare letter they have no power; as long as they are merely couched in so many letters and syllables they have no effect: but when the incarnate Word makes use of the written Word (for they both bear the same title) to manifest the truth of God, and brings it home with power to the soul, then, and then only, does it become "a sure word of prophecy" to those whose hearts He opens, as He opened Lydia's, to receive it.

Now, if we look at our text, we shall find marked down in it the *successive steps of faith* in the soul; and it will be my object in the following discourse, if the Lord shall enable me to speak aright, to trace them out. For you will observe that faith always exists in the living soul; and faith will never quit its abode until it is turned into sight, and hope is changed into enjoyment. Therefore we read of strong faith, and weak faith; and that the Lord is the Author of faith, and the Finisher of faith; implying that in the very beginning of the divine life there is the implantation of faith, and in the very end of the divine life there is still the existence of faith, until that faith is turned into complete fruition; so that in this life we stand by faith, walk by faith, live by faith, and every thing which we receive we receive by faith. It is therefore incumbent on every one who would be mouth for God to trace out the successive steps of this work



of faith in the soul, that the people of God may have some inward testimony that they are possessors of that living faith whereby the soul shall be saved.

Now, the first step of faith is, *a taking heed to the more sure word of prophecy*; "whereunto ye do well that ye take heed." This "sure word of prophecy" is spoken of as "a light that shineth in a dark place." As I said before, this "sure word of prophecy" is not the mere prediction of future events; but it is the general revelation of the mind of God in the Scriptures of truth; and therefore we read lower down "that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost;" implying this, that whatever God has recorded and revealed in His Word of truth is the common property of the children of God. It is not "of any private interpretation;" that is to say, it is the public property of the whole family of Jehovah. For instance, we read in Psalm li. David's confession of sin; but David's confession of sin applies to every soul that is condemned on account of sin. So that when David says in that sweet Psalm, "Wash me thoroughly from mine iniquity, and cleanse me from my sin: against Thee, Thee only, have I sinned, and done this evil in Thy sight. . . . Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," and so on; all this is of no private interpretation, as though none but David made these confessions, poured out these complaints, and sunk with these heart-sinkings; but the interpretation, in the Spirit's hands, is common to the whole family of God who feel guilt, and is the public property of all living souls upon whose conscience guilt is charged by the Holy Ghost. So when the Lord said to Joshua, "I will never leave thee, nor forsake thee," it was a promise specially given to Joshua; it seemed to be confined to that individual; it appeared to be of private interpretation, as though Joshua, and Joshua alone, was entitled to that promise. But we find the apostle Paul bringing forward this promise as the general property of the whole church of God. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5). "He hath said" to whom? To Joshua; but in saying it to Joshua, He said it to the church of God; in

giving Joshua the promise, He gave that promise to every soul that needed with Joshua His help, that feared with Joshua to be forsaken, that wanted with Joshua His sustaining hand: and therefore this private promise to Joshua was not of private interpretation, but when applied by the blessed Spirit, suits every living soul that is placed in similar circumstances with the individual to whom that promise was addressed.

Now, this it is which makes the Scriptures such a wonderful Book—that the feelings there described are the feelings of God's family; the experience there written is the experience of Christ's people; the trials there set forth are the trials of all the elect throughout the world; and the promises there made are the promises which are all Yea and Amen in Christ Jesus to the glory of God, for the whole assembly and church of the First-born. This makes the Scriptures such a wonderful Book—that when the Holy Spirit is pleased to open it up, He makes that to be ours personally and individually which is in the Word, and seals that with holy unction upon our hearts which we read in the Word of God as belonging to others.

No prophecy, then, of the Scripture is of any private interpretation, but the common property of the family of God; and "holy men of God spake as they were moved by the Holy Ghost;" the Holy Ghost so influencing and working upon their minds as to make them bring forth out of their hearts that which should be suitable to the whole family of God. When Job, for instance, poured out his piteous complaints, he was speaking, though he might know it not, for the children of God to the remotest time. When Hezekiah, on his sick-bed, vented the breathings and desires of his troubled heart, he was, unwittingly perhaps to himself, expressings the wants and pining complaints of every languishing soul. When the bride in the Song of Solomon tells her love-tale, and whispers the affection of her heart into the ears of the Bridegroom, she was pouring forth the affectionate feelings of every soul brought to love Jesus. The Holy Ghost Himself moved all the sacred writers so to speak and write, that He might make the Word of God to be a treasure-house of consolation, the grand reservoir of holy truth, out of which He might take sometimes promises, sometimes rebukes, sometimes consolation, and sometimes

instruction, as He might see fit; according to the testimony which God Himself has given of the Scriptures, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16).

Well then, here is "the sure word of prophecy;" that is, the mind of God revealed in the Scriptures of truth. This is compared to "a light shining in a dark place." This "dark place" is the heart of man—and a dark place it is; and the light shining in the dark place is when the Spirit of God pours His own heavenly light into the dark heart. The Spirit of God works by the Word of God. He makes use of the Scriptures of truth, by means of these blessed Scriptures to communicate light. There is no light in the Scriptures themselves; they cannot teach a man to profit, that being God's prerogative. They are a dead letter; nothing but a collection of words and syllables; there is no light in them, no, not a particle, but what the Spirit of God throws upon them when He shines through them. I might compare the Scriptures to the moon; the moon has no light in herself, but she borrows all her light from the sun; blot out the sun from the sky, and the moon would cease to shine. Or I might compare the Scriptures to what James compares them (chap. i. 23.) "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." Here the Scriptures are compared to a mirror, or looking-glass. But light must shine upon the glass. Of what use is a looking-glass in a dark night? It reflects no image; it presents to you no likeness; you discern not your features therein. But let light come into the room, or let the sun rise and shine upon it, and your countenance is reflected therein. So with the Word of God; it is utterly ineffectual until the Spirit shines upon it; and when He shines upon it, He casts at the same time a ray of light into your heart; and as He shines with this two-fold ray, first upon the Word, and then into your soul, He reflects from the Word your very image, and you see yourself just as you are, clearly portrayed. Now this is the light shining in a dark place—the light of God's truth shining into your dark hearts. This becomes "a sure word" to you; faith is raised up in your heart to credit what God has revealed; the shining in

of this light into the dark place causes you to believe; and you, believing in the light which is thus come into your dark heart, receive the word of prophecy as a sure word.

Now, sometimes this word "prophecy" signifies the preached gospel; "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth" (1 Cor. xiv. 24). So lower down he says, "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted." Now, from the effects which the apostle here ascribes to prophecy, we find what this prophecy was. There was in some cases a discovery of the secrets of the heart, which is under preaching; according to those words in Hebrews, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." How often have you, under the preaching of the Word, had your very heart turned out, your inmost feelings described, the secret workings of your mind brought to light, and you were forced to fall down and acknowledge that God was in the man who so turned out your heart of a truth!

So again we find that prophecy is spoken of as a way of instruction. "For ye may all prophesy one by one, that all may learn." Here was instruction communicated agreeably to that which is said of the Scriptures, that they are "for instruction in righteousness" (2 Tim. iii. 17). "And that all may be comforted"—implying that the preached word is for the consolation of God's people, the building of them up in their most holy faith, the administration to them of comfort through the manifestation of Christ therein.

The first step of faith, then, is *to believe in the light which shines in darkness*. That is, the word of prophecy, the word of inspiration, the word spoken by the mouth of one of God's servants, or read in the Scriptures of truth, comes as a light into a dark heart, and shining as a light into this dark place, the conscience takes heed thereto. The first step of faith, then, is to "take heed to the sure word of prophecy."

This "sure word of prophecy," then, makes manifest the counsels of your heart, brings to light the secret workings of your hypocritical nature, tears away your false props, pulls down your lying refuges, stamps beggary and bankruptcy on all you are and have, writes *Tekel* on all your attainments, and makes you poor indeed. You may seek to resist the light, and fight against it, and try with all your might and main to oppose these powerful convictions in your conscience; but the light has shone into the dark place; and the light having thus shone has stamped an impression never to be erased; it has left its footsteps behind; it has engraved a record never by human hand to be blotted out, because it has come with discernment, with conviction, with power, with feeling, with divine authority; as the fingers of a man's hand wrote upon the plaster of the wall of Belshazzar's palace. It is, then, from the shining in of the light into this dark place that the soul is brought to take heed. It never took heed before; all warnings previously were slighted; all reproofs previously fell upon a disobedient ear; all exhortations to flee from the wrath to come never sunk into the heart; all preaching, however pleasing to the natural ear, left no weight with it, caused no impression, produced no conviction, wrought in the soul no sense of misery, guilt, helplessness and woe; because light had not shone into the dark place; but light shining into the dark place produces that conviction whereby a taking heed results as the necessary consequence. It is like a fish in whose jaws the hook has been entangled; it may struggle to get away, but the angler will draw it to land. It is like a wounded deer into whose flank the arrow has been shot; it may seek to bound away with the herd; it may try to rub the arrow out of its side by getting amongst the trees of the park; but the arrow sticks; and as the arrow sticks the blood flows; and as the blood flows, the strength becomes exhausted; and as the strength becomes exhausted, the poor wounded deer sinks and drops in its place. It must take heed to the arrow, because the arrow is in its flank. A living soul cannot but take heed. Shall not a sick man take heed to his sickness? Shall not a wounded man take heed to his wound? Shall not a man with a broken leg take heed to his fractured limb? He cannot but take heed. And why take heed? Because it is forced upon him, wrought in him. The painful feeling

will cause attention; it is no matter of choice, it is no matter of free-will, it is no matter of uncertainty, whether he will take heed or not. He is compelled to take heed by the painful feeling which has been produced. Most men are like a man in a consumption; they take no heed to their disease. "O, I have only a cough," they say; "when the spring comes I shall soon get better. I have but a little pain in my side. When that is gone I shall soon get well." They take no heed to the real nature of their complaint, and so they drop into the grave. And why take they no heed? Because it has never been forced on them that they are sick; they are deluded, cheated, deceived by the very nature of the disease, and thus sink into the grave before they are aware. So it is with thousands of professors; they are in a consumption; they have the plague in their very vitals; they have the disease in their very souls. But they know it not, and they go dancing down to the grave.

But to *what* does the living soul take heed? Why, it takes heed to the "sure word of prophecy"—to what it teaches, to what it reveals, to what it makes manifest; according to those words, "Whatsoever doth make manifest is light" (Eph. v. 13); and therefore it takes heed to what the light makes manifest. It begins then to take heed to what God has spoken; for instance, God has said, "The soul that sinneth it shall die;" it takes heed to that. God has said, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" it takes heed to that killing sentence. "Without holiness no man shall see the Lord;" it takes heed to that word of condemnation which cuts off thousands. "He that believeth and is baptised shall be saved." It takes heed to this,—"Without faith it is impossible to please God." It takes heed to God's warnings, to the denunciations of His wrath against sin, to all that He has threatened to pour out upon the ungodly. It takes heed, also, to the working of its own heart, to the base corruptions that spring up from the bottom of that deceitful deep, to the filthy passions of its depraved nature, to the suggestion<sup>s</sup> of its own unbelieving mind, to the horrid thoughts that it sometimes has of God. It takes heed to its own impotency and helplessness, to its beggary and insolvency, to its inability to think or speak or do a single good thing, to the utter poverty of the creature, and to its

thorough powerlessness to spiritually live unto or please God.

Again. Taking heed to the "more sure word of prophecy," it takes heed for the most part to all that God speaks against it, and cannot yet take heed to that which God in His Word speaks for it. Therefore when the soul in this state is brought under a heart-searching ministry, it takes heed to the path which this heart-searching ministry casts up. It takes heed to the distinctions that are drawn betwixt a work of the flesh and the work of the Spirit. It takes heed to the evidences which are insisted upon as belonging to gracious souls. It takes heed to the nice distinctions which an experimental minister of truth draws betwixt letter faith and spiritual faith. It takes heed to the narrow line which he traces out betwixt the righteous and the wicked, betwixt those that fear God and those that fear Him not. It takes heed to these things as a "sure word." It feels that it is not following "cunningly devised fables." It is no longer a matter of indifference whether it hears them or not; but it believes on the sure testimony of God that in these things is life or death. Many poor, tried, tempted souls are often questioning with themselves whether they have a grain of faith; and why are they questioning it? Because they cannot find in their hearts that which faith is said in the Word of God to perform. They cannot believe in Christ; they cannot receive the atonement; they cannot rejoice in Jesus with "joy unspeakable and full of glory;" they cannot triumph over the world; they cannot find the operation of that faith which works by love, and purifies the heart; and therefore, not being able to trace in their hearts the love, joy, and peace which the Scriptures speak of as the fruits of faith, they write bitter things against themselves, and conclude that they have no faith.

Now, if they had no faith, they could not feel. Take away faith, and you take away feeling; take away belief in the sure word of prophecy, and you take away a taking heed to the sure word of prophecy. Why does the quickened soul take heed? Can it take heed without faith? The taking heed springs out of faith; it is the offspring of faith, the child of faith, the fruit of faith. If I were to tell you that between here and Devizes, or any other place I might choose to name, when you had got half-way there was a precipice, and that this precipice you would be very likely to fall down,

unless you were very cautious in looking to your steps—if you did not believe my words, you would go heedlessly on; but if you credited what I said, you would take heed to your steps; you would be saying every moment, “How far is it to the precipice? Is it in this direction? is it in that?” and you would be extremely anxious to know the exact spot where the precipice was. But why this extreme anxiety? Why this wary walking? Why this taking heed? Because you believe what I tell you, that there is the precipice in the road. How, then, can a soul take heed to its way, to its feelings, to its secret thoughts, to God’s warnings, and to the work of grace that He is carrying on, unless it has faith? Had it no faith, it would be unfeeling, indifferent, careless, reckless, carnal, worldly, earthly-minded. But it is this inward root of faith which produces these fruits of faith; and it is because it has faith in the sure word of prophecy, that it takes heed to the sure word of prophecy. Do you not sometimes tremble when you sit under a minister whom you believe to be a man of God, with fear what your sentence is to be? and are you not afraid sometimes that this sentence should drop from his lips, “Thou hast neither part nor lot in this matter, but art in the gall of bitterness and the bond of iniquity”? And do you not dread sometimes lest this word should come from his mouth to your conscience: “Bind him hand and foot, and take him away and cast him into outer darkness, that he may have his portion with the hypocrites”? What causes you thus to fear and tremble? What leads you to desire to be right? What makes you dread to be wrong? What induces you to cry to God to search and try your heart? What draws out your soul in breathings after His presence? Can unbelief do these things? Can you of yourself produce these feelings? Can the flesh bring forth these fruits? Can you at all times command this spirit of prayer and anxious desire in your soul?

Here, then, is the first step of faith—a taking heed to the sure word of prophecy, because the sure word of prophecy has been a light in a dark place. Now, if you never felt that your heart was dark, if you never had light shining in that dark place, if you never had the word of prophecy commended to your conscience as a sure word, and if you never took heed to it, it is because you have no faith. But if light has shone, if darkness has been felt, if the word of prophecy



(that is, the preached word) has been brought home to your conscience, and you have taken heed thereto by trying your own standing by it, by bringing your evidences to the light, that the light may shine upon them, to see whether they be of God, if you have experienced these things, you have faith, aye, true faith, the faith of God's elect, though it may be in your feelings as weak as a bruised reed, and as small as a grain of mustard seed.

But now we come to the second step of faith. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, *until the day dawn.*" Why, surely, if a man is an unbeliever he cannot "do well;" and therefore the very expression, "*ye do well that ye take heed,*" implies that a taking heed must be a spiritual gift; for nothing is good but that which is spiritual; and a man cannot do well, until, as it is said in Isa. i. 17, he "learns to do well"—until he is instructed therein by the Holy Ghost; and he "does well" when he acts under the spiritual operation of Him who worketh in him "to will and to do of His good pleasure." He does well, then, when he is but the passive clay in the hands of the heavenly Potter, who moulds him with His divine fingers. He does well when he listens to the voice of his only-wise Teacher; he does well when he acts in obedience to His dictates.

The second step, then, is *the day dawning*. What is this dawning? A larger measure of light in the soul; and not merely a larger measure of light in the soul, but light to produce gladness. When we are abroad before the sun rises, the first thing that strikes our mind is the gradual increase of light. We find this spoken of in the Proverbs iv. 18, where it is said, "The path of the just is as the shining light which shineth more and more unto the perfect day." Well, this day dawn is, I believe, the general manifestation to the soul of the mercy of God in the face of Jesus Christ, without any particular revelation of that mercy to ourselves. Whence does the light come which gladdens our eyes when we see the dawn? It comes from the sun. But can we see that glorious orb of day? Is he not yet concealed by the horizon? And yet the rays and beams of that glorious source of light and heat come over the atmosphere, and are refracted thereby; so that though we do not see the sun

itself, yet we see the rays and beams that issue out of it. So it is with respect to the mercy of God in the face of Jesus Christ. The only light that we enjoy by day comes from the sun; so the only rays of mercy ever felt in quickened souls beam forth from the Sun of Righteousness. But must our eyes see the Sun of Righteousness that they may drink in His beams? Is not the orb itself often concealed when its beams are manifest? Is not the sun itself unrisen at the very moment when we see the dawn of day? So it is with respect to the manifestation of the mercy of God in the face of Jesus Christ; that is, an encouragement is shed abroad in the heart, just as the rays of light are shed abroad in the sky; scattered gleams of light break forth upon the soul, by which it is seen that there is mercy with God that He may be feared; that there is an Almighty Saviour, and that there is mercy in the mind of God towards every one who believes in that Saviour. These streaks of dawn in the sky bring indeed no personal assurance, no individual testimony of our own acceptance; but they shed abroad a sweet and blessed feeling that there is mercy to be found by every one that seeks it. It is not now all blackness of anger against sin; it is not one lowering sky of wrath, and wrath alone; it is not one dark midnight of justice, in which there is no beam whatever; but rays of light shoot across the dusky sky as the dawning day rises over creation, and they gild the soul with the scattered gleams of mercy. And yet at this time there is no individual assurance, no sure and certain testimony of the name being written in the book of life; but still there is such a general sense of God's mercy as encourages, strengthens, enlarges, and comforts the soul.

Now, this is an experience which persons do not often describe. They say it must be either one or the other; it must be either despair or assurance. I say it is no such thing. There is a medium state of soul (I know the feeling well) in which the dark clouds of despair are banished, and yet the Sun of Righteousness has not risen. There is a state of soul in which it is encouraged to knock and pray, to seek and sue, to wait at the door-posts, to be on the watch-tower looking out for light; to be found on its knees begging for mercy, and at times to be lifted up to believe that the messenger has left the palace with glad tidings in his hands, that the vision is for an appointed time, and though it tarry, to wait for it.

Now, when your soul has got to this point, it has crossed the line, as Huntington somewhere says. The tail of the storm is now only upon it; the lightning has ceased to blaze, the thunder has ceased to roar; the rain still falls, the sky may still in a measure be lowering; but it is only the end of the storm; and the soul becomes settled down, waiting for some manifestation of God's individual grace and love. This is the second step in the actings of divine faith.

And now comes the third step, which is *the day star rising in the heart*. "Until the day dawn, and the day star arise in the heart." What is the day star? A bright luminous speck, different from the dawn. It stands by itself, a bright spot in the clear sky; it shines as the herald of the sun—the messenger, the sure token that He is about to rise. The day star was once hidden, as the sun is still beneath the horizon; but that bright star, that clear, luminous spot, that sure harbinger of day, has arisen, and the sun will follow. This, then, is the third step of divine faith; and it springs out of the application of some sweet promise, the dropping into the heart of some token of love from the Fountain of love, a gentle whisper from Jesus to the soul encouraging it to wait; not assurance yet; not certainty yet; the book of life with its fair leaves not unfolded yet; "Abba, Father," not shed abroad in the heart yet; love unto the Father of mercies not enjoyed in its fullest manifestation yet.

Well, but, say you, how does this differ from the state which you were just describing? It differs thus. When the day dawns it is a *general* light: you cannot say there is any *particular* spot brighter than the rest, but it is a general dawning of the light, akin to the general manifestation of the mercy of God in the Word of truth. But the day star is a particular speck, a star in the East that attracts the eye, that draws to it observation; it is a bright, luminous spot which shines by itself in the sky. Now, here is all the difference betwixt a general, indistinct acquaintance with the mercy of God (I mean, of course, an experimental acquaintance) and a special promise, a particular sign, an individual token which has dropped into the heart. But you say, "Does not the application of the promise always bring with it assurance?" That must depend upon what the promise is. Suppose, for instance, this promise was applied with power to the soul—"Him that cometh unto Me I will in no

wise cast out ;” does that bring with it assurance ? No ; it merely encourages the soul to come, and that if it come, it shall not be cast out. Or take another passage. “ Ho, every one that thirsteth, come ye to the waters ; ” does that invitation bring assurance ? No, it persuades the thirsty to come to the waters. Take another promise : “ Come unto Me, all ye that are weary and heavy-laden ; ” does that bring assurance ? No, it is an invitation to the heavy-laden to come to Jesus. But how does it then differ from the general sense of mercy ? Why, in the special application of the promise. How does the day star differ from the dawn ? In this way ; it is in the midst of the bright sky, and yet is alone in the midst of the bright sky ; it is surrounded by a halo of light, and yet it stands alone as a luminous spot in that clear light. Now, so is the promise of God applied to the soul ; the word brought home to the heart with power. It is in the midst of the light because it stands up in the light of the mercy of God ; but it is something more ; it is a bright speck, a luminous spot in the heart which shines there in solitary beauty, distinct from, though surrounded by the light of the dawn.

If you ever had a promise of this kind applied to your soul, you have had the day star. And where does it arise ? In the heart. O Peter, how ever could you have applied such a lever to overthrow all the interpreters of modern prophecy ? This word, “ *arise in the heart,* ” cuts down at a single stroke all the interpretations of those who are looking for nothing else but the mere outward fulfilment of temporal prophecies. The day star is to arise in the heart, in the feelings, in the soul, in the spiritual conscience, in the new nature. It is to arise within a man, not without a man—to beam spiritually, not to shine temporally—to be an earnest of everlasting happiness, not of earthly prosperity. And therefore this expression of the day star arising in the heart, shows that it is a divine blessing put into the heart, which gives light to the heart, which stands up as a luminous spot in the heart, and therefore is a foretaste of salvation in the heart.

And now comes the fourth step, which is the *Sun of righteousness arising with healing in His wings*. This is more than the day star ; it is brighter than the day star ; it overwhelms the day star ; it shines in its own clear light ; it brings with it its own evidence ; it is accompanied with its

own sure and certain seal. And this is the witness of the Holy Spirit to the souls of God's people that they are born of God, the personal revelation of Christ, the individual manifestation of Jesus as the Bridegroom of the bride. The shining into the soul of the King of kings and the Lord of lords, and the betrothing of the soul unto Himself, is the day of its espousals in a wedding tie never to be dissolved. This is the fourth and last step of faith; and then comes all the trial of faith, and all the struggle of faith, and all the embarrassments of faith, and all the difficulties of faith; as Hart says,

“When the pardon is sign'd and the peace is procured,  
At that moment the conflict begins;”

that is, begins in its intensity. It has begun before, but now it begins to be a fight indeed. It was a skirmish before, just the light troops traversing and fighting at intervals; but then the heavy troops come into action, and the battle begins indeed.

These, then, are the different steps of faith; not that they can be always clearly traced out, but these are for the most part the four successive steps of faith in the soul—the same faith, wrought by the same power, given by the same God, working in the same way, but producing different effects.

“Well,” but say some, “how can it produce different effects if it is the same faith?” My eye—to which faith is compared, as when the Lord says, “Look unto Me, and be ye saved, all the ends of the earth”—does it not see every object in the same way? But does it always see *the same objects*? I may see things most pleasant to my eye, and I may see things most painful to my eye. But do I see them in a different way? No, it is the same organ, but it looks on different objects. So faith sometimes sees painful things, distressing sights, unpleasant objects; and sometimes it sees blessed things, delightful prospects, Mount Pisgah views. It is the same faith, acting in the same way, but beholding different objects. Faith is sometimes compared to *tasting*: “If so be ye have *tasted* that the Lord is gracious;” “O *taste*, and see that the Lord is good.” But does my tongue always taste pleasant things? Is there no bitter medicine? no wormwood and gall? no unpleasant draught to be swallowed, as well as honey, milk, and wine? Yet the same palate tastes the bitter and the sweet. So also faith is compared to the *ear*: “*Hear*, and your soul

shall live ; ” “ Faith cometh by *hearing*, and hearing by the Word of God.” But does my ear always hear pleasant sounds? It may hear sweet music—it may hear most discordant notes ; yet it is the same ear that hears both. So faith may hear the thunders of the law, or faith may hear the jubilee trumpet of the gospel ; but it is the same faith, as it is the same ear. Again, faith is sometimes compared to the *hand* ; as when it is said, “ Let him *take hold* of My strength, that he may make peace with Me ; and he shall make peace with Me ; ” where faith is compared to a hand. But my hand may grasp a nettle, or my hand may touch swansdown ; how different are the sensations ! yet it is the same hand that lays hold of each. And so faith may take hold of threatenings, rebukes, and cutting reproofs ; and faith may take hold of love, righteousness, and atoning blood ; yet it is the same faith taking hold of different objects.

By these familiar illustrations we may see that the province of faith is to see, to taste, to hear, to feel ; and that it is the same faith, though the objects of faith differ. Thus in these four successive steps it is the same faith that takes the first step, the second step, the third step, and the fourth step ; but these steps are different though it is the same limb that moves. I may walk, naturally, sometimes over smooth ground, sometimes over rough ground—sometimes in miry places, sometimes over the green turf. Do I want a different foot to walk on different ground? Do I want one kind of foot to walk on smooth ground, and another kind of foot to walk on rough ground? No, I walk with the same foot in both cases. So it is with faith. We walk by faith, and therefore faith will be affected, as my limbs are affected, according to the road by which I walk. If I travel in a very thorny road, my feet will be lame and sore ; if I walk in a green, grassy path, my feet will be in comparative ease and comfort. So faith walks sometimes in a rough and thorny path ; but it is faith still. It sometimes walks in a pleasant path, in the garden of the Lord ; it walks in liberty, as David speaks (Psa. cxix. 45), supported by Christ, and in the love and blood of Christ, but is still the same faith—for there is but “ *one faith*,” as well as but “ one Lord, one baptism.” Faith, like its Author, is not divided, but is one and the same.

Now, some here present may have only got to the first step

—light shining in darkness ; just light enough to see and mourn over their darkness, just grace enough to feel their corruption, just fear of God enough to tremble at His Word. Well, these are taking heed ; they cannot sit under dark ministers ; they cannot herd with dead professors ; but they are taking heed to “ the sure word of prophecy.” They will come for miles to hear those men who speak with feeling and power to their hearts. They think no obstacle too great, no hindrances too numerous to prevent them from hearing “ the sure word of prophecy.” They are like Mary, who “ pondered these things in her heart.” They lay up the truths that they know and feel in their souls ; as David says, “ Thy word have I hid in my heart, that I might not sin against Thee.” Thus they are brought to take heed, and ponder, and scrutinise, and weigh the path in which they are walking. This is the first step ; and a painful step it is when the conscience is compelled to take heed to all that passes within, and all that passes without. Some of you, perhaps, have got a step beyond this, have advanced out of the hornhook into the primer, can read syllables and write joining-hand ; you have been lifted up in your soul by a sense of God’s love in giving His dear Son, and have been encouraged from time to time to hope in His Word, to trust in His goodness, to cast yourselves at His feet, and ask mercy from Him from whom alone mercy comes. But you are tried in your minds because you have never had a promise specially given to you ; you are exercised because there has been no word spoken with power to your heart ; and yet you have felt faith and hope working in your souls. Well, it will come by and by ; the day star will arise in the appointed time.

There are those, perhaps, here who have had the word of promise, the application of some scripture with power, some love-token dropped into their hearts, some sweet testimony from God in their souls. Well, you have got the day star. And there may be one or two, or a few—I know not their number—who may have seen one of the days of the Son of man, and had the glorious Sun of Righteousness arising in their souls, with healing in His wings. These are, as long as it lasts, walking in the light of His countenance, exalting and praising Him to the utmost of their power, and the utmost stretch of their faculties. But all and each have the same faith.

“Let not the strong the weak despise ;  
Their faith, tho’ small, is true.”

It is all from the same source—a less or greater drop from the same fountain, a smaller or larger crumb from the same loaf. They are all of the same family, as the babe in its mother’s arms is the brother or the sister of the eldest of the children. And the time shall come when they shall all see eye to eye. This shall be when the Lord brings again Zion. Then there shall be no difference. They shall sit on the same throne, they shall all wear the same crown, all see the same God, be all conformed to the image of the same Lord, all see Him face to face, and all be filled with the same glory. It is the purpose of God that there shall be differences here, but when this world shall have passed away, like a dream of the night, all distinctions shall cease. All shall meet around their Father’s throne, ascribing salvation to God and the Lamb.

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### MEMOIR OF ISAAC BEEMAN,

PENNED FROM THE RECOLLECTION OF ONE WHO HAD IT FROM  
HIS OWN LIPS, ENLARGED WITH EXTRACTS FROM HIS LETTERS.

(Continued from page 71.)

[From letters.] Ap. 9, 1822 :—“I know what it is to be convinced of sin, for the heavens to reveal my iniquity, and the earth to rise up against me, which sunk me into the ‘horrible pit and miry clay.’ I tried to work myself out, but never could ; my efforts in this all proved vain, and I sank still lower in despondency ; but was raised from that desponding state by these words in due season : ‘And we know that all things work together for good to them that love God,’ &c. And though I could lay no claim to love, yet ‘for good’ brought me up, and led my mind to look forward. And after this, many acceptable words were occasionally brought in, which wrought faith, being attended with power ; for ‘faith cometh by hearing, and hearing by the Word of God.’ But still the guilt of my sin could not be surmounted till, ‘The blood of Jesus Christ His Son cleanseth us from ALL sin,’ was most opportunely applied. This was good news from a far country. I soon saw that the righteousness and redemption of Christ must set me as free from the law as though I had never transgressed it, or I could never be saved. Then an



interest in Him was desirable above all things ; and when the knowledge of this came, I cried out, ' It is enough ! '

" But that I should backslide after this was most ungrateful ; yet so it was, and an idolatrous heart became attached to the world, till God's rod was laid ou, which made me feel what it was to be ' filled with my own ways.' My conscience was smitten, and my ways crossed that I had taken to aggrandise myself, which brought a double trouble on my soul. But I may say, oh amazing love in the Son of God ! who saw me here and said to me, as if spoken by a voice, '*When did you so grieve for the sufferings of Christ as you do now about the things of the world ?*' I saw Him with the eyes of my understanding ; and when these words came, a sense of His dying love came with them, and turned all my soul to Him in a moment ; and out went the world and my idolatry of heart, and I loathed myself (under a sense of His sufferings and dying love) in dust and ashes. And being very fearful of departing again, this came in : '*They shall no more defile themselves with their idols, nor with their detestable things, nor with any of their transgressions,*' &c. This was turned into prayer ; and having obtained help, I continue to this day."

Aug. 18, 1829 :—" Long did I stray and wander from God, the Fountain of all good, and madly dreamed of happiness in the things of the world ; but here I sought in vain. It pleased God to make these things bitter to my soul, and to hedge up my way with thorns, so that I could not find my paths, and to visit upon me the days wherein I served other gods, and went after other lovers ; and behind these things a blessing was reserved. God, having raised up His Son Jesus, sent Him to bless me in turning me away from my iniquities ; and what I never could find before, I found in Him a crucified, risen, and ascended Saviour,—a fulness of all good, life and love to fill all the powers of my soul with endless satisfaction and delight ; and I have great hopes, at times, that the cup in its overrunnings reached to me, even to me—one of the very chief of all sinners. For then I hated myself for sinning against so dear a Saviour ; and to think I had spent all my days to that time in foolishness and sin ! "

1804 :—" I was striving hard, like the fool in the gospel, to lay up treasure, without considering in the first place I ought to be rich towards God. And why did He not cut me down when He came to rebuke me for my folly ? But instead of

that (though I was sorrowing for the world, and by my folly had deserved the greatest destruction), I have hope that it was God's good will that I should *see* our Lord Jesus Christ, and by that sight be turned from that folly which otherwise would have led me to the bottomless pit. I often think of this with many tears."

Nov. 8, 1831:—"Of late I have been but solitary, generally sitting alone, save on the Lord's day, on which sometimes I seem loosed from my bonds, though often beset with unbelief. Yet how can I give up as nothing His appearing to my spiritual eyesight in a *human form*, when I was on my knees in great trouble, both spiritual and temporal, heavily laden, and crying to God for deliverance; when He appeared and said to me, '*When did you so grieve for the sufferings of Christ as now about the things of the world?*' for those were part of my trouble. In that moment His dying love was communicated to my heart, which killed me to the world and all that was in it. I felt unutterable love to Him, and grieved for Him, hating and loathing myself, and hating my sinful idolatry and so long backsliding from Him. The mercy of God through a suffering Saviour conveyed to the heart, gave me such a view of Him as made me esteem Him as my life and the length of my days; the charms of the world became dead to me under these views and sensations, and I, of course, became dead to them."

Undated:—"What I sought for in vain here, I found to the full when God revealed His Son in me. And though the indignity I had done Him cut me sorely, and my sins against His love and sufferings, for which I saw I truly deserved to be cast from His presence into the bottomless pit for ever and ever, and not suffered to come near Him—notwithstanding these things, He at once became the Darling of my soul indeed; and surely with the cords of love as with the bands of a man He drew me to Himself. Surely this was some of the overrunnings of the cup of blessing which we bless, some part of the communion of the body of Christ. Here I learned His cup was bitter, and that He drank the dregs of it as our Surety, that we then, receiving the cup of salvation from Him, might find it the cup of consolation, the cup of blessing indeed. And as you observe, it is the comforts of love that make it spring up, overflow, and run out; and sure it is that at such times the streams do refresh the bowels of the saints."

I used in these days to sit up in my bedroom for half the night for months together, reading the Word, without the least wearisomeness, and felt a kind of reluctance to leave it; and if ever so cold, found no inconvenience; and when my candle was burnt out, I sat in the dark to contemplate and meditate, and thus had fellowship with the Old Testament saints, Abraham, Isaac, and Jacob, my spirit and views mingling with theirs, both in faith and love; and thus I found that we were all baptised into one body, and all made to drink into one Spirit; for which concordance, as Luther says, "I would not take the whole Turkish Empire." To hope I knew, loved, and worshipped the same God that they did was pleasant to my spirit indeed.

But now I was about to enter a path I had little thought of. I sat down to my Bible as usual, but could neither feel nor find so much warmth imparted to my spirit as heretofore. The power I formerly enjoyed in reading the Word grew less and less. O, how reluctantly I used to rise from this exercise of reading to go to my bed, if I had found no fresh savour thereby. I longed, I pined for the comforts I had found aforetime. At length I was obliged to retire without any fresh dew distilling upon my spirit. I felt I wanted the breasts of Zion's consolations to be continued to be drawn out, that I might always be satisfied; but I did not find it so, and what to think of this mighty change I could not tell. I longed, I sought, I exercised diligence in the use of the means of grace; but still I could not obtain that flowing of divine pleasure and comfort as formerly. I wondered, but could not tell why; but in time I found, by what Mr. H. had written, that I was still in the footsteps of the flock; "for it is a terrible thing," he says, "for the heirs of promise to find the breasts of Zion's consolations put up; for Little Faith to be made to go behind, and only now and then to hear the Shepherd's voice;" and so I found it. Once, when Mr. H. had been down, I was pondering over what a miss we should find in the next Sabbath, and feeling a great degree of regret and sorrow thereat, this word was dropped upon my heart, and gave me a gleam of comfort in a twofold sense, "The more feeble members of the body are necessary." It did me much good. But O, what jealous fears would sometimes come over my mind, if my foolish and deceitful heart should again wander after vanity, and again lightly esteem the Rock of my

salvation ! I was afraid to trust myself, for I knew I was not to be trusted ; for once, when under these fears, I heartily groaned in my spirit to Him who was able to keep me from falling, and He graciously and kindly sent this word into my heart, and enabled me to trust Him through it : “ Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions ; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them ; so shall they be My people, and I will be their God.” And this set my soul at rest, and gave me much peace and comfort on this matter.

About this time I again went to London, and heard Mr. H., and had an interview with him. He was about to take his breakfast. I began to relate what God had done for my soul, and I could not help noticing that while I was giving the relation he ate nothing. When I had concluded, he rose from his seat, and retired for about a quarter of an hour, when he addressed me in these words : “ Now, Isaac, now Isaac, the people at Cranbrook will have a minister.” This was in the year 1800, and from that time by entreaties, by reproofs, by scoldings, by threatenings—for he once said, “ Isaac, damned you never will be, but I should not wonder, for your refusing to preach the gospel of God’s grace, to see you in a workhouse ”—all kinds of arguments did he use to make me speak to the people the things concerning the kingdom of God : but after all, would say, “ But nothing moves Isaac.” Nor could I help it ; the sense of the greatness and nature of the work, together with my inability and unbelief, kept me back from daring to attempt it. My friends also earnestly desired and wished it.

Now, upon this union of hearts being formed with Mr. H., I, with others, was desirous to get him to come to Cranbrook occasionally ; and having at the back of my premises an old building, it was fitted up for a place to meet in on the Sabbath day, and at this place he preached a few times. The love of Christ being, as I hope, in my heart, I was desirous to see poor sinners flee from the wrath to come, and as the old place was very incommodious, I felt many workings of mind to have a better ; and once when in London, pondering and thinking these things over, with some affections to the church and cause of Christ, these words came into my heart with great power and light : “ Go up to the mountain, and

bring wood, and *build the house, and I will take pleasure in it, and I will be glorified, saith the Lord*" (Hag. i. 8). And subsequently verses 3, 4, 5, 6, 7, 9, 10 and 11; and again, the 2nd chapter of the same, 18th and 19th verses; and again, the 5th verse of the 2nd chapter, were of great comfort and establishment to me in this work, being applied with much power under peculiar exercises on these things: "According to the word that I covenanted with you when ye came out of Egypt, so *My Spirit remaineth among you; fear ye not.*" These things were the delight of my soul, and having a desire reigning in my heart to seek the good of the children of Israel, I purposed building a chapel at my expense. Accordingly, I communicated my intentions to Mr. H.; but he said, "No, Isaac, you shall not do so. There is no need for you to be at the cost yourself. We will see to that." But now a difficulty arose, which for a time became a let. I could not feel disposed to sell the site on which the chapel was to stand. The London friends did not choose to build upon my ground, but wished it to be sold off, and the chapel to be vested in trustees, to which proposition I could not comply, the premises being so peculiarly situated; in consequence of which the contention between us rose so high that Mr. H. ordered G. Lansdell to look out a piece of ground wherever he could purchase it, and they would build a chapel, and desired him to signify the same to me. The reply I made was this: "You may do so, if you please; but I tell you one thing, I shall never enter it, and I know if I do not, the people will not."

At length a letter came to me from Mr. H., saying, in reference to this matter, "Any how, Isaac; any how, so we do but have a place." So then Mr. H. and the friends in London framed and prepared it, sent it to Cranbrook, and it was put up according to my wish. He, with several of his substantial friends, came to the opening of it, in 1803; but he would be every now and then urging me to speak to the people. Once, when he had finished his discourse, he gave out this notice, that "Next Sabbath Mr. Beeman would preach to them, if the devil and unbelief did not stop his mouth." And who can tell what I felt at this unexpected notice? I knew not where to put my head. Though he continued his solicitations, I, through fear, was obliged to hold back; for I felt so strongly, like Moses, that I was not eloquent hitherto, nor

since Thou hast spoken unto Thy servant; and once, as I was objecting thus against myself, these words were made to sound in my heart: "Who made man's mouth, the seeing and the blind?" At another time, when the same subject was pressing upon my thoughts, this word, "I will be with thy mouth, and teach thee what thou shalt say," was sent into my heart, and gave my fears a jostle; and though these good scriptures, with many more of the like kind, used to afford me some help, strength, and encouragement against my fears on this head, yet I had not strength enough to come forth in so important a work, but still kept saying, "Send, Lord, by whom Thou wilt send, for I am a child." And thus I went on until the last month of the year in which Mr. H. died.

[But here it will not be out of place to state that Mr. B. took the lead in the worship, both as to the reading to the people and speaking in prayer, from the year 1800 to 1813, and his Master gave him a gradual increase of hearers, and added many to the church such as should be saved; for, be it observed, when the usual service was concluded, he used to come down from the pulpit and sit upon one of the seats, and speak to those who chose to stop (and mostly all did) of the things that he had found touching the King; and much good was done by his instrumentality in the name of the holy Child Jesus.]

[From letters.] Undated:—"My fears, from whatever quarter they came, were too strong for me to comply with your desire. You often observe, in your writings, that 'no man taketh this honour to himself but he that is called of God, as was Aaron;' and I cannot see my call to this work so as to be satisfied. It is true it is the desire of the people in general, but then I do not know from what quarter it comes, and many doubts and fears often rise within me about myself. Again, I think, how is it likely I should be of any use? I can say I would not wish to shrink back if I could see it to be from God, although I know not how I should keep on. I believe that when, about four years ago, God was pleased to lay His rod upon me, and made me confess the truth before Him and also before the people (for what I believed and felt I could but speak), that fresh life and motion was soon perceived in some of their hearts, which I think has been increasing ever since. . . .

"You know, Sir, it would be sad work to go a warfare at my own charges; to run, having no tidings ready; or begin to build, and then be forced to leave off; to have a heart only like to a pool, soon stale and soon dry, instead of a springing well; or to prove a cloud without rain. I was too long in a profession without power, and I dread ever going there again. I kept up my head as long as I could, and was loth to come down from my standing, though I stood under the rebukes of a guilty conscience; and I sometimes find myself now as if all light, life and power were going from me. Then I begin to fret and grieve; and although at such a time it is up-hill work to wrestle hard for the return of this light, life, and power, yet as no content can be had till He the Giver return, it must be done. I hope the Almighty will never more let me rest in carnal security, carnal ease, or dead sloth."

*July 25, 1828*:—"Many, before ever I spake publicly in the pulpit, have witnessed by what came from my mouth in prayer, the exercises I must have had. During these exercises, when the Lord had fulfilled what I had hoped in Him for, His faithfulness to His Word shone like the sun, when grateful expressions flowed from the heart. I had often feared under those trials I should never get through; and a heavy heart and sad conclusions in those days were my sorrowful meat. I even envied the people that were coming on the Sunday morning to hear me read to them and speak in prayer; I thought all of them better off than myself, none knowing what sort of labour I was under, nor what sort of fears beset me. None of them could administer comfort to me, who needed it, as I thought, more than any of them. Indeed, at times I have thought I was worse off than Job himself; his good being taken away in such a singular manner, and his afflictions being altogether of so extraordinary a nature, it seemed to be some excuse to him, yea, both for himself and all who saw him; but mine were not exactly such; therefore I thought I was in some respects in a worse case. Constant prayer, fear, searching the Word when at liberty, with attention to my concerns, and a care that I did not apply wrongfully what Providence brought to my hand, I found necessary while under these circumstances. Many fainting fits and helps at intervals attended me all through this dreary path. These trials also brought with them fears of a higher nature. 'Can you be beloved of God? can you

be under His tender care? Look at such or such a one and see; they are not tried as you are; they have all and abound. People that have been glad to borrow of you now ride over your head.' I have been ground with this as between the upper and nether mill-stone. But upon mature consideration, I could say that I would not change states with any to whom I allude.

"Long after it pleased God to implant His fear in my heart, I laboured under a trial which, more or less, continued for eleven years; about the beginning of which, or soon after, this text came with power: 'Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.' This text afforded me a plea at the throne which I never wholly omitted all through the eleven years; though no present sign appeared of what I saw afterwards fulfilled quite to my desire. Soon after this, the Lord began to lift me up; and in little more than twelve months after this, brought me to speak in public; and He has kept me hitherto. When the outward cross was removed, I had many, many inward trials in my ministerial work; so that I have not been suffered to drop entirely into fleshly ease, to which I hope I shall never be given up.

" 'Saint and miser—ease in warfare,  
These could never well agree.' "

Nov. 19, 1824:—"When my affections were set towards the house of the Lord and my mind inclined to build, these words came: 'Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord;' also, 'My Spirit remaineth among you: fear ye not;' and again, 'In this place will I give peace, saith the Lord' (Hag. i. 8; ii. 5, 9). In Hag. ii. 18, 19, you will see what is there said; and it was made out to me that from the time I began to lay Christ as the Foundation of God's spiritual temple, I might look for His blessing; and blessed be the Almighty God, I have ever since been kept looking; and, to His eternal praise, have seen His blessing in many hearts." Feb. 13, 1832:—"It was in my heart that I was to be servant to all this household, and ruler for God in the midst of it; and that my place was to draw near to God for them, and among them. For this work my heart was engaged, the Lord Jesus had engaged it for Himself, to employ me in His own business, and He is a million times



the best Master I ever had. But I am a poor servant, and if He was not more kind than can be expressed, He would have turned me off long since."

But at the close of 1813,\* or the first Sabbath of 1814, unthought of by myself, that is to say, I had not previously determined thus to do, I awoke early, and this text flowed into my mind with very sweet light and power: "My doctrine is not mine, but His that sent me; and if any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory, but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him." The text opened itself in its meaning so to my mind that the thought of speaking to the people without the usual reading occurred to me, and I purposed so to do. The service was begun as usual. I ascended the pulpit, read the chapter, and spoke in prayer, and while they were singing the second time I was much beset with this fear, that if I attempted to deliver my thoughts and views from the pulpit, I should fall down (literally) before the people. This remedy occurred to me, "If I go down and sit upon the seat, I cannot fall much lower." Accordingly I adopted this method; and it was five or six Sabbaths before I was delivered from this fear.

[And thus was this dear man and servant of our Lord Jesus Christ "set as a candle upon a candlestick," that all who came into the house might see the light of God's truth, and the light of His salvation, to the increase and edification in the love of God of the members of the mystical body of Christ.]

*(To be continued.)*

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### TO PRAY, A NECESSITY.

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"Even to-day is my complaint bitter; my stroke is heavier than my groaning. Oh that I knew where I might find Him! that I might come even to His seat!" etc.—Job xxiii. 2, 3.

BUT with all this trouble, his foot held God's steps, and he walked in the way of God's commandments. He did this when he cried, "O that I knew where I might find Him!" If you pray, you hold God's steps, you walk in them. If you pray, you walk in the way He has ordained, the way He is

\* That is, after Huntington's death, which took place in July, 1813.

pleased with, and in which He will meet with you one day. However much you may need to be chastened of Him—and who does not need it?—reflect what a mercy it is to be put in the way of prayer and kept in it, though by way of affliction; to have prayer, as we read of it in the Scriptures: “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications.” That is how the Lord’s people walk in a straight way, wherein they do not stumble. Oh, we should bless God for every breath of prayer! It behoves us to be very thankful if we are not permitted to let the Lord alone; and especially that there is a way in which He can be apprehended by a sinner, holy and glorious as He is. We are not apt to think that things that afflict us are our friends, things that make us feel our necessity, and to need His power, to long for His love, and desire to be embraced and sustained by Him. Surely such things as take us to our best Friend, and move us to lay our cases before Him, are our friends. This I know—He has been kind to me in laying necessities on me. It is but little I pray; and what would become of me if I had no necessity? How many groans are pressed out by necessities! and how the Lord helps in them by giving grace to endure, and by pouring out of His Spirit like the rain that tarrieth not for man, nor waiteth for the sons of men! The sinner does not need to wait till he gets out of danger in order to pray. No, there is a prompting within, and he is glad to pray where he is, and glad there is a mercy-seat; and this is his cry, “O that I knew where I might find Him! that I might come even to His seat!”

According to this chapter it seems that this cry has respect to finding God in His holy dealings of affliction; for Job says: “Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him.” Yet at the same time there was one place to which he would particularly wish to come—the throne of grace; he would

“Fly to the throne of grace by prayer,  
And pour out all his wishes there.”

*There* liberty is given. The Lord does not stop us when we come there, and say, according to the law, “Pay Me that thou owest. Your graces are imperfect; you have not behaved

according to the mercies bestowed on you." He convinces us of these things; but the convictions are not to be stops or hindrances to prayer; they are not pressed in or kept on to hinder, but to help us to pray; that by the Spirit using them we may more fervently seek His face.

As to Job, nothing he could say could express the bitterness of his complaint, or the stroke he was smarting under. "Every day is my complaint bitter; my stroke is heavier than my groaning";—"my groaning does not express the stroke that makes me groan; as to the piercings of it I cannot fully speak out what I suffer." But what a mercy He knows what a sigh, a tear, means! He puts our tears into His bottle; and it is a mercy He knows the natural keenness of our sorrows and troubles. His grace does not cause us to forget these things, but moderates them. "Let your moderation be known unto all men." I have been glad to feel that natural sorrow is not forbidden, but it is moderated; that grace never comes in affliction and says, "Take no notice of it," but, "Bring it to the Lord." "Let your moderation be known unto all men." "Cast thy burden on the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved."

There was one thing here that greatly helped Job—his *faith*. After his vain search for God backward and forward, on the left hand and on the right, his faith rose up and began to move toward the Lord; as if he could leave himself and his search, and reflect no longer exclusively on his own case, but on the God he had to do with and His omniscience: "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."—"I cannot see my way—He knows it; I cannot understand what He is doing with me; but He knows where I am, what way I take." When our hearts are in prayer, that is a good thing for the Lord to see, a pleasing thing for Him to look on—a sinner praying. It pleased Him when David, when Solomon prayed. And what does He hear? He hears the effect of His Spirit's dictation. How does He hear it? In the name of Jesus Christ. He smells the perfume of Jesus Christ when His people's prayers ascend to Him. "He knoweth the way that I take"—*the way of prayer*. And the way taken in prayer is a way of confession. As long as I speak of these things, I shall have to say that. And I feel to get deeper and deeper in love with that way—confession

of my weakness and my infirmities ; and I confess them not without hope, not with an exclusive look at them, but with one eye cast on the Saviour's merits, looking at Him. So that, though dumb because of my sinfulness and sinnings and God's heavy stroke, yet I see there is One who will open His mouth for the dumb, the ever-blessed Intercessor, Jesus Christ.

There is this also. In Job the view he had of God and God's knowledge of him was attended with the confidence of faith. "When He hath tried me, I shall come forth as gold." "The Lord trieth the righteous." But what a mercy and a comfort to believe that trial is not an end in itself, but a means to an end.

"Is He a fire? He'll purge thy dross,  
But the true gold sustains no loss."

I have been tormented with the fear that some trials were an end, and would put an end to me ; but I do not believe that now. No, not the bitterest trial I ever had was an end in itself. Job here believed his stroke was not an end, a finishing stroke ; that God meant not to leave him there, to be consumed to ashes, but meant to purge away his dross. What for? That the true gold might be seen in its true worth and brightness. His Word brings light to bear upon our afflictions. "If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not?" It is a mercy to see by faith that God has a kind intention in sending affliction. He may be saying by affliction, "Give Me thy heart, come to Me, call on Me, lay thy case in My hand and thy soul at My footstool." God took this way with Job, for he says, "My foot hath held His steps"—steps He has ordained for His people to walk in, the very steps Christ walked in when here below. As Christ found, so His people find themselves under necessity to pray. Many a time His people come to this—that though they turn aside, they do turn again and keep His blessed ways : "I thought on my ways, and turned my feet unto Thy testimonies." But Job here says, "His way have I kept and not declined. Neither have I gone back from the commandment of His lips"; that is, finally. "I have esteemed the words of His mouth more than my necessary food."

And what is to be the end of all this? The apostle tells us, and may we enter into it by faith: "Our light affliction,

which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." So that if there are some particular things before our minds in respect of our afflictions and the God who sends them, it will be our mercy to follow up all the exercises connected therewith, because they work for us "a far more exceeding and eternal weight of glory." It will be our mercy to wait on God. Is there some sin we are convinced of? Let us confess it. If we are far off, let us express the case; if guilty, plead the blood of Christ. We may not rest satisfied with the confession of it, letting it out before God once, but must go on confessing, and wait on Him till He shall finish the matter He has begun, to our comfort and enlargement and His glory therein. J. K. P.

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### PRECIOUS BLOOD.

1 PET. I. 19.

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WHAT sacred fountain yonder springs  
Up from the throne of God,  
And all new-covenant blessings brings?  
'Tis Jesus' precious blood.

What mighty sum paid all my debt  
When I a bondman stood,  
And has my soul at freedom set?  
'Tis Jesus' precious blood.

What stream is that which swept away  
My sins just like a flood,  
Nor lets one guilty blemish stay?  
'Tis Jesus' precious blood.

What voice is that which speaks for me  
In heaven's high court above,  
And from the curse has made me free?  
'Tis Jesus' precious blood.

What tune, my soul, shall best employ  
Thy harp before thy God,  
And make all heaven to ring with joy?  
'Tis Jesus' precious blood.

JOSEPH IRONS, 1816.

## CRUMBS FROM THE MASTER'S TABLE.

FROM THE FATHER'S TESTIMONY TO HIS OWN SON.

AN EXTRACT FROM ROBERT HAWKER, D.D.

IN calling the reader's attention to this third branch of the subject, namely, God the Father's testimony to the Sonship of His dear Son, I beg once more to remind him (and I shall but remind him of it, without going over it again) that what was proclaimed by the Father at the baptism and transfiguration, of the Person and Godhead of the Son of God, becomes equally a witness to His Sonship. Let the reader recollect this, and then proceed to the examination of other testimonies to the same amount, which, through grace, I will now bring before him.

I begin with observing that from the general statement of the Scriptures on this sublime subject, we are so accustomed to the names of Father and of Son that it were a violence to our feelings to admit, even for a moment, their reality to be questionable. And as these distinctions are personal and not simply confined to the nature and essence of the Godhead, it were impossible to relinquish the one without giving up with it at the same time the other. For if the Sonship of the Son of God be no more, the appellation of the Father is alike no more; the relation of both depending (as necessarily they must depend) upon each other. And in this case what a chasm would be made in Scripture, if both were done away! Where would a child of God go to find his Father from the relationship to the Son, if these connections in the Godhead had no existence? And what would become of all those great and glorious promises of our God and Father in the Person of His dear Son before the world began, if the church hath no relationship through the Son, neither the Spirit witnessing to our spirits that we are the children of God?

Moreover. The Word of God hath in express terms given to the church the testimony of the Father to the Sonship of His dear Son, in not only declaring the oneness in nature and essence of the Father and the Son; but by expressions so near and tender, when at any time speaking of the Son, as most decidedly confirms the Father's testimony on this point, and renders it unquestionable. The Son of God is called His *own* Son, His *dear* Son, His *only begotten* Son, the Son

of His love, and the like. And all these distinctions are in a way and manner as none beside is or can be called. Not the Son of God by creation, as angels and men are; for all things are said to be created "*by Him and for Him*;" consequently He Himself cannot be created, Col. i. 16, 17. Neither is He called the Son of God by adoption, as is the church, Eph. i. 5; for our adoption is by Him; and consequently He Himself is not adopted. Neither as Mediator, God and Man in one Person; for in this sense He is God's Servant. But He is called the Son of God in a special, personal, and particular manner, as the Only-begotten of the Father, of the same nature with Himself, "over all, God blessed for ever. Amen." (Rom. ix. 5.)

And to this Sonship God the Father bore testimony not only as hath been already shown by these public attestations before noticed, but also by His resurrection from the dead after He had assumed our nature. For it is said that He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. i. 4). Now neither His Sonship nor Godhead would have been declared by this act, had not His own Almightyness been manifested in it in conjunction with the Father and the Holy Ghost. So that here also, as on many other occasions, the Father gave testimony to the Sonship and Godhead of His Son.

But we must not stop here. The Sonship of God's dear Son is further confirmed by the testimony of the Father, in that He hath graciously shown our sonship to arise wholly out of it. John, the beloved apostle, felt his mind so overwhelmed in the contemplation of it that, unequal to express himself in terms equal to the subject, he exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 Jno. iii. 1)! And the truth itself is blessedly explained in these two scriptures, Eph. i. 5, and Gal. iv. 4, 5, 6. In the former, God the Father is declared to have chosen the church in Christ before the foundation of the world, "having predestinated us unto the adoption of children by Jesus Christ to Himself." And in the latter, God the Father is said to have sent forth His Son in the fulness of time, "that we might receive the adoption of sons." The first gracious act was before all worlds: consequently it was made among the Persons of the

Godhead, and becomes the highest proof of the Sonship of God's dear Son, as Son of God. And the second was made in time when the Son of God, as Son of God, took into union with Himself our nature, that the church in all her members might receive her adoption character. So that these scriptures when blended bear testimony, and from God the Father Himself, to the Sonship of His dear Son; and while confirming His Sonship, no less confirm ours. So blessedly shines this precious truth as though written with a sunbeam in both these scriptures of God.

The apostle Paul, like John, felt his soul overpowered in the contemplation, and falling down before God, cried out: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. iii. 14, 15). But why talk I of Paul? God Himself, our Father, called the church "daughter" ages before the Son of God became incarnate, in the view of her marriage with His dear Son; and bade the church, like Abraham, to forget all her time alliances in nature, to enter into the enjoyment of this eternal relationship: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house" (Psa. xlv. 10; Gen. xii. 1). Yea, the Son of God Himself, following up the same precious truth after that He had finished redemption work and was about to return to glory, said to Mary, and through her to all His body the church: "I ascend to My Father and your Father; and to My God and your God" (Jno. xx. 17)—"My Father in nature, your Father by grace; Mine by Sonship, yours by adoption; My God as Mediator, your God in covenant." So plain, palpable, and decisive are these testimonies in proof!

I do not think it unimportant in this place to add that the Jews themselves perfectly understood our Lord as giving His own testimony to this Sonship in nature, and for which they charged Him with blasphemy: a term wholly inapplicable, according to their view of things, but on the presumption that this Sonship was assumed by the Lord Jesus as thereby declaring Himself God, and of the same nature and essence with His Father. "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God" (Jno. v. 18). . . .



When I take into one mass of evidence the cloud of witnesses with which our church is encompassed, on this great truth of our most holy faith, I stand amazed that there should be found any among those who admit the Bible as the standard of decision, who venture to call in question a doctrine so fully authenticated, and so essential to the being and well-being of the church, as is the Person, Godhead, and Sonship of God's dear Son.

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## GOD'S WAY.

A MORNING READING BY JAMES BOURNE.

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AUG. 31st, 1840.—Psalm xxxvii. 34 : "Wait on the Lord, and keep His way; and He shall exalt thee to inherit the land." Now we are fond of our own way; but the blessing is to be found in waiting on God in His way; and if we have our ears open, He will give us intimations of what His way is. It is always a humbling way, always contrary to the pride of the flesh and the wisdom of man; and what is called common prudence will cry out against this way as leading to sure destruction. But God never does bestow on us any blessing without this humbling; and it often seems as if He intended quite our destruction when He means no such thing, but only to do us good. *We cannot see what is good with God's eyes; He does not look upon things in the same light as we do, counting riches and lands good. No such thing. Food and raiment He has promised, and this He will give. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered"* (Lu. xii. 6, 7). Therefore whatever your state be, seek to commit your way to Him, and wait on Him, and watch His hand. Sure I am that the least spark of that which He has created in the soul He will not disappoint for 10,000 worlds. It is quite impossible to wait on Him, and wait for Him, and be disappointed. Therefore remember the parable of the unjust judge, and give Him no rest. And here we make another mistake. We think if our hearts are enlarged, and our prayers go up, that then we shall surely be heard; but if our prayers seem to go no higher than our heads, and we cannot feel them at all, they are so dry, that then they are not heard. But I should not have

had half the blessings I have if these prayers were not always heard. I am sure that no prayer is put up in vain from the heart.

“He sees us when we see not Him,  
And always hears our cry.”

“Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee” (Prov. xx. 22). And in Psalm xxv.: “Show me Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me.” May the Lord enable us to put up these prayers. And He has promised: “Because thou hast made the Lord, which is my Refuge, even the Most High, thy habitation; there shall no evil befall thee. . . . Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me,” because he pines after My love, “therefore will I deliver him” (Psa. xci. 9, 10). Therefore, whatever the dispensation be, do not seek so much to get that changed as that spiritual life be maintained under it, and communion with God. And this is always accomplished with a sense of much weakness and trembling. And it is only in this trembling condition that we can prevail. Never are we safer or so sure of victory as then. “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Cor. xii. 9).

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### THE SPIRIT OF GRACE AND OF SUPPLICATIONS.

My Dear Friend,—No doubt by this time you will think I have either forgotten your letter, or am treating it with indifference and neglect. However, believe me, the cause has not been disrespect, for I am always glad to hear from you, and more glad to hear that the Lord in mercy is pleased to make known a little of Himself and His operations to you and in you. Dear friend, I am made more and more to thirst, long, sigh, and wrestle for an inward, moving, operating, melting, and supernatural religion; put in, maintained, fed, stirred up, and tried by the Lord the Spirit—a religion that has point, decision, and heavenly evidences; a religion which communicates to the soul the nature of God; that puts in and works in a holy and heavenly principle in the heart, and that pushes out a holy conduct and conversation; that is able to mortify the deeds of the body, to overcome the world, the lust of the

flesh, covetousness, and carnality, and to resist the devil. In a word, a religion that enables to bring forth a blessed crop of outward, heavenly fruit *from an inward and spiritual root*, to the praise and glory of God.

For we read that the Lord's people are a holy people, holy in *heart and conduct* as well as standing gloriously holy in the holiness of the blessed God-man. They are "created in righteousness and true holiness;" "created in Christ Jesus unto good works;" called "with a holy calling;" washed "by the washing of regeneration;" and are taught to deny "ungodliness and worldly lusts," living "soberly, righteously, and godly;" "redeemed from all iniquity," and purified unto Christ "a peculiar people, zealous of good works" (Eph. iv. 24; ii. 10; 2 Tim. i. 9; Tit. iii. 5; ii. 12, 14.) "Well," say you, "how much of this religion have you yourself?" Alas! my poor heart confesses it has very little indeed of this true and *rare* religion. Yet I sigh and groan under the want of it. I long, thirst, and cry for it; and I do not feel at ease, nor at peace, nor content with my carnality and corrupt heart. I feel it a plague and a burden, and it causes me many a midnight cry and groan and many a bitter tear; and yet sometimes I am tempted to think that my groaning and soul trouble is only natural. When I look into my heart it appears as if I had no religion at all of the right kind. Still, truly from my heart I have both said and felt with Paul, "That which I do I allow not: for what I would, that do I not; but what I hate, that I do. . . . So to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . O wretched man that I am!" (Rom. vii.)

Well, such is part of the feelings of my heart, but another part is that I feel greatly short of the blessed love and pardon of the Lord sealed home and shed abroad upon my poor soul. I long and look for it, pray, watch, wait, sigh, and groan, and plead for it, but feel no nearer, but as the poet says,

"Feel weaker than before:"

—anon sinking into a desponding, dispirited, and helpless state; and in addition to this, galled, and distressed with an evil heart and a depraved nature, fermenting with sin and clinging to earth and sense. O, my soul at times feels so ungodlike and so far from His blessed image that I terribly fear I have never had a spark of His life in my soul. The Word

of God speaks so much of His people being called to be *saints*, and I feel so unlike a saint, and unlike what I want to be.

I have of late been exercised with both natural and spiritual troubles, but I must stay my hand and not trouble you with my gloomy tales; neither have I any right to complain, for "wherefore should a living man complain, a man for the punishment of his sins?" Any place and state out of hell is good enough for the chief of sinners.

May the Lord bless your soul with His love and mercy, is the prayer of your poor friend,  
JNO. MCKENZIE.

Preston, October 15th, 1841.

[Mr. Philpot's Sermon, "The Rising of the Day-star," was much blessed to Mr. McKenzie. After reading it, on Oct. 5th, 1840, he says, "I then set out after this *great* blessing with clearer eyes and understanding than I had before, by prayer and soul longings." The above letter was written during this exercise, which continued more or less powerfully until all his desire was granted him, on March 19th, 1842.\* Would that we all could follow and give heed to a sermon after his example!—ED.]

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NOTES FROM THE DIARY OF W. SHARP,  
MINISTER OF THE HUNTINGTONIAN CHAPEL, BRIGHTON. DIED, 1855.

MONDAY, March 30th, 1819. Find I need the guidance and care of the Chief Shepherd. My own corruptions are strong and lively; but I find some confidence in God as being mine now and for ever. Many exceedingly trying dispensations in providence are following me closely, and were it not that I was brought to see I had procured them all to myself by my sins, it would be a source of much rebellion. For the Almighty to open the eyes to a discovery of this, and bring our hearts to submit, is no small gift; because there is in my heart as much opposition to this work as is possible to be found in the heart of any man. In the evening had a sweet enlargement of soul in family prayer; could and did draw near to God. Oh blessed gift! I was coming up Middle Street about ten o'clock, having been to a house in West Street on some business. The Lord most sweetly broke in upon my soul with a ray of sweet light, which discovered to me my own vileness and God's goodness. I am not going to write what I felt, for that is impossible. I believe true faith

\* See a Letter by him in the "G. S." for May, 1842.

and joy and peace do not consist in joy, &c., which springs from any other quarter, for every faculty of the soul is bound up in this—being centred in our Lord Jesus.

Ap. 17th. I find it to be only a new-birth principle that can effect a change in the heart, which most evidently will be realised by every elect soul. Lord, I long for greater conformity to Thy divine image, and to be brought to more enjoyment of Thy presence, taught and instructed, kept and preserved, by Thyself, being led by Thee through this waste-howling wilderness, till brought with Thee to part no more.

18th. Some sweetness do I experience this morning in the thought that the work of salvation is a finished work, nothing left for the believer to do. No, Christ Jesus, my Lord and my God, has done it; and who can add anything to it? I find an unhumiliated heart never can or will submit to it; nothing but the power of God put forth on our behalf can accomplish such a thing. Can rejoice that my Lord has caused me in some small measure to realise such a blessing, and long for greater manifestations to such a rebel as I am. In the day had many sweet tokens for good.

Sunday, Ap. 19th. Much opposition from Satan. What a continual adversary, always attacking either by fraud or force! In the morning spoke from Gal. i. 4: "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Found some sweetness in the work. In the evening, from Col. iii. 3: "For ye are dead, and your life is hid with Christ in God." Much liberty of soul I enjoyed in setting forth how we found this life, and the opposition in us to it, but that the life was secure.

Ap. 22nd. In the evening spoke from Psalm xxix.: "The Lord will give strength unto His people; the Lord will bless His people with peace." When I came down, found my little son Samuel to all appearance dying. Remained with him to 12 o'clock, and went to bed leaving him with my wife and nurse. The enemy made a desperate attack on me; my soul sank very low, but I found some quietness at last, and sleep. 23rd. Find my little boy still existing; my mind is exercised to know the voice, knowing it is not without significance. Oh for a sanctified use of it, that God may be glorified, and my soul edified! About twenty minutes past nine o'clock my son died in the most sweet manner; I do believe in my con-

science he is gone to heaven. Just as he departed, he looked up, and with two smiles, as if he saw something; and I believe he did, and that he was landed into the bosom of his dear Lord. He but once more drew his breath, and so departed, a happy spirit. Oh bless the Lord! He was ten weeks and six days old.

24th. I find sweet confidence in God, and an earnest desire to live nearer to my ever-blessed Jesus. Am sensible these rods which He kindly lays on me are to draw me to Himself. He says to His bride, "Rise up, My love, and come away from all your idols, and follow Me in the narrow path of eternal life." The Lord grant me strength to do so, that my lamp may be burning, and I like one who waits for his Lord. Passed through the day with some sweet moments.

Monday, July 6th. Much perplexity all through the night in dreams; awoke with the same. I find I am still within reach of Satan's temptations. No poor creature can have more uncomfortable feelings than I, when I feel the Lord's absence, being weaned from every source of comfort in this life; and I desire none but what is found in a crucified and risen Saviour. I know not that ever I spent a much more uncomfortable day. Though not without hope, exceedingly tried about my call to the work of the ministry, and whether I was not a hypocrite, and yet could not feel as I could wish. In the evening much shut up in family prayer, and retired to bed in a dark state. 7th. Awoke several times in the night with the same exercise of mind. In the morning, as I was walking before breakfast, I found an increase of faith and love. How glorious was my God in His perfections. One in a particular manner I was led to view, viz., His faithfulness to His covenant. Although I changed, He remained firm. Could find I loved Him, and that He was to me more than all beside. Though under a cloud, I have not the fear of eternal death; yet feel no real peace until I see my God with joy. In the latter part of the day I found very great indulgence from my dear Father, so that I could fall before Him, obtain pardon, and acknowledge sins. 8th. My mind is quiet, my Lord is precious, my doubts and fears are gone—and sometimes at such seasons say, for ever. It seems impossible that I should doubt of His love to my soul, experiencing so much of it from time to time. I think one thing I neglect is not praying more against them. I have

known many who have almost looked on doubts and fears as an evidence of sonship, instead of praying to God to remove them. Lord, increase my faith, that I may live to Thy glory.

(*To be continued.*)

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## Obituary.

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MRS. ANN SUMMARSELL, of Brighton, who passed away on April 2nd, 1904, aged 59, after a long and painful illness; of whom a few particulars were given in the "G. S.," June, 1904.

*Her own relation.*

About the year 1865, or 1866, I first became seriously concerned about the state of my soul; and after walking for about twelve months or more under severe condemnation from God's holy law, I was brought into utter despair, wondering how I should drag out my existence, and fearing afterwards I should drop into hell; when it pleased Him to take me by faith into the Garden of Gethsemane, there to behold Him hanging and bleeding on a cross. He looked upon me (I shall never forget the look), and said, "*Come unto Me, all ye that labour and are heavy laden; and I will give you rest.*" Instead of hell, He brought me heaven; nor shall I forget, till life expires, what I passed through during the next three months. Truly, day after day I sat under His shadow with great delight, and found His fruit sweet to my taste. One day whilst walking, the word "*adoption*" was dropped most powerfully into my heart; and I saw myself adopted into the family of the Lord Jesus Christ. He my elder Brother, and God my Father; and I said, "Abba, Father!" and He the kindred owned.

About the time of the withdrawing of that sweet influence, I was called away from home; and whilst staying at Maidstone, I became sorely distressed, having my sins all brought back upon my conscience, as the Lord had not said to me, "Your sins, which are many, are all forgiven you;" and fearing lest what I had had, or thought I had, was but a delusion. I walked in this distress for some weeks, when one Sunday evening I went into a chapel where the minister constantly brought forth these words: "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." "All your sins and your iniquities have I cast into the depths of the sea, and will remember them no more for ever" (Isa. i. 18; Mic. vii. 18, 19). There might only have been myself in the chapel, so distinctly was it pointed at my distressed soul; and I came out in perfect liberty, feeling the burden of my sins had left me.

From that time I was called upon to enter upon new business responsibilities, which, alas! drew me more off from better things; and for seven or eight years I fell into a backsliding state. The Lord saw me "joined to idols," and left me alone; at the end of which time it pleased Him to say, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job xxxviii. 11), by laying a heavy affliction upon my dear husband. And for the following seven years He brought down my soul with labour, with stroke upon stroke of severe chastisement. In His mercy and His pity He wonderfully sustained me, and gave me many sips by the way, and at last plunged me into a furnace made seven times hotter. Nevertheless, for His name's sake, He spared the idolater, and only burned my bonds: not a hair of my head was singed, but He brought me out into a wealthy place, and made my standing more secure to me than when I first believed. I feared He would cause me to go about with my head hanging down like a bulrush for the rest of my days. After having so violently sinned against His love and blood, I found David's list Psalm a great comfort to me; also parts of two sermons that were placed into my hand by my dear friend Mrs. Crowther, preached by dear Mr. Popham, from Hab. iii. 2, after his deliverance from a state of backsliding (which many have heard him speak of). It was like pouring in oil and wine into a wounded conscience, which broke my heart all to pieces, and set up a spirit of godly repentance and supplication. He says, "They shall come with weeping, and with supplications will I lead them;" which was truly my case.

Within a few days of this period it pleased the Lord in His marvellous love and mercy, whilst I was sorrowfully meditating, being covered with shame and confusion, to drop these words as a divine cordial into my soul: "Be not afraid: ye believe in God, believe also in me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, . . . that where I am,



there ye may be also " (Jno. xiv. 1—3). This sweet influence rested upon my spirit for more than a fortnight, which helped greatly to strengthen me in the things of God.

From this time, dear Mr. Popham having just been stated as pastor at "Galeed" [1882], I was privileged constantly to sit under his ministry; and through the blessing of God, he was led out constantly to pour consolation into my soul; that as sin had abounded, grace did much more abound; until I felt constrained to tell him I ought to tell the people what the Lord had done for me. Although this afterwards proved a great trial, lest I had acted presumptuously, nevertheless the Lord stood by me, and brought me through, crowning it with His blessing. Hence I became united to the church in May, 1883; for which union I have had reason to bless God many times for the help of the godly deacons, many godly friends, and especially the ministry. Numberless times have I entered the chapel filled with distraction and confusion, and feared the result would be my destruction, when dear Mr. Popham has been led to preach such a truly free-grace gospel, that I have come out with my fetters dropped off, and my soul set at liberty again by the Lord's rich mercy.

*Some of her last words.*

He is now putting round me the "walls of salvation" for my strength and comfort. I have not to look about for a religion; I have it in my heart. Christ Jesus laid the foundation of my hope in oaths and promises and blood. He has relaxed my hold of all things here below. I do desire to commit each one of my children into His hands, and may He have mercy upon them, and bless their souls with everlasting life. May they ever cling to each other in love and union. I do desire they may find suitable companions—those to whom I should feel a sweet consolation in placing them in their hands. If I do not see any of the friends, give them my dying love, and tell them I am resting on a sure foundation. He makes this dying bed soft as downy pillows are. What makes it so soft? His everlasting love and covenant faithfulness.

What I may yet have to suffer I know not. I must leave it, and do desire He will give me patience. . . . But now He has opened my mouth to tell of His mercy. Few and evil have been the days of my life. I look at it as a past of

black. Many and many a time has He come to kiss my soul into love again; and He said, "Come unto Me, all ye that labour and are heavy laden." Oh to be in that place when you come to this spot, when heart and flesh fail! He is "the Strength of my heart, and my Portion for ever." This is the dying testimony of your mother. Do not sorrow for me as those without hope. You can mourn your loss, but sorrow not for me. May you never forget your mother's God.

" Heaven is that holy, happy place,  
Where sin no more defiles,  
Where God unveils His lovely face,  
And looks, and loves, and smiles."

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ON Oct. 29th, 1911, at Hitchin, Herts, HANNAH OSBORNE, widow of Joseph Osborne, late of Radwell, Herts, in her 83rd year.

My dear parents resided at Radwell a great many years, at first attending the ministry of the late Mr. John Warburton, of Southill, Beds, and later at Rehoboth Baptist Chapel, Stotfold, Beds.

About the year 1884, my dear mother was seized with a very serious illness, from an internal complaint, causing severe pain, and sickness, and preventing her taking food at different times through the rest of her life, and for a whole month before her death. I was with her three weeks during this illness, and well remember the distressed state of mind she was in. Everything appeared so dark she feared she would be eternally lost, and felt to be sinking lower and lower. She would say, "Oh what shall I do! I feel I shall die, and feel to have no hope beyond the grave." She would ask my father to pray for her, which he did very often, trying to comfort her. Then she would keep repeating,

" Lord Jesus, shine, and then I can  
Feel sweetness in salvation's plan,  
And as a sinner plead for grace,  
Through Christ, the sinner's Hiding place."

She was eventually raised up again, although very weak for some months.

I must pass over several years to the time when my dear mother, being a widow and very deaf, came to share our home at Hitchin. One evening she stood at the window watching the glorious sunset, and an earnest desire to know

what it must be *beyond* that sun took possession of her mind. Looking at her hymn book, her eyes fell upon the words :

“ Not the fair palaces  
To which the great resort  
Are once to be compared to this,  
Where Jesus holds His court.” (359)

Also these words, “ Be still, and know that I am God,” came forcibly to her mind. She told me the next morning she had passed a sleepless night.

In the year 1909, she had a slight stroke of paralysis, partly affecting her speech. After a time it passed off, although she was brought very low in body, and her mind was very dark. She kept begging of the Lord to have mercy upon her, and would say the pain of her body was nothing compared to the trouble of her soul. She was able to take some comfort from the words, “ Fear not, I will help thee,” before she left her room. On Sept. 1st, 1911, she was seized with another stroke, and never left her bed again. After being taken much worse on Oct. 2nd, she said, “ I shall not get any better this time ; I feel I am likely to die any time. I have been begging the Lord to give me a token.” I said, “ Have you a good hope, mother ? ” She replied, “ I hope I have, but the enemy is so busy. The Lord will be faithful to His promise, will He not ? The words still abide with me, ‘ Fear not,’ ” etc. Her pain of body became intense, and we could not converse with her on account of her deafness ; but she would often express her feelings thus :

“ O my soul, what means this sadness ?  
Wherefore art thou thus cast down ? ”

Two days before her death she was taken much worse, and said to those around, “ You don’t know what it is to die ; ” and “ On the Rock, on the rock ! ” We asked, “ Do you feel on the Rock, mother ? ” She replied with emphasis, “ Yes yes—‘ when thunders roll, and lightnings flash.’ ” She pressed our hands, making an effort to speak, but unable.

On Sunday, Oct. 29th, she very quietly passed away about 2 p.m., after eight weeks of severe suffering patiently borne.

E. ROBERTS.

The reason why none can to the full know the horrible nature of sin is because none to the full can know the blessed nature of God.—*Bunyan*.

## NOTICES OF DEATHS.

JANE RAWLINGS, of Hilperton, Trowbridge, died Oct. 11th, 1911, aged 89. She was a member of Hilperton Baptist Chapel for 41 years; and of her it could be said, she loved the habitation of God's house; she was scarcely ever absent from the services when her health permitted, though she was deprived of this favour for two years before her death. I often visited her the last year of her life, and found it good to talk to her of the unchanging love and faithfulness of God. She would often say, "I am resting on the unchanging love of God." John xiv., xv., xvi. chapters were her favourite portions, and she would often ask me to read them. She was favoured with a special visit a few hours before she died. She said, "I am in the vessel, a poor sinner redeemed by the precious blood of Christ;" and just before her last breath, she raised her hand and said, "Dear Lord," and passed away to be for ever in His presence. G. T. WATSON.

MARTHA MARSDEN, the beloved wife of Isaac Marsden, of Macclesfield, who entered her eternal rest on Nov. 12th, 1911. She was a woman that had not a deep experience, but witnessed a good profession after being baptised in 1904, at Goodshawfold. Feeling a love to her own people she cast in her lot with them, though living at so remote a distance; she would present herself at her baptismal anniversary yearly. On awakening at twenty minutes to four on the Sabbath morning she was not feeling very well; her illness rapidly increased till about 4 a.m., when she said, "O Lord, help me," and passed away to be with her Lord for ever. She loved to hear Christ exalted and the sinner debased. Having a strong love to the brethren she would often show it to the poorer of them. Thus, she has, we believe, entered that land where the inhabitants shall no more say, "I am sick," and where there shall be no earthly temple, for the Lord God Almighty and the Lamb are the temple of it; where the sun shall no more go down nor her moon withdraw itself, "for there shall be no night there." W. HOLT.

GEORGE GREEN, of Yaxley, Peterborough, passed away to his much desired rest, Nov. 17th, 1911, in his 81st year. The exact time the Lord began a work of grace in him is not known, but I well remember that the first time my brother, Mr. Rowell, came here to preach, he took for his text, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark v. 9). This left a lasting impression on his mind, and he remarked when he got home, "Sid's religion is right, and from God; for I am sure he had nothing of this in him before." This caused my brother to supplicate at the throne of grace on his behalf, when the words came with power into his soul, "For I will show him how great things he must suffer for My name's sake," which we firmly believe was fulfilled. This he mentioned to him on his bed of affliction; when he said how the times and seasons were then changed with him, how often he walked the meadows alone to get away from worldly company and meditate on better things;

and said he could truly say that the things he once loved now he hated, and those he hated now he loved; "The Lord's people are my companions, and I love them." It was said to him, "We know that we have passed from death unto life, because we love the brethren" (1 Jno. iii. 14). He would often repeat during the eight months suffering from cancer, hymn 838, not being able to get to chapel.

He was greatly encouraged by the visits of dear friends. But not until evening time was it light. I asked him several times to hold up his hand, if he felt the Lord precious, and was unable to speak, to which he answered, "I will." This request was granted in a marked way; for in the presence of myself and daughters, much to the rejoicing of our hearts, as the dear one was getting near to his journey's end, and only able to say a few words, he said, "Precious Lord, precious."

What an unspeakable mercy to know and feel the Lord precious in a dying hour. We desire to ascribe all power, praise and glory to His name. We believe our loss is his eternal gain.

E. A. GREEN.

Died on Nov. 29th, 1911, CELIA NAOMI BALL, aged 74 years. A member of the church at Salem chapel, Portsmouth. Her end was peace.

On Dec. 8th, 1911, GRACE, the beloved daughter of John and Amelia CHAPPELL, late of Basingstoke, Hants, but now of Winnipeg, Canada, was called to pass the gloomy vale of death, from heart failure. Her sufferings were great for six weeks previous to her death, and she could not say much, but we believe her hope was built on nothing less than the blood and righteousness of our dear Redeemer. We cannot sorrow as those without hope.

J. C.

Died on Dec. 25th, aged 73, JAMES JOHN SMITH, of Highworth, Wilts, for many years member and deacon of the church at Highworth. He had been ill for some weeks during the summer, but was much better lately. He was at the services both morning and evening the day before his death, and the Lord blessed him then. At 12 o'clock (midnight) he was taken ill and at fifteen minutes past one, Christmas morning, the Lord called him to his eternal rest. More will, G.w., follow.

J. PAINTER.

On Dec. 30th, 1911, at Tetbury, ALICE (KITTY) BAYLIS, sweetly fell asleep in Jesus, aged 62 years.

"Grace all the work shall crown  
Through everlasting days."

Her favourite hymns, 401, 201.

J. L.

MRS. HOLLAND, of Burgess Hill, entered into rest on December 31st, 1911. Through her long affliction she was much favoured. Towards the end she was frequently saying, "I have blotted out thy transgressions for Mine own sake, and will not remember thy sins."

A. H.

MARIA CREASEY, aged 82 years, the beloved wife of Amos Creasey, deacon of Salem Chapel, Two Waters, entered into her eternal rest, Jan. 1st, 1912. Her end was peace. Nearly her last words were, "My blessed Jesus is precious to me." A. CREASEY.

# THE GOSPEL STANDARD.

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APRIL, 1912.

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

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## FAITH INCREASED BY OPPOSITION.

A SERMON PREACHED AT MARKET DEEEPING, ON SUNDAY EVENING,  
JUNE 17TH, 1866, BY MR. KNILL.

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“Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.”—MATT. xv. 28.

THE Lord helping us, we will endeavour to look a little at some of the verses preceding this, that we may get at the character of this woman, and see some of the actings of divine faith. For, my dear friends, it will ever be found that faith is opposed; but the more it is opposed, and the more it appears to be repulsed, *the stronger it will grow*. Yes, it increases from opposition, just the contrary to natural faith; for that is soon brought up, and soon extinguished. But the faith of God's elect is a faith that works by love, and it finally overcomes all opposition.

Now these words the Lord Jesus Christ addressed to this woman of Canaan were after she had been applying to Him about her daughter. The very fact of her applying to Christ to cure her daughter was a proof she had faith in Him. Here was a stranger, not one of the seed of Jacob; no ground of hope appears, but necessity compels her; she approaches and makes herself known. “And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.” Here is a proof that the woman was taught of the Spirit, because it was revealed to her by the Holy Ghost that this Jesus whom others looked on as a deceiver, others rejected, was the true Messiah, the Christ of God. Here is the teaching of God's Spirit, and the proof of it; for “No man can call Jesus Lord, but by the Holy Ghost.” The Lord was pleased to teach her the knowledge

of Himself, that He was the Son of David, the Messiah ; and gave her faith to believe He could heal her daughter, that He had power to do it. Many of God's dear people have this faith ; they believe that Christ can, that He has power to grant their request ; that He can pardon, can bless, can save ; but the great matter with them is whether He will. There seems so much that is objectionable, so much that causes doubt and fear whether He will do this or not. But, my friends, if a man is brought to feel his lost estate and the necessity of salvation, this very feeling will make him from time to time make application to that blessed Jesus. And though he cannot be satisfied that the Lord Jesus Christ will grant his request, yet he is kept on, he is satisfied Christ is the only Saviour. The Word of God encourages him, the greatest invitations ; all these things the Lord is pleased to use to keep him at the throne of grace. Wherever a spiritual sense of need is, the Lord will be pleased, sooner or later, to grant the sinner's request, and to do it exceedingly abundantly, above all that we can ask or think.

This woman came to Him and cried, but He answered her not a word. This was for the trial of her faith, the Lord Jesus delaying to answer. He does not forfeit His word where He says, " Ask, and ye shall receive ; " but He keeps the poor sinner waiting, and hoping, and desiring ; yes, though He takes no notice—not a word. This was a repulse, as it were, not to answer a word. Have not you sometimes been led to beseech Jesus that He would have mercy on your soul, and cast all devils out of you, and deliver you from all evil ? Have you not been anxiously looking for an answer, and yet it has appeared to you as though He took no notice ? One said he cried and shouted, and the Lord shut out his prayer. This is only to draw forth more of his faith, to make the sinner feel more of his need, and in the end to exalt Christ Himself. Those blessings that are hardly laboured for, that cause much trial, anxiety, watchfulness, that are not got very easily, are yet given freely, that we should prize them and value them. When the Lord has been pleased to exercise us on some very important matter, He has at length been pleased to appear and grant us the desire of our souls ; though we may have been kept waiting for a considerable time, and perhaps almost given it up, really concluding it was of no use. Have you not been there sometimes, something told you you

never would attain the blessing? How often have we seen the waters move, and others round us stepping in! Wherever there is the life of God there is faith, and there will be a hanging on Christ, a leaning on the Word of God; and by very opposite things faith will actually grow and increase from the first application, "Have mercy on me, O Lord." I do believe, my friends, this is the first cry of living faith.

"Send her away, for she crieth after us." They very little understood, little knew, the anguish of her soul; they were not just in the same case as that poor woman. It may at times appear to others as if there is too great anxiety and earnestness, and as if we are too importunate. Unless, my friends, we are brought into similar trials and exercises, we cannot have communion with God's dear people.

"But He answered and said, I am not sent but unto the lost sheep of the house of Israel." Here is another trial. Do you know, I was oftentimes cast down by this fact, that the Lord Jesus Christ was exalted to give repentance to *Israel*. Because I was not one of that people, therefore I thought I should never have repentance. Satan will try every way to discourage a seeking soul. If thy heart is bent on seeking Christ, if nothing but Jesus will satisfy thee, Satan will endeavour to use all his craft and subtlety to stop thy mouth. Satan knows when a poor soul is really quickened, when none but Jesus will do, when the soul is in real earnest. These "lost sheep" take in the Gentiles, because Christ is the Saviour of the Gentiles as well as the Jews; at that time it was not so fully manifest. After His ascension, His disciples were told to go to the Gentiles. There had been at times cases among the Gentiles, but they were very rare. Wherever there is a poor sinner feelingly lost, so that he can do nothing for his own salvation, Jesus Christ is sent to him, He is come into the world to seek and save him; but it must be the Holy Spirit to teach us this. A man may acknowledge this and confess it, but he can never feel what it is to be lost without the teaching of God; it is a solemn thing. We can only be saved by free and sovereign grace, but every argument the poor sinner will use, and every entreaty, for the salvation of his soul is precious.

"Then came she and worshipped Him, saying, Lord, help me!" O, how much there is in these three words, "Lord, help me!" as though she had come to the end, as though she could



say no more, as though she was spent. Ah, friends, faith lays hold on Christ. He says, "Turn away thine eyes from Me, for they have overcome Me." When divine faith fixes upon Him, she cannot leave her hold; she holds Him by His promise, and cannot rest and be quiet till she obtains her desire. "But He answered and said, It is not meet to take the children's bread, and to cast it to dogs." Here you see how the Lord was pleased to try her faith. Still she was willing to be thought a dog. The soul that really desires salvation will obtain it any way. Ah, friends, she could put herself anywhere, she felt she was but a poor Gentile dog. "And she said, Truth, Lord." Faith will always agree with Christ and with the Word, therefore she says, "Truth, Lord." Now all this time that blessed Jesus was putting these very arguments into her heart and lips. We little think, when we are favoured to plead earnestly with the Lord, to make mention of His Word, to plead His promises, that the Lord Himself is actually putting these arguments into our hearts. Job said, if he could find Him and come to His seat, would He plead against him? "No, but He would put strength in me; I would fill my mouth with arguments." How it strengthens a poor sinner to receive His word, to have a word from Him to plead! The very thing the Lord Jesus Christ brought to this poor woman, instead of stopping her mouth, formed an additional argument, so that she says, "The dogs eat of the crumbs."

Then He answered her with the words of the text, "O woman, great is thy faith!" Here see how the Lord is pleased to honour His own work. We are oftentimes very bad judges of the measure of faith that we have, for we have a kind of idea that there is to be something of assurance or of sight that is to accompany that faith. We do not imagine it is so strong when everything is opposed to it and contrary to it. The faith of Job was never so strong as when he uttered, "Though He slay me, yet will I trust in Him." Ordinarily, when the Lord is first pleased to bless a poor sinner with precious faith, whereby he realises something of His love and His grace, there is a good deal of sight, and a sensible manifestation of His love and of His presence; but when He begins to try that faith, when He begins to prove the genuineness of it, then He will hide Himself, and bring that poor sinner into trouble, and he will be filled with heaviness. "If need be, ye are in heaviness," &c. The same people that

were to be brought under heaviness and sorrow of heart, they had rejoiced, they were blessed with faith, they had had an earnest of the inheritance that was laid up for them in heaven, had rejoiced in the Lord Jesus Christ and called on His holy name. When the Lord is pleased to try that faith, with a view to increase it, He withdraws the sensible feeling of His presence; and then faith has to work against unbelief, against carnal reason, against fleshly wisdom and strength, against everything that is of nature. Here the Lord is pleased to exercise His people concerning their faith. While under the trial of faith, they are often brought to doubt whether they have any at all. It is a precious grace wherever it is bestowed.

Faith has a desire, and this desire is the possession of Christ, the knowledge of Christ, the enjoyment of His love, the realisation of His salvation. That really is the desire of every living child of God. Here Christ says, "Be it unto thee even as thou wilt." The Lord grants the desire, He fulfils His people's request, He gives them the knowledge of His love, of His salvation, of His mercy; and they are brought to know that He is the Hearer and Answerer of prayer. Well, after they have received tokens of His favour, had their desires granted, there will be fresh desires, fresh longings, fresh hungerings and thirstings; there will be desires for more clear manifestations, for more certain evidences of their interest in Jesus. All these things will be opposed by carnal reasoning and sense, by everything that is within and without; but wherever the Lord has been pleased to give spiritual life, there He communicates faith; and that is the gift of His own Spirit; and it lives in spite of all opposition. And those that have it find they cannot add to it: and if they get any faith of a natural kind, when darkness comes on they will find that their faith has no greater hold of Christ than He is pleased to give it.

Christ said, "O woman, great is thy faith," because, in the midst of all repulses and oppositions, she still urges her plea. She needs mercy and His mighty hand in behalf of her daughter. She had some knowledge of that. I believe the Lord was the Saviour of her soul; she not only comes for her daughter, but she had some knowledge of Him for herself. Where that is the case, whatever afflictions the poor child of God is brought into, he will apply to Him. The

greatest extremity and sorest afflictions, these are cases where the Lord is sought. When the child of God is led to the Lord Jesus Christ in bodily afflictions, instead of to man, the Lord will make known His mighty power in the cure of diseases. I have at times been led to seek the Lord to remove a certain affliction, and I have had the sensible belief that He has done it. I know He is pleased to make use of man, but it is well to look to Jesus first, both for ourselves and for others.

When this woman obtained her request, the Lord honoured her faith: "O woman, great is thy faith; be it unto thee even as thou wilt." This, my friends, will satisfy. Have you any will? "The Lord makes His people willing;" yes, and makes them desirous of obtaining those blessings which He is determined to bestow on them; so that whatever He has designed to give His poor people He will put into their hearts a desire for, and make them willing to have the blessing in His time and in the way of His own appointment. At times we are directing the Lord how He is to act and work, but the Lord will not do this; He will take His own way, come in His own time, and it will be ever found by those who are waiting on and seeking Him that it is the best and the right time, and that He will fulfil all their desires. When the Lord is pleased to answer prayer, earnest prayer, wrestling prayer, what encouragement is therein, what evidence it is to the poor sinner that he is interested in the fear of God, that he is a vessel of mercy. I believe that answers to prayer are the sweetest encouragements. The more the poor sinner realises this, the more he will be enabled to prize the privilege of prayer.

"I prize the privilege of prayer,  
 But oh, what backwardness to pray!  
 Though on the Lord I cast my care,  
 I feel its burden every day.  
 I'd seek His will in all I do,  
 Yet find my own is working too."

Thou must expect, poor soul, if thou art seeking Christ and going after Christ, thy corrupt nature to oppose thee, Satan to tempt thee, and opposition from the world.

But then, friends, where the Lord is pleased to give such a poor sinner as you are, eyes to see Him, a heart to trust Him, faith in His Word, a little confidence here, He will go on from time to time; and though sin and Satan may oppose

him, yet it will be found that faith is an overcoming principle. "This is the victory that overcometh the world, even our faith" (1 Jno. v. 4). Oh yes, friends, because "what is impossible with men is possible with God." All things are possible with Him; therefore, no impossibility. Indeed, my friends, the Lord works in opposition to all the impossibilities of man. Whatsoever is opposed to Him must come down, when He is pleased to put forth His power. We find in one case, when Jesus was sought unto that He would come and heal one, they said, "She is dead; trouble not the Master." But Jesus said, "Believe only." So here faith believes His word, and takes His word. When the centurion came on behalf of his servant, he said, "I am not worthy, . . . but speak the word only," &c., the Lord said, "I have not found so great faith, no, not in Israel" (Matt. viii. 8). The nobleman came, "Sir, come down ere my child die." "Go thy way, thy son liveth," and the man believed the word that Jesus spoke. They told him it was that very hour that the fever left him. O poor dear soul, there is nothing too hard for Jesus; if thou hast any inexplicable things, any scattered hopes that want uniting, take them to Jesus. When Christ came down from the mount, great multitudes followed Him, a great gathering of people; for a man brought a child possessed of a devil, and the disciples could not cast him out. They wanted to know why. Because of unbelief. Well, Christ says, "Howbeit, this kind can come forth by nothing but by prayer and fasting." O friends, God's people are brought to pray, to watch, to persevere, to be diligent in seeking the Lord and waiting upon Him; and if they can get a word, only a word, from Him, faith hangs on that word, pleads that word. "Thou saidst," was the prevailing plea with Jacob. "Thou saidst, I will surely do thee good." When Jacob started from his home, he lay down on the ground, with a pillow of stones, and the Lord was pleased to make a covenant with him, and tell him He would be with him; and Jacob said, if the Lord would be with him, then He should be his God. Now Jacob was led about for twenty years, and great changes he experienced. It is the things which are contrary to reason wherein faith operates and gets the victory. Where there is a wrestling faith, a faith that fights and resists, it shall ultimately overcome. "Be it unto thee even as thou wilt."

There may be some here who have been asking the Lord for some special favour for a considerable time for the Lord's people have some special things to ask Him. They have to ask Him for many things beside the salvation of their souls. If a soul is really kept alive, Jesus is sought to about everything; so that the child of God, under his fear and love and faith in exercise, waits on the Lord, and has *always something* that he wants Jesus to do for him. We read of two blind men who cried out, "Jesus, Thou Son of David, have mercy on us." The multitude tried to stop them, but they cried so much the more. You see, Jesus stood still; He knows His own voice in the soul, He could go no further; He stood still, and commanded them to be brought; and when they came, He said, "Believe ye that I am able to do this?" and, "What wilt thou?" "Lord, that our eyes might be opened." "According to your faith be it unto you." And they received their sight (Matt. ix. 27—31; xx. 30—34). So that divine faith is a principle wrought by the Spirit, contrary and opposed to mere natural faith, because it has to cope with difficulties and things contrary. And it is in the opposition that the Lord is pleased to increase it.

Look at faith in Abraham. You know the Lord was pleased to tell him He would give him a son, and that in this son all nations should be blessed. In this son he saw a type of Jesus Christ, the promised Messiah. In due time, twenty-five years after the Lord had promised, before He fulfilled that promise He tells Abraham to take him and offer him up. That son in whom all nations were to be blessed? Yes, that son. "Take him, and offer him up." Well, Abraham by faith offered him, "accounting that God was able to raise him again from the dead." This is contrary to nature altogether, but it is God's Word; and it proves that when God commands obedience, He gives power to obey. Abraham offers up his son, and the Lord bears testimony to his faith, and calls to him out of heaven, "Lay not thine hand upon the lad; for now I know that thou fearest God." He loved him, but must offer him up, and the Lord was pleased to honour that faith, and give testimony to His own work. So if thou art one that is seeking Jesus, trusting to Him, feeling thou art a poor helpless worm, thou wilt always have something for Jesus to do. Thou wilt be encouraged to plead His word. There will seem to be such an alteration in

God's promises, being unfulfilled and things being contrary. For a time the blessing is withheld, and unbelief will begin to work again; but after the struggle of unbelief, divine faith comes up again. "Fight the good fight of faith: lay hold of eternal life."

"Be it unto thee even as thou wilt." Faith never desires anything contrary to God's will and Word. Our natural part may desire much that is contrary to the mind and will of God; we may pray and ask for a good many things that are not in accordance with His will to bestow. Divine faith always asks and pleads in accordance to God's will, in submission thereto. "Lord, *if Thou wilt*"—"if it be consistent with Thy will, if agreeable to Thy sovereign pleasure." There are certain things we may be satisfied we ask according to His will, in things concerning the soul; in temporal things we have not this clear light, for we may be asking for things that may not be good for our souls. Faith will subdue our natural wills, and make them subservient to the will of God. "Not my will, but Thine be done." Patience must have her perfect work.

The Lord is the best Judge of your faith, whether it is little or much. I believe oftentimes, when we think we have no faith there is a good deal; and when we think we have much faith, there is a good deal of fleshly confidence. I used to think there was no faith without joy, that faith would always bring rejoicing; but sometimes faith has to stand still: it upholds, it is defensive, it has to fight, but never flees. What makes faith so powerful? It is not the simple act of it, but its laying hold of Christ; it lays hold of Omnipotence, of Jehovah's strength, of the grace, power, and love of God.

Well now, is there anything you want Jesus to do for you? "What wilt thou that I should do unto thee?" The poor soul has many pleas and many requests, but it is summed up in this: "Lord, have mercy." Now, if the Lord reveals and manifests mercy, if He is pleased to give a poor sinner a sweet sense of His love, this encourages him, and emboldens him, and enables him to go on and commit his way to the Lord. If thou gettest the knowledge of Christ as thy Saviour, if blessed with faith in Him, in His blood and righteousness, thou wilt be waiting on Him, living out of thyself on the fulness of Christ. Thou wilt understand that text, "I am crucified with Christ, nevertheless I live; yet not I, but Christ

liveth in me. . . . I live by the faith of the Son of God"—by believing, by trusting, by looking, by receiving from Jesus Christ; "by the faith of the Son of God, who loved me, and gave Himself for me." Well then, poor soul, if thou art brought to Jesus as a poor, helpless sinner, a poor, lost worm, He will receive you, He will not cast you off. The more wretched and miserable thou art, the more dangerous, the more dreadful, the more incurable the case, the more His love is manifested in helping thee. For Jesus Christ, when on earth, cured the incurable; when no cure elsewhere, they brought them to Jesus. So now, while a man can obtain what he wants from the creature, he will never apply to the Lord Jesus Christ; but if a poor sinner is driven out from all refuges, and brought to see that none but Jesus can save him, he will cry to Him. It is a mercy to be brought here. Poor soul, do not think anything too hard. Is there anything too hard for the Lord? No, nothing too hard for Him. He can do all He pleases, everything; see what wonders He wrought for that dear saint He was pleased to try, even Job. In the midst of his greatest trials faith would come up: "I know that my Redeemer liveth." "My record is on high." "But ye should say, Why persecute we him? seeing the root of the matter is found in me." "He knoweth the way that I take; when He hath tried me," and accomplished His purpose in His dispensations towards me, "I shall come forth as gold." Thou wilt find, child of God, that thy greatest blessings shall come out of Thy greatest troubles; faith will grow out of opposition. Things impossible with man are possible with God.

The great matter is whether we have any faith. Sometimes the Lord said to the disciples, "Where is your faith?" This is not a proof thou hast no faith—that thou canst not always believe. Those that can always believe, I very much question whether they have any real faith; for faith will be sure to be opposed. But if thou hast something within which compels thee to fly to Christ, so that thou canst run after Him, and look to Him, and canst not give it up notwithstanding all discouragements, the Lord will honour that faith, and grant thy desires; and though He may keep thee waiting for years before He satisfies thee that He loves thee, yet He will keep thee on, hungering and thirsting, and thine eyes shall see Him for thyself, and thou shalt

behold Him and not another." The trial of faith is much more precious than of gold that perisheth. It is to be tried with fire, "that it might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i. 7). So that, my friends, Christ is the Author and the Object of faith, the Author of the act of faith, and the Object of it.

The Lord, then, help thee to trust in Him, to lean on Him, to look to Him, to cleave to Him as thou art, to plead His own promises before Him; and He will surely grant the desires of thy soul sooner or later. He will say, "Be it unto thee even as thou wilt." There are many precious souls who can say, "The Lord hath heard, He hath attended to the voice of my prayer." If thou hast had thy requests granted, there will be some fresh troubles and difficulties, and no way but going as before, and pleading the blood of Jesus, the righteousness of Jesus. It is all of Christ: this is the plea—*it is all of Christ*; and the Lord grants to praying souls far more than they can express. Have you not found sometimes that He has met you at a throne of grace, put arguments into your mouth, and enabled you to overcome Him? Jacob overcame Him. "He said, Let Me go, for the day breaketh. And he said, I will not let Thee go, except Thou bless me." This is the language of faith. "And He said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with man, and hast prevailed. . . . And He blessed him there." Those that are wrestling Jacobs will be prevailing Israels.

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It is without all debate and controversy the great and cardinal mystery of godliness that God was manifested in the flesh; that He who was the eternal Son of God did become the Son of Man, that we might become the sons of God. He did contract affinity with this lower house by taking our nature. . . . And that which renders this mystery more wonderful is the unspeakable highness of that Person who did condescend, and the unspeakable lowness and wretchedness of those for whom He did condescend. If we were posed how much we owe to Christ for this, we could not answer. But upon serious consideration and search we should say, the more we search the more we see our obligation to Him.—*Andrew Gray*, a Scotch minister, died, 1656.



## MEMOIR OF ISAAC BEEMAN,

PENNED FROM THE RECOLLECTION OF ONE WHO HAD IT FROM  
HIS OWN LIPS, ENLARGED WITH EXTRACTS FROM HIS LETTERS.

(Continued from page 128.)

## SPIRITUAL EXERCISES GATHERED FROM HIS LETTERS.

*Undated.*—I confess I could not have thought, two years ago, that I should ever find so many evils in my heart as I now do. The sight that I had had of Christ crucified, and my baseness discovered in that sight, so took the attention of my whole soul that the old man had not (through the power of these things) that opportunity to work; but these Canaanites will dwell in the land, and no relief can I find but *in the promise of God*; which is that, when by His Spirit and power He has called us out of the world and given us a dwelling in Christ and Christ in us, sin shall not have the dominion over us, though it may strive in us mightily for it; but that grace shall reign through righteousness to everlasting life. And so you have it, "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God" (Eze. xxxvii. 23). And I am sure if this is not fulfilled in me, I shall never hold out. . . . We sometimes feel our hearts gone far from Him, and are dead and cold as a stone; but if He dart one ray of light with power that discovers His glory as a Saviour to us, our souls are at once restored to a sense of His loveliness, and are again influenced to walk in the paths of righteousness. And thus He leads us in these paths *for His name's sake*; for we are sure there can be nothing meritorious in our cold and dead frames. In this way He makes the following words good: "They shall also walk in My judgments, and observe My statutes, and do them" (v. 24). "They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright" (Psa. xcii. 14, 15). This is our security for persevering to the end.

*Undated.*—I find to this day that when I get destitute of spiritual power, or lose the powerful sense of spiritual things, if I would give all the substance of my house for that love that would revive them, it would be, yea, it is, utterly con-

temned. When Christ is not present, it is common for the old inhabitants of the land to show themselves in His place. At such times as these, though we are standing in the holy place where they ought not to be, the word does not seem to reach our case; it comes with no power; it appears with no glory; we can settle nowhere nor fix on anything, except poring upon our inward pollution and unfitness for every good work. In this state we are prone to wish rather to sit by ourselves all day than go out. However, the best method to take at such times is to confess our weakness and cast ourselves on Him as well as we can; and as He is the Worker of all good, pray Him to work in us who can neither do anything nor get anything of ourselves. But this, in His sight, is no easy thing. We want something to look at as a substance that we can see, instead of acting faith only, which is to be to us "the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). . . . While I was thus before Him, under the necessity of casting myself upon Him for everything, this word came to my mind: "Now ye are clean through the word which I have spoken unto you" (Jno. xv. 3). I really found my strength renewed, and all the unwillingness removed; and from the application of these words I was made to see they were true from the beginning of His work on my soul; for I remembered when His word first came with power, it found me altogether filthy, polluted, and unclean; the word of the commandment came in power and sin revived, and sin by the commandment became exceeding sinful. The bitterness of sin is felt in the reflections of God's anger, which, while operating, makes us stand aloof from the commission of sin; we cannot, while this power is working in us, follow it as when we were dead and past feeling. He says He will refine us, but not with silver; but He makes known His choice of us in the furnace of affliction: "I will bring the third part through the fire," &c.; and "He shall sit as a Refiner," and purify the sons of Levi; and while in the furnace we confess and forsake our sins, in hopes we shall find mercy according to His Word. Thus He saves us "by the washing of regeneration, and renewing of the Holy Ghost" (Tit. iii. 5). By this operation He makes one thing after another drop off, before the conscience feels the cleansing efficacy of the atoning blood; and when He sends this word with power, and the conscience feels it, "The blood of

Jesus Christ His Son cleanseth us from all sin," then we are led to see that all cleansing, from beginning to end, is through the word that He speaketh to us; and every renewal of the effects of the atonement, or comfortable frame therefrom, is by the power of Him who speaketh as never man spoke.

*Jan. 1, 1803*:—Our deadness of heart often stands up as a witness against us: the impressions the things of the world make at times upon our minds, when we know they ought to be heavenly, stand as a stumblingblock in our way to hinder our believing; and fearing—what with one thing and another that is presented to us as almost insurmountable difficulties, and death in the end to encounter with so little strength, if any at all—brings me sometimes almost to give up expectation of being a conqueror. Yet I conclude with Job that though He slay me, yet will I endeavour to trust in Him, and if I perish, to perish at His feet; for I have had such a view of Him that I know I cannot go from Him, go where I will; nor do I desire to go anywhere else, for all good is in Him. This I have seen, if I can get it; and His promise runs, "They shall not be ashamed that wait for Me" (Isa. xlix. 23). Yet I often find that hope deferred makes me faint at heart; but I can see plainly it is only the *overcomer* that shall be crowned with life, and such are to inherit all things. The world must be overcome, the guilt and power of sin must be removed, the devil and death vanquished; and we have no strength. Yet faith, where it is, has to do with Him who has overcome all these; and through faith in His blood and His powerful work in our souls, we must overcome also. And we have a ground of hope for this; for they that are gone before overcame "by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11).

*Jan., 1803*:—You know the state I have been in for this fortnight past. On Monday forenoon my heart had conceived such a weight of grief it was ready to burst. It seemed to come on in this way,—I could see what was contained in the Word of God for the support, strength, and comfort of God's own children, and that only the application was wanted to make it effectual; but my being without this was the cause of my remaining in this state. And though our place is to seek, wait, watch, and to continue to call, yet here we learn our own arm is of no use; for, by all that we can do, we cannot apply the word with power to our hearts. Though it is

painful thus to go without either strength or comfort, yet I believe it is of use to us, inasmuch as we thus learn the truth of this scripture, "He giveth power to the faint, and to them that have no might [that feel they have not] He increaseth strength." As I said before, my heart was so full that I fell on my knees, and had liberty to pour out the whole weight it had conceived, to a dear Redeemer, acknowledging that the whole power belonged to Him to make application of His own word and comfort the heart. And here I left (for this time) the burden; for it was cast upon Him, and it was now gone, and these words attended: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job. xlii. 5, 6). . . . Thus He sustains us with corn and wine; for the application of His word is like bread to the hungry, and His love discovered in us is like the best wine that goes down sweetly, causing the lips of those that are asleep to speak forth His praise. "Thy word was found, and I did eat it," saith the prophet, "and it was to me the joy and rejoicing of my heart;" and, "Thy love is better than wine," saith the spouse.

I do think that by the above words in Job, the whole work from the first to the time I saw the Saviour, and the effect that sight of Him had on my soul, was never more fully set before me. And I have thought of your words, "Anything will do now;" for however peevish, fretful, rebellious, restless, and uneasy before, now every yoke is easy, every burden light, and every blessing sweet. And though I am not as yet blessed with that perfect love that casts out all fear, yet I find these times sweetly humble my soul, and produce in me blessings and thanks to His name; and I sometimes hope that they are indeed the production of His own love and power manifested in my soul. I believe you will pray for me, that they may prove so. Before these words attended my heart I could not see with comfortable application to myself, any of the way in which I had been led; and surely we may say it is only in His light that we see light, or see that light that is attended with a quickening power.

1803:—I have for some days past been much exercised with unbelief and hardness of heart. At such times nothing goes well with me; suspicions, doubts, and fears of not being right work in me to the great disquietude of my heart. . . .

Yesterday morning when I awoke, these words came on my mind (Rev. ii. 26—28): "And he that overcometh and keepeth My works unto the end, to him will I give power over the nations," &c. You may easily see that to my apprehension the application of an overcomer would not suit my former feelings; but these must be overcome, though we cannot overcome them ourselves. But He that pleadeth the cause of His people knoweth best our state, and a ray from Him will give us to see His work, which is much better than looking and poring upon the inbred corruptions of our own hearts. In His work we can take delight, when discovered; though we have none of our own that pleases us. And we know it was His power in us displayed that made us overcomers of the world, the devil, and sin at first; and the same power put forth in us at different times in our weakness, makes us overcomers still, by keeping the works of Christ, which are not our works of the law, but the works of faith, and which are set forth to us thus: "This is the work of God, that ye believe on Him whom He hath sent." "And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment" (Jno. vi. 29; 1 Jno. iii. 23). To Him we must look; and it is said of some that "they looked unto Him, and were lightened, and their faces were not ashamed." But why? Because faith in that look saw in Christ what they stood in need of to answer for them; and this caused love to operate, and then they set off afresh running with the patience of hope the race set before them, leaving these wretched discouragements behind; and by these means fresh power is communicated, and fresh victories are obtained.

*Aug. 14, 1804*:—My days lately have been sorrow and my travail grief; but when I look back, I see I have no real cause to complain; but rebellious I have been, and was not the Lord God gracious and merciful, I could have no hope. . . . How precious have I in my retirement sometimes found a crucified Saviour! and my soul has been melted in a spirit of love at His feet; and at such times I have been nothing, and He has been All in all to me. O how sweet is fellowship like this! This, my dear brother, has as it were been an inlet to my soul into the upper world, and I seemed to join worship and admiration with them, and in spirit longed

to join that blessed company who are all filled with love, and cast their crowns of glory, in sweet acknowledgment, at their Saviour's feet. And here I came to the "spirits of just men made perfect;" and how delightful here to stay! But, as Mrs. Rowe observes, "How soon the clouds of mortal sense arise, and veil the charming vision!" However, such times as these beget a holy longing in the heart; which at times mightily works, as may be seen in David, when he says, "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" He further says under these circumstances his tears had been his meat day and night. So with Nehemiah and Daniel, the latter of whom says he went "mourning three full weeks," and that he "ate no pleasant bread" till three whole weeks were fulfilled. And if I mistake not, this has been my case; for this night three weeks I had a pleasant hour, and I have not had such a frame in private since, till this night: three whole weeks have been fulfilled in me, and I have eaten the bread of mourners.

*April 17, 1805*:—Sunday afternoon and evening were barren times to me, and unbelief was the cause; for it is an evil heart of unbelief that withdraws its confidence from God—doubting of His love, looking into self, instead of relying upon His power. The consequence is barrenness of heart, deadness of affection towards God; and we are also destitute of arguments within to move the mouth to speak. "Let us hold fast the profession of our faith (in Christ) without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works" (Heb. x. 23, 24): but without faith our power to do this is lost. For if no reward is before us, we have no arguments to move us on; "when faith goes," saith Mr. Romaine, "all goes." And so it is; for when doubts much prevail, we have no strong motives to carry the heart and affections after God. "The just shall live by faith" (r. 38)—this must be done in every view [or sense] you can take it in. Without faith what can be enjoyed? Unbelief robs the soul of enjoyment of the good that faith is to bring in; and without it, how can we be fed? "Whoso eateth My flesh and drinketh My blood hath eternal life;" and "except ye eat the flesh of the Son of man and drink His blood, ye have no life in you" (Jno. vi.

53, 54). When I can credit His kindness, I can speak of His love: "I believed; therefore have I spoken."

*Undated*:—"Having yesterday some worldly matters, by necessity, to attend to, I found myself at night remarkably barren, and was reflecting on myself, to think what a weak, frail mortal I was, that I could not attend to these things without their following me so much, and so much intruding themselves into my mind. I know the time has been when I followed the unnecessary business of this world with delight: and true it is that 'the love of money is the root of all evil,' inasmuch as it causes the heart to forsake God who is the Fountain of all goodness; and when the heart forsakes Him, of course it errs from the faith; and so says Paul, 1 Tim. vi. 10. And so it is found; for when God comes with the rod, the correction is sure to be grievous to him that hath thus forsaken the way; and if the Spirit, whose office it is to testify of Christ, is pleased now to discover the Saviour in all His suffering circumstances to the mind and understanding of such a sinner, as being worthy of all his heart, affections, and desires, his heart idolatry is in that moment discovered, and the most piercing sorrows are felt, reflected from the rebukes of a jealous God. But the greatest of all blessings is couched under this severe chastisement, in that this reproof now given is by the operation of the Holy Ghost, to produce in us that godly sorrow that worketh repentance to salvation not to be repented of. But how works this? Why, because we are here set to seek Him with the whole heart, which we never could do till our idolatrous attachment to other things was destroyed; to pray day and night, and to give Him no rest till He discovers Himself gracious, and takes out of our hand the cup of trembling that by His rebukes was put into it. While under the working of this, we pass the sentence of condemnation on ourselves a hundred times over, and a hundred again; and here we are brought to His feet in this day of His power as willing captives, and earnestly and anxiously desire all good at His hand; and He says Himself, 'He will fulfil the desire of them that fear Him: He also will hear their cry, and save them' (Psa. cxlv. 19). When His love is thus discovered to us, and we can in any measure rest in it, we feel a union to Him, fellowship with Him in His sufferings, and in love and affection truly enjoy communion with Him, resting with sweet delight and satisfaction on His

Person and work, meditating on Him, while the Spirit testifies of Him; finding the sweetest and fullest contentment that ever in this world we enjoyed.

“ But this is not what I set out upon when I began. As I said before, I last night found myself very barren, and thought myself very unfit either to read or pray so as to have any expectation in exercise that I should receive any benefit. Here I would observe one thing; and that is, I believe there is a vast difference between running into unnecessary things, and being obliged to attend to things which otherwise you would not wish your attention to be taken with: one brings guilt, the other does not, though it may bring barrenness into the soul; and the Almighty, to let us know that our good frames do not deserve, nor our barren frames hinder, His blessing, often sends one when least expected. And so I found it, for I did not expect anything in reading; but these words, without my expectation, removed all my barrenness at once, and brought me into a sweet frame of heart: ‘ *I will make Thy name to be remembered in all generations; therefore shall the people praise Thee for ever and ever* ’ (Psa. xlv. 17). There came with it, when I had read it, such a light and power as at once to engage my attention and disentangle my mind from those troublesome intruders that forced themselves upon it; and in the place of them, Jesus became the one Object to be remembered; and I saw that He had been so to all sensible, perishing sinners in all generations, since the first promise was given in Paradise. . . . ‘ Christ hath redeemed us from the curse of the law, being made a curse for us ’ (Gal. iii. 13). We believe this to be true, and we then with our souls desire Him in the night; and with our spirits within us we seek Him early; our desires are all to Him and to the remembrance of His name. This experience gives us a key to every scripture that sets forth this name as worthy to be remembered.”

*Undated* :—Monday morning. I here send you a sample of the evils of a heart that is prone to be faithless. You may say it is a bad commodity to send over the coast of Israel. True; and if I thought that none but myself had any of this in possession, I would not venture to send it. Sometimes I have had so much of this evil of unbelief working in me as to say, “ Of what use can it be for me to seek the face of God as heretofore I have done, seeing I get so



little? and perhaps it is displeasing to His heavenly Majesty that I go so often." And what adds strength to these evil thoughts is that when I have been petitioning for any particular favour and cannot get a satisfactory answer to my request, this is suggested immediately, "You see you cannot prevail; and when shall you, think you? Perhaps never; and if not, then you may as well give over thinking you shall; and perhaps it will prove at last you were *never* heard in anything *spiritual* at all."

When I was about to rise this morning, the substance of these things was with me, and the thoughts of praying to God wore in my view a very gloomy appearance. But God who knows our thoughts has provided in His Word for every circumstance we can be brought into. These words immediately made a strong impression on my mind. "*Go [yet] again seven times*" (1 Kings xviii. 43). No doubt you know the occasion of these words; and James tells us, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again [at the expiration of that term], and the heaven gave rain" (v. 17, 18). The same apostle says, "The effectual, fervent prayer of a righteous man availeth much" (v. 16). And we have it recorded that Elijah said to his servant, "Go, and look toward the sea." He went, but returned and told his master he saw nothing. Notwithstanding this, his prayer was fervent, and proved effectual; for he bid him go again seven times. The seventh time, and not till then, the little cloud appeared; the answer to his prayer came at last; and as seven is a number of perfection, it means "*praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance*" (Eph. vi. 18). But this is often hard work with much unbelief, many corruptions, attended with many disappointments. Now to pray, and not to faint, is acting in character according to the Saviour's own words, that "men ought always to pray, and not to faint;" with this encouragement, that God *will* "avenge (or hear) His own elect, which cry day and night (or constantly) to Him" (Lu. xviii. 1—8). Therefore I hope to take encouragement from His own words; for "He giveth power to the faint" (Isa. xl. 29); and it often happens that just as the poor sinner thinks he must

faint, in comes the power that holds him up. "They shall be holpen with a little help" (Dan. xi. 34); and when we find our strength thus renewed, we walk on again in the same path in which we were ready to think we could go no further. And certain it is that if we would obtain the promise, we must patiently endure. This may be seen in the Syro-Phœnician woman, Matt. xv. . . . He will strip us of everything, and make us see, and feel too, that His blessing comes to us no otherwise than as to ungodly sinners. For it is not of him that worketh in any way; it is not for confessing, supplicating, or pleading; but to him that in the midst of all his supplications, confessing, and pleading, *believes in Christ only* for the justification of him an ungodly sinner.

*Undated, Monday* :—If I could but see my own way as clear as I think I can see yours! But I must tell you that when I came home from London (being much hurried with business, through the shortness of my time there), I found myself much off the hooks and out of joint; and James being ill, instead of having any spare time, I was obliged all day on Saturday to attend to the whole of my business myself. I therefore concluded, from my feelings, I should have a most miserable Sabbath day; no evidences in sight, my thoughts scattered hither and thither, my heart dead, and my soul barren. But when I arose on Sunday morning, I found some degree of earnestness with the Lord; and when I sat down to read, though I had nothing in hand to look at, yet He that is perfect in knowledge (at least I hope it was He) knew what would suit my case, and sent me relief in these words, "He that is not against us [is for us] is on our part." In a moment I thought I had the witness within that (though I had nothing else to show) my heart was on the Saviour's side; and as soon as the conclusion was drawn, the whole work He had wrought in my heart to make it so, appeared in view. Surely this word was sent in a right time! I hope you will feel its sweetness, as your heart has long been won over to the Saviour; and to this work of His you must look, and not at your own.

It is not how lively, diligent, and zealous we have been, that will either renew or comfort us, but what He has done for us in His own Person without any help of ours: this is the ground for faith to rest on, and a testimony within that His power has been displayed in our hearts, in bringing us to

Himself. What He has given us to experience from His fulness at different times, and what He does, and will still continue to give us without money and without price, this comforts us; and not what we have done or deserved. For, strictly speaking, we deserve nothing but hell; and unless He had condescended to prepare our hearts, we never could have been meet for the inheritance of the saints in light: but love is the fulfilling of the law and meetness for heaven. At present I am beset with difficulties and a heavy cloud, and how the end will be I know not.

*(To be continued.)*

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### PRAYER THE FRUIT OF MEDITATION.

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“Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King and my God; for unto Thee will I pray.”—PSALM v. 1, 2.

TRUE religion is, in one view of it, a contact between Almighty God and sinners. This is evident from the Scriptures. A subjective, a personal religion consists in an exercise of the soul toward God. It was so in the case of Adam—Adam fallen was called by God to Himself; and then there was a contact, there were dealings, between God and him. The same with Noah, Abraham, Isaac, Jacob, Samuel, the prophets, the sweet singer of Israel—David, Solomon, godly kings, apostles, down to John in Patmos—all had dealings with God, and God with them. There was a coming together of these men with God, the speaking of God to them, and their speaking back to Him. If it is so in Scripture, if the Scripture is our only infallible guide, both as to the knowledge of God and of what true religion is, it becomes us with all tenderness, zeal, honesty, and fear of God to examine ourselves on this one question. Have there been, are there still kept up, dealings between God and ourselves? Is there a coming to Him, the fruit of His speaking to us? Let us not please ourselves with notions of religion—they may be false, fatally so; nor with ideas of God—they may be no more than an image of our own creation, a Popery in our minds and hearts. Let us see, look narrowly into it, if there is in our hearts at any time a vital contact with God in Christ. Indeed, if we have the life of God, nothing else will satisfy

us. Everything we profess will soon be put to a very close and solemn test. O the height of that folly—who can express it?—that leaves a man at liberty, in a false satisfaction, to sleep on the top of a mast, not thinking that the next lurch may plunge him into the gulf of eternal perdition! I would warn my fellow-sinners and those who have some concern, to examine how matters stand with them for eternity.

Here is a man who had to do with God, who could not be content without having to do with Him, and who wanted His attention to his case. He had a case, and would have it dealt with by the Lord; he prayed to have His attention: "Give ear to my words." They went not out of feigned lips; they were the fruit of meditation: "Consider my meditation." He thought on his case, on God, on his own ways, and turned his feet to God's testimonies; as he says in Psalm cxix: "I thought on my ways, and turned my feet unto Thy testimonies." Here he turns to God, and asks Him to listen while he speaks, to listen to his words, as it were, to each word. He would be particular, not have things all jumbled up, but opened out, and God's ear open to them as one by one they left his lips—the fruit of his meditation: "Give ear to my words, O Lord, consider"—take notice of, both as to its nature and its form—"consider my meditation. Harken unto the voice of my cry"—which may be without words, the voice of the cry alone expressing the prayer. "Harken to the voice of my cry"—an expression of want, it may be of pain; "my King"—Thy throne is my heart; "and my God"—whom I adore, in whom I trust; "for unto Thee will I pray" who art all-sufficient. Do we believe in a person having a will Godward? All who are born again have a will Godward; none but God, nothing else, will satisfy them.

Thus we have in this scripture God and a sinner,—Almighty God the Object of all worship, the ground of a sinner's trust; and the sinner wanting, much needing this God. This sinner meditates; he has plenty of subjects for meditation, and out of this come his words. There is, first, the great Object of all real religion, *God*. There are many people hasting through time to eternity who have not any feeling that a mere subjective religion may be false, and who therefore are not concerned to know what Paul knew: "I

know *whom* I have believed." There is an Object wherever there is true religion; and that Object is God. What an Object, incomprehensible, yet knowable! eternal, the Ancient of days, yet a Man! inhabiting eternity, yet visiting a sinner! "glorious in holiness, fearful in praises," "above all blessing and praise;" of "too pure eyes to behold iniquity," unable to look but with infinite hatred on sin: yet tenderly regarding, loving, helping, drawing, blessing, and comforting sinners! O, to know this God is a great thing! I would think we were much favoured if some right conceptions of this Being were wrought in our hearts; for the fruit would be a gracious experience. All gracious experience comes from knowing God; and we must, if we go to heaven, know something about Him before we get there. "I will give them an heart to know Me, that I am the Lord" (Jer. xxiv. 7). Sinners are to glory not in their might nor in their riches, but in knowing the Lord, that He exercises loving-kindness, judgment, and righteousness in the earth; for therein He delights (ix. 23, 24). O ye saints, look at this God, see Him on the cross, behold the Lamb of God! What a sight when the Almighty God was gazed on by saints and by His enemies who crucified Him! For,

"That day when Christ was crucified,  
The mighty God Jehovah died  
An ignominious death."

Then it was He made an end of sin, brought in everlasting righteousness, became openly, according to the prophecies of Him gone before, the new and living Way, the end of the law for righteousness to every one that believeth; then He became manifestly the Rock of Ages on which He would build His church, against which the gates of hell shall not prevail. This is that blessed One who says, "Come unto Me, all ye that labour and are heavy laden." See that sight, see that great Object—the innocent, the blessed Jesus, once suffering for sins, "the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18). Pierced by the sword of justice more terribly than His hands and feet were pierced by the nails and His side by the spear—behold Him dying!

"How willing was Jesus to die,  
That we fellow-sinners might live!"

Behold Him giving up the ghost, fulfilling Isaiah's prophecy: "He hath poured out His soul unto death; and

He was numbered with the transgressors ; and He bare the sin of many " (liii. 12).

Now this Jesus is to be known. He speaks the Father's praise in the church, and there He is exalted. See Him ascended on high, having risen from the dead, interceding at His Father's right hand for all that come unto God by Him. Now I apprehend that every coming child of God has, under the Spirit's grace, some view from time to time of this Jesus, and of God in Him "reconciling the world unto Himself, not imputing their trespasses unto them. . . . For He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him" (2 Cor. v. 19, 21). As far as a sinner knows his sins, and the law in its proper operation on his guilty nature, there is no such thing possible to him as a hopeful approach to God, until there is some discovery of God in human flesh dying for sinners. Christ is our hope as He is seen dying, rising again, and sitting at the Father's right hand, making intercession for us. Hence the necessity of having an Object to our religion. I should like to have more grace and mercy to set forth this Object, the God of all grace. All our approaches to God must be through this Godman, this Mediator. We do not pray to an unknown God : " We know what we worship," said Jesus ; " for salvation is of the Jews." This Jesus is the One by whom we are to worship God ; and to Him the Lord the Spirit will conduct us from time to time, as we are led out in acts of spiritual worship.

Well now, guilty people are to make, and do make approaches to this God ; and they meditate on Him. " Consider my meditation." I will bring forward one or two of the most vital subjects that must ever occupy the attention and fill the thoughts of praying people.

The first is *sin*—gloomy, yes, I know ; but we are full of it, whether we like to meditate on it or not. No one likes to dwell on it, least of all the child of God ; but he must be sensible of it. It is in him ; sins of his nature, his practice, they are, as grace is in exercise, ever before him, and he has to think of them. " I thought on my ways "—my unbelieving ways, hard, selfish ways ; on all the pollution of my sin, the guilt of it ; on my infidelity ; on that Ishmael who lives in me ; on that love of the world that would drive me from God ; on that pride that would make me independent if it could ;

on that ingratitude that keeps me, amidst all my mercies, from thanking God for them. "I thought on all these things"—what a black, distressing subject! But he that can snap his fingers at his sin as if it were nothing, lacks a true knowledge of its malignity and, I fear, of the God against whom he has done it. We had better have our eyes fixed intently here, to the exclusion of every other subject for a time, than be ignorant of our sin and have our eyes, as we think, on God, and be mistaken. For we can never believe or rejoice in God till we know something about that which Christ came to suffer for and deliver His church from; namely, sin. If we took the viith of Romans, and had the application of all the last part to ourselves, we should have enough to occupy us in meditation for a lifetime. To have a will to go good, and a will to do evil the stronger sometimes of the two, carrying, driving, deceiving us,—out of this comes the bitter experience, "O wretched man that I am! who shall deliver me from the body of this death?" It is of no use to turn from it. We must think with shame and grief of this grieving, offending thing in us and done by us.

Then if we meditate on this, other thoughts will come in. "Am I then fit to dwell with God? am I ready to change worlds? If now I were to launch into eternity, and see God on His judgment throne, how would it be with me?" And we begin to meditate on what fits a sinner to die, what prepares him for heaven, what would make him welcome there, what would make heaven heaven to him, make God best of all to him; and we meditate. It is good to meditate as God enables us. Religion consists not in ideas floating in the brain, and never becoming subject matter in the heart and mind. What would fit a sinner for heaven, and make him just, God being the Judge? As we ask these questions and they become matter of concern to us, we shall find ourselves wondrously led out by the Spirit of God. For in answer He will bring the beautiful robe of Christ's righteousness before the eye of faith, and show the sinner there is a fountain opened for sin and uncleanness, a Mediator at the right hand of the Father. So in meditating the soul finds its prayer ascending to God.

Sometimes meditating on our *weakness* will bring before us the strength of our enemies; that they are lively and strong, how can we meet them? unbelief, how can it be overcome?

carnal reason, a most vile aversion to prayer, enmity to God in our nature, how can we overcome them? ignorance, how shall we overcome it? A Christian meditates on these things. As a wise business man considers every particular of his business, what loss this or that will entail, so a child of God considers, "How shall I stand?" Then the Holy Ghost will bring in the power of Christ, and enable him to feel, "I can do all things through Christ which strengtheneth me." "My grace is sufficient for thee," said Christ to Paul; and the wisdom and goodness of God in Christ will be set before his view. It is an amazing work of the Spirit of Christ to blend and bring together such great opposites in a person's experience. The vilest is brought to entertain thoughts of entering into the Holy of holies.

From this meditation we may say prayer comes. "Give ear to my words, O Lord." Has God an ear? Yes, and an omniscient eye. Having a perfect understanding and a gracious will and intention, He is said to bow down His ear and hear a sinner. What a wonderful thing to believe the cry of the heart and the words of the mouth are open to God's eye and ear! "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer."

Now the words of a sinner growing out of such a meditation as I mentioned will be, first, *confession*. "Behold, I am vile." There will be confession not at the beginning only, but all through and increasingly. "I am vile." "Woe is me!" "O wretched man that I am!" These were not the words of a man beginning the Christian life, but of eminent saints, eminent Job and Paul. Also the psalmist, "My sin is ever before me." "I said, I will confess my transgressions unto the Lord." He did not hide them, for he knew, "Whoso covereth his sins shall not prosper;" but that "he that confesseth and forsaketh them shall find mercy." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Go on confessing, confessing, O child of God. If it be hardness you feel, confess it; if unbelief, confess it; if infidelity,—whatever you feel, confess it. As you consider how infinitely offensive to God sin makes you, and how it cuts off communion, go on confessing those gross delinquencies, this quenching of the Spirit, that turning from wisdom's ways. "Give ear to my



words, O Lord." What an acceptable way a sinner comes when thus confessing. Said Jeremiah, "Only acknowledge thine iniquity;" as if he said, "Your lack of confession is a bar between us." A prayer that lacks confession has no attention from God of a gracious kind, even if we were to weep on the altar. But if we confess our sins, we shall find a gracious God giving ear and attending to us. People are apt to think it is bondage to confess. It is sin that is bondage; confession is liberty, comes from grace. Sin will bind us; the spirit of confession will bring new liberty. Sweet is it to confess. A sinner is acceptable to God when out of his heart goes the cry, "O wretched man that I am! save me from perpetuating this sin, repeating it, delighting in it, from subjection to it, from its power; bring me near to Thyself."

And with confession is *petition* always: "Pardon mine iniquity; for it is great." "Make Thy face to shine upon Thy servant." "Hide Thy face from my sins, and blot out all mine iniquities." Prayer is the expression of a sinner's desires, "Give ear to my words, O Lord." We shall want the Lord's presence with us, Christ in the heart the Hope of glory; we shall pray to feel His precious, efficacious blood on the conscience, that blood that speaks peace, brings a jubilee, gives a sabbath. Now a child of God rightly exercised cannot be indifferent as to whether God listens to him or not. He feels at times he must have God's ear; he must pray or despair, cry or die. Therefore there is at times a strong cry going out of his heart, "Hearken unto the voice of my cry, my King and my God; for unto Thee will I pray."

Thus confession and petition go together, like the horses in Pharaoh's chariot. And they are brought forth out of a prepared heart by the convictions and enlightenings of the Holy Spirit: "The preparations of the heart in man, and the answer of the tongue are from the Lord" (Prov. xvi. 1). As He gives the first, so He will the second—the answer. "Then shall we know, if we follow on to know the Lord; His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" (Hos. vi. 3).

J. K. P.

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Grace changeth the nature of man, but nothing can change the nature of sin.—(Owen.

“SEEKING AFTER GOD.”

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ONE thing I of the Lord desire—

For all my way hath miry been—

Be it by water or by fire,

Oh, make me clean !

If clearer vision Thou impart,

Grateful and glad my soul shall be ;

But yet to have a purer heart

Is more to me.

Yea, only as the heart is clean

May larger vision yet be mine ;

For mirror'd in its depths are seen

The things divine.

I watch to shun the miry way,

And stanch the spring of guilty thought :

But watch and wrestle as I may,

Pure I am not.

So wash Thou me without, within—

Or purge with fire, if that must be ;

No matter how, if only sin

Die out in me.

W. C. SMITH

*(of a Scotch Church, lately deceased).*

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DOERS OF THE WORD.

A MORNING READING BY JAMES BOURNE.

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Oct. 29th, 1840.—James i. 21, etc. : “Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.” Let it be seen in all your life, walk, and conversation ; for I am quite sure that where this fear is, it must be seen, known, and read of all men, in all your life ; and if it is not, you are got to a distance, and must come back. God will bring you back with repentance, if you belong to Him ; He may send a Nathan. Do not talk of your religion whilst you walk in any untender way : but let that be healed by the blood of Christ, and then it will be seen that you are a doer of the word. This word is the perfect law of liberty ; and it is not you, but Christ in you, enabling you ; and in

continuing therein, such shall be blessed *in* their deed—not for their deed. We must also show His fear by bridling the tongue; that is, not by not speaking to the praise and glory of God upon proper occasions, but by not letting our tongues run on in their natural course. But if we never speak when we ought, this is from a dreadful snare and is a stumbling-block, and must be got over.

The apostle Paul was not ashamed of this word of the gospel; “for,” he says, “it is the power of God unto salvation to every one that believeth” (Rom. i. 16). God will feed all the fat and the strong with judgment, but those who feel themselves fools and blind, and go to Him, and make their pitiful moan to Him He will hear. “For we have not an High Priest which cannot be touched with the feeling of our infirmities.” No, He was in all things tempted as we are; so that He knows all our thoughts and fears. Therefore,

“ Venture on Him, venture wholly ;  
Let no other trust intrude.”

For He has made known to us in the gospel, the mystery of His will. Now its being called a mystery is to show us that none can understand it, unless God lead them by His Spirit; for no creature can help us at all. Such as are led of Him are the sons of God, whom He seals with the Holy Spirit of promise; and this is called an *earnest*. For surely when I have gone to Him in my troubles, He has made me for the time more than sure that He was my Friend, who would do all for me. And so in all those whom I have observed to walk tenderly in His fear, with not one exception, when death came, I have seen it quite swallowed up in victory; so that some could only say, “Glory, glory, glory!” And if we belong to Him, we are this inheritance in Christ, which He will not leave, but will again and again bring back out of every entanglement. For this world is always ensnaring us; but we are predestinated “unto the adoption of children by Jesus Christ to Himself” (Eph. i. 5). And He will make it manifest in all our walk that we are His; so that we shall be seen, “known, and read of all men” (2 Cor. iii. 2, 3).

Therefore “how shall we escape if we neglect so great salvation,” which is preached with signs, miracles, and wonders, not by our power, but by the power of the Holy Ghost? This we see when Christ takes a sinner out of the world and the spirit of it; He does this not for his seeking, but of His

own will and pleasure, and He makes him to feel that there can be no real happiness found in created things; that they who seek happiness there must be miserable, but that in communion with Him true happiness is found; and this is to be had in seeking His face and watching His hand in all we do. Christ by His mighty power breaks by due degrees that neck of pride and obstinacy whereby we would go our way, and brings us at last to delight to do His will, to be doers of His word. How does He do this? Why, by continually thwarting all our plans and schemes; and this is needful for ballast, that we may learn to sail steadily. He does this in such wisdom as not to quite upset us, but overrules all things for good, and at last makes us to have our whole delight and happiness in His love. And so in all His dealings He will help us when we pray to Him, and let us see His helping hand in temporal and spiritual things; but He will not give us any overplus to flourish with. The Holy Spirit alone can work in us this wonderful "meekness," to fear and tremble before God—to "receive with meekness the engrafted word,"—and to cry from the heart, under a sense of our lost condition, "God be merciful to me a sinner!" And then when He has brought us to this, which is all His aim, He gives us the fullest assurance of His friendship. It is in this way Christ now displays His mighty power, and works signs and wonders; and no created thing can do this.

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### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM ROBERT HALDANE ON THE EPISTLE TO THE ROMANS.

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"*Blessed are they whose iniquities are forgiven, and whose sins are covered*" (Rom. iv. 7). This verse, in connection with the preceding, shows that sins are not forgiven except in a way in which righteousness is imputed. Anciently the high priest was appointed to bless the people (Num. vi. 24) as the type of Jesus Christ, who, as the Great High Priest, imparts a real blessedness. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." In Him it was promised that all nations should be blessed. When about to ascend into heaven, He lifted up His hands

and blessed His disciples; and at the last day He will, from the throne of His glory, pronounce all His people the *blessed* of His Father. On that day, and not till then, shall any of them be able fully to comprehend all that is implied in this term in the verse before us.

"*Blessed are they.*"—"Blessed is he"—the man, says David, "whose transgression is forgiven." David speaks of one person, but Paul speaks of many. This alteration which the apostle makes should not be overlooked. The work of redemption being now finished, the apostle is commissioned by the Holy Ghost, who dictated the words, thus to include for their encouragement the whole mystical body of Christ,—all that are His, whether Jews or Gentiles. "*Covered.*" This appears to be in allusion to the mercy-seat, which covered the law. Sins must be covered before they can be forgiven. There must be a way in which this is done according to justice. This way is by the blood of Christ; and he that is dead with Him is justified from sin (Rom. vi. 7). His sins are for ever covered, as being cast into the depths of the sea (Mic. vii. 19). They are blotted out with the Saviour's blood. "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isa. xliii. 25). He is saved from the guilt of sin immediately on his believing. The righteousness of the Saviour being imputed to the sinner, none of his own unrighteousness can attach to him; the imputation of both cannot take place. There is a full remission of his past sins; and none which he shall afterwards commit shall be judicially laid to his charge (Rom. viii. 33). Being stripped of the filthy garments, and clothed with a change of raiment (Zech. iii. 4), as certain as God is unchangeable, it shall never be taken off him. "He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness" (Isa. lxi. 10). "I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 34). "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. ciii. 12). "Wearied at length," says Luther, "with your own righteousness, rejoice and confide in the righteousness of Christ. Learn, my dear brother, to know Christ, and Christ crucified, and learn to despair of thyself, and to sing to the Lord this song:—'Lord Jesus, Thou art my Righteousness, but I am Thy sin. Thou

hast taken what belonged to me; Thou hast given me what was Thine. Thou becamest what Thou wert not, in order that I might become what I was not myself.' ”

“ *Blessed is the man to whom the Lord will not impute sin* ” (v. 8). Righteousness is imputed when sin is not imputed; for we here see that the man to whom sin is not imputed is *blessed*. As Jesus was *accursed* (Gal. iii. 13) when the sins of His people were imputed to Him, so they are *blessed* when His righteousness is imputed to them. Justification, or the judgment of God by which He renders us “ *blessed*,” consists of two acts, by one of which He pardons our sins, by the other He gives us the kingdom. This appears in the sequel of this chapter, where we see that the justification of Abraham includes the promise of making him heir of the world, verse 13; and this truth the apostle establishes not only in the person of Abraham, but also extends it to all the people of God, verse 16. In the viii.th chapter of this Epistle, where Paul joins together the divine calling and justification, he also connects justification and glorification. Afterwards he adds, “ What shall we then say to these things? If God be for us, who can be against us? 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? ” The expression, “ *God is for us*,” marks the effect of justification. It is not said, “ *God is not against us*,” as should be said if justification was only the pardon of sin; but, “ *God is for us*,” which signifies that He not only pardons, but blesses us, giving us a right to the kingdom. He not only delivers us from being children of wrath, but adopts us into His family, and makes us His own children. When He discharges us from the pains of the second death, He destines us to the glory of heaven. The words that follow, respecting the delivering up of His Son, and freely giving us all things, clearly import these two great acts of pardon and blessing. The same is also declared by the Prophet Malachi, iii. 17, “ *And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son.* ” Justification, then, corresponds to the righteousness of God, by the imputation of which it is received. By that righteousness the penalty of the law is fulfilled, which secures the pardon of sin, and also the precept, on account of which the inheritance is awarded. . . .

*"For the law worketh wrath"* (v. 15).—It is, indeed, the nature of every law to afford opportunity of transgression. But this does not make it work wrath. It is law which is transgressed that works wrath. The apostle had shown that by obedience to law no man can be justified, since all men are transgressors, and that the wrath of God is revealed against all unrighteousness; and this is what here he again declares. Such is the state of human nature that the law of God, which all men transgress, so far from justifying them, can only work wrath, or punishment; for no law makes provision for the exercise of mercy, but requires perfect obedience to all its commands; and when this is not yielded, denounces wrath on every transgressor.

*"For where no law is, there is no transgression."*—This is the reason why the law works wrath. It gives occasion to transgress, and transgression brings wrath. And this the apostle asserts is the nature of law in general. Where there is law, there is occasion or room for transgression. Where there is no law, there can be no breach of law. If a man could be placed in a situation without law, he would not be exposed to wrath as guilty; for as sin is the transgression of the law, so no transgression could be charged on him. This assertion, then, is equivalent to affirming that, considering the character of man, where law is there must be transgression, and only where there is no law there is no transgression; as it is said, chap. v. 13, "Sin is not imputed where there is no law." From all this it follows that if the fulfilment of the promise was dependent on man's obedience to the law, the obtaining of the inheritance by faith would be made void, and so the promise would become of no effect; thus the possibility of obtaining the inheritance would be destroyed altogether.

*"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ"* (Rom. v. 1). "*Therefore*"—this particle of inference draws its conclusion from the whole foregoing discussion concerning justification by faith, though it may have a more immediate reference to the nearest preceding context. The apostle having fully proved that salvation is by grace, and that it is by faith, now shows the consequences of this doctrine. "*Justified by faith.*"—This expression is elliptical; faith must be understood as inclusive of its object. This is very usual in all cases where

the thing elliptically expressed is frequently spoken of; and, therefore, sufficiently explained by the elliptical expression. It is not by faith, abstractly considered, that we are justified, nor even by faith in every thing that God reveals. It is by faith in the Lord Jesus Christ. Even this phrase itself, namely, faith in the Lord Jesus Christ, is still elliptical, and supposes the knowledge of what is to be believed with respect to Christ. It is not believing in His existence, but believing on Him as revealed in the Scriptures, in His Person and work. In the same manner as we have the phrase, "justified by faith," we have the phrase, "justified by the blood of Christ." As, in the former case, faith implies its object, so, in the latter, it is implied that we are justified by *faith in the blood of Christ*. The blood of Christ justifies by being the object of belief and of trust.

"*We have peace with God.*"—This shows that all men, till they are justified, are at war with God, and that He is at war with them. But when they are justified by faith, the wrath of God, which *abideth* on those who believe not on His Son (John iii. 36), is turned away, and they cease to be enemies to God. Thus peace, succeeding hostility, brings with it every blessing; for there is no middle place for the creature between the love and the wrath of God. This peace, then, arises from *righteousness*—the imputation of the righteousness of God by which the believer is justified,—and is followed by a sense of peace obtained. While guilt remains in the conscience, enmity will also rankle in the heart; for, so long as men look upon their sins as unpardoned, and on God as the Avenger of their transgressions, they must regard Him as being to them a consuming fire. But when they view God in Christ reconciling them to Himself, not imputing their iniquities to them, peace, according to the measure of faith, is established in the conscience. This never can be experienced by going about to establish our own righteousness. If any man have peace in his conscience, it must flow from Christ's righteousness—it must be the effect of that righteousness which God has "created," Isa. xlv. 8; and of which the Spirit, when He comes, brings with Him the conviction, John xvi. 8. Resting on this righteousness, the believer beholds God at peace with him, perfectly reconciled. The belief of this satisfies his conscience, which being purged by blood (Heb. ix. 14), he is freed from guilty fears,



and reconciled to God. Through this sense of the pardon of sin and of friendship with God, the peace of God, which passeth all understanding, keeps his heart and mind through Christ Jesus. The maintenance of this peace, by preserving the conscience free from guilt by continual application to the blood of Christ, is the main point in the believer's walk with God, and the powerful spring of his obedience. In the New Testament God is frequently denominated "the God of peace." The apostle prays that the Lord Himself may give His people peace by all means, and enjoins that the peace of God should rule in the hearts of believers, to which they are also called in one body, and that they should be thankful. Peace is the fruit of the Spirit; and the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost."

"*Through our Lord Jesus Christ.*"—Peace comes through the death of Jesus Christ. The faith, therefore, by which it is obtained, must refer to Him who made peace through the blood of His cross. He alone, as the one Mediator, can make peace between God, who is holy, and man, who is sinful. . . . "He is our peace." It is established by the new covenant in His hands, and is everlasting, being made through the blood of that everlasting covenant. "The Lord is well pleased for His righteousness' sake" (Isa. xlii. 21). "The work of righteousness shall be *peace*, and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17). This peace, then, is through Jesus Christ and His righteousness, which brings this quietness and assurance. He is the King of righteousness and Prince of peace. In parting from His disciples before His death, He said, "These things have I spoken unto you, that in Me ye might have peace;" and this peace He bequeathed to them. "Peace I leave with you, My peace I give unto you." When He met them again after His resurrection, His first salutation to them was, "Peace be unto you."

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## INQUIRY AND ANSWER.

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### INQUIRY.

DEAR SIR,— . . . Did Christ by His suffering and death reconcile God to us and us to God? or did He only reconcile us to God? Or is it true, as some preachers say in our Strict Baptist pulpits ("Gospel Standard"), and some

of our people believe it, that there is no wrath in God, and that He was never irreconciled through our sins? I might quote Colossians i. 20, to make my question as plain as possible: "And having made peace through the blood of His cross, by Him to reconcile all things to Himself," etc. Wishing you every needful blessing,

Yours faithfully,

CORINTHIAN.

ANSWER.

These questions all relate to the great *mystery* of the gospel—the expiation of sin by Christ (Eph. i. 9); and therefore wisdom is needed in treating of the subject, in order not to contradict any revealed truth. Only the Holy Spirit can open to us this mystery; and to have it revealed in the heart is eternal life. We put the questions thus: "Did Christ only reconcile *us* to God, or did He by His suffering and death also reconcile *God* to us? Or is it true, as some affirm, that there is *no wrath in God, and that He was never irreconciled through our sins?*"

It is not asked whether Christ reconciled us to God—that is too plain in Scripture,—but whether He *only* did so, and not also God to us. Therefore one answer only is required to both questions. We will look at the subject in the following manner:

God has revealed Himself to His rational creatures in one or both of two ways—in *the law* and *in the gospel*.

i. *In the law.* Here He reveals His goodness, wisdom, power, justice, holiness, faithfulness, and majesty; also His will concerning man, His commandment to regulate his life—heart and conduct, and His divine claim upon him to serve and obey his Creator. The transgression of this law is sin, and merited death: "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). Sin brought death, that is, separation from God, cessation of communion with Him, which is the curse (Gal. iii. 10). It is infinitely proper in God to be wrath on account of sin; it belongs to His goodness of nature to be so. "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. i. 13). Therefore by the law He reveals His wrath against all transgressors. And His children, though one with Jesus by eternal covenant, are *born transgressors under the law*. And when they are convinced of sin by the Spirit, they all more or less experience His wrath in their consciences, Psa. lxxxviii. 9; Isa. xii. 9; liv. 8; lxiv. 9. But of them it is said, "God

hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. v. 9); this signifying that as we are born sinful under the law, we are under the revelation of His wrath to come upon all sinners; and being enlightened to realise our true state by nature, we have need to obtain salvation from it in the way He has appointed—by our Surety. So, too, we are said to be "by nature children of wrath, even as others" (Eph. ii. 3).

But what is thus realised of the wrath of God by His children is but a taste of their Surety's cup: "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptised withal shall ye be baptised" (Mar. x. 39; Lu. xxii. 42). It is "the fellowship of His sufferings;" for "if we suffer with Him, we shall also reign with Him" (Phil. iii. 10; 2 Tim. ii. 11, 12); and it is a part of our conformity to His image (Rom. vi. 4—8; viii. 29). But it is no part of the satisfaction of the law; for a sinner can do or bear nothing acceptably to the law. Only Jesus Christ the Righteous could pay the Ransom due: "I have trodden the winepress alone; and of the people there was none with Me. . . And I looked, and there was none to help," etc. (Isa. lxiii. 3—5; Heb. x. 14—18). The Holy Spirit is given to convince "of sin, of righteousness, and of judgment" against sin; wherefore, under His convictions, a sinner tastes indeed of Christ's cup, and flees from the wrath to come.

Therefore it cannot be said that there "is no wrath in God" against them before they are delivered from the law; or that He was "never irreconciled to them through their sins." To speak so supposes that the wrath of God is not revealed in the law against their sin, and that they are not "by nature children of wrath, even as others;" and it tarnishes the glory of the love, wisdom, power, and work of Christ in redemption.

ii. God has revealed Himself *in the gospel*. In it the Father shows His way of reconciling sinners to Himself:—"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19), but providing for them a Substitute in Christ Jesus. It was the wrath of God against His people, as fallen in Adam and actual transgressors, that burned against their Surety and Mediator, Christ Jesus. Therefore also He is called the "Propitiation for our sins" (1 Jno. ii. 2; Rom. iii. 25), and

a "Ransom" (1 Tim. ii. 16; Job. xxxiii. 24). The terms *Propitiation* and *Ransom* express the satisfaction God required to His law to take away His wrath from His people.

And further, that Christ is their Propitiation and Ransom is founded upon His marriage union with them in the eternal covenant. What debts they incurred were justly therefore charged on Him; and what sufferings He endured are justly reckoned to them; wherefore the righteousness of the law was fulfilled in them by their sin being condemned in His flesh, and the wrath due to them being poured out on Him (Rom. viii. 3, 4; 2 Cor. v. 14).

Again. Notice it is God who set forth Christ to be a Propitiation (1 Jno. iv. 9, 10; Rom. iii. 25). Reconciliation is not originally of Christ, but of God. "All things are of God, who hath reconciled us to Himself by Jesus Christ." "It pleased the Father . . . by Him to reconcile all things unto Himself" (2 Cor. v. 18; Col. i. 20). Hence it is not strictly according to Scripture to state that Christ reconciled God to us. But rather, that by Jesus Christ God Himself *reconciled His own glorious perfections* in the forgiveness of sinners and the justifying of the ungodly (Psa. lxxxv. 10, 11; Rom. iii. 26; iv. 5). The divine perfections made it impossible for Him to forgive sins but by the sacrifice of Christ.

The love of God to a sinner and the sinner's happiness as such, are not compatible together. Before God can make a sinner happy in His presence, He must make him just and holy. There was and is no reason *in any sinner* why the curse should not be poured out upon him; for all are "by nature children of wrath." But reasons of respite, of pardon, of salvation outside man may be found. They are found *in God Himself*; He devised a way of escape from the wrath to come. Because sin is not to be endured in the presence of infinite holiness and justice, therefore infinite love and wisdom devised a way whereby satisfaction should be given for the election of grace, and every perfection of Deity unite to secure their happiness and manifest forth the divine glory.

Hence the Person and sacrifice of Immanuel, Jesus. For the work He had to do, His Father prepared Him a body, and He was "made under the law," that He might "redeem them that were under the law;" as it is said, "Christ hath redeemed us from the curse of the law, being made a curse

for us" (Gal. iv. 4, 5; iii. 14). If there were "no wrath in God," if He were not "irreconciled" (blessed be His name, not *irreconcilable*) towards sinful, though eternally elected men, how are the above wonderful scriptures to be understood? And why did the Father lay on His only begotten Son the chastisement of their peace, Isa. liii.? How is the Lord Jesus the Propitiation? and how shall we account for *His cross*, and for the awakening of the Father's sword against His Shepherd and the Man who is His Fellow? And why did the Father hide His face from Him? How, we ask, shall all these sad and glorious things be explained, if God has "no wrath," and was "never irreconciled through our sins"?

Again. What had Christ to do as our great High Priest, as called and made such for us "in things pertaining to God," if there was no need of "an offering and a sacrifice to God for a sweet-smelling savour"? (Eph. v. 2). A priest is one between parties who have a difference; to adjust which in this case the life *must* be poured out (Isa. liii. 10—12). "Without shedding of blood is no remission," the blood being the life of the sacrifice under the law, and representing Christ's laying down His life for us (1 Jno. iii. 16). All this betokens anger, anger poured out. Our High Priest made "His soul an offering for sin," and as Hart expresses it,

"God was satisfied and pleased."

No more remains to be done for His people "in things pertaining to God;" no accounts for them to settle on legal grounds.

Dr. Owen says, "It was the entrance of sin that made the office of the priesthood necessary. . . . It was of infinite grace that such an appointment was made. Without it all holy intercourse between God and man must have ceased; for neither, 1. were *the persons of sinners meet* to approach unto God, nor, 2. was any service which they could perform, or were instructed how to perform, suited unto the great end which man was to look after,—namely, peace with God. For the persons of all men being defiled, and obnoxious unto the curse of the law, how should they appear in the presence of the righteous and holy God? Isa. xxxiii. 14; Mic. vi. 7. . . . And a most gracious appointment it was, as that on which all blessed intercourse with God, and all hopes of acceptance with Him, do solely depend. Though the occasion

was grievous, the relief is glorious. . . . The sum of all is,—what is to be done with God on the account of sin, that it may be expiated and pardoned, and that the people of God who have sinned may be accepted with Him and blessed, is all actually done for them by Jesus Christ, their High Priest, in the sacrifice for sin which He offered on their behalf. He was ordained to do all things with God that were to be done for us; namely, that we might be pardoned, sanctified, and saved."

All this Jesus knew was accomplished when He said, "It is finished; and He bowed His head, and gave up the ghost." Then was finished the transgression, an end made of sins, and everlasting righteousness brought in (Dan. ix. 24). This Jesus knew, joyfully knew in Himself (Jno. xix. 28). The curse was finished, the sorrowful desertion ended; and His happy soul, under the powerful beams of His Father's glorious smile, entered paradise. Thus the divine Surety laid down His infinitely valuable, God-valued life for His people, that they might live, might have access to the Father, and might, being sons, receive the "Spirit of His Son into their hearts, crying, Abba, Father" (Gal. iv. 4—6).

We conclude, then, that the expressions inquired about are not strictly in accordance with the whole truth revealed in Scripture concerning Christ and the forgiveness of sinners. May the verities wrapped up in His great work of expiating sin, be more and more clearly opened to us by the Spirit of wisdom and revelation in the knowledge of Him.

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## Obituary.

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SUSAN CLARK, a consistent member for 27 years at the Strict Baptist Church, Barton, Beds, was born in Nov. 1849, and passed away, Oct. 17th, 1911.

My dear mother had God-fearing parents, and I have heard her say how she loved and feared her dear father, so that she did not like to do any other than attend the means of grace, so as not to offend or grieve him.

She related at times some of the Lord's gracious dealings with her, and often said she hoped He began with her, for it is the work of God to convince a sinner, and not the creature's. The Holy Spirit brought these words with much power into her heart: "The soul that sinneth, it shall die." I have

heard her say, "Oh, who they did pierce me!" Also she felt herself to be such a guilty, hell-deserving sinner she could not see how the Lord could be just and save her. She felt He was a frowning God to her. She was made to feel that all her chapel-going, and her own good works in and of themselves, could never save her; nothing but the blood and righteousness of the Redeemer, Christ the eternal Son of God. I do not know how long she remained under the law, but it was for some years. In going to some special services at Westoning, she heard the late Mr. Frederick Tryon. The sermon in the morning was made a blessing to her, and she felt sure the work of grace was going on in her heart, and said how it did make the tears flow from her eyes. At another time she heard a Mr. Pavey, and felt again encouraged the Lord would have mercy upon her. He granted her her soul's desire, and in due time blessed her with the pardon of her sins, brought her into gospel liberty, and enabled her by faith to believe on the Son of God as her Redeemer, her Saviour, her Righteousness, and to go through the ordinance of believers' baptism. She joined the church at Barton, where she became a useful member and handmaid to the church. She was the subject of many changes, and at times was brought to a feeling sense of her sinfulness, helplessness, and unworthiness of the least of God's mercies. At times the Lord appeared for her, and raised her out of the dunghill, and set her among princes. Once when lying on a bed of affliction, the snow was melting and falling from the roof, this verse was brought very sweet to her:

"The earth shall soon dissolve like snow,  
The sun forbear to shine;  
But God, who call'd me here below,  
Will be for ever mine." (198.)

The late Mr. Ashdown's and Mr. Cook's ministry at Luton was made a blessing to her, and we have heard her say what savour there was in their preaching, how she did enjoy it.

She was the mother of ten children, had many trials, and proved it to be through much tribulation we must enter the kingdom of God. I must mention a few of them to show how good the Lord was in supporting and strengthening her, and bringing her through. She was a woman of much prayer, and I can say had wonderful answers to prayer. She told us on her dying bed she had always taken her troubles to the Lord, and not to creatures, and had found Him to be

a good God. One of her heaviest trials was one of her daughters' losing her sight, at the age of 18, and becoming totally blind after a few weeks' illness. In this our dear mother would acknowledge the Lord's goodness in providing the necessaries of this life, and inclining the hearts of many friends to give so liberally to her, and some to invite her to stay with them for a change. And the Lord gave the afflicted one a spiritual sight, which was also a comfort to her. Another trial was, she was called to one of the family through illness; and having a long journey to take, felt, "If anything should happen to me on my journey, how unfit I feel to die!" In trying to look up to the Lord for help, these words came with sweetness, "There is not a sparrow that falls to the ground without your Father's notice; are ye not of more value than many sparrows?" How they did support her mind! And on her return journey, while watching the sea, these words came very sweetly into her mind,

"On the land, on the sea,  
As thy days may demand,  
Shall thy strength ever be."

At that time she said how very thankful she was for all the little helps by the way. Soon after this our dear father was taken very ill, and when she was about to give up all hope of his recovery, the Lord brought these words into her poor heart with such power,

"Himself shall be thy helping Friend,  
Thy good Physician, nay, thy Nurse."

They did her more good than the doctors, and she felt it was the Lord that blessed the means used for his restoration; for our father soon recovered, and was brought to his usual health and strength again. Another great trial was an illness of one of her children which lasted two years, and resulted in her death. The Lord gave her in this trial the promise: "Thy shoes shall be iron and brass."

I will now come to my dear mother's last days. We believe for some months the Lord was taking down her tabernacle very gently; but her end came very suddenly to us. She kept about and did her domestic duties until a week before she was taken home. One could tell by her conversation that she was being weaned from all below, and that the Lord was ripening her for eternity. In August of last year these lines were blessed to her,



“ Beyond the reach of sin and gloom,  
His glory to enjoy ; ” (558.)

and abode with her to the end. On the Friday, the last day she came down stairs, when getting her to bed, this verse came very sweetly to her,

“ Bound down with twice ten thousand ties,  
Yet let me hear Thy call,  
My soul in confidence shall rise,  
Shall rise and break through all,”

and she asked to have the hymn read (1,072).

On Saturday and Sunday she was much worse, but very cheerful. On Monday, about 5 p.m., we thought she was dying, but she revived, and told us many precious things the Lord had done for her, and that He had fulfilled all the precious promises He had given her. We could truly say her heart was filled with gratitude to Him for all His mercies ; her tongue did speak His praise. A friend called to see her, and spoke a few words in prayer, and she said, “ We cannot pray too much.” On Tuesday morning she repeated,

“ When ghastly death appears in view,  
Christ’s presence shall my fears subdue.”

Also during the day, with much emphasis,

“ I long to lay me down and die,  
To find eternal rest.”  
“ Heaven is that holy, happy place,  
Where sin no more defiles.”

The end fast approaching, we sent for her children. She bade them all good-bye, wishing the Lord’s blessing to rest upon each of them, and said, “ Come, Lord Jesus, come quickly.” Her sufferings were very great, and in giving her a little drink, the dear one looked up and said, “ They gave our Lord vinegar, but I have had all I require.” She passed peacefully away, to enjoy that rest that remaineth for the people of God. Our loss is great. E. ROBINSON.

ON June 15th, 1911, MARY RILEY, in her 78th year, a member of the church at Ebenezer, Accrington.

Our dear mother was born in very humble circumstances at Goodshawfold, her parents being poor, but God-fearing people. She commenced work at the early age of five, and had a very hard-working life up to a few years before her death. She was married to our father when both were young, and according to their own statement, quite ignorant of the reality of

true religion, caring nothing for these things. Eleven children were born to them, and for years they struggled hard to provide for us; they lost five by death, one son, 28 years of age, and some of the others, giving clear evidence that the Lord's mercy had reached them.

We cannot tell the particular time when the Lord began His work of grace in our mother's heart, but we know that He made her to feel her need of a Saviour, and for a long time she was in deep soul trouble, with now and then a little hope. About this time a married son, who was in Russia, was taken very ill, and was in hospital with a fever; and as the doctor held out very little hopes of his recovery, it was a very great trial to them. Day and night their prayer was up to the Lord that He would spare and restore him to his wife and little ones. In the midst of this trial the Lord gave her portion after portion, amongst them being, Hos. vi. 1, 2: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight;" which seemed to comfort her mind. She could not remember seeing the words in the Bible, but as power accompanied them, she opened the Book, and they were the first thing she set her eyes on. Oh how she rejoiced, believing all would be well! which proved to be so. Their son from that time began to improve. On another occasion, in her sleep, Zech. iii. 1, 2, was sweetly brought before her: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto him, 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?" On awaking she must know if it was in the Word, and on finding it and reading the chapter, she so saw the beauty and felt the power that she had to bless the Lord for His goodness to her.

When our father was in deep soul trouble over his state as a sinner (he being a poor reader), she often read God's Word and the "Gospel Standard" to him. After a few years of hope and fear he was brought to rejoice and say, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." After this he came before the church at Accrington, was baptised, and became a consistent member.

He died when 68 years of age. This was a heavy trial to our mother, and cut deep. It was astonishing to us how the Lord supported her under it. Portions of His Word were from time to time given to her, and to crown all, her poor soul was set at liberty. She came before the church on March 26th, 1898, was received with gladness, and baptised on July 3rd, 1898, by the late George Chandler. She was a consistent member, a woman of much humility, much prayer, and we believe carried her religion into her daily life.

For over two years she showed signs of failing health. She had to keep her bed for weeks, in a very weak state, and almost lost her voice. She thought her end was at hand, and the doctors gave no hope of her voice returning. But the Lord often gave her a sip of those streams which make glad the city of God. One portion which came with much power was, "They shall mount up with wings as eagles" (Isa. xl. 31). After this she was once more raised up; her voice returned, and she enjoyed fairly good health for nearly two years, but gradually lost all interest in time things. When she took to her bed for her last sickness, her mind was continually above, much in prayer, and she often asked for God's Word to be read; also telling us not to pray for her restoration, but for the Lord to take her home; as she had this promise from Him: "I will take thee to Myself, for where I am, there shall My servant be also." The following verses were also sweet to her:

"Lord, I long to be at home,  
Where these changes never come,  
Where the saints no winter fear,  
Where 'tis spring throughout the year.

"How unlike these joys below,  
There the joys unwith'ring grow,  
There no chilling blasts annoy,  
All is love, and bloom, and joy."

She had many blessed times when awake in the night. A few days before her death she had much difficulty in speaking, though very desirous to tell us something. To one she said, "I wish to go home; the Lord has taken the fear of death away, so that I am not afraid to die. Read for me, and ask the Lord to take me." Two days after, she passed away as if going to sleep, not making a move, and we believe entered into the full enjoyment of what her soul most desired—to be for ever with the Lord.

W. RILEY.

## NOTICES OF DEATHS.

On Oct. 31st, 1911, aged 71 years, **REBECCA KNIGHT**, of Heathfield, a hearer at Ebenezer chapel. W. W. W.

**JOHN TAYLOR**, second son of the late A. B. Taylor, of Manchester, who peacefully passed away, Dec. 2nd, 1911, in his 78th year. He was for about thirty-five years a member of Rochdale Road church, being a deacon and treasurer for 30 years, and was several years during his father's ministry superintendent of the Sunday School. Up to the last week of his life he attended the services and prayer meetings at Rochdale Road and Thirlmere Street causes of truth. A few hours before death one of his friends saw him and asked how he felt in the swellings of Jordan. The reply was, "On the Rock—it will stand;" and, "Blessed Jesus! I can sing, 'Crown Him Lord of all.'" He was interred by Mr. Gruber, at Harpurhey Cemetery, Manchester. H. Y. SHAW.

**THOMAS HUMPHRIES**, a member of "Rehoboth," Swindon, formerly of Bradford-on-Avon, died, Dec. 24th, 1911, aged 83. Our friend was taken ill on his way to chapel, and died without regaining consciousness at a friend's house. He knew well the path of tribulation, also the sweet consolations of the gospel, his own utter ruin, and the riches contained in a precious Christ. We have lost a man of prayer, but our loss is his eternal gain. F. J. B.

On Jan. 3rd, Mr. **ARTHUR WILLIAM COWLEY**, Leighton Buzzard, passed away suddenly, age 44. He was deacon, and usually gave out the hymns at Bethel chapel, Linslade, Leighton Buzzard. More particulars to follow. A. OSBOURN.

**ESTHER SARAH DE FRAINE**, widow of R. De Fraine, for many years pastor of the church at Lutterworth, died Jan. 5th, 1912, aged 74. She peacefully and suddenly entered into the joy of her Lord. Though she was in a delicate state, and had suffered much latterly, the end was not thought to be so near. Her last day was, physically, one of her "best days," to use her own words concerning it, and she was able to write to several friends. She had just finished her supper when her faithful servant noticed her head droop, and the ransomed, happy soul had taken its flight to the land which is very far off, to see and for ever look on the King in His beauty. To her many friends her removal is a great loss, and to the now greatly reduced church at Lutterworth particularly. The Lord gave her a good religion, and I hope to be able to give some particulars of His work in her. J. K. P.

**JAMES WILLIAMSON**, died, Jan. 13th, 1912. He was a member of the church meeting for worship in Grove chapel, Chelsea, under the pastorate of Mr. Brandon, for 53 years, and for many years led the singing there. On Nov. 26th, at the beginning of his last illness, he had just dressed himself to go to chapel on the Lord's day morning, when he was seized with a fainting fit, and had to be put to bed, from which he never rose, and he said, "I feel now that my time is short, but I can say, 'The will of the Lord be done.'" He had not that assurance of his interest in Christ that he longed for, and which some of God's people are favoured with, but he would sometimes say, "I know that I love the Lord's people, and

“ I love to meet among them now,  
Before Thy gracious feet to bow,  
Though vilest of them all,”

and would repeat the whole hymn with much feeling ; also,

“ ‘Tis a point I long to know,  
Oft it causes anxious thought.”

He said, “ Oh what an unspeakable mercy to have a good hope through grace of going to heaven.”

“ ‘ My hope is built on nothing less  
Than Jesus' blood and righteousness.’

What a great mercy to be made to differ from this poor world ; they have nothing to look forward to, if they die in their sins, but to be banished for ever from the Lord.” As he drew near his end, he would repeat the scripture, “ 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.” And,

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

One of the last portions of a hymn he repeated was,

“ His love in times past,  
Forbids me to think.”

He could get no farther through weakness, and when it was finished for him—

“ He'll leave me at last  
In trouble to sink.  
Each sweet Ebenezer  
I have in review,  
Confirms His good pleasure  
To help me quite thro' ,”

he added, “ Yes, that's it ; I long to go home.” He suffered but little pain, and quietly and peacefully fell asleep in Jesus, in the presence of his family. The church has lost a true friend, but our loss is his eternal gain.

SAMUEL BARBER.

On Jan. 16th, 1912, MARY WESTON, of Rotherfield, entered her eternal rest. She had been an honourable member of the church for over 23 years. For the most part during her great sufferings she was enabled to rest on the faithfulness of God, “ feeling persuaded that He was able to keep that which she had committed to Him against that day.” Further particulars to follow, D.V.

J. DICKENS.

JAMES FARR, died Jan. 20th, 1912, aged 78. He suffered much, but was enabled to glorify God. He had often expressed a wish that we might one morning find he had gone home, and believed it would be, and so indeed it was. At midnight my sister read Ps. xxiii., and left him for the night. He gave several indications that he appreciated and shared the psalmist's feelings. At 2 a.m. when my sister looked at him she found he had reached his heavenly home. Not many hours before he died he said (after a time of quiet communing),

“ If such the sweetness of the streams  
What must the Fountain be ? ”

B. FARR.

# THE GOSPEL STANDARD.

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MAY, 1912.

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

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AN EXPOSITION BY MARTIN LUTHER,  
OF ISAIAH IX. 4—6.  
*(Translated from the German.)*

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“For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.”

THESE burdens and oppressors are death, sin, and the [broken] law, under whose lawful dominion fallen men are, and which rage against us and rule over us; as Paul says, “The sting of death is sin, and the strength of sin is the law.” These most mighty enemies rage against all the posterity of Adam, and devour the whole human race; and against their tyranny is neither counsel nor help, either in man or angel. How then shall we be delivered from their rule and power over us? Listen to the prophets, who sing rejoicing that these tyrants are cast to the ground, and destroyed\* by this Child which to us is born, and this Son which to us is given, with these words, “Thou hast broken in pieces the yoke of his burden.” As if he would say, “O Thou King of eternal peace, of eternal righteousness, and of eternal life, the joy of Thy people on whom Thy light shines is inexpressible, because Thou hast broken the burden of their yoke and the staff of their shoulder, and hast broken in pieces the rod of their task-masters.” By these words, then, of yoke and rod does Isaiah set forth death, sin, and the law as our deadly enemies, who rule over and lead us captive, holding us in the most wretched bondage, with no hope of deliverance. The law convinces us that we are sinners, and fills our hearts with dread; and when the

\* This is said only of the law in its condemning power as the “strength of sin” to believers. In Rom. vii. 1—7 the law is represented as their first husband, dead by the body of Christ. Luther beautifully explains this truth further on.—Ed.

law convicts of sin, immediately a man pronounces the sentence of death against himself, "Thou hast sinned, and the wages of sin is death." So death has the lawful power to pierce and slay us by sin, which the law, as the strength of sin, stirs up and makes manifest.

Against this prison and bondage of the law, sin, and death, which press us down, there is no remedy or comfort in all the world, unless a man by faith lay hold of these and similar sayings of the prophets and apostles: "Thou hast broken the yoke," "To us a Child is born," etc. Here we get comfort and good hope, and the word of Christ is fulfilled in us, "Be of good cheer, I have overcome the world;" and that also, "In Me ye shall have peace." When death, sin, and the law hear the voice of faith in this Child, they take to flight, as if they could not endure the mention of His name. For the law, sin, and death have accused this Child, condemned Him, and slain Him on the cross, though He was innocent. . . . But it was for our sakes He submitted to condemnation and death, and thereby has made satisfaction for the sins of the whole world. The sins of all those who believe on this Child and this Son are remitted, and though sin remain in their flesh, yet is it not imputed to them, because they believe on Him, and death has no power over them whose sins are forgiven, but by means of this Child is swallowed up in victory. When sin is taken away, the law can lay no charge nor condemn.

So, then, though death be a heavy yoke and burden, and though sin be a galling staff on the shoulder, and the law a taskmaster who shows no pity, yet have the people of this Child and King no cause to fear, but may rejoice and be confident. For this Child who is to us born has overcome these oppressors, and so weakened their power that they have no right over His people who walk in the light. Yea, with Paul, they can rejoice, and set them at defiance. "O death, where is thy sting? O grave, where is thy victory?" and can say, "Christ hath condemned sin in the flesh, and hath blotted out the hand-writing of ordinances which was against us, and taken it out of the way, nailing it to His cross, and hath 'abolished death, and brought life and immortality to light by the gospel;'" and this He does without ceasing to His people all their life long, even to the end of the world, until death shall be quite taken out of the way.

But in what way and by what means does Christ do this? By the preaching of the gospel and the administration of the sacraments, by which, without ceasing, He works the greatest wonders. By this He kindles His light in our hearts who were in the land of the shadow of death, and makes us to rejoice as they "joy in harvest, and as men rejoice when they divide the spoil," because we are assured of victory over Satan, death, and sin. And not only by His gospel does He bestow grace on the heathen who were under the dominion of death and Satan, but out of these same heathen, to the end of the world, does He choose ministers of this grace to teach others and to set them free from the power of Satan, sin, and death; and when they to whom the ministry of the word is committed deliver any from these cruel foes, they cannot help rejoicing. Such joy does this Child born bring by the preaching of the word into the hearts of those who have tasted the dread of death, and who have felt what it is to carry this yoke and burden, to have no security for a moment, but at all times to turn pale at the mention of death, and to fear continually and yet see nowhere any refuge. Surely of all burdens this is the heaviest, insufferable and unendurable; but through the merit of this Son who is given us, it is taken away; that is, death itself and the punishment of sin are annihilated.

But when the prophet calls the law the staff of a taskmaster, and Paul says that the law is the strength of sin, and the ministration of death and condemnation, . . . this can be understood only by those who are taught of God to know what the law, sin, and death are. In this point of view is the law called an oppressor and a taskmaster; not because of any defect in itself, for the law is "holy, and just, and good;" but because we are born in sin, and captivated to it, and live in sin, and sin leads to hell and sets it on fire. That is, it makes sin exceeding sinful; and however little sin may seem to us, yet when the law breathes on it, and discovers it in its true light, it becomes a burden unspeakably heavy and great; and the more we know of sin, the more does it torture us. Thus the detected murderer turns pale, and the more he sees of the greatness of his wickedness, the paler does he become. Nor can it be otherwise than that anguish should seize on a man when he has his eyes opened to see the hateful and weight of sin, and the righteous judgment of God against it.



Thus the law becomes our executioner, our oppressor, our taskmaster; but only for a time, not for ever, for the prophet says, "Thou hast broken the yoke of this oppressor." The law is taken out of the way by Christ, but not to all men; only to the people who "have seen a great light," and on whom "the light hath shined." These people are freed from this threefold tyranny of sin, death, and the law, by Christ the Conqueror of their enemies. This is the victory whence the joy comes, which is the joy Peter wishes for the elect in his first chapter, when he prays that grace and peace may be multiplied. This is the true and well-grounded joy by the victory of this Child. And this joy the godly daily feel in their hearts, and here even now upon earth does the Holy Spirit work it by the mouths and hands of His true ministers. Our hands, indeed, and mouths are frail and dying things, but by these means, by these frail and earthen vessels, will the Son of God show His power, and we have this treasure in earthen vessels that the excellency of the power may be of Him.

"His name shall be called Wonderful, Counsellor, the mighty God [in Luther's translation, Steadfast, Valiant], the everlasting Father, the Prince of Peace." Here are six names given to this Child born and Son given.

The first name of this Son who is given to us is *Wonderful*. But who can set forth the high majesty of this name? He is in all things, and through all, wonderful. What can be more wonderful than that God and man should be one Person? Who will be able to comprehend this mystery to all eternity that God is man, a creature the Creator, and the Creator a creature? The angels themselves desire to look into this mystery, and will never be satisfied. It is our blessedness to believe these things, though we may not comprehend them; but we shall be much more blessed, yea, most blessed, when we shall see Him as He is in His kingdom, and shall see face to face what we now only see through a glass darkly. He will be for ever wonderful; nor will He ever cease to work wonders, and those far more wonderful than when He made the blind to see, and healed the sick, and the like.

How great are these wonders, that by His word He quickens dead souls, and at the last day will raise to life our dead bodies; that He should baptise us in His blood and

wash away our sins, and daily take away their spoil from death, hell, and law! And this He does without the least difficulty (and with such facility that we must needs wonder) by the mouth of Peter or Paul or any of His ministers, or, if needs be, through the mouth of a private Christian, who conveys the pardon of sin and opens heaven itself. But the world sees not these wonders, as Christ Himself says: "I will send you another Comforter, whom the world cannot receive, because it sees Him not." No man by nature sees how we Christians are as dying, and behold, we live. Horses and mules see not the promise of the Holy Spirit, who works all things, and quickens and comforts the believer. They only who believe see this. The world sees not how a child that is born again is laid in the bosom of God, a child and heir of God, and joint heir with Christ. The Holy Spirit alone in believers sees [and enables them to see] these wonders.

But this King and Child is also called Wonderful because He makes His saints for wonders, and leads and guides them in a wonderful way. "As deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 8—10). The world flourishes, and we are a dry tree; the world rules and triumphs, and we are oppressed. Thus are all things wonderful in the church, both their doings and sufferings.

The second name is *Counsellor*. As the first name, Wonderful, belongs to faith and the new creature, whose strength comes through His wonders, so this name of Counsellor is for those who suffer under the cross, teaching us to pray and flee to God for help and counsel, as David did, who says, "I thank the Lord, who hath given me counsel." We also learn by experience that this Counsellor alone can give us counsel; and when He does this, we praise the Lord, as David did. When a man is set free and born again by the wonder-working Saviour, he is immediately beset by so many temptations that it would be impossible for him to hold on, were he not continually to receive fresh counsel from this Counsellor. Therefore, let those who are in trouble and under the cross call upon this our King, and beg counsel and help of Him. When we come to that place where all seems utterly lost, where we are surrounded by such great need and danger that

there seems no way of escape, let us not then despair, but "lift up our eyes unto the hills, whence our help cometh," as the Psalm teaches.

How many times have I gone through this experience, both in public and private. With me it has *often* come to that point, not once only, that I have been driven into a corner and there was no way out. My affairs have been in a hopeless condition, so as to be beyond the reach of all help and counsel, and yet has this most excellent Counsellor found out the most beautiful and successful counsel for me. I have had temptations such as I thought no man on earth ever had, and I have considered what that thorn in the flesh of the apostle Paul and those buffetings of Satan could be, wherewith he was so crucified; and I have at times been so bold as to imagine that I had the same, and that these buffetings could have been nothing else but temptations to despair. In such great need under these heavy temptations, I should never have found remedy or counsel, had not Christ come and opened to me the Scriptures, and sent counsel and consolation into my heart by the Word; and I found (as Paul did) that God comforted me in all my tribulation, that I might be able to comfort those who are in any trouble by the comfort wherewith I myself was comforted of God.

Believers are often entangled in various temptations, out of which they can by no means extricate themselves, and where it seems that there could be no hope of deliverance. Yet in such necessities they are not deserted by their Counsellor. Whatever the evil be, He finds a remedy, and gives most wise counsel, and in every temptation makes a way of escape, so that they are able to bear it; and He stands by them, so that they do not lie down, but creep out of all their straits, and when saved with honour, triumph. If Christ were not to act thus, men must sink under the troubles, and cast away that faith which He by His wonder-working power has called forth and revived. But He does give counsel in all dangers and temptations, and that of such a wonderful nature that they who are saved by it must needs say, "I never should have imagined such things; neither I nor any other man was wise enough to think of such a thing." This we shall always confess when we have experienced the counsel of God. Therefore, when we are caught in such a thicket, or rather tempest, of temptation, in which no human wisdom

can counsel or help, let us lay to heart that the wisdom of God is far greater than all other wisdom and cunning, even that of the gates of hell.

Therefore, thou hast no need to despair of help and counsel in any trouble or temptation, be it ever so heavy. He has taken upon Himself this name of Counsellor because He can and will be such, and because He alone is able in every need, misery, and affliction to counsel us. Neither must thou think that none was ever tried in the way thou art, but consider, as Peter exhorts, that the same afflictions are accomplished in your brethren which are in the world. Therefore must thou at all times remember that temptations like thine, and just as heavy, have the rest of the godly experienced. It is in such times when God strips us of all our wisdom and self-confidence, and suspends us, as it were, between heaven and earth, that we learn to pray truly, and to flee for refuge to this Counsellor. Then we cry, "O Lord Jesus, Thou Counsellor of Thy church, stand by us, and perform all things for us."

And not only in spiritual, but in temporal difficulties also, do we, even in our days, often experience the counsel of this Counsellor. Yea, in every trouble and temptation, whether it concern the church or an individual, be assured that this Child our King is what He is named, and has the thing as well as the name. He is a true Counsellor, therefore, which is His second name.

Let us now consider His third name of "El," *Steadfast*.\* We understand by this name nothing short of God Himself, who is over all; but the original meaning of the word is *steadfast*, and implies He is a strong God, and this strength is not active strength, which is expressed by the following word, "Valiant," but passive strength, that which is strong in itself, and stable, not to be moved, just like a solid rock on which a man may lean safely. Now God is this kind of strength-firm, unconquerable-steadfastness. When, then, our temptations are ended, and we, through the counsel of this Child and Counsellor have escaped, then we say He is to us steadfastness and strength, so that we have endured. Then we also become steadfast, that is, Christ is then truly God in

\* What the English Bible translates as one title, "The mighty God," Luther does as two, "Steadfast, Valiant Warrior," looking to the derivation of the words.

us by means of His self-existent steadfastness, whereby He makes us to stand; so that we become, as Peter says, established, strengthened, settled, so as to resist all evil. When God works faith by the word and sacraments, He is Wonderful; when He delivers us by His counsel, He is Counsellor; but He is El, or Steadfast, when He settles us firm as a rock, and fills our hearts with the joy of faith.

Hence we see that the use of temptations is exceedingly great, for when we fall into troubles and by endurance our courage is strengthened against all opposition, then we see how patience works experience. That is, a man being proved becomes steadfast; he no longer doubts, and fears, and wavers, being full of anguish and dread, as he was before under the pressure of temptation, but becomes now quite El (Steadfast); but all through this Child, who has made him steadfast by His help and counsel, so as to cause him to endure. Paul says (2 Cor. xii. 7), "There was given to me a thorn in the flesh, a messenger of Satan, to buffet me;" which words show that his sufferings and temptations were very great. But how does he act in this conflict? He waits upon this Counsellor. "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee, for My strength is made perfect in weakness." This expounds the name "Steadfast;" as if God would say, "In this thy weakness wherein thou askest counsel, I give thee this consolation. Be content with this, that I love thee, that thou hast My grace. It is good that thou shouldst have these buffetings, that thou mayest not be exalted through the abundance of the revelations. This thy weakness will not destroy thee, nor make Me to cast thee away. I do not love thee the less because of thy cross and thy sufferings. This will expose you to no danger to make you sink. In this thy weakness I become 'Steadfast.' Here I manifest that what I am called, that I am. Hereby do I discover My might and power, and make thee stronger and more steadfast."

These are the works of our King in His church. He, as Wonderful, works faith in the heart. Then He sends temptations to try it, in which He becomes a Counsellor, and from His counsel they become established, strengthened, perfected, after they have suffered a while, so as to endure unto the end.

The fourth name is *Strong* or *Valiant*, one endued with great valour and courage. In this He is not merely passive, as in the former name of *Steadfast*, but by this valour He takes open vengeance on His enemies, checks their rashness and presumption, bridles their power, and repays to His enemies all they have done or imagined against Him. Such a valiant One is this our King in His church. Where He is Wonderful, Counsellor, Steadfast, there is He also Valiant. The Lord is a Man of war who cannot be overcome, and He contends and makes war against all false doctrines, against the devil, and against the flesh, and all enemies against which the Christian has to contend daily. For if I have no erroneous men to contend with, yet am I not therefore at peace; for I find in myself another law fighting against the law of my mind, and bringing me into captivity to the law of sin that is in my members. Here there must be a struggle, and that a sharp one. For this is no business of slothful, drowsy men, who feel not the ministration of the law, and the terrors of sin and of death; but this war is for men who strive against wavering in faith, weakness of hope, against the fiery darts of Satan, and the craft of deceivers. These are no sham fights or easy encounters. In this struggle our Valiant One stands by. He strives in us by His Spirit, and puts our enemies to flight, and smites them down before us. And as He of all kings and warriors is the greatest, so are His enemies the most savage and powerful, namely, countless hosts of devils, heretics, wicked men, tyrants, and seducers. Besides these enemies, this Child born and Son given strives in His own people against the flesh, and the wisdom of it, and the wisdom which is in the world, which strive against the spirit to destroy our faith, and lull to sleep the preachers and make them secure, so that Satan overcomes them. Against this wisdom of the flesh and the world, and all other enemies of His church, does this King and Child strive; and this not once or twice only, but all along; for from the beginning to the end is His name Valiant Warrior.

The fifth name is *Everlasting Father*, or Father always, to show that the kingdom of Christ shall go on increasing, not like Solomon's by the addition of children for a few years; but while the world lasts shall children be added to the church, and as He ever lives, so shall they also live always. They shall not die, though they shall sleep in faith, and worms

shall devour their bodies, yet shall they not remain in death, but shall rise again and live for ever.

The sixth name is *Prince of Peace*, and of this peace there is no end; for as the Father is everlasting, and the children and kingdom also, so must the peace be everlasting. Where death and sin and the law remain, there is no peace from the yoke of the burden and the rod on the shoulders. The world, indeed, has its peace. Natural men live in the greatest security, joy, and peace; but all their props on which they lean are frail and transitory, and endure but a moment. But the people of this Child and Son shall enjoy an endless, blessed peace, because their King is the Prince of peace.

These six names of Christ express His offices and work in the church, and which include His Person also; since this King could not administer these offices expressed by the six names unless He were true God and true Man, that Child who was born of the virgin. Thus the prophet includes in one Person God and Man, because He is the King of eternal peace, and life, and righteousness, and that Redeemer who has broken the rod of our oppressor, and spoiled death of his sting, and will raise up again all who die in faith, and crown them with everlasting glory.

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### MEMOIR OF ISAAC BEEMAN,

PENNED FROM THE RECOLLECTION OF ONE WHO HAD IT FROM HIS OWN LIPS, ENLARGED WITH EXTRACTS FROM HIS LETTERS.

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(Continued from page 170.)

SPIRITUAL EXERCISES GATHERED FROM HIS LETTERS.

*Undated.*—This is dated from the Valley of Baca (of mourning), for I think I was never worse than on Sunday night—before God as insensible as a stone, a sad mark for me. Monday morning still miserable; all cut off from my mouth, and nothing could I get; and when I am here, woe is me! no power, nor appearance of any; and then I am ready to conclude I shall altogether be laid by as useless, and experience no refreshings more nor sensible renewings; and so become, as Job says, like a brook of water that altogether dries up in summer, and deceives the expectations of all that go to it. But still I pray for you and your friend, such prayers as they are! I often think it is impossible to have a worse heart than

mine. I quarrel with myself, but I can do myself no good. I know where help is to be had. . . .

*Undated.*—Three or four days ago, since I wrote mine dated from the Valley, as I was reading, the following words struck my mind with some degree of power, and have remained with me, more or less, ever since. The words are these: "Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought for us." . . . I saw all our help or strength was laid "upon One that is mighty," the Son of man made strong, who performed every condition for our salvation, and became obedient unto death, even the death of the cross; and by the resurrection from the dead was declared to be the Son of God with *power*. Here it is that God has holpen us in remembrance of His mercy which was promised to our forefathers. . . . We are exhorted to be strong in the grace that is in Christ Jesus; and what strength does God command, and send forth when He is pleased to restore one who has backslidden! . . . I say what power is displayed in the soul at such a time to grub those briars that had overtopped the good seed so that no fruit was brought forth; and to destroy the nettles, which made the soul appear more like a wilderness than the garden of the Lord: and at such a time, what power does He command or put into the heart to pray against, and for the destruction of, all those idols, rivals, and false gods that have too long reigned over our deluded hearts! "But now, by Thy power communicated to us, will we make mention of Thy name, even of Thine only; for in Thee is all true happiness to be found, and in no other"; of which we have had proof. He commands all this strength for us, or we should lie in our heart idolatry to the day of our death: only His faithfulness to His own work forbids. . . . And, as Mr. H. observes, by goings and comings He does strengthen that which He has wrought for us; and He says He will never leave us till He sets us down in the image of the Second Adam, in eternal glory.

*Undated.—Friday.*—What need do I see of holding fast our profession of faith in Christ without wavering, and that against all outward and inward discouragements! This wavering is unbelief, saying, "I shall never attain to that which I set out after; I shall never reap what I have hoped for; and the want of present power in my heart, I think, is a proof of it." And having no certain or durable rest in



my spirit, through the many doubts and fears I have about my acceptance, this leads me to compare myself to those who, by reason of unbelief, could not enter into the promised land. But to hold fast our faith in Christ, and in God's promises in Him, is to oppose by faith all these discouraging thoughts, looking to God's faithfulness to every promise He has made to coming sinners. For "faithful is He that hath promised." We are told the immutable promises of God belong to them that have fled for refuge to lay hold of Christ, the Hope set before them in the gospel. . . . All sensible sinners, wherever they may be, are to look to Him and be saved (Isa. xlv. 22). This is fleeing to Him by faith, and the blessing of Abraham belongs to such. "Blessed are all they that wait for Him" (Isa. xxx. 18). This is taking hold of God's strength; and He promises such shall make peace with Him (Isa. xxvii. 5) It is by faith and hope in Christ as our Hiding-place, and by love to Him, that we come to have fellowship with Him. "God is faithful, by whom (or by whose powerful work in the heart) ye were called unto the fellowship of His Son Jesus Christ our Lord." (1 Cor. i. 9).

*Undated.*—How sweet is the character of our dear Jesus as the Succourer of the tempted and tried soul! He was our Daysman, Mediator, and Surety; He was to bear our burdens, sustain our griefs, carry our sorrows, and obtain complete victory over all our foes. He was led of the Spirit into the wilderness to be tempted of the devil. . . . And truly such a High Priest became us; and what comfort is it to us, when bowed down, to believe the Saviour endured the same, and to know and believe He has bowels of the tenderest compassion for us, and stands ready to represent our case, and to succour us! This gives energy to our petitions, and our hopes rise high that He will hear and answer us; and when His faithfulness appears in an answer of mercy, we know then that we obtain mercy, and find grace to help in time of need.

I was lately severely exercised with a trial which was of such a kind that I could not rest, and under which my whole frame of nature was inwardly set on fire. I had no remedy but to carry it to God, which I did; and in less than ten minutes it was altogether removed; which made me wonder, and filled me with gratitude. This day I was again, on a different occasion, much pressed down and heavily tried; but the Saviour as a Succourer of the tempted, struck my mind.

I was led to see He had thus been exercised, and that He was touched with a feeling of our infirmities. I went to Him with my burden—pleaded His ability, His feeling for His members, His faithfulness, &c.; and before eventide He answered my petition, which caused me to heap blessings on Him, and makes Him exceeding precious to me.

*Undated, Jan. 3rd.*—I was this night sitting in meditation upon experimental things, having been much exercised with corruption, deadness of soul, barrenness of heart, and without the sensible enjoyment of any spiritual good,—bemoaning my loss, and without any power to retrieve it—the Fountain of life seemed to be out of sight, and the Lord of life and glory to hide Himself from my eyes. . . . I go at such a time, as David says, with a sword in my bones—or killing sensations;—for then my enemies are sure to reproach me. I feel them inwardly, if not outwardly, and the language of all is, “Where is thy God?” At such time also my soul is cast down within me, and great need I find to remember His loving-kindness, to keep hope in any measure in exercise. “Why art thou cast down, O my soul?—Hope thou in God.” But it often happens with me that my hope is deferred, and this makes my heart sick or faint: then deep calleth unto deep, and many heavy billows of sorrow and distress roll over me; and sometimes so weary is my soul of crying that though I cannot give it up altogether, yet so swallowed up have I been with heart-discouraging thoughts that when I have been on my knees I could hardly utter a word. “I am so troubled,” says David, “that I cannot speak”; so that you see he felt it too. And here it was that David said, “Out of the deep have I cried unto Thee”; and, “My soul waiteth for Thy return more than they that wait for the morning light.” “Yea,” saith he, “I say *more* than they that watch for the morning;” and when He comes, His quickening power and enlightening beams revive and illuminate the whole soul. Then it is we “arise”—for that is by power, and “shine”—for this is only in His beams: in His light we see light: for our “light is come”—the Lord shall be thy light, and “the glory of the Lord is risen” upon us—“thy God shall be thy glory.” Let him that glorieth glory only in the Lord; and certain it is that nothing but His visitations can preserve our spiritual life.

[*To W. Huntington, undated*].—To return to your epistle.

It found me in a dismal frame of mind—possessed of a barren, hard, and relentless heart. I was brought to the same place as Ezekiel when set down in the valley of dry bones, and the question was put, "Son of man, can these bones live?" when his answer was, "O Lord God, Thou knowest." This was all I could say. I travelled for some time in this miserable frame, seemingly without any power. That I might feel this power working afresh in my heart I sought my Beloved, but I found Him not; I called Him, but He gave me no answer. But at length, in reading the different frames of the spouse in the Song, I came to these words, "Or ever I was aware, my soul made me like the chariots of Amminadib," or, "set me on the chariots of my willing people." Light and power attended them to my heart; and in this light I saw the cause of all willingness in any; and with respect to what had passed on my own heart, the words of Hart well express it:

"The Lord from whom I long backslid,  
First chid me with some gentle stings;  
Turn'd on me, look'd, and softly chid,  
And bade me hope for greater things."

. . . But I cannot stay at one place long, except it be in unbelief and bondage; for I was soon exercised with fresh scenes of trouble. . . . Nothing seemed to be present with me but the troubles and crosses attending this way, the constant self-denial and the many difficulties I must unavoidably have to go through in seeking Christ according to His Word, and my present uncertain state. These things so bereft me of strength, especially as there was no certain end to look at, that I did not know what to do; I seemed to faint in my soul. But I cried unto the Lord, and told Him the whole; and while upon my knees, these words came in on a sudden: "Be thou faithful unto death, and I will give thee a crown of life." What this did for me was, it at once brought in sight the certainty of the crown which I could not see before; but the words *faithful* and *to death*, led me to meditate on what it was to be faithful, to be made so, and to be kept so unto death. I turned to the words, and the first thing was, "Fear none of those things which thou shalt suffer." This I found very suitable; as before I seemed to faint at everything I thought I should have to suffer. . . . I think if I could get an answer when on my watchtower as soon and as plain as Habakkuk did, I should be glad indeed.

*Undated.*—My dear friend may wonder at my sending this; but he believes there are but few in this world that understand the goings and comings of the Son of God, who walketh in the midst of the seven golden candlesticks. He certainly is the Olive tree that supplies the oil, the High Priest that trims the lamps, and the true Light in which the children of God shine. And most certain it is that if He is not present at the temple-worship, there can be no sweet odours to perfume, no incense to go up, nor fire to cause them to ascend; without which holy fire we remain barren, dark, and dead in our worship. And it is a grief to all who know Him, not to find His presence. When He is present, the excellency of power appears; without Him there is nothing but the earthen vessel. If He put in His hand by the hole of the door, our bowels are moved with a holy fervour and zeal for His honour, His truth, and the good of others; but if He refuse to do so, this coat, or clothing, of fervour and holy zeal is put off, and we cannot put it on. "He was clad with zeal as a cloak." . . . And herein the super-excellency of His prophetic office appears,—that He not only explains to us the necessity of His death, but makes us feel His dying love, which brings healing and cure to our souls, and transforms us into the image of God. As our great High Priest He offered for us, and Himself was the Sacrifice and Offering, His divine nature the Altar upon which this offering was made. He says Himself, "The Altar sanctifieth the gift." By His own light He leads us into these things, and gives us to feel what fellowship with Him in His sufferings means, when we find His sacrifice sweet food to a broken and contrite heart. And sure enough it is that these things captivate the heart, and make us to understand the sovereign sway of the sceptre of Zion's King, which is to God's elect the sceptre of His grace. And so far are we from thinking the sway of this sceptre of the King of Zion to be bondage, drudgery, or hard service, that we are never more free, more at liberty, more happy, or more joyful, than when we feel the power of its influence in heart and affections. If I know anything, I can say that if I do not feel the power of this sceptre, I either sink into carnal ease, or else hard labour with bondage, barrenness, deadness, darkness. . . . I sorely suffered yesterday under these things, and could obtain no victory, till our Prophet, Priest, and King put in His hand by the hole of the door, and dropped a little

of His sweet-smelling myrrh upon the hand of faith, which found its way to the handle of the lock of infidelity, and made it a little go back ; so that I could more freely open to my Beloved. And now I am sick of love, and want Him to come in, and stay with me, and all would be well. To Him I commend you ; for He certainly is altogether lovely.

*Undated.*—About three evenings since, in private, I was much in contemplation about the end of all things with me, and how it might go with me when death should come. In these meditations I saw the absolute necessity of the pardon of sin, and the enjoyment of it, to keep the mind happy in the prospect of that day, and to deliver us from fearing any evil in the valley of the shadow of death ; and I was led earnestly to crave it of the Father of all mercies, who in Christ has made so many promises of the forgiveness of sin, and revealed them in His Word ; some of which I pleaded in the name of His Son, who says, “If ye ask the Father anything in My name, He will do it for you.” Being earnest in my request and anxious in my desire, I afterwards searched the Bible to see if any word I should find was in any measure as an answer to my petitions ; and although I have not at the time always succeeded when I have pursued the same method, yet the Scriptures inform us that we should be diligent in seeking ; as in another case, “In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that” (Ecc. xi. 6). “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” (Ps. cxxvi. 5, 6). And when we have sowed many prayers (with tears, as is often the case) before God’s throne, if in answer thereto God is pleased to send a word fraught with power and suitable to our case, we then reap the good (it brings with it) in joy. I have hope that at this time it proved so in my case ; for I had not searched long before I came to these words : “Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord’s hand double for all her sins” (Isa. xl. 1, 2). Of course these words were in good time to me, as I felt the need of comfort ; and you know Solomon says, “A word spoken in due season, how good is it !”

*London, June 28th, 1824.*—I write to say that I have complied with the desire to stop and speak here again on Wednesday evening. I was much tried yesterday morning before going out; but while I was seeking, these words dropped in upon my mind: "In all places where I record My name, I will come unto thee and bless thee." This encouraged me to hope, and soon after came such a sense that God had magnified His Son in my poor soul that it broke me down very much with gratitude and contrition. When I arrived at the vestry, I trembled from head to foot, and was surprised, on entering the pulpit, to see so many people.\* After the singing I began in prayer, and my feelings were better. I had for my subject Rom. i. 14—17; and, to the honour of that God whom I hope I serve in His word, I have to say that in ten minutes after I began to speak, my fears were taken away. I had no more fear than among my own people . . . The humbling sense that I had of His goodness after I had done in the morning, I hope was good to me, and His goodness constrains us to give all glory and praise to Him. I went no further at that time than finishing the debtorship in the first verse of my text, which was very sweet. Mr. O. came into the vestry with tears; several seemed to think that the old voice was come again. Everybody was surprised; all seemed contented, and their attention bore a new face; therefore, I say, praise God that none of His words spoken to poor me have fallen to the ground.

*London, Mon., Sep. 13th, 1824.*—All things conspired against me. I had in the morning but few good sensations while I was speaking; so that it may be seen what is man. You may guess that as I was so favoured the first time, I was not now very well pleased; but that signifies nothing. These things bring a fresh burden on, and our business is (which is not always easy to be done) to cast it on the Lord. However, in the afternoon, in seeking, these words came: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist"; and, "It is not ye that speak, but the Spirit of your Father which speaketh in you." When I went at 6 o'clock, my spirit was much bettered; and as soon as I began my discourse again, I found I should have no trouble in speaking, and I continued my subject till nearly

\* This was the first time of Mr. Beeman's preaching in Huntington's chapel, Gray's-inn Lane.

half-past eight o'clock, with begging their patience ; but they sat very quietly, and nothing of noise was heard all the time, among nearly two thousand people. My subject was Jer. ii. 1—3, an old text of mine, but the excellency of the power is of God.

*Cranbrook, Aug. 24th, 1827.*—Of late, I think, I have not found His kind appearance in my behalf so oft as formerly, but may I not say, what is the cause ? no doubt it is this—self : and many, many struggles have I had to get rid of my own strength, so as to rest wholly on the arm of the Lord ; but whenever this is brought about, I always find it best for me. I often think myself behind all that appear alive to God. However, I hope I have reason to bless the Almighty that He has made Christ to me the Pearl of great price, and more excellent than the mountains of prey.

*Cranbrook, Aug. 18th, 1828.*—But the trial is, when things look contrary to the promise ; and nothing is to be done here but by crying to Him that is able to save us ; not only able to save us at first coming, but also out of all our troubles. In trouble we find out the value of a spirit of supplication which was first poured out upon us ; and at times, finding help, it becomes our privilege to call upon Him as long as we live. Who knowing the worth of this, but will often give thanks to the Lord for so great a blessing ? Hundreds of times (when involved in difficulties none knew but myself) have I made application at His throne by prayer and supplication, for succour and deliverance too. And although I have sometimes been made to wait long, yet was I never so left as to be utterly disappointed of help, nor to be confounded. Many times when I have pleaded His Word where He has appeared for others, and felt the encouragement there given, God has appeared also for my help. O how His mercy, and also His faithfulness to His Word, has shone before my eyes ! Manifold are the deliverances He has wrought for poor me, yet what an unbelieving creature I am to this day ; and often doubt of His help ! Yet surely I ought to say He has been better to me than all my fears.

*(To be continued.)*

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The clearer discoveries we have had of God, the viler will everything of self appear.—*Owen.*

## AFFECTIONS RUNNING AFTER CHRIST.

“Let Him kiss me with the kisses of His mouth. Draw me, we will run after Thee.”—SONG i. 2, 4.

PRAYER is the utterance of what the soul feels to need, whether there be words or not; that makes no difference to prayer. Words are but an accident in the case, and not part of it necessarily. I believe some of us have prayed without words: God has an open ear for the broken sighs and breathings of His people, going out of their hearts. And here in these verses we have prayer to Him to whom we desire to pray. If we realised what a great thing it is that God has made Himself approachable, infinite though He is, we should enter more into the condescension of His love that He will permit, does enable His people—poor, sinful, sin-trammelled, sin-hindered, sin-hardened, sin-burdened people—often in that case to their feelings—to come to Him, to confess to Him. It is not that they have been treacherous dealers once to Him, and are so no more, but that they always are bent to backsliding. Then how great a thing it is that He will permit them to come to Him with their desires that He who alone can, will graciously assist them, deliver them, and do for them what here is asked for: “Draw me, we will run after Thee.” “Let Him kiss me with the kisses of His mouth.” Well, this is wonderful! O that God would make us praying people! O that we prized more and more the privilege of prayer! that we could more feel the blessing of having a breath of prayer breathed into us by the Holy Ghost!

There is a particular point brought before us in these petitions, namely, the church's *knowledge of Him* to whom she is praying. It was Paul's word to the Athenians, when he saw them worshipping an *unknown* God, that they were altogether too superstitious. And what is it to be superstitious? Enflamed affections without knowledge must be superstition: for their exercise is on that which is not known. Affections are good when knowledge guides them, that says they are to be set on One only; that there is One in heaven whom His people love, whose grace they desire, whose power they would feel; and that He is God. It is a great thing to have this knowledge. Solomon tells us, “For the soul to be without knowledge it is not good.” It seems



that as the Holy Ghost teaches people, one thing is more and more manifest in them ; that is, heavenly knowledge—knowledge of themselves as sinners, of their backslidings as against Him who is the Object of faith, hope, and love ; and a heavenly knowledge of their diseases. I use this word advisedly—heavenly knowledge. I know there is a natural knowledge of sin, a natural knowledge of backsliding, a natural or rational apprehension of God ; and such knowledge people may be puffed up with, but it does not lead them to God. But there is a heavenly knowledge of our departing from God, which issues in self-loathing and fervent prayers. If we have that, we shall not have it alone, but we shall have this petition also :

“*Draw me, we will run after Thee.*” If Christ is pleased to draw us, we shall have plenty of opposition to drive us back ; then who will have the victory ? Does Christ draw ? Satan says there is no way. Does He draw ? Self-interest comes in as a bar. Many things stand in the way. But here is a thing God’s people are sensible of at times—let us not deny it if it is true in our experience—namely, an attraction that is invincible, that is sweet, that is a heavenly compulsion on the will and affections that they love to feel. “I will run the way of Thy commandments when Thou shalt enlarge my heart.” And it puts this petition into the heart : “*Let Him kiss me with the kisses of His mouth.*” Do we think He can ? It is a great step in the way to Him when faith says, “I believe He can.” But do you think He will kiss such a black sinner ? Rutherford says, “I did not love Him, but He would love me, and I could not refuse to be loved ; but I do wonder that He will allow such a black sinner to kiss so fair a face.” Do you believe He can communicate His love to you, and give an instance of it by a kiss ? “*Let Him kiss me with the kisses of His mouth.*” This is a prayer, as if the church said, “Do condescend to this. Seal me with it. Let me not be destitute of this proof of Thy love—a kiss.” It is written in the Psalms, “Grace is poured into Thy lips ;” and what is a kiss but a pouring out of a measure of that grace that is poured in ? It is said in Isaiah, “The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek.” What is it but a kiss when He tells you He loves you, lets out some kind promise unto the soul ? when He says, “Come unto Me,”

and you feel the power to draw you? when He says, "Fear not;" when He comes in some affliction to you, does not let you alone, but there are renewings of His mercies, fresh attractions of His Person, new visions of His Person and work? What the plaster of figs was to Hezekiah, so is a kiss of Christ's love and mercy to a wounded sinner. These kisses of His mouth are the life of the soul, the strength of his confidence, the sweetness of his comfort, the soundness of his experience, the clearest evidences of belonging to the Lord. As he gets them he can fight, he can stand, he is spiritually-minded, and knows the truth of the scripture, "To be spiritually-minded is life and peace."

And this will surely be known—that as the kisses of Christ come in, none will be so lovely to the soul, so desirable, as He. Who ever had more of them in this world than Paul? yet he said, "Not as though I had already attained, either were already perfect, but I follow after. . . . But this one thing I do"—the man who had been caught up to the third heaven, and heard unspeakable words which it is not lawful for a man to utter—he said he did not count himself to have attained to that which was attainable; but said, "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." That is a certain effect of God's blessing—that we want to be blessed. A visit of Christ has always two effects. One is, it satisfies; the other, it makes the appetite for Him keener and stronger and larger than before. We cannot have Him, and not want Him more; we cannot feel His presence, and not want to be always enjoying it. O the powerful, satisfying nature of a visit, the appetite-creating nature of a visit! It is when long away from Him that our appetite becomes less; it is when unbelief, backslidings, and distance prevail that we get into an indifference to His presence, which is so dreadful. If one were to tell another in the days of his first love that he would grow indifferent to the visits of Christ, he would not think it possible. If one had told me in my first love that I should be a treacherous dealer, a persistent backslider, I would not have believed it possible. I say again it is long absence that blunts our perception of His words and our appetite for His presence. May the Lord keep us from so vile a state. Nothing provokes Him like indifference to Him.

As it is in individuals, so it is in churches. He went to one, and said, "I have somewhat against thee, because thou hast left thy first love." To another, "Because thou art lukewarm—and this state is nauseous to Me,—if it continue, I will spew thee out of My mouth." Better to feel the pinch of hunger, and still to feel it, and press after the Bread of life, than not to be wanting His presence.

"Draw me, we will *run* after Thee." What is it to run after Him? It is to be praying to Him, following Him, seeking Him. To be praying is to be laying the case, whatever it is, before Him. It is to be saying, "When wilt Thou come unto me? when shall I get the clearing up? when will all the accounts be settled and there be nothing between us? when will my conscience be purged? when shall I taste again the love of God and feel some apprehension of what is beyond all apprehension?" Paul prays, "That ye may know the love of Christ which passeth knowledge."

Now it was not long after this petition, "Draw me," that the church got her wish; for she says, "The King hath brought me into His chambers." She did not force herself there, but He brought her; which showed He had come to her, taken her by the hand, and taken all her guilty backwardness and timidity from her, and brought her to an acquaintance with Himself; so that she said, "I am at home, I am with Him. The King of glory, the King of grace, of pardon, of life, the Prince of peace, *He* hath brought me into His chambers." When He does this, it is well done. We cannot force this experience; but it is sweet to have it. Christ must bestow it. It is good to long for it. The next thing to eating and being satisfied is to hunger; and the next best to being with the King in His chambers, is, "Draw me." "Lord, there is something in me that hinders, a hardness of heart felt, a powerful unbelief in me; a wilderness state, carnality, cares, evils, circumstances of trouble are between us, and I cannot get them out of the way; but draw me, and I will run after Thee." The psalmist tells us how he got through: "*By Thee* have I run through a troop; by my God have I leaped over a wall." What is your wall, poor sinner, between you and Christ? The church complains, "He standeth behind our wall." One says, "It is this dreadful heart of mine, this foul nature, this inveterate tendency to backslide." But if you get this drawing, this power of

attraction, you will leap over all. The psalmist says, "Blessed be God who teacheth my hands to war and my fingers to fight."—"He put a sword into my hand, and taught me how to wield it."

And the end of all is communication from Christ, the kisses of His mouth, which lead to inter-communications between Him and the soul: for communion is not all on one side. When He communicates to us, we begin to give Him something back, and say,

"Here's my heart, Lord, take and seal it"—  
 " . . . . . and let it be  
 For ever closed to all but Thee."

A faint love is taken—

"Lord, it is my chief complaint  
 That my love is cold and faint;  
 Yet I love Thee and adore;  
 O for grace to love Thee more!"

An empty heart is taken, that Christ may fill it. A weak spirit, that Christ may be its strength. Temptations and afflictions are taken by Him to manage. "The Lord reigneth." He reigns over death, hell, and every sort and kind of affliction and hindrance.

To sum up in a few words the substance of these desires and prayers of the church. We are poor lost creatures in ourselves, and know by whom and in whom we must be saved—that salvation is by the imputation of Christ to the sinner, Christ made over to the sinner, as Paul says, "Who of God is made unto us wisdom and righteousness, and sanctification and redemption." Then may we find both prayer and answers in our souls. Amen. J. K. P.

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### THE ETERNAL SON.

"Thou lovedst Me before the foundation of the world."

JOHN xvii. 24.

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O HOLY, blessed, and eternal Three,  
 God of unequall'd power and majesty,  
 Triune Jehove, I humbly Thee adore,  
 Whom while I worship, prostrate fall before.

Father Supreme, Thou Son of God not less,  
 And Holy Spirit equal, I confess;  
 One God, faith's only Object, Author, End,  
 Yet Persons Three, whom none can comprehend;

To faith reveal'd, by reason unconfess'd,  
Whom knowing, is eternal life possess'd.  
Jesus Thou Son of God and God the Son  
Before all worlds wast with the Father one.

Who in due time our nature didst assume ;  
Born of a virgin, didst a Man become,  
Who lived, and taught, and suffer'd here below,  
That we with Thee eternal life might know.

God of my life, Thy universal power  
Is generally acknowledged, but no more  
Of Thee is known by man, whose mind is sway'd  
By reason's light or intellectual aid.

And here had I been left, but for Thine arm  
Stretch'd out to rescue me from harm.

A miracle of sov'reign grace I stand,  
Only am safe, as kept by Thy strong hand.

Self-confidence, I now will quit thy hold—  
Presumption's rock, where mortals proud and bold  
Have split upon, and blindly lost their way,  
Through the philosophy of reason's sway.

Bath, 1912.

E. B.

## SEEKING UNTO GOD IN AFFLICTION.

A MORNING READING BY JAMES BOURNE.

OCT. 31st., 1840—James i. 12 ; Job. v. : " Blessed is the man that endureth temptation ; " that is, who is enabled by the power of God not to fall into temptation so as to contract guilt ; for we shall be tempted in all directions. Or if we do contract guilt, to continue confessing, confessing, till God heals us by the blood of Christ. For Christ was in all things tempted as we are, yet without sin ; that He might not be untouched by our infirmities, and that we may flee to Him.

" Man is born unto trouble," that is trials and temptations. We shall have them like the waves of the sea, heavier and heavier till we die ; they do not spring out of the dust, but are appointed in infinite wisdom by God to check many things that may be well spared. But I will say, as I have often done, that I have never been in any trouble of any kind now for 40 years, out of which God did not deliver me : He has delivered me out of all my troubles to the present day. Therefore " I

would seek unto God, and unto God would I commit my cause." If you seek to man, he will mistake and misapprehend, and you will get no help. God teaches you by these things to cease from man. If you want to make use of godly friends, first seek to God, and then use them in His fear as His appointed means; for He does unsearchable things. No trouble is too hard or intricate for Him. He sets "on high those that be low." How does He remove the trouble, whether temporal or spiritual? In our carrying it to Him He comforts our hearts, and then we can leave all with Him.

"He disappointeth the devices of the crafty"—that is, of the devil who is always plotting, and of our own pride, conceit, and all that vanity and independence of God which are always rising. God will subdue all these things. We are never safe when we have any wisdom of our own to trust to, but only when we cleave to the Lord Jesus, and make Him our wisdom. For He saves the *poor*; that is, those that cannot give themselves a hope unless God gives it, who cannot help themselves, who have no hope but in Christ. "So the poor hath hope, and iniquity stoppeth her mouth."

"Behold," therefore, "happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty;" but value it greatly on account of the signal blessing it is accompanied with. There are three words in the Hebrews—*chastening, rebuking, scourging*; so that I should only deceive you, were I to talk of a smooth, easy path. These things are for one "no more a servant, but a son;" and God does not spare for our much crying. At length He brings us to this, "I will bear the indignation of the Lord, because I have sinned against Him; until He plead my cause." He exhorts us therefore to make straight paths for our feet, Heb. xii. 13. But this you must do by the power of the Spirit. How so? Why, the Spirit will convince us of many things that are not as they ought to be; and woe be to us if these are forgotten and neglected. Bear them in mind, and keep confessing them to God till He is pleased to apply the precious blood of Jesus Christ to your conscience; and this produceth a "peace which passeth all understanding"—*peace with God*. And I am sure it will lead you to consult the welfare of all about you. I am always thinking of every one in the house, and begging of God that His blessing may

be in the house, and on all that we have to do in the world. How I ponder upon that word: He appointeth "the bounds of our habitation;" and how I do seek to be found exactly where He has appointed me! Therefore dread *above all things* to get into another man's lot, or anything to which God does not call you; but seek above all things that you may be where He would have you, and that He would maintain your lot.

### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM ERSKINE ON "SECRET PRAYER."

"Continuing instant in prayer."—ROM. xiii. 12.

(2.) Secret prayer may be cleared from example as well as precept. This has been all along the practice of good men from the beginning of the world. I shall instance some of them:

[1.] Take an example of Abraham, the father of the faithful, who conversed with God alone, Gen. xviii. 22. There he was left alone, and it is said, he "stood yet before the Lord," interceding with God for that wicked place Sodom; and xvii. 3, there you find him falling on his face, and God talking with him; he had much communion with God in secret prayer.

[2.] Take example from Isaac, the son of the promise, Gen. xxiv. 63. He went out unto the field to meditate in the evening; or, as some of you have it in the margin of your Bible, he went out into the field to pray. And indeed the word in the original signifies both to meditate and pray; there is a near affinity between these two sweet duties, prayer and meditation.

[3.] Take example of Jacob, Gen. xxxii. 24, he was left alone, and there wrestled a Man with him till the breaking of the day. Who this Man was Hosea tells us: it was God—angel—yea, it was God Himself: "By his strength he had power with God" (Hos. xii. 3, 4). It was the Angel of the covenant; but how did he prevail? The same prophet says that with prayers and tears he wept and made supplication. Jacob came off a conqueror. O, unequal match! Indeed, the God who was conquered was Jacob's only Assistant.

[4.] Take example of Moses, that man of God, whom God

knew face to face. How often do we find God and Moses together, and none with them! see Ex. xxxii. 7, 9, 11. God bade Moses let Him alone, as if he was binding the hands of Omnipotence; and you see his prayer that follows—he would not let Him alone. What thinks Moses, since God tells him that secret, how Israel had made a calf and worshipped it, and so were in hazard of being destroyed? “Since I am now with God, I will ply the throne of grace, and improve my interest for that poor people;” which accordingly he did.

[5.] Take example of David, a man after God’s own heart; how much skilled was he in secret prayer;—he prevented the dawning of the morning and cried. The title of the 142nd Psalm is, “Maschil of David; a prayer when he was in the cave.” Many of his Psalms of prayer and praise were first composed in caves, wildernesses, and solitary places, and this for instruction to us, as Maschil signifies, to instruct us in the duty of secret prayer.

[6.] Take example of Elijah, whom God honoured so far as to take him up to heaven in a fiery chariot. It was by secret prayer that he restored the widow’s son from death to life (1 Kings xvii. 19, 20). He carried him to a loft, where he abode, and there cried to the Lord. It was a great undertaking; none but God could raise the dead; however, by wrestling with this God in secret he obtained what he sought, and yet the Scripture records he was a man of like passions with us.

[7.] Take example of Jeremiah, who was sanctified from the womb, yet he wished for a lodging in a wilderness, that is, in some solitary retirement, that there he might take his fill of weeping for the sins of his people (Jer. ix. 1, 2). And again he says, “My soul shall weep in secret places for your pride” (xiii. 17).

[8.] Take example of Daniel, that man greatly beloved of God. Although he might justly plead, “There is a lion in the way, and I shall be slain in the den for my work in the chamber,” yet he feared nothing, but would rather venture on his prince’s displeasure and the lions’ hungry stomachs than omit his chamber worship. Read Dan. vi. 10; see for connection ver. 7, 8, etc. Well, but did Daniel blow a trumpet and hold out a flag by setting open his windows to declare to men that he was about his prayers? Was not this contrary to the rule of secret prayer, where we are commanded to shut



the door? and may Daniel open his window to be seen? Nay, sure we are this good man did not open his window out of vain-glory to be seen, or out of hypocrisy, but to show his resolution, courage, and constancy; outdaring this impious and impudent command of men, he did not fear to be seen now in so plain a case, nor would he think shame of his devotion now when the honour of his God was at stake. What a miserable case are they in who will rather give themselves to the roaring lion the devil, and incur the wrath of the King of heaven, which is more terrible than a thousand hungry lions, than solemnly perform this useful duty of secret prayer!

[9.] Take example of others in the New Testament as well as in the Old. Peter, a famous apostle, went up to the housetop to pray,—to the top of a flat house, which was a private place, and equivalent to a closet (Acts x. 9). In that prayer he fell into a trance, and in that trance he got a vision concerning the calling of the Gentiles. Many sweet, mysterious discoveries of divine love and grace have been made to the Lord's people when they have been employed in secret prayer. Cornelius was praying alone when the angel appeared to him; and it was remarked of Saul, as the first evidence of his conversion, "Behold, he prayeth."

[10.] Take example of our Lord Jesus Himself, who left us an example of obedience, as well as suffering, that we should follow His steps. He prayed much, and prayed often in secret; this is particularly recorded by all the Evangelists with a remarkable variety. See Matt. xiv. 23; Mark i. 35; Luke v. 16, and vi. 12. Wherefore was all this? was it not principally for our sakes, that we should follow His example, who yet had not all the reasons for prayer that we have?

(3.) Secret prayer may be cleared, as from precept and example, so from the advantages thereof; for,

[1.] Secret prayer is a great evidence of sincerity and uprightness of heart. In praying with others we own our common relation to, and dependence upon, God; but in praying in secret, we own our personal relation to, and dependence upon, Him. As the proverb is, "He mourns truly who mourns in secret;" so we may say, he prays truly who prays in secret. A sincere, praying person will pray where is no eye to observe him but the eye of God, and none to notice him but God; this is a proper evidence of sincerity,

when the motives and principles of action are conscience of duty and regard to God.

[2.] Secret prayer is advantageous for secret purposes, personal wants, and difficulties, which it does not concern others to know; therefore every man ought to go to God upon his own errand. Every man has private sins to confess to God, the plague of his own heart, the secret workings of corruption, atheism, ignorance, enmity, and unbelief. The troubled mind will mostly vent itself in secret prayer.

[3.] Secret prayer is proper for drawing forth every grace into exercise in the believer. It keeps alive a holy reverence and awe of God; it cherishes love, faith, hope, joy, and all the graces of the Spirit; it is a secret way of thriving in grace and improving in spiritual life, like dew upon the mown grass.

[4.] Secret prayer prepares the soul for every other spiritual work and performance. When you come out from secret worship unto family and public worship, then you may hope to come best prepared, to have your heart better disposed, and to meet with a greater blessing from God. O sirs, you would find public ordinances more improving, more advantageous to you, if you were frequently with God in secret, praying for a blessing upon them.

[5.] Secret prayer is a powerful preservative from sin. It is a privy key whereby we open the treasury of all God's blessings, and fetch out strength to war against corruption. The more frequent and fervent any Christian is in secret and closet prayer, the less power will sin have over him. Joseph had no opportunity but of secret prayer in Potiphar's family, and yet was enabled to preserve his innocence under a powerful assault of temptation.

[6.] Secret prayer is the Christian's relief in affliction, for there he gives vent to his troubled soul, and fetches in supplies from heaven. Hezekiah was nigh to death, and received a message from God to set his house in order; and he turned his face to the wall from all company, and notice, he "prayed unto the Lord" (Isa. xxxviii. 2). Yea, the apostle directs it as a proper course for relief, "Is any among you afflicted? let him pray" (Jas. v. 13).

[7.] Secret prayer is advantageous in this respect, that ordinarily the Lord's people enjoy most sweet communion with God therein. When Daniel was praying, he had sweet

communion with God ; yea, God intimated His everlasting love to him, and said, "O Daniel, a man greatly beloved" (Dan. x. 11 ; ix. 20—23).

[8.] Secret prayer is that wherein the saints of God do ordinarily enjoy the freest and fullest communications from God. "The secret of the Lord is with them that fear Him," and wrestle with Him in secret. "Shall I hide from Abraham that thing which I do?"

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### A LETTER FROM A DYING MARTYR.

TO HIS WIFE, 1661.

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MY Heart,—Being within a few hours to lay down my life for the testimony of Jesus Christ, I do send these few lines as the last obedience of unfeigned and spotless affection which I bear unto you, not only as one flesh, but as a member with me of that blessed mystical body of the Lord ; for I trust you are, and that God who hath begun His good work in you, will also perfect it and bring it to an end, and give you life and salvation. . . . Let not your wants and weaknesses discourage you. There is power, riches, and abundance with God, both as to the things of the body and things of the soul ; and He will supply all your wants, and carry you through. It is like to be a most trying time ; but cleave you to God and keep His way, without casting away your confidence. Fear not to be drowned in the depths of the troubles that may attend this land. God will hide you under His shadow, and keep you in the hollow of His hand. Be sober and of a meek spirit. Strive not with providence, but be subject to Him who is the Father of spirits. Decline not the cross, but embrace it as your own. Love all that love the Lord, and delight in their fellowship. Give yourselves unto prayer, and be diligent in reading the holy Scriptures. Wait on the ordinances, and have them in great esteem as the appointed means for your salvation. Join the exercise of piety and repentance together, and manifest your faith in the fruits of a sincere obedience and of a gospel conversation. Value your conscience above your skin. Be not solicitous although you know not wherewith to clothe you and your children or wherewith to dine. God's providences and promises are a true, rich, and never-failing portion. Jesus

Christ be all your salvation and all your desire! You I recommend unto Him, and Him unto you. My heart, I recommend you to the eternal love of Jesus Christ. I am helped of God, and hope I shall be helped to the end. Pray for me while I am here, and praise with me hereafter. God be with you!

I am, yours,

JAMES GUTHRIE.

NOTES FROM THE DIARY OF W. SHARP,  
MINISTER OF THE HUNTINGTONIAN CHAPEL, BRIGHTON. DIED, 1855.

(Concluded from page 142.)

Oct. 19th, 1819. I find a little intimation of the love of Jesus, whom I know to be a Friend to poor sinners. Went through the day with little profit; can say experimentally, "Unprofitable servant." After supper was favoured with some sweet moments. 20th. Was led to discover between real, evangelical repentance, which produces godly sorrow and grief for sin, mixed with real joy which the Holy Ghost is the Author of, and legal repentance flowing from terror only. How precious the former, how barren the latter! Lord, lead me to the enjoyments of such blessings more and more, that I may glorify Thy name. After breakfast, was called to an exercise wherein I found as much the need of God's protecting care as ever. Find my heart in itself as desperate as ever. What long suffering and tender compassion is there in a Saviour's heart toward His own elect people, for whom He has died, and is now risen, and ever lives to make intercession, and that for rebels!

Monday, Oct. 26th. I long with David to be quickened, and led most earnestly to seek God, knowing such will be brought to enjoy Him. Can now say there is none upon earth that I desire beside Him. In the evening had the real happiness to enjoy sweet enlargement in prayer; I think I have not had the like for several weeks. "Bless the Lord, O my soul, and forget not all His benefits." Laid me down in peace. 27th. Awoke this morning with some of the effects of last night's favour. The enemy has been kept at a distance. By such blessings my mind gets strengthened and confirmed, my Lord precious, His ways pleasant, His paths peace, and His service perfect freedom. In the evening I went to see

two friends with whom I was enabled to speak of the things that make for peace. Felt my mind enlarged as I was speaking of past experiences of God's dealing with my soul, putting me into the fire—melting, but not destroying me. How truly sweet it is for the eyes to behold the Sun!

Nov. 13th. Last night after supper was greatly favoured with drawing near to my ever blessed Lord. I found my heart really engaged in the exercise. How great a privilege to a believer to have his heart at times brought into spiritual exercise under the influence of the Holy Ghost—knowing in his own strength he is not able to exercise the least faith or to set one affection above. These blessings all flow freely from the fountain of God the Father's love, God the Son's love and grace, and through being united to Him by God the Holy Ghost dwelling in my soul. This brings me into the real fellowship of Christ: though in myself all defiled and impure, yet in my Lord complete, I am brought to worship the one God.

March 18th, 1820. My mind has been exceedingly tried all night; even in my sleep Satan has been continually trying to distress my soul with doubts and fears relative to my eternal state as well as my call to the ministry. I find a little calm this morning and my dear Lord to be precious. 19th. How needful is a daily cross! and they are appointed by God for our good, to purge our affections from idols. There is not a cross God sends that we could do without. Sometimes it lies very near us; then it is most difficult to carry; perhaps in the wife, the husband, the child. We must be crucified with Christ now as well as with Him on the tree—our Father calls for the heart to Himself. Sometimes outward trials in life, sometimes bodily afflictions—these are things which destroy their thousands, but things which God makes use of to wean us from the world and the creature.

Sat., 20th. Most distressed was I this morning, having lost the presence of my best Friend. At breakfast time I was musing, and the Lord was pleased to bring me up. I could see every snare was broken; Satan and unbelief could hold me no longer. When the Lord appears, every obstacle must remove. There is a darkness which is felt, and how dismal everything appears; but oh, the sweet change when the Lord comes in His love and faithfulness!

Aug. 8th. Last night was taken very poorly in body.

How natural it is to sink under affliction, yet how faithful is the Lord in sending afflictions, and in His own good time giving a sanctified use of them! God afflicts us not willingly, but of necessity, that we might not be destroyed, but call upon Him from a feeling sense of our need of His help. How often do these waters of affliction try us! but they are sent to prove and try our hearts, that we should be kept truly sensible of what we are, looking continually to the dear Redeemer; by which sight we might be growing up into His divine image.

Tues. Felt my soul under sweet enjoyment of the presence of my God, afraid to move or stir to do anything lest I should lose it. 14th. I find a little fresh communion with my blessed Lord, and the more I am led to know of Him, the more faithfulness, love, and mercy I discover, and that nothing can separate from His love. Ah, matchless grace! As a little child I desire to come to Him continually, and to look to Him for all my spiritual and temporal good; and that with a faith that shall glorify Him and debase the creature. Such a precious Friend is worth our suffering here, if it were only to have the enjoyment of communion with Him whilst here; but we have also a promise of an eternal inheritance, to be in His presence for ever and ever, and to behold His glory. O my soul, seek for further discoveries of it. Amen.

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## INQUIRIES AND ANSWERS.

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### INQUIRIES.

i. Is it better to be no Christian at all than to be a Roman Catholic?

ii. Was Judas Iscariot present at the Passover only, or was he present at, and did he partake of, the Lord's last Supper?

iii. Do you think two distinct Persons, the Father and the Son, will be visible to the people of God, when they enter the heavenly mansions prepared for them from the foundations of the world?

C. W.

### ANSWERS.

Answer i. This sad question is really a comparison between two inexpressibly fearful states. Let us put them nakedly.

i. To have no religion, "to be no Christian at all," is to be "without God in the world," to be "dead in trespasses

and sins," to be "blinded" by the god of this world, under the dominion of "the prince of the power of the air, the spirit that now worketh in the children of disobedience," to be alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. It is to be without faith, to have no fear of God before the eyes. It is not to know the goodness of God, which is of such a nature as to lead men to repentance, but "after the hardness and impenitence of their heart to treasure up wrath unto themselves against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds" (Rom. ii. 5, 6). It is to be wicked and "like the troubled sea when it cannot rest, whose waters cast up mire and dirt"; to be without peace, therefore, to be in the open field, without shelter, and in danger of the storm of divine vengeance which shall burst on the world. It is to be without love to the Lord Jesus Christ, and therefore to be "Anathema Maran-atha" (1 Cor. xvi. 22).

ii. To be a Roman Catholic is to believe in a sacrificing priest and the sacrifice of the mass, and so to do infinite dishonour to Christ in His one offering for sins for ever; to believe in Mariolatry—the worship of the virgin mother of Jesus. A Roman Catholic must address her thus:—"O holy Mary, be thou a help to the helpless, a strength to the fearful, a comfort to the sorrowful, pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that keep thine holy remembrance feel the might of thine assistance. Pray for us, O holy mother of God." At the last of the seven canonical hours in the Romish Breviary, Mary is thus supplicated,

"Hail, O Mary, Queen of heaven, Queen of angel worlds on high;  
Hail, O Rod of Jesse given, blessed portal of the sky."

In this blasphemous manner a Roman Catholic despises the "one Mediator between God and men," and is subject to "that man of sin . . . the son of perdition, who opposeth and exalteth himself above—against—all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4). The assertion of the Papal supremacy is appallingly definite and exacting. It allows no hesitating acknowledgment. Pope Boniface issued his famous Bull in 1303, in which he says, "We declare, say, define, and pro-

nounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff."

A Roman Catholic, *as such*, equally with one who is no Christian at all, is really without hope and without God in the world, is ignorant of Him who is a Spirit and must be worshipped in spirit and in truth. Therefore to institute a comparison between two states, both of which are woful beyond words, is as if a comparison were made between two graves, one of which has no stone, no mark of respect, while the other has an elaborate monument and a religious engraving. *But both are chambers of death.* But, notwithstanding, should the Spirit of God be pleased to enter into the man who is "no Christian at all," or the Roman Catholic, or both, as "the law of the Spirit of life in Christ Jesus," one or both would be delivered from the power of darkness, and translated into the kingdom of Christ. A radical change would take place, sin would become bitter, the fear of God become powerful in the heart, strong cries for mercy and pardon would be heard in heaven, a gracious answer would come down to give peace and joy, on them would be named the glorious name of Christ, and in them God would be glorified.

Answer ii. The statement of John that Judas, having received the sop at the Feast of the Passover went immediately out, xiii. 30, seems conclusive evidence that he did not partake of the Lord's Supper, which followed. This was Mr. Philpot's view. See "Gospel Standard," Sept., 1857, or "New Year's Addresses," &c., p. 376.

Answer iii. There seems something lacking in this third question. It is asked if two Persons will be visible to God's people when they enter heaven. Surely our Inquirer believes in the sacred Trinity of Persons in the Godhead. Speaking of the blessed Spirit of truth, Christ tells His disciples even on earth, "Ye know Him; for He dwelleth with you, and shall be in you" (Jno. xiv. 17). If we believe in the Trinity, how can we doubt that the Church will, according to her utmost capacity, see the eternal Three—Father, Son, and Holy Ghost, in Their indivisible Unity, in Their distinct Personalities? It is given to believers in their pilgrimage to see, or know, each Person in the Godhead as They are revealed in Christ "who is the Image of the invisible God" (Col. i. 18). It is their life, Jno. xvii. 3. It will be their



glory, bliss, and means of conformity to Christ in heaven to "see Him as He is" (1 Jno. iii. 2). The ravishing sight they get here is but knowing in part; but hereafter no seeing through a glass darkly will be their lot, but face to face, knowing even as known, 1 Cor. xiii. 12, 13. May it be ours to know this God here in part, and hereafter face to face.

But in speaking of God as visible, we must remember that He is *essentially* "the invisible God" (Col. i. 18; Heb. xi. 27; Jno. i. 18). And the same is spoken of the Godhead of the Lord Jesus Christ: "Who only hath immortality, dwelling in the Light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Tim. vi. 16). Therefore we understand such passages as were before quoted in the same way as the apostle prays that the Church might "know the love of Christ which *passeth knowledge*" (Eph. iii. 19). The Being of Jehovah being infinite in glory, passeth the knowledge of all creatures, whom yet He has created for this chief end—to manifest Himself to them and be glorified by them.

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INQUIRY.

Dear Mr. Popham,—We found it necessary to make two deacons. One of those chosen by the church is an unmarried man, aged 27, and to our minds consistent for that office, but one member objected to him on the ground of his being single, quoting 1 Tim. iii. 12: "Let the deacons be the husbands of one wife." But the church, with myself, held that it means that deacons should not have two or more wives, as sometimes was the case in those days. I find Dr. Gill is with us.

ii. I was speaking of the Lord's people being brought out of the kingdom of Satan into the kingdom of God's dear Son by the regenerating power of His blessed Spirit; but one man accused me of error, stating that Christ's people never were in the kingdom of Satan, as they were chosen in Christ before the foundation of the world. S. B. R.

ANSWER.

i. The intention of the Holy Ghost in the direction in 1 Tim. iii. 12, is plain and simple, and should be taken with the context and 1 Cor. vii. The objector cannot have noticed that his objection equally applies to a pastor, verse 2. Shall,

then, a church, or an individual member, object to one whom the Lord has anointed and called to preach and qualified for the office of pastor, and reject his ministry because he is unmarried? On such a ground the apostle Paul himself, the inspired penman of this wholesome direction, should have been rejected by all the churches of which he had the care, in which he exercised so much authority. Really, to state the objection is to refute it. The direction is simply to prohibit polygamy, indulged in by so many at that period. In the church of God the institution of marriage must be observed in its original purity; therefore neither a pastor nor a deacon must have more than one wife at the same time.

ii. It is painful to know how many burdens the heavenly and divine doctrine of eternal election has to bear, how many false inferences and consequences are attached to it. Because God has chosen His people in Christ before the foundation of the world, that they should be holy and without blame before Him in love, were they, on that account, *not* born in sin and shapen in iniquity? and while living so, are they not "dead in trespasses and sins," and as such, shown to be under the dominion of "the prince of the power of the air, the spirit that *now worketh* in the children of disobedience"? Does Eph. i. 4 contradict Eph. ii. 2, 3? Were not the Thessalonians under the power of the god of this world before the glorious power of God the Holy Ghost caused them to turn "from idols to serve the living and true God" (1 Thess. i. 5, 9, 10)? Who but the god of this world drove the Corinthians by violent impressions to dumb idols, before they were taught by the Spirit to call Jesus Lord (1 Cor. xii. 2, 3)? And to be under the power and dominion of the god of this world is surely to be in the kingdom of Satan, Col. i. 13.

For the Church to be chosen in Christ before the foundation of the world, is to be chosen in Him as her Head to be something she was not in Adam. And when holiness and blamelessness are ends of the choice, it is to deliver them from Adam fallen and their own sins. Rom. v. is full to this point. If it is error to say that the Lord's people are brought out of the kingdom of Satan into the kingdom of God's dear Son by regeneration, then Paul was a teacher of error (Col. i. 13). The doctrine of eternal, free, personal election, therefore, does not militate with that of our subjugation to slavery and death by the god of this world, which is to be in his kingdom.

It is given us in the Word for comfort and establishment (2 Thess. ii. 13—15). And unspeakably sweet has been the comfort the Spirit of Christ has poured into wounded souls by assuring them that their names were written in the Lamb's book of life.

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## Obituary.

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RICHARD DE FRAINE, pastor at Lutterworth, Leicestershire, was born at Aylesbury, in Bucks, January 26th, 1808. His father was descended from a French family, who came over to England during the persecution of the Huguenots, and settled here. Neither of his parents gave any evidence of being gracious people, though zealous adherents to the Established Church, and they brought up their family to follow in their steps.

When a young man it pleased the Lord to call him by His grace, and bring him out from his ungodly companions, of whom he was the life, being of a quick and lively disposition. A few despised people meeting in a chapel very near the house he then lived in, he and his companions in sin ridiculed them, looking upon them as a miserable, wretched lot; and they agreed he should go there to see what they did, and report to his friends for their entertainment. But the Lord had designed some better thing. The word had gone forth,

"Almighty grace, arrest that man."

As the minister entered the pulpit, all the enmity of the carnal mind rose up, and I have heard my husband say how he despised the Lord's servant. The prayer being ended, the minister looked round the chapel, and fixing his eyes on him (as he thought), gave out his text from Prov. vi. 16—19: "These six things doth the Lord hate; yea, seven are an abomination unto Him, a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." As he opened up his text, the law of God entered my husband's conscience, and he sat as a guilty, condemned sinner before a just and holy God. He left the chapel utterly miserable, feeling without God and without

hope; and instead of returning to his ungodly companions to scoff at these people, he was constrained to go to the chapel every time the doors were open, though often tempted to enter the place no more. The word was "sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit," and he found it "a discerner of the thoughts and intents of the heart;" so that he was brought to say, as the psalmist: "There is no soundness in my flesh because of Thine anger, neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head, as an heavy burden they are too heavy for me" (Psa. xxxviii. 3, 4). He was brought so low in body through soul distress that he was a mere shadow, and his state literally was as David describes it in the same Psalm: "I am troubled, I am bowed down greatly, I go mourning all the day long . . . I am feeble and sore broken. I have roared by reason of the disquietness of my heart."

The people observing his regular attendance at chapel and his dejected looks, sought an opportunity of conversing with him, and found to the joy of their heart that the Lord had wounded this poor sinner, and they felt sure He would in His own time heal. A Mr. Norris, a good man, was the pastor; and my husband always felt the greatest affection and esteem for him. The conviction of sin he was under was severe, and the enemy tempted him to destroy himself and know the worst, representing that hell could not be greater torment than what he endured. But the Lord upheld him by an unseen hope, and suffered not the enemy to prevail. Though he could say,

"And if my soul be sent to hell,  
Thy righteous law approves it well."

acknowledging the justice of God, he was made to plead for mercy; and God, who is rich in mercy unto all who call upon Him in truth, sent His word and healed him, giving him a blessed manifestation of Christ as his Saviour, which filled him with joy and peace in believing. This scripture was brought home with power to his heart, "The Lord is my Portion, saith my soul; therefore will I hope in Him" (Lam. iii. 24).

Thus was he brought out of the horrible pit, his feet set on the Rock, and a new song put into his mouth, even praise unto his God. He was baptised, and joined the church at

Aylesbury, August 16th, 1829. The Lord having designed him for the work of the ministry, he had to travel through sore afflictions, temptations, and providential trials. Many times have I heard him speak of the straits he was brought into, and how he saw the delivering hand of the Lord, having often to pray hard for a shilling, at that time having a delicate wife and young family. Soon after he began to speak in the name of the Lord, trials increased; his work fell off, his health failed, and it seemed as if the Lord would pull him to pieces. He went about in the villages preaching that Christ he had received, and God gave testimony to the word. The church of which he was a member hearing of his speaking, thought it desirable they should hear him, that they might send him forth in an orderly manner. Accordingly he preached before them on December 25th, 1833, and supplied the pulpit several times afterwards.

In 1838 he received an invitation to Faversham in Kent, where he only remained a short while, leaving his family at Tring. From there he went to Leicester to preach for four Lord's days, and in a letter to his first wife he writes thus: "I have preached six times this week, am ten miles from Leicester, preached last night in a thrashing barn to a number of poor people, who seemed to hear the word with interest." It was during this visit he received an invitation for a week night, from a few people who met in a room at Lutterworth, 13 miles from Leicester. On his return to Leicester, he found a letter awaiting him, demanding his immediate return to Tring, a heavy, domestic trouble having befallen him. This sudden affliction so affected his health that the friends at Lutterworth hearing of it, invited him for a month, hoping the change would benefit him. If able to preach, he was to do so; if not, to rest. But the Lord sustained him, and so opened his mouth to speak, and the people's hearts to receive his message, that the room (a ribbon weaver's shop) soon became full to overflowing. He was begged to remain three months, then six, and finally to settle among them. A chapel was built adjoining the room, which was used as a vestry or schoolroom. It was opened, August 14th, 1839, when he was affectionately invited to become their pastor; and they began with a good chapel free of debt.

At the beginning of his ministry at Lutterworth he met

with much opposition, but the Lord gave abundant testimony that He was with him, and gave him many seals to his ministry. People came from the villages around, and the word was the savour of life unto life to many. For more than 30 years he was in the habit of preaching three times on the Lord's day, and in the villages round during the week, walking all weathers as long as he was able. These seasons were often times of refreshing to himself and his hearers.

When, through the infirmities of age and failing powers, he was no longer able to carry the gospel tidings around, his people were much cast down, and began to realise they must soon lose their beloved pastor. But they little thought the Lord would lay him aside from his much loved work before He took him to Himself. For more than two years he was unable to minister to them in spiritual things, and great sympathy was felt by many of his people, who bore him much in prayer before the Lord. The nature of his affliction was a form of paralysis, gradually increasing the weakness both of body and mind; but though in natural things he became quite childish and was not himself,\* yet in spiritual things the Lord kept him sound and clear. It was sweet to hear him speak of the Lord's tender compassion and goodness to him, and I cannot do better than give a few extracts from a diary I kept:—

*Dec. 8, 1879.* Our doctor coming in, he said to him, "There is an appointed time to man upon earth; when that time comes we must die. I am not concerned about it. The Lord is my stay, and has been for many years; with Him I can leave everything.

" 'Rock of ages, cleft for me,  
Let me hide myself in Thee.' "

25th. He began (thinking aloud) to say how constraint had been laid upon him to preach the gospel which the Lord bid him, and as long as he could he preached. That hymn was much blessed to him,

"What Object's this that meets my eye?"

He repeated the words, "'Tis He, 'tis He," though unable to remember the rest, until I read it to him. Then he dwelt

[\*Owing to the mental condition above mentioned there were many sad and dark days for the Lord's servant and his devoted wife. There were heavy fears of what might have to be done before the final issue came. But there were also some remarkable answers to prayer with regard to the invalid, some of which we witnessed. Ed.]

on the goodness of God to him, and when I said, "Lacked ye anything?" he said many times, "Nothing, nothing."

At times the trial weighed upon him of being laid aside from serving his Master; but he was kept from murmuring, and was very grateful, and satisfied with everything done for him.

*Feb.* 14, 1880. He awoke this morning happy in soul, with these lines, which he repeated:

"There I shall see His face, and never, never sin;

There, from the rivers of His grace, drink endless pleasures in."  
and again,

"Redeeming love has been my theme,  
And shall be till I die."

*Aug.* 28. Though suffering much, was most patient, and with much feeling repeated,

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all!"

yes, 'crown Him Lord of all.' I love the harmony of these things, though my day is past for exalting the blessed Lord publicly. I will pray for the peace of Jerusalem; they shall prosper that love her."

*Sep.* 4. Somewhat better, and fully alive to spiritual things. Mr. Popham coming in, he began to speak, saying, "I know my transgressions are put away. I know whom I have believed. You can never perish; the love of God forbids it." He then tried to repeat,

"How firm a foundation," etc.

On our friend's taking leave, and hoping the Lord would be with him, he replied, "He is, He is; I could not do without Him.

"I would not change my blest estate  
For all the world calls good or great."

For a short season the Lord hid His face, and he became restless and troubled, and said, "I want the Lord to come." I said, "He will come again; you had a blessed visit yesterday." "Ah," he replied, "I want Him now." Presently he said, "There! He came just like a ray of light, but is gone again." The Lord was very merciful to His servant, and kept his mind much stayed on Himself with childlike simplicity. Now and again Satan was permitted to harass and distract him, which was soon evident to those who were

with him ; not only from what he said, but from the distress of his countenance ; nor would he be comforted until the Lord returned. On Sunday he said, "I am well persuaded He changeth not, though I cannot always feel His presence."

*Sep.* 10. Very ill, lost all power, and not able to speak. 11th. In the evening broke out in prayer and praise to the Lord for all His mercies, saying it would soon be over with us all. A friend repeated, "Even to hoar hairs will I carry you." He said, "Yes, He has said, and He will do it." I said, "You do not fear to cross the river." He replied, "No, telling the triumphs of the King. We can have no better Foundation ; it is laid in Zion. 'This is My rest for ever ; I have desired it.'" About 8 p.m. symptoms of another fit came on, and he said, "No fear, no fear." 12th. Revived, and said, "All ready, only waiting for the signal."

*Oct.* 16. On the waters of Bethlehem being mentioned, he said he had drunk of those waters, and his soul loved them—"blessed water, precious water." 17th. "I am a worm, and no man. I am so weak, so helpless, so wretched that unless it comes down from above I can get nothing—'as poor, yet possessing all things.' I got a little this morning. A little while, and He that shall come will come, and will not tarry beyond His appointed time." *Nov.* 5. He said with much feeling, "My treasure is above ; and 'where your treasure is, there will your heart be also.'"

*Feb.* 14. 1881. Bodily and mental weakness increasing and the power of swallowing becoming difficult. This text comforted him, "The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus." The following day his mind became wandering and articulation indistinct. We could only catch short sentences :

" ' And shall I His mercies forget,  
And fly in the face of my God ? ' "

Salvation is of grace." Between 2 and 3 we thought the end was near. He said, "All my trust is in the Lord." Yet it pleased the Lord to restore him for a time, though after this attack the mind became greatly weakened. On the 7th he said, "'The blood of Jesus Christ, His [dear] Son, cleanseth us from all sin.' Without that blood my sin would remain, but He has washed it all



away. The blood of Jesus—how precious that name! On the 9th he prayed that the Lord would be with him through the valley, be very near him, adding,

“ Then will I tell to sinners round,  
What a dear Saviour I have found.’

We cannot despair, for Jesus is our hope against despair; and ‘hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.’ ”

*Mar. 16.* He commenced the hymn,

“ Keep close to Me, thou helpless sheep.”

adding,

“ Thy *whole* dependence on Me fix’—

—a good place to be brought to.” Then begged to have his mind kept in perfect submission to the will of God in all things. “Lead me to the Rock that is higher than I. The foundation of my hope is a precious Christ. I long to love more than I can.” He gained a little strength; and on May 11, crossing the room to me, said, “When Jesus Christ was crucified, He took all the sins of His people and bore them away; so that when sought for, they shall not be found.” On Nov. 13th, this hymn especially was good to him:

“Behold, from the desert of sin,” etc.

His soul was full of joy, and he said how he longed to sing. Then he desired to be undisturbed, as if to ponder on what he was enjoying. From this time he continued much in the same way, becoming weaker, gentle, and submissive, as if only waiting for the Lord to call him. He suffered little pain, and was pleased to see any of the friends.

A fortnight before his death I saw an alteration, and on the Sunday previous to it, Feb. 12, 1882, we found his left side paralysed. On the Wednesday he was reading his Bible for some time, when looking up, his face beaming with pleasure, he said, “How glorious! cannot you sing?” On the Saturday it was evident the end was near. He kissed me as if bidding me farewell, and a blessed peace rested on his face. I caught the words, “Moses—sing, sing.” A friend said, “He will not leave you now.” “No,” he replied, “*He is here.*” After this he became unconscious; and at 12.45 p.m. on the Lord’s day, Feb. 19, he sweetly fell asleep in Jesus—the Lord granting the desire he had often expressed, that he might begin the Sabbath on earth and end it in eternity.

MARY ELIZA AKERS, of Oxford, passed peacefully away, Jan. 26th, 1912, aged 72.

From the commencement of her illness she told me she had not any desire to recover. Her affliction was distressing at times to witness. One morning she called me to her bedside and said, "I had a nice sleep yesterday afternoon. I had a vision of the heavenly city, and it was all love." I could see grace displayed in a most blessed way when she commenced telling me that she had had a desire for better things for many years, and could say, "The Lord has been the Chiefest among ten thousand, and the altogether lovely One to my precious soul." "I have given up everything, and committed my nieces into His care, and He will care for them."

At another time, feeling so ill, she repeated:—

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

Another time she asked me to read the 23rd Psalm, which I did, and she said with such joy, "Surely goodness and mercy have followed me all the days of my life."

Another time when suffering from thirst, she asked me for something to drink, and when I gave it to her she said, "How nice. When the dear Lord said 'I thirst,' they gave Him vinegar to drink." I quoted that verse to her,

"Was it for crimes that I had done  
He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree!"

She said, "I want to be loved with that everlasting love." She enjoyed hearing read the 14th of John, and 46th Psalm, and 22nd of Revelation. When her niece had read this last to her, she repeated with earnestness, "Even so come, Lord Jesus." She longed to see the King in His beauty. I read to her in a letter, "We have no abiding city here." She brightened up, and said with joy, "I have no abiding city here; I have a building of God not made with hands, eternal in the heavens." When I was about to leave her, she said, "The desire of my heart is, 'Oh that Thou wouldest bless me indeed.' I want to hear His voice, I want to see His face."

When I heard she had passed away, I felt it could truly be said of her,

“ Free from sorrow and from pain,  
Eternally with God shut in.”

J. H.

JOSEPH CHAMPKINS, of Henlow, Beds, passed away from this world of sin and sorrow on Feb. 2nd, 1912, aged 86.

I have heard my father say that the first time the Lord blessed him with His presence he was so overcome that he was compelled to leave his work for a time. He was a hearer of Mr. S. Sears, of Clifton, for many years, and the Lord greatly blessed his ministry to his soul. He was a man of few words; but his walk was as one born again. He was much afflicted with rheumatism, which caused him to lay aside his work when he was 60. In providence he was removed from Henlow, and came to end his days with his daughter in London. He had many sore trials while here below, but bore them with much meekness. He said to his daughter one day that the publican's prayer suited him well, and would do so to the end of his days.

About three weeks before he passed away, his daughter said, “ You seem cast down, father ? ” He replied, “ Yes, I am.” She then sang his hymn, that had been much blessed to him :

“ When I can read my title clear  
To mansions in the skies,”—

his face brightened up, and he took up the other two lines, and sang them with all his might—

“ I bid farewell to every fear,  
And wipe my weeping eyes.”

This was the more remarkable, as none of his family had ever heard him sing before. We never saw him sink so low afterwards. Once his daughter found him blessing the dear Lord for all His goodness to him. He did long to be gone, and we never heard a murmur from him all the time he kept his bed. He died to all time things for weeks before he passed away. The day his spirit took its flight he could not speak, but pointed his finger upwards twice. He was laid to rest in the same grave as his dear wife at Clifton, Beds. E. GRAY.

I have many a grieved heart daily in my calling. I would be undone if I had not access to the King's chamber of presence to show Him all the business.—*Rutherford*.

## NOTICES OF DEATHS.

RALPH DUTTON, a member of the church of God at Rochdale Road, Manchester, for 37 years. He was much beloved and esteemed for his usefulness in our midst. He was born in Tarpurley, July 6th, 1843, and when quite young came to live at Clayton, and attended with great regularity our Sunday School, where he eventually occupied the position of assistant superintendent. In the year 1862 he married his first wife; they were both gracious persons, and were baptised by Mr. A. B. Taylor on the first Sunday in August, 1874. He was married to his second wife, a member of our church, July 23rd, 1902. They lived happily together until his death, which took place Sept. 30th, 1911. He often wept tears of joy at the Lord's lovingkindness to him in his younger days, when in poor circumstances, with a severely afflicted wife and young family around him, when God specially appeared to him as a God of providence. Also the Lord's gracious dealings were very marked in his case. He was for over 40 years the president of our Sick and Burial Society. He is greatly missed by all his brethren, but he came to a good and peaceful end, dying in the faith of God's elect. HUGO GRUBER.

Died, December 20th, 1911, JANE STRIDE, widow of Joseph Stride, of Bartley, Hants, aged 75. She was the subject of much affliction, borne with patience, and much of the fear of God was manifested in her walk and conversation. The cause of truth was laid upon her heart, and notwithstanding her afflictions she would never be absent from the means of grace when able to be there. We miss her presence, yet believe our loss is her gain. "To be with Christ, which is far better." C. S.

MARY GREEN, of Melksham, died, January 12th, 1912, aged 87 years. She was called by grace when young, and joined the Strict Baptist church at Avebury, but for many years she has been a member at Ebenezer Chapel, Melksham. We feel it to be a heavy blow to the church, but our loss is her eternal gain. She has gone to that rest that remaineth for the people of God, to victory and a victor's crown. J. C. P.

On January 30th, ERNEST HYDER, of the Priory, Frant, Sussex, aged 27. His end was peace. We have lost a praying member, his parents a loving son, but he has gone to be with Christ, which is far better. H. WHIBLEY.

ELIZA COOMBS, a member at Zion Chapel, Trowbridge, passed away to her eternal rest on January 30th, 1912, in her 72nd year, at Swindon. Her call by grace was gradual, but the Holy Spirit taught her she was a sinner, and many times she had to retire and seek God in prayer for mercy and pardon by the blood of Christ. A broken heart for sin was a marked feature in her. She had many doubts and fears, but when the love of God was shed abroad in her heart, then she could rejoice in the finished work of a suffering Saviour. She joined the church at Zion Chapel, Trowbridge, 1863, and was enabled by the Holy Spirit to adorn her profession by a godly walk, and when in health she was

always at the chapel. Her end was peace. She sang Toplady's words many times;

“While I draw this fleeting breath,  
When my eye-strings break in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne,  
Rock of Ages, shelter me,  
Let me hide myself in Thee.”

S. CHAMPKINS, Pastor.

On January 31st, 1912, FLORENCE LILIAN, the dearly beloved and youngest daughter of Amy and the late Thomas LEWIS, of Manchester, entered into rest, and was interred at the Manchester Southern Cemetery, February 6th. Her end was peace.

Died on Feb. 1st, 1912, from cardiac syncope, DANIEL GOULD. He was blest with godly parents. His father was for many years one of good Mr. Shorter's deacons. Occasionally, when a boy, Daniel went with his parents to Zoar, Great Alie Street. Of the Lord's gracious work on his soul there appears to be no record, but he was baptised by Mr. J. Wells in the year 1863. His second marriage took place in 1866, and from that time he attended Zoar. He and Mrs. Gould joined the church there in the year 1880, and the following year he was chosen to the office of deacon, and faithfully and well did he by divine grace fill and use the office until his death. He was suddenly called hence, but to all who knew him there is no doubt that he died in the Lord. Blessed, therefore, is he, Rev. xiv. 13. J. K. P.

EDITH MARTHA, the beloved wife of Albert Reuben SMART, of Worthing, entered her eternal rest, February 2nd, 1912, in her 27th year. She had been in a very delicate state of health for some time past. On June 4th last she was received into the church at Worthing from the communion of the church at Richmond. She loved a searching and experimental ministry, and at times was much tried about the reality of her religion, and her interest in the Lord Jesus Christ. She gradually got worse, and finally took to her bed in November. About a month before her death she was reading 993 hymn (Gadsby), when the 4th verse was made very precious to her, namely,

“Forget thee I will not, I cannot, thy name  
Engraved on My heart does for ever remain:  
The palms of My hands while I look on I see  
The wounds I received when suffering for thee.”

On my calling to see her soon afterwards I found her in a very happy state of mind; she told me that it was as though the Lord showed her His hands and spoke audibly to her, “*For thee.*” The comfort received from this visit of the Lord sustained her to the end. Her last words were, “Do, Lord, come and take me home,” Rev. vii. 14. C. T. WORSSELL.

Died on February 14th, 1912, LEVI MIDMORE, aged 69 years, for over thirty years a member of the church at Rotherfield. A fortnight before his death he spoke in prayer at our prayer meeting, and some of the friends felt his prayer to be solemn and weighty. We hope he is at rest. J. DICKENS.

# THE GOSPEL STANDARD.

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JULY, 1912.

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

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## UNION WITH CHRIST.

NOTES OF A SERMON PREACHED BY THE LATE MR. FENNER, AT  
EBENEZER CHAPEL, HASTINGS, ON APRIL 5TH, 1868.

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“There is therefore now no condemnation to them which are in Christ Jesus.”—ROM. viii. 1.

“THERE is therefore *now*”—this has reference to what the apostle has been stating in the chapter before, where he has been largely treating on the conflict between the flesh and the spirit in the true children of God. He shows it is of such a nature that the sensible sinner, the true child of God, feels plainly that he does nothing that is good, when examined by the eye of God’s impartial justice. For He is “of purer eyes than to behold evil,” and cannot “look on iniquity” (Hab. i. 13). It is a good thing when the person judges so of himself; and this was the case and state of the apostle Paul, who says, “I delight in the law of God after the inward man.”—“Willingly in the spirit of my mind would I serve Him in truth; but do I so serve Him? Certainly not. For the good that I would I do not; but the evil which I would not, that do I.” Here is an honest confession of the state and case he felt himself to be in. Again, “I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not.” So that before God the apostle comes to the conclusion that all that he did was evil, and so could not be called that which is good. Well, it is so, and there is in every person (and the quickened soul *feels* it to be in him) a body of sin and death, a body of corrupt members, all bent towards that which is evil, full of lusting, full of desires that are corrupt, full of hankering after that which is ungodly. It is called the “body of the sins of the flesh” (Col. ii. 11);

and so the child of God feels it to be. It is called "the old man, which is corrupt according to the deceitful lusts" (Eph. iv. 22); and so he feels it to be. Well then, the case is this, that the flesh is corrupt, plainly so in the sensible feelings of the child of God; that though he may have grace in his heart, yet he cannot do what he gladly would. "When I would do good, evil is present with me." Grace is maintained by the Spirit of grace; and sometimes it is to his feelings that hath it "the *hidden* man of the heart" (1 Pet. iii. 4); and so he may fear that he has it not, and why? Because to his feelings it is plain that he has the opposite to all grace, and the devil helps it on, and so it is advanced, comes to spread abroad the soul; and thus he finds his case a burden, a trouble, a grief, a distress. "Am I a child of God? can ever God dwell in such a soul as mine; where are the marks and evidences in my soul? Take each grace of the blessed Spirit. Faith, where is it? Faith works by love, but what sort of love is mine? Wicked, wicked. Faith overcomes the world, but where is that victory? I am overcome by the pride and vanity of it. Faith purifies the heart, but where is my heart's purity?" And thus the poor soul, concluding from that which appears to sense, may conclude in fearfulness and in doubting of his interest in Christ.

Now the apostle Paul found all this conflict, and he was honest in stating it was so. Well, but he comes to the conclusion in the next chapter: "There is therefore *now*"—while you are so tried, while you are so cast down and full of foreboding fears about that which you feel in your soul, fearing you shall fall short after all. O, no—"there is therefore now no condemnation (while they are feeling all the condemnables) to them which are in Christ Jesus." Now all that have the conflict named in the foregoing chapter are undoubtedly "in Christ Jesus;" they are so by regeneration, by spiritual life, which in the heart is towards God and godliness; as Paul says, "I delight in the law of God after the inward man;" and they are said to be renewed in the spirit of their minds (Eph. iv. 23; Col. iii. 10). Here is union with Christ, though at present they may not know it to their satisfaction.

"There is therefore now no condemnation to them which are in Christ Jesus." All the real children of God are brought to be in Christ Jesus in experience, by faith in Him; they are always in Him virtually, and were so before they had a

being, from everlasting. The height of this matter and the ground-work of the whole is this,—that the Lord Jesus Christ is unto His people the second Adam. That takes up His people in their fallen case. "The first man Adam was made a living soul; the last Adam was made a quickening Spirit" (1 Cor. xv. 45). The first Adam was made a living soul, and God created the whole human race as such in him. It is said, "God saw everything that He had made, and, behold, it was very good" (Gen. i. 31). Again it is said, "God hath made man upright" (Ecc. vii. 29); but he is not so now. They were made alive in Adam, who was the federal head of them all; and they all died in Adam a spiritual death, as it is said, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). Then it is said, "The first man is of the earth, earthy: the second Man (the Man Christ Jesus, He that was in human nature) is the Lord from heaven" (1 Cor. xv. 47). The Lord Jehovah, the eternal Son of God, assumed that nature which constituted Him plainly a Man; and when He came forth of the virgin, that Man was both human and divine. "The second Man is the Lord from heaven." The eternal Son of God, Jehovah, took human nature into personal union with Himself in the instant of the conception of it in the virgin: thus He became God and Man in one Person. Here, then, is the remedy for fallen man, for everyone who is interested in the Lord Jesus Christ. As Hart says,

"That wondrous Man of whom we tell,  
Is true, Almighty God;  
He bought our souls from death and hell,  
The price, His own heart's blood."

Here, then, is God and Man in the same Person; the Man, to represent His people to God; and God, to give virtue and efficacy on behalf of all for whom He undertook, suffered, and died; that is, all who are in Him. "For we are members of His body, of His flesh, and of His bones" (Eph. v. 30.) I am speaking of union with Christ according to my text. "There is therefore now no condemnation to them which are in Christ Jesus"—federally in Him, as passed from Adam to Him. The first Adam lost the whole; the second Adam recovered all His people, not one of them shall be lost. They are in Him not to sink and fall, as in the first Adam; but they are in Him to rise to life, and ascend to everlasting glory.



Now the children of God are in Christ as their Mediator. The Scripture says, "A mediator is not a mediator of one, but God is one" (Gal. iii. 20). There must be more than one party for a mediator, and God is but one, and therefore the other party is man—His people. There is "one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5). What is the work of a mediator? It is to reconcile offended parties at a distance from each other. Such is the case concerning God and man in his fallen state; for we were "some-time alienated and enemies" in our minds "by wicked works" (Col. i. 21). But some will say God had everlasting love towards the objects of His love. True, but He that had that infinite perfection love, had also other perfections, such as holiness, God is holy; justice, God is just; such as truth, God is true; faithfulness, God is faithful. And these attributes must have satisfaction, so that His love might flow towards the objects of it; and therefore there must be a Mediator between God and man, to make peace between both. As Hart says,

"The Mediator made the peace,  
And sign'd it with His blood."

This Mediator must be One capable of bringing the opposite parties together in union, love, and peace. Now nothing could do this but that which would be a satisfaction to all the attributes of God. When Christ had to suffer (for He represented all His people), was it not that He suffered what was incurred by them, not by Himself? for He was "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26); and so the wrath of God was not against Him individually considered, but against them whose persons He sustained before God; as He engaged that all His people had incurred should fall upon Him. So it is said, "Thou hast cast off and abhorred, Thou hast been wrath with Thine Anointed" (Ps. lxxxix. 38); yet not so individually, for Christ said, "Therefore doth My Father love Me, because I lay down My life for the sheep." He suffered all that His people had incurred, for they could not suffer it themselves; for if they had, they must have sunk for ever. But Christ being God as well as Man, virtue flowed into the manhood, and made it sufficient to atone for all sin, made it sufficient for the end purposed, which was to remove every let and hindrance from the sinner. Christ having suffered the whole, put all their sin away, and they

can be brought nigh, as it is said, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13); nor can we be made nigh but through that precious blood.

Here, then, God can embrace the objects of His love, which He could not have done but for the Mediator. When Christ died for His people, it is said He died "the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18). He was the just One, but died under the load of the unjust, to answer for them. And what unto? Why, to remove it clean away, to bring the unjust as justified into peace with God, which is said to pass all understanding (Phil. iv. 7), and to complete reconciliation between God and the objects of His love; as Hart says,

"By Jesus' blood the righteous God  
Is reconciled to sinners."

Here is the point of freedom, for God's heart to be free to manifest all His love to His people as they are in Christ; and they do not find it anywhere else. For if they receive the love of God in their hearts, it is in and by Christ. Hence Paul says, "Neither height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 39).

Now mind the text: "There is therefore now no condemnation to them which are *in Christ Jesus*." They that enjoy the love of God are there; for Christ and His people have one and the selfsame love: "Thou hast loved them as Thou hast loved Me." "That the love wherewith Thou hast loved Me may be in them, and I in them" (Jno. xvii. 23, 26). And Christ is also their desire: "The desire of our soul is to Thy name, and to the remembrance of Thee" (Isa. xxvi. 8). They are in Him as He is the federal Head of them all: "For we are members of His body, of His flesh, and of His bones" (Eph. v. 30). And "he that is joined unto the Lord is one spirit" (1 Cor. vi. 17). They are graven in His hands; they are in His love, dwelling there; they are in Christ as chosen "in Him before the foundation of the world," even before they had a being (Eph. i. 4); because all things were present with the Lord from everlasting. And they are thus placed in Him by God Himself; as it is said, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i.

30). Now this certainly implies the Fall, or they would not need "wisdom, righteousness, sanctification, and redemption." And they were placed in Christ that He should stand in their behalf, to keep the stroke away from them. He was made wisdom to them, to teach them and make them wise unto salvation; and sanctification, for they partake of His holiness; and righteousness—wrought for them by His active and passive obedience. Thus they are secure in Christ Jesus.

Again, they are in Him experimentally. And that is as He is in them; for this joins the matter. "Abide in Me, and I in you" (Jno. xv. 4). And particularly they hope in Him, their desires are towards Him. He draws nigh to them, that they may draw nigh to Him. All of this tends to their coming to Him. Everything that the children of God have, they have from their union with Christ. In Him we live, move, and have our spiritual being; in Him we are justified; in Him we are redeemed, saved, pardoned; in Him we are free. All that comes in the experience of the children of God they find they have in Christ; and it were well, and their mercy, to pass from the sips to the Fountain, Christ Jesus; for there they would find more stability.

Without this union with Christ all ministering of the gospel is spurious. Paul says, "The love of Christ constraineth us" (2 Cor. v. 14). "Who is sufficient for these things? For we are not as many, which corrupt the Word of God, but as of sincerity, but as of God, in the *sight of God speak we in Christ*" (ii. 17). The servant of God feels that he is under the eye of God, which is upon him and marks him in all his ways; and in the sight of God he speaks forth, through his union with Christ; so that, as led of the Spirit, he speaks not his own words, but the words of Christ; as Paul says, "Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you" (2 Cor. xiii. 3). Christ speaks in and by the preacher, and the preacher speaks in and by Him. Well then, as touching any proof of the ministry being of God, it must proceed from union with Christ. Paul went to the large church at Corinth, and the Lord encouraged him there, and said to him by night in a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9, 10). And to another church Paul says, "We beseech you, brethren,

to know them which labour among you, and are over you *in the Lord*, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. v. 12, 13). Well then, you may see that union with Christ and the ministry of the gospel are but as one.

This is the time for the ordinance of the Lord's Supper. Truly that has to do with union with Christ. Christ has said, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (Jno. vi. 56). Here, then, they that partake of the ordinance aright are united to Christ. He is their Habitation; they live there by faith. Christ says, "I am the living Bread which came down from heaven: 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." "He that eateth of this bread shall live for ever,"—he shall not die, he shall never know death as a penal evil, never know death as the wrath of God against him.

But who are they that are invited to partake of the symbols of His death? For mind, that which is on the table is plain bread and wine; but they are the symbols of His death; and to this Christ invites, calls, His people to come and partake. Well, who then are the people invited? It is for the poor in spirit. "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word" (Isa. lxvi. 2). Now the Lord speaks positively, "I will feed the flock of slaughter, even *you*, O poor of the flock" (Zec. xi. 7). "The firstborn of the poor shall feed, and the needy shall lie down in safety" (Isa. xiv. 30). Are you empty of good and full of ill? Are you destitute and desolate in your soul? Are you ready to perish for thirst? Well, the Lord will fill the hungry, and satisfy the thirsty soul with His goodness. He has promised them this, "I will feed you, even you, O poor of the flock;" and He has not only promised this, but He will do what He has promised. "The poor shall feed, and the needy shall lie down in safety." "For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever" (Psa. ix. 18). Therefore it is well to be waiting for this deliverance; and the more hungry and thirsty the better. "Him that is weak in the faith receive ye"—the feeble, the sinking, the tottering (Rom. xiv. 1). I went out for a walk

this morning, but from weakness of body was obliged to lean all my weight upon a thick stick to get along. O that in your weakness of faith you may be enabled to cling to the staff of God's Word, and beg of Him to be your support!

Well, "Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of My bread, and drink of the wine which I have mingled" (Prov. ix. 4, 5). Now a person that wants understanding must be a fool, and the Scripture says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. viii. 2); so that he that comes to understanding first becomes a spiritual fool, and then he knows that he has no understanding in anything, he is persuaded he wants it, and wishes for the Spirit of the Lord to lead and guide him into all truth. "As for him that wanteth understanding," and so feels himself to be a fool, Wisdom says to that person, "Come, eat of My bread, and drink of the wine which I have mingled." Do not stay back from the sense of your foolishness, but come and cleave on for one thing above all—and what is that? Why, that the atonement by Christ might be kept open to your view. Here my soul did cling and cleave with all earnestness; and soon after, relief came, not by any words, but a gradual softening in my affections to the Lord, in which I found sweet relief, and my heart drawn out to venture on Him. "As for him that wanteth understanding," Wisdom says to him, "Come." Do not say you are not the character, you do not know what you say. Do you think you must have a certain qualification in feeling? "O, but I feel unworthy." You cannot feel too unworthy, but do not let a sense of unworthiness drive you back. Erskine is right when he says,

"Most qualified are they in heaven to dwell  
Who feel themselves most qualified for hell."

The deeper sense of unworthiness, the more welcome; because the Lord gives it of His free grace alone, that you may have the benefit, and the Lord all the gratitude. O may He lead us into a right mind when we wait upon Him presently, and may we enjoy Him in His own way.

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We must not in our prayers conceive of God without Christ the Mediator.—*Sibbes*.

## MEMOIR OF ISAAC BEEMAN,

PENNED FROM THE RECOLLECTION OF ONE WHO HAD IT FROM HIS OWN LIPS, ENLARGED WITH EXTRACTS FROM HIS LETTERS.

(Concluded from page 260.)

## SPIRITUAL EXERCISES GATHERED FROM HIS LETTERS.

*Dec. 11th, 1834.*—I was reading in Josh. xxiii., and in *v. 14* he says, "And ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." My mind was immediately impressed, and I went and acknowledged the Lord's goodness, mercy, and truth. I remembered my reproof from His word, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, consider your ways. In backsliding from and neglecting Me, you get nothing by your ways but loss and shame." Then He spake and said, "Go up to the mountain, and bring wood," &c. And surely it was the Lord that stirred up my spirit to work in the house of the Lord: "Be strong, and work, for I am with you, saith the Lord: according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not. . . . And in this place will I give peace, saith the Lord." I was enabled to acknowledge, and set to my seal, that not one of these things that He has spoken has failed, but all have come to pass; for the Lord taketh pleasure in Zion's prosperity, and He hath prospered us. . . . Here His good word hath not failed; for since I have been made willing publicly to lay this foundation of His temple, the seed by His blessing has produced, in some thirty, in some sixty, and in some an hundredfold. . . .

These things passing before us when communing with the Lord, and seeing that nothing of all He has spoken has failed, let us who have been eye-witnesses of the whole, testify of His lovingkindness and tender mercy.

*Cranbrook, Mar. 25th, 1835.*—My days of late have been sorrowful, and my travail, grief. My little daughter has been for six weeks, and still is, severely afflicted. Many have been our cries to Him who is able to save, but as yet her calamity is not removed: hope deferred makes us faint, but there is no other way.

Under these sharp trials, self-examination takes place to find out the cause; and if an idol is found, it is to be removed; for the Lord Jesus will have no rival in the heart maintained against Him. It is said, "He doth not afflict willingly, nor grieve the children of men." "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord." . . . My dear friend, it is an exceedingly heavy affliction; but, as before observed, a living man is not to complain nor rebel; yet many complaints are poured out, we find, in Scripture, and have been under afflictive circumstances, and many deliverances have been wrought; which is what we want to see in our own behalf, wrought for us. I sometimes cry till I know not how to cry; but that is a help to me at times, Rom. viii. 26, 27. I never saw that as I see it now. O that He may hear! In my extreme sorrow, that passage, Isa. lvii. 15, 16, came on my mind, which stayed me in some measure. I could but give thanks for this alleviation. My dear friend will feel for me in some measure; He sometimes "stayeth His rough wind in the day of the east wind." Jacob has many evils that want purging, and in him iniquity is to be taken away, that Christ may have the throne (Isa. xxvii. 8, 9).

*Mar. 27th, 1835.*—I have gone over and over the ground you direct, and pleaded all that came to mind in all sorts of ways that I have been able; but my cry as yet has not been answered, as I often hoped it might be. This, however, has been some relief at times: "Likewise the Spirit also helpeth our infirmities," &c. We have had thoughts of Satan's power, but He that is Israel's help can cast him out with His finger, and no doubt is entertained of His greater power. . . . My faith is weak and tried exceedingly; for when I would hold fast any good word of encouragement, something of unbelief comes and tries to take it away; but grace produces submission, or desires for submission. Yet when I hear my child's extreme cries, and can afford no help to my own offspring, it cuts me close indeed. . . . But I am in a strait—"Suppose I do not see what I have hoped for"—here I find conflicts between hope and fear. I have seen many times of temptation, but none like this; yet it is written, "There hath no temptation taken you but such as is common to man; but God is faithful," &c. (1 Cor. x. 13). I

plead all I can. I had a softening sensation yesterday for a short time from Isa. lvii. 15, 16: "For I will not contend for ever," &c., but whilst the affliction remains, we cannot see an end to the contention.

*April 12th, 1835.*—I cannot tell how much I felt upon the receipt of yours, that you should keep us company and go twenty times a day to the throne. Many, many times in a day have I been forced to go there; and when the cries of my afflicted daughter have been so grievous—and I verily thought at times, while on my knees they even increased; yet I had no other quarter to go to, and so I pleaded, and that I did not desire to go to any other. But then, O then, when I knew He could help, and did not appear! His holy fear, however, and His own grace produced submission. . . . I said before the Lord if He restored comfort to her body, He would restore comfort to her mourners; which He has done in such a measure as truly comforts us although she yet has her pains strong at times, but not so frequent; and her strength and spirits evidently increase. She has left off medicine for a month past, observing that it would do her no good.

*May 14th, 1835.*—I have to let you know that the good Lord has been pleased to hear our cry, and that my daughter still continues gradually to mend. We were tried long, and though we desire to thank Him, how short do we come of what we ought!

*Cranbrook, Nov. 10th, 1837.*—I have had many trials since you were with us, and my latter path seems the most trying. 'Tis true I have at times some sweet sensations of the Son of God when favoured with near views of Him, which are attended with overpowering feelings, such as I should like to retain; but they are not of long continuance.

*Cranbrook, Feb. 19th, 1838.*—I have had a bad cold for more than a month, and it hangs about me now. My soul has not been of late much indulged, but for a considerable time the reverse; and when I shall find an attraction is not within my sight. But the God of Israel changeth not; if He did, I should no more find good. Yet I cannot believe that all I have gone through, and have seen and felt, can be finally lost *in its effects*. The severe exercise of mind formerly—the words of Christ to my soul—His dying love conveyed to my heart by His own word—the fellowship of



His sufferings I then found within—with the mercy of God following these at the same time—I hope all this will never prove vain. . . . One perplexity is followed by another, and confusion fills the mind. It is well for them who fear God that they have a throne of grace, and are invited to come boldly thereto.

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AN ACCOUNT OF HIS LAST ILLNESS, 1838.

BY HENRY BIRCH.

I will now relate some of his expressions during his last illness, which will give some small representation of God's gracious dealings with his soul; but before I do so, I will relate some circumstances which took place last year, and were meant, I believe, as an encouragement to him, and as a warning to us.

About ten o'clock of the night on the 15th of July, 1837, he was seized with a spasm in his left arm and leg, which became benumbed. This continued but a short time: it, however, returned again on Tuesday morning, the 18th, and still more violently on the Thursday following, accompanied with much depression of spirits for a few hours.

Sometime in the forenoon of Tuesday, the following suitable and soul-satisfying scripture came powerfully to his mind: "After a long time the Lord of those servants cometh and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, Thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. xxv. 19—23). God shone upon His own work in his soul, owned it and honoured it, and gave fresh testimony to the work of His own Spirit, attended with love and approbation, particularly by these words—"Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

On the Thursday morning, 20th, he felt the power of God's Word very sensibly under the sweet influence of Scripture meekness. He then took notice of the Lord's coming to reckon with His servants, and repeated the above five verses, and the 17th and 18th verses of the lxxi. st Psalm: "O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works; now also when I am old and grey-headed forsake me not, until I have showed Thy strength to this generation, and Thy power to every one that is to come." He also repeated, "Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb; and even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. xlvi. 3, 4). During the remainder of the week he was often heard repeating the subject of the talents.

On the Lord's day he had a slight return of the feeling in his side before preaching-time. He, however, went to chapel, and spoke from Luke ii. 29—32: "Lord, now lettest Thou Thy servant depart in peace," &c. He was seized with the same affection of his arm and leg in the pulpit, but recovered and went through his discourse. Just previous to his bed-time, these words were pleasant and comfortable to him, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

I shall now come to his last illness, which commenced on the 15th of April (1838), the last day he preached in this pulpit, when he took the following passage for his text: Psalm xxii. 26—31.\* During the former part of his illness, for six or seven weeks, it was a day of adversity with him, in which he was bid to consider. He told me during this time that his confidence of the genuineness of the work of God

\* "The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's; and He is the Governor among the nations. All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before Him; and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this."

upon his soul was not shaken, but said little more. It was evident that he was not only labouring under great bodily infirmity, but also that he was far from the sensible enjoyment of the love of Christ.

The revival of his soul began on Thursday night, June 7th. He spake a great part of the night, and appeared very happy. On the 9th, he said, "God will be waited for;" evidently alluding to his late soul-exercise, during which he had been taught to wait. This was said to inform us that he had not waited in vain, and to exhort us to do likewise. He added, "Put your dependence on Christ, and He will do all for you." He spoke much of Christ being All in all, of salvation, of the covenant, of being in Christ, on which he laid a particular stress. On the 10th, he said, "The Lord is my strength and my salvation; of whom shall I be afraid?" "Having predestinated us to the adoption of children," &c., Eph. i. 5—7, and then added,

"First gave me sight to view Him,  
For sin my eyes had seal'd,  
Then bade me look unto Him;—  
I look'd and I was heal'd."

"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."

He repeated the cxliv.th Psalm in Dr. Watts, saying, "O keep me, O preserve me, O defend me! The enemy of God's children tries hard to make them think hard thoughts of God,—God can do what we cannot. O give me patience, give me submission, that I may not dishonour Thy holy name. 'Many are the afflictions of the righteous, but the Lord delivereth him out of them all.' O praise the Lord! Where the Lord implants His fear, that person will stand, for He keeps it alive, and it is the greatest blessing. What have they who have not this fear? The wrath of God is upon the wicked." The 23rd and four following verses of the xix.th chapter of Job\* were good to him. To his wife

\* "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

he said, "I have prayed for you, that whatever you lose you may have the fear of God kept alive in your heart, and that it may be kept also in the hearts of those, both small and great, who have it. I cannot get rid of my fears, but when I apprehend my Saviour, it is overpowering. Salvation saves from all evil, and puts us in possession of all good."

On June 12th he looked very happy, and said to one of his family who stood by, "Do not grieve, I am very happy; the flesh is weak, but spiritual things are better."

On the morning of the 13th he said, "It is a hard struggle; for if death is not swallowed up, it will swallow us up. I wish I could get rid of all my doubts and fears, and have no bondage." On the same morning he called together all his family, and not being able to speak distinctly, he wrote the following words on a paper: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation." This he intended as his dying testimony to them. Fearing that what he had written might not be understood perfectly, he made an effort and said, "My conscience would fly in my face and my tongue would cleave to the roof of my mouth if I did not say so;" and added, "My soul doth magnify the Lord, and I joy in the God of my salvation." On my speaking to him on the various conflicts of the soul, he replied in a very mighty manner, "God has respect unto the work of His own hands." In the evening he said, "Cast down but not destroyed: hold Thou me up." He spoke much of the righteousness of the Lord Jesus; of His blood, and of the approbation which God always gave to us on believing in Him. "In this hour of trial," said he, "He preserves and keeps me. Faith stands fast above all fear."

June 14th was to us all the most memorable day during his illness. On that day it appeared to us that the Holy Spirit particularly strengthened his inner man, for He spoke very largely and with great animation on Isa. lx.: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "Some," said he, "say one thing, some another, but the meaning of the Spirit can only be made known to us by experience." He then added, "*Peace is come in like a river; righteousness covers me all over like a breast-plate: a glorious light shines all round my head.*" On the 15th he observed on Isa. xxxii. 16: "Judgment shall dwell

in the wilderness, and righteousness remain in the fruitful field,"—"Wherever this righteousness is, that field is fruitful." On Isa. xlix. 1, "Listen, O isles, unto Me," he observed that all real religion began with listening, and that wherever the light of life is risen upon a soul, that light will never go out.

On Aug. 9th he said, respecting the congregation, "It will now be seen whom God hath taken hold of." On the morning of that day he was heard very distinctly to pray. It seemed as if he was reminding the Almighty of all His mighty acts, addressing Him in whose hands is the soul of every living creature and the breath of all mankind; thanking Him for every mercy, that the kingdom of grace was not to pass away, but that grace was to reign though the kingdoms of this world should pass away; and concluding with his usual words. This was the last day on which his voice could be heard, and, like Jacob's of old, it was employed in talking cheerfully and largely to all who came to see him, in whose company and conversation he showed throughout that he took great delight. Even on the following Lord's day, when he could no longer speak, he gave evident signs of his love to the brethren.

Thus you have heard of God's dealings with our dear friend and pastor, and of His faithfulness to him in his very trying sickness. I shall conclude with the words of the Holy Ghost by Paul: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever." "Be not carried about with divers and strange doctrines;" but may the Lord of all lords and the God of all grace enable you and me to remember how we have received and heard, and hold fast what we have already attained to.

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I think the sense of our wants, when withal we have a restlessness and a sort of spiritual impatience under them, and can make a din, because we want Him whom our soul loveth, is that which maketh an open door to Christ; and when we think we are going backward, because we feel deadness, we are going forward; for the more sense the more life, and no sense argueth no life,—*Rutherford*.

## PLEADING "FOR THY NAME'S SAKE."

JEREMIAH XIV. 20, 21.

FROM the dark, mould'ring mass  
 Of carnal pride and sin,  
 From such a desert place,  
 Unfruitful and unclean ;  
 From my base breast can aught arise  
 To please the King of Zion's eyes ?  
 Shall such a one as I  
 Tread the pure courts above,  
 Where sin cannot come nigh,  
 Nor sinful motive move ?  
 Sanctification much I need ;  
 I must from guilt be wholly freed.  
 Lord, did not Thy own grace  
 Abound o'er blackest sin,  
 No hope for me, no peace,  
 No heaven could be seen ;  
 But since Thy Word constrains to hope,  
 To Thee I come, to Thee look up.  
 'Tis time for Thee to work,  
 To drive these legions out ;  
 Let not one idol lurk,  
 Thy conquest to dispute.  
 Gain to Thyself my heart, and sit  
 In peaceful triumph, good and great.  
 The covenant of Thy grace  
 Engages to relieve  
 Thy seekers, and to bless  
 With all they would receive.  
 Lord, for Thy name and mercy's sake  
 Forgive, and hear, and undertake.

J. M.

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It is certain in experience that with a poor and slender "*It may be,*" at the first, many a soul hath cast anchor within the vail blindfold, and yet in the end hath found a firm and sure holdfast in the heart of God and grace of Christ to hang upon with the whole weight of their souls, the weight of their sins hanging upon them also. Luke xxiii. 42 ; Matt. viii. 2 ; Zeph. ii. 3.—*Goodwin.*

## THREEFOLD MERCY.

“ Show us Thy mercy, O Lord, and grant us Thy salvation.”—  
PSALM lxxxv. 7.

MERCY is God's delight, and surely it is our need. It was His proclamation to Moses: “ The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth ” (Ex. xxxiv. 6). And all who glory are to glory in this, that they understand and know the Lord, that He exerciseth lovingkindness, and judgment, and righteousness in the earth, delighting therein (Jer. ix. 24). And surely all who are taught of the Spirit so know and feel their wretchedness and natural bondage to sin and corruption, their destitution and alienation from the life of God, that unless mercy comes—the total sum mercy—they know they are undone for ever. And mercy is that attribute of God which, flowing through Christ, has a most softening, humbling effect on the soul. Brought home by the Spirit how sweet it is! welcome news to those that guilty stand. Now as many as possess a solid, sober, humble feeling of their own wretched case in Adam fallen, in themselves depraved utterly, to such will the very name of mercy now and then have a peculiar attraction. It is not something vague, not something that floats in the mind without any sort of shape or consistence. We at times know what it is that we need the Lord to do for us; and that that we need Him to do expresses His mercy, and would be, if He did it, His mercy in us. It is definite, such help as Christ has to give; because the Lord has wrapped up everything in the gospel and put it all in His Son, and there it was hid from ages and generations, but now is made manifest. I would notice this mercy in two or three particulars; and if enabled so to do, set forth the gospel of the grace of God, that we may have our prayers directed to this very thing—the mercy seen in those particulars.

First of all, there is the mercy of *pardon and justification*. God's mercy to justify the ungodly comes to sinners in and by the sacrifice of the Lord Jesus, who was delivered for our offences and was raised again for our justification. And this sacrifice wherein justice, wrath, curse, death all met in Him when He made an end of sin, is very powerfully set forth in type in the *sin-offering*. That one offering repeated every

year the apostle speaks of when he says, "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp" (Heb. xiii. 11). And Moses told the Levites what to do; that the whole of the bullock for the sin offering, whose blood the high priest took into the holiest, the head, legs, body, and skin, all was to be taken without the camp, where the ashes were poured out, even there to be burnt. And this sets forth the consuming of Christ, the very offering of Himself, by the fire of divine justice. A solemn view God gives His people at times of what they deserve; that if they receive the just reward of their sins, they will have the fire of divine justice taking hold of them to utterly consume them. And yet He shows in the offering of Christ without the gate—which answers to the bullock taken without the camp to be burnt—there was that satisfaction that justice must receive. Christ, says the apostle, was made a curse for us; therefore He has redeemed us from the curse of the law (Gal. iii. 13). And should we be led by faith to see Jesus suffering without the camp, we should not only see what man inflicted, but most of all, what the Father inflicted when from above He sent fire into His soul, and it prevailed against Him. We should then see the fierceness of that fire, the terror of that justice, the glory of it, as it took hold of the spotless Redeemer, that glorious One, who being the Lamb without blemish, the fire of God came down into His soul and prevailed. And just as the bodies of the beasts were brought where there was nothing but ashes, it shows there was an entire consuming of the sacrifices; and Jesus, answering this type, was utterly consumed, as it were, by divine justice for the satisfaction of it and for the salvation of the church. But in Him there was life that could not be consumed.

Now, no mercy can ever come to a conscience burdened with sin, but in this way. Then may the blessed Spirit turn our eyes to this sacrifice, and enable us to pray, "Show us Thy mercy, O Lord." Doubtless when it pleases the Holy Ghost to show a sinner that unless he perfectly answers God's requirements, he can never stand in God's presence, that sinner finds he must have a righteousness better than his own, he must have perfection imputed to him—a perfection he could never hope to obtain of himself. And that righteousness and that perfection he gets a view of



and receives by faith in time, when Christ is revealed in him. Now this sacrifice of Christ being the channel for mercy to come to us, do we see it, has God revealed it to us? Did we ever go with Jesus without the camp, see Him there, as it were, consumed, offering Himself, justice taking hold of Him? It is the most humbling, mighty, wonderful sight that the eye of a sinner can ever be gladdened with. He may see himself till he is ready to despair and gnaw his tongue for pain, and never have hope. He must be led by the Spirit to see Jesus without the camp; that is, away from ceremonies, natural religion, wisdom, strength;—just as in leaving Jerusalem the Jews left all glory of that nature behind, and went to a place where there was nothing but ashes and a bullock to be consumed, where to sense, to polite reason, there was but a contemptible thing, an utter consecration, a bullock devoted, under anathema, to be burnt to ashes! Glorious Jesus, O that we could see Him here in this condition, made a curse for us! Glorious Redeemer, glorious redemption!—I say if we are led by the Spirit to see this, then we see with hope the channel of mercy, the salvation of God.

“Show us Thy mercy, O Lord, and grant us Thy salvation.” Mercy gave Christ, and flows through Him to sinners. What is the first mercy that a sensible sinner, one born again, gets, and having had it once, wants again? It is nothing less than the gracious gift and outpouring of the Holy Ghost. No death of Christ, no Holy Ghost for sinners. When He is given, He pricks the conscience, enters the heart with conviction, shows the sinner what he needs. Old or young, it makes no difference. Children, young men, and fathers, being all sinners, all need this blessed Spirit's work. Do we believe it? When He comes to show a sinner His mercy, He comes as a Spirit of grace and supplication; and in His gracious teaching as that blessed Spirit, He fulfils the promise, “They shall look upon Me whom they have pierced.” This brings the sinner to look on Christ,—one who has been looking on his miseries. As Jerusalem remembered in her affliction her sabbaths that she had had and now lost, so this blessed Spirit leads the sinner whom He has convinced of his past sins, and who can only look on his miseries, now to look on Christ, by whom they can be removed. So the church prays, “Wilt Thou be angry with us for ever? Wilt Thou draw out Thine anger to all generations? Wilt Thou not

revive us again, that Thy people may rejoice in Thee?" But how? By this: "Lord, show us Thy mercy." This is it that will bring back, revive, restore the soul. So mercy begins to be shown in new operations of the Spirit as the Spirit of Christ. And it is He who leads the soul on in His invincible power in, it may be, very gentle operations as to sense, in prayer; in which the sinner goes forth confessing, confessing, confessing, condemning himself, remembering his own iniquities, and praying, "O remember not against us former iniquities; let Thy tender mercies speedily prevent us; for we are brought very low." Whoever has this, let him watch it. If God has mercy on us, we shall get that Spirit of grace and supplications at times. He will come sovereignly, through a wounded, blessed Redeemer made a curse. The Spirit of blessing will come on a sinner, and lead him to cry under His teaching—to cry for the atonement, that it may reconcile him to God, because he sees there is an answer to be given to them that cry; and to beg that he may be brought to that one place where sinners who come to God are received by Him and receive Him. O the mercy of having the Holy Spirit! We have nothing good without Him. No sinner has any holy desires, sincere confessions, without the Holy Ghost; or moves to God, or gets a sight of Christ without Him; and no man can say that Jesus is the Lord without Him.

This, then, is the mercy we need; and mercy is the very opposite to merit. So when men have no merit, and can have none, mercy suits them. This does not exclude the vilest, but opens the door of hope to them; it does not shut out murderers, drunkards, whoremongers, but opens the door. Mercy in the gift of the Spirit, what a great thing! Now when this merciful gift of the Spirit is granted, and He is in a soul operating as the Spirit of grace, faith, and supplications, then there is a mighty thing done. Faith lays hold of the Lamb. That is more than "mere notion or name;" more than a whim, a fancy. It is a powerful reality, and gives an energy to the spirit to call on the name of the Lord, and to wait till He gives the full blessing—even to form Christ in the soul the Hope of glory. If He has been formed there once and the soul has been drawn away, He must be formed there again, according to Paul's teaching in the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you" (iv. 19).

Now does this express our desire, "Show us Thy mercy, O Lord"? That is the first particular of mercy—the consumed sacrifice, and the consequent reconciliation to God by the revelation and application of it to the soul.

A second point in this mercy supplicated for is this,—*continual restoration*, after we have had peace with God. The apostle speaks in the Hebrews of another beast that was utterly consumed, and whose ashes were laid aside for future use—the *red heifer*. This was wholly burnt, and the ashes reserved for a particular, specific purpose. The Lord knew what daily defilements would come to Israel. Should one touch a dead bone, another go where he ought not; then said the Lord, "Burn this red heifer;" and for one not capable, by some defilement, of entering the camp and taking part in the service, those ashes of the heifer with clean, running water must be used to sprinkle him. Now the apostle says, "If the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. ix. 13, 14)? Why is it so few people have any trouble about dead works on the conscience? It is because the conscience is dead also. What a mercy to have a living conscience! A living one feels the weight of dead works, and can get no relief from that burden or enter into God's presence, till it is purged from them; and the only means of removing them is the blood of Jesus Christ. Worldliness, covetousness, hardness of heart, ingratitude, prayerlessness, gadding about, setting up something in the place of God that has our affections, all these are dead works. Who could count those we have upon us now, some of us? What a solemn thing it is! We complain of not getting near to God, not having fellowship with Him, and of being held at a distance. We more complain of Him in these particulars than of ourselves who have brought them about. Here is the mercy, that the Spirit shows that the Lord Jesus shed His blood for these sins. That blood applied afresh brings new access, new privileges, mercies, nearness to the Lord. And this is the mercy, as I understand it, that the soul prays for, "Show us Thy mercy, O Lord." As when Israel was in captivity, the mercy was this—that they should

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return, and have the services again set up and renewed at Jerusalem; so here the mercy is the coming in of Christ afresh. That is a mighty thing, and what is the effect? Reconciliation to God, peace with Him, union with Him. And this it is that brings a soul to experience the promise: "For a small moment have I forsaken thee, . . . but with everlasting kindness will I have mercy on thee" (Isa. liv. 7, 8). "A small moment"—this is the time we are without Christ's presence; it may seem long, but it is small compared with the "everlasting kindness" with which He will gather us. Poor sinner, do you lie down in your misery? are you burdened with dead works on your conscience? Is memory or is conscience saying you went astray there, did that that was evil, spoke those bitter words, set up that in the place of God? Is conscience saying your covetousness is idolatry, that you have been in the way of Egypt, drinking the waters of Sihor? that there has been an indulgence in evil? Is it so, is conscience talking like that? I would say, "Poor brother" (for I am a brother in this, alas!), come, pray for that precious blood that alone can purge from dead works, that it may be applied to the conscience. This was taught to the Israelites, that when the ashes of the heifer in running water were applied, which God had prescribed, then was the person clean at evening, and could go to the evening sacrifice. O think of a gracious Jew, who had been shut out for days, on that blessed evening—when once more clean, with what haste would he go to the temple, and enter God's presence in the prescribed way! And when we get fresh cleansing, that is mercy. Bless God for grace ever to feel the burden of dead works, of being without the camp; for grace to make us miserable, and then for grace shown us to pray for the blood of sprinkling on our guilty consciences! Here it is, O people of God, that all manner of sins, wanderings, turnings aside, all uncleannesses, thefts, murders, and evils are removable; and not only that, but removed when that blood is applied. Wanderer, this is the way back. Backslider, this is the restoration. Sinner far off, this is the way to nearness. There is no other. "Show us Thy mercy, O Lord."

Now there is a third point I would notice,—*the maintenance of spiritual life*; and it is connected with the same thing—the sacrifice of Christ: "We have an Altar." Living souls

are in respect of nourishment just like the tribe of Levi. The priests served the altar; they had no trade, no portion like the eleven tribes; just cities and suburbs—no more. How then did they live? Said the Lord, "Give them the altar; they shall live by the altar they serve." That was their sustenance. So the Lord told them what parts of the sacrifices were for their own sustenance. Now the apostle applies this to the church, and says, "We have an Altar;" and it is true of all saints. Are there any who have been some days without a crumb of the Bread of life? gone through a week without something? yea, longer? gone to the Scriptures, bent the knees, heard the gospel, read and meditated, and got no bread; till at last they say, "Our bones stick out; my leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously." Well, that will bring them to this, "Lord, have mercy on a hungry soul; give a hungry creature bread. Thou knowest there is no bread in this world that can satisfy a soul—not gold, nor houses, nor lands. Lord, give me the Bread of life" (Isa. xxiv. 16). Well, "we have an Altar"—and the apostle cuts off all workers from participating in it with its blessings, adding,—"whereof they have no right to eat who serve the tabernacle." They who walk in their own ways, which are contrary to God, have no right to participate in the blessings of it. Now those who cut themselves off, saying, "I do not get near; here I am, a guilty creature, not fit for God, not fit to think of Him; I have no right to it"—how are they going to purchase it? The gospel shows this,

"Come needy, come guilty, come loathsome and bare,

You can't come too filthy, come just as you are."

"The poorer the wretch the welcomer here."

"Show us Thy mercy, O Lord." Now life must be sustained, grace maintained. The state of a sinner depends wholly on the manifestations he gets of the Lord of life and glory; yes, *it depends wholly on the manifestations of the Lord Jesus*—a humbling, blessed truth. Come, hungry sinners, repair to this Altar by the Lord's mercy, and cry, "Lord, evermore give us this Bread." There is no nourishment for the soul apart from Jesus Christ. Every sight of Him by faith given by the Spirit has some good in it, and is some nourishment to the soul. When we get a view of the illimitable mercy of God, of the glorious sacrifice and wonder-

ful Person of the Lord Jesus, we can leave all for Him, the world is nothing to Him, and can go as we are—which is a mystery to nature, and cry,

“Less than Thyself will not suffice  
My comfort to restore;  
More than Thyself I cannot crave,  
And Thou canst give no more.

What a mercy to get this faith, to eat the sacrifice! that is, to participate in Christ, to receive His atonement, and be cleansed and nourished thereby; to have the word of truth through Jesus Christ spoken home; to be made nigh from time to time. To have these things is to have the nourishment of the gospel, to partake of the Altar Christ. It is great to get this mercy. Heaven is in it, comfort, peace, strength, every needed good is in it, nothing left out. How fitting is this to a poor, bad state! If we come to one who feels far off, against whom it seems that God is fighting for a time with the word of His mouth, what will he say? “O the poor case I am in! the evil I feel, the destitution! Lord, leave not my soul destitute.” Such will find, whenever the Lord shows them mercy in Christ by some manifestation of Him, it will lead them forth to Jesus without the camp, and there they will be satisfied with that Saviour who offered Himself to God, with that blood that brings them nigh, the Bread that nourishes souls.

What can a sinner want in providence that will not come this way? It is beautiful to see that all the providences that come to the church come this way. Who prevailed in heaven to approach the Father and take out of His hand the book? It was the Lion of the tribe of Judah, He who fed the 5,000, and on another occasion the 4,000; He who controlled the sea, and said, “Peace be still,” and there was a calm. Who went to Daniel in the lions’ den, and closed the lions’ mouths? to the three Hebrew confessors, and made the fire as a soft and balmy air, and made that walk up and down in the fire probably the best they ever had—who was it? Why, it was this blessed Jesus, no other. He it was who went to those His children, and wrought for them. So whatever mercy we need, even in providence, He it is who can make trouble good and ill a blessing, who opens and no man shuts, and shuts and no man can open at all.

“Show us Thy mercy, O Lord, and grant us Thy salvation;” that is, “Save us from our present case.” “Wilt

Thou be angry with us for ever? wilt Thou draw out Thine anger to all generations? Wilt Thou not revive us again, that Thy people may rejoice in Thee?" This salvation, then, is the coming of God to deliver His people out of the very case they feel in. Here they were low, they wanted to be revived. "Wilt Thou not revive us again?" Says He, "They shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon" (Hos. xiv). That was salvation to them; it was being brought up out of a low place, brought nigh from a distant place, humbled under God's kindness, being made near to Him, to serve Him in the Spirit of His Son. This is salvation,—when He puts His hand on our enemies, as with Ezra. He found difficulties in the way; therefore he proclaimed a fast by the Ahava river, to seek a right way for Israel; because he was ashamed to ask the king for a band of soldiers. If we have difficulties and enemies, God keep us from running to man. Seek Him who makes the seven stars and Orion; seek Him who calls things that are not as though they were; seek Him who has heaven and earth at His command, who is the Lord of hosts, and waits to answer prayer. This deliverance out of danger is salvation.

"Grant us Thy salvation." And when we have this mercy, this salvation granted, then we say, "What shall I render unto the Lord for all His benefits toward me?"—"Bless the Lord, O my soul, and all that is within me, bless His holy name, for He hath done mighty things." "Yes," said Mary, "He that is mighty hath done to me great things;" and every saint must say the same from time to time, more or less. "Show us Thy mercy, O Lord"—converting mercy, reviving, comforting, establishing, delivering mercy,—“and grant us Thy salvation.” Amen. J. K. P.

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O Lord, I am filled with confusion and fear while I consider myself—the invincible, interminable sin of my heart, united with such hardness and insensibility as amazes me. I am willing to believe, and at times do believe, that which discerns this evil is not flesh, but spirit.—*Bernard Gilpin.*

A man may know that he truly hates sin, if he can endure admonition and reproof for sin.—*Sibbes.*

## ONE GUIDE DAILY AND THROUGH DEATH.

A MORNING READING BY JAMES BOURNE.

MAY 11th, 1841.—Deut. ix. 3: "Understand therefore this day, that the Lord thy God is He which goeth over before thee." This describes what God does and will do for His people—that in all their concerns, and troubles, and difficulties, He will go before them; and it is our mercy to do nothing and go nowhere without Him, but to see that in every transaction of life He goes with us. This He will do, if we are led to ask Him to do so; and we shall find that with His help and guidance, no enemy will be too much for us. And He will go through Jordan with us, as the ark of the covenant went before Israel, Josh. iii. 4. Death will be a sad, gloomy time if we are without Him; but this ark is to teach us He will go before His people there: so I have seen it.

But by what token may we know that He will be going before us then? Why, if we are led in our daily troubles to have His help and presence, and are not driven away in confusion, saying we must do this, and then seek Him. But I say, if we do not find His help now in our troubles and difficulties, we shall not find it then. It is said they went over dry shod (Josh. iii. 17; Isa. xi. 15; Ex. xiv. 22) to show how clearly the Lord brings His people out. This must be our labour,—to watch all day how the rain of His Spirit falls. For it is said this land is not like the garden of Egypt, a land watered by the foot—by all fleshly contrivances; but it is "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" (Deut. xi. 12—14). Is not this a sweet consideration to get into your heart,—that the Lord cares for us, His eyes are upon us all the year round? When we have contracted guilt, and are burdened with sin and misery—yes, ten times more at that time than any other, His eye is on us, not for evil, but with care, tenderness, kindness, and compassion. How was it with



David? He did, we must allow, many things forbidden; but then he came to this—God brought him to it, “I have sinned;” and then the next words are, “The Lord also hath put away thy sin” (2 Sam. xii. 13).

“The Lord thy God is He which goeth over before thee; as a consuming fire He shall destroy them.” God shall destroy our enemies by trouble and sorrow. Our conceit and pride are amazing, but God breaks the neck of these things, partly by bringing us before a broken law and keeping Christ out of sight, and still more, by revealing Christ. And how many times does He tell us that He does not do this for our righteousness, for we are a stiff-necked people, but that He may perform the word which He sware unto Abraham, Isaac, and Jacob (Deut. ix. 5, 6).

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### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM WILLIAM BRIDGE, ON “CHRIST'S FULNESS RECEIVED BY ALL THE SAINTS.”

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“And of His fulness have all we received, and grace for grace.”  
—JOHN 1. 16.

*Fulness* is here attributed (you see) unto Jesus Christ. The word in the original sometimes is taken for abundance: “The earth is the Lord's and the fulness thereof” (Ps. xxiv. 1.) So here it is not taken, here it is too narrow; for there is not only a fulness of abundance, but a fulness of redundancy, an overflowing of fulness in Jesus Christ.

The word first and properly is given unto vessels that are brim-full of liquor, and so metaphorically applied here unto our Lord Jesus Christ, who is brim-full of grace; in whom there is no emptiness, no vacuity. While I speak of Jesus Christ, I mean Christ as Mediator, as Godman. There is a fulness in Christ as God: that is not the fulness; so Christ is not taken here, by what is said in the verse before the text; 13th: “The Word was made flesh, . . . and of His fulness have all we received.” . . . We receive “grace for grace;” it is the fulness therefore of grace that is in Christ that I am now speaking of.

Now the word *grace* sometimes is taken for the love and favour of God: “We are saved by grace” (Eph. ii. 5); that is, we are saved through the love and mercy of God. Sometimes this word in the original is used or put for holiness: “Sing-

ing with grace in your hearts" (Col. iii. 16); that is, with holiness in your hearts.

First of all, take grace for love and bounty and mercy; and so there is a fulness of love in Christ. The heart and love of Christ now in heaven is the same toward poor sinners, toward His children, toward believers, toward men, as it was when He was upon earth.

1. There was a fulness of pardoning love in Him. . . . Yea, if you look into the gospel, ye shall find that when men were putting forth the highest acts of sin, He was putting forth the highest acts of His love. When Christ was suffering for Peter, Peter was denying Christ. When He was upon earth, He did not only pardon once, but He would pardon again and again; if men sinned again, He would pardon again. The disciples slept, and Christ pardoned; they slept again, and Christ pardoned again. Yea, and when He had pardoned, He would not upbraid them with their former sins or with His own mercy. After His resurrection not a word to Peter of all his denial or of Christ's mercy. Beloved, Christ is the same in heaven, He is the same now. . . .

As there is an infinite treasury of grace and holiness in Jesus Christ, so whatever grace and holiness Christ as Mediator hath received by God the Father, He hath not received it for Himself, but for others. Pray mark it. Whatsoever grace and holiness is in Jesus Christ as Mediator (I do not speak of Him as God, but as Mediator), He hath not received it for Himself, but for others. Jesus Christ was not baptised for Himself, but for sinners, stood in the place of sinners when He was baptised. Jesus Christ died not for Himself, but for us. When Christ ascended up to heaven, He went not for Himself only, but saith He, "I go to prepare a place for you" (Jno. xiv. 2). And so when Christ received gifts, says the apostle, "He received gifts for men;" not for Himself, but for others; He received gifts for men (Eph. iv. 8). The woman hath milk in her breasts, but not for herself, but for her child. The sun hath abundance of light in his body; it is not for himself, but for the world. And so Jesus Christ, He hath received abundance of grace and holiness; but it is not for Himself, but for others. And therefore pray mark what He says in John xvii. 19: "And for their sakes I sanctify Myself, that they also might be sanctified through the truth." . . .

This may make the saints and people of God to come with boldness to the Throne of grace. "Hath Christ received for others, and not for Himself? Then why not for me? Lord, why not for me?" Now you shall see that further proved in Isaiah lxi. 1, 2. "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." They are the words of Christ, spoken in the Person of Christ; as if He had said thus: "There is a generation of men in the world that are taken captive by their sins, and lie bound in chains and irons by Satan; and they are broken and bound down greatly under the burden of them. Now God the Father, He hath designed Me to go and open the prison doors to these poor captives; and because God the Father has designed Me to it, therefore the Spirit of the Lord is upon Me," etc. So that you see now, that anointing that fell upon the head of Christ, it falls not upon Him for Himself barely, but that it may run down upon all His members. That is a second proposition.

Thirdly. As there is an infinite treasury of grace and holiness in Christ which He hath not received for Himself, but for others; so (in the third place) there is an infinite propension and willingness in Jesus Christ to communicate this grace unto the children of men. . . . "He is faithful," says the apostle, "in all his house as Moses was" (Heb. iii. 2). Now if Jesus Christ should receive gifts for men, for others, and then run away with it all, and not be willing to give them out, He could not be faithful; but faithful He is. Look, I pray, for this is in Ps. xvi. 2: "Thou hast said unto the Lord, Thou art my Lord, My goodness not for Thee, but for the saints that are in the earth, and for the excellent in whom is all My delight." You read the words thus: "Thou hast said unto the Lord, Thou art My Lord; My goodness extendeth not to Thee." But in the Hebrew the word "extendeth" is not. "Thou art My Lord; My goodness not for Thee, but for the saints that are in the earth." That these words are spoken of Christ, pray read the four last verses. . . . The apostle proves that these words of the Psalm must needs be understood of Christ, and not of David, Acts. ii. 25, 29. . . .

You will say unto me then, "Why are believers, then, so empty of grace? It is the ordinary complaint, 'O, I am full of evil, O, my heart is empty of all that is good!' Believers, they complain thus. How can this doctrine be true if this experience be good?"

I answer, first, the fulness of grace which is in a believer is many times hid from the world and from himself. When you go to the seaside, you see the water, you see abundance of water, and ye hear the water roaring and raging and making a noise; but you do not see the wealth that is in the sea. So now, when you go and look upon a believer, you behold his troubles, you see his waves, and all the troubles that beat upon him. O but the wealth of a believer, the fulness of a believer, the fulness of Christ that is in him, that you see not; it is hid from the world, it is hid from himself many times. And therefore says the apostle, "Your life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, 4).

Secondly. Though there be a communication of the fulness of Christ unto all believers, yet He does communicate as a universal cause. The universal cause doth seldom or never produce particular effects but with a concurrence of particular causes. The sun is the universal cause of all the fruitfulness that is upon the earth; yet notwithstanding, it does produce the fruit (your corn, barley, and rye, and wheat), with the help of man; the ground is ploughed and sown. The river or the fountain is the universal cause of the water ye have in your houses; but yet notwithstanding you have not this water but by pipes and conveyance; and when you want water in your house, you do not say, "There is no water in the Thames, there is no water in the fountain;" no, but, "Surely the pipe is broken, the pipe is stopped, or we want some pipe or other." So now, when you want grace, you are not to say, "Oh, it is because there is not enough in Christ;" or, "Christ is not willing;" but rather, "Surely the pipe is broken," or, "We want this or that ordinance. The pipe is not clean, the pipe is stopped, and therefore we are so empty of grace as we are." [This concurrence of particular causes is also of the Lord, Prov. xvi. 1; Phil. ii. 13.]

Thirdly. Though there be a communication of the fulness of Christ unto all believers, yet notwithstanding He doth it in

proportion. Mark, Christ does give unto every man according to the place that he bears in His body. . . . You cannot say thus, "Surely I have none of Christ, because I cannot pray and do so as others do." But mark what is the place that you do bear in the body of Christ, and you may go to Christ for strength for that. You may say thus, "Lord, through Thy grace Thou hast given me such a place in Thy body, and I want strength for that. O let me have it from Thee."

Fourthly. Though there be a communication of the fullness of Christ unto all believers, yet it is according to their necessities and wants. The lace (you know) it is laid upon the seam; upon the seam there lies the lace. Lace indeed may be laid upon the whole cloth, but ordinarily your silken lace, your silver lace, your golden lace, it is laid upon the seam. Now the Lord Jesus Christ, He knows all the seams of your life; there He lays His lace on. Mark therefore, what are the seams of thy life, and see if Christ hath not laid on something there.

Take but these four considerations together, and there is a sufficient answer to that objection.

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### MADE NEW.

My dear Brother in Christ Jesus,—May the grace of Him whom we love above all earthly joy, all earthly love, abundantly rest upon you and yours. The Lord hath knit our hearts in an everlasting bond, and you are much in our prayers and thanksgivings. May we be enabled to watch unto prayer. How good is the Lord to permit such vile worms

"With Him to commune as a Friend,"

and encourage us to open our mouths wide and help our infirmities at His blessed throne. What a privilege to be allowed to come from time to time and have His blessed smiles, when we feel we deserve nothing but frowns! O wondrous love, amazing grace! He dealeth not with us according to our deserts, but "like as a father pitieth his children, so the Lord pitieth" us. "For He knoweth our frame; He remembereth that we are dust." His goodness runs an endless round, all glory to His name!

I have been led lately to think much on a precious promise

given to me some time ago, that the Lord would bring forth my "righteousness as the light," and my "judgment as the noonday." The former part I have through infinite love and mercy been brought into the blessed experience of; and I want blessed renewings of it day by day, feeling as needy, helpless, ruined, and utterly lost as ever, and expecting to feel so to the end. In Christ is all my help. I do desire to set Him always before me; for He is at my right hand, that I should not be moved. How blessed to receive from His fullness grace and strength to help in every time of need! He does and will appear then. He knows when we most require His aid, and waits till then to be gracious. O, I sometimes feel as if I vie with those above, which should praise Him the most for His infinite love and manifested mercy. Truly it demands my soul, my life, my all; and the undeservingness of the object enhances it much. He knew that from the womb we should be transgressors. Yes, but His grace—as you once remarked, and it thrilled through my soul—is "as the sun's rays, which shine over all again and again, and are not diminished by shining; it is still the same glorious sun." What should we poor, sinful worms do, if it were not so?

Circumstances keep bringing to my mind my state previous to the Lord's great blessing in sealing my soul to the day of redemption—the deep feeling I had at times of my utterly lost condition, and that I must everlastingly perish if the Lord did not appear for me, being left to doubt and question all the former work on my soul. And in singing hymns I contrast my feelings now with those when I then heard them sung, I in sullenness not singing, and complaining in my mind that they were too boasting;—even that precious hymn:

"How high a privilege 'tis to know," &c.

But O how sweetly my heart sang it last Tuesday evening! It now suits me well. And last Lord's day in singing "with the understanding also,"

"Thou whom my soul admires above  
All earthly joy, all earthly love," &c.,

how different it was from the wretched feelings I had when I once heard it sung,—as though Satan was raging and stirring up every evil of my heart. O the desperate wickedness of it, who can know it! After such repeated manifestations of His love, to have such heart risings as I should be ashamed to speak of to a fellow mortal! No wonder that one should say

to another, "Ah! you do not know my heart." One has just been saying so to me—poor woman! Ah, but God knows all, and, "Not for your sakes do I this," saith He, "but for Mine holy name's sake." O, who has grace so rich and free? I was likewise frequently finding fault with the prayers in my mind, if not expressed. Now I find the fault was in me; they suit me now, and my whole heart prays in them. How fain would I have been filled with the husks, but no man gave unto me! The precious food of my Father's house I set at nought; I would none of His counsel, I despised all His reproofs. O wondrous love to snatch such a brand from the burning! What an indulgent God, while He shows me my sins, to grant me a precious Saviour in the arms of my faith! What love to move my heart to arise and go unto my Father, and say, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son; make me as one of Thy hired servants." And O, how my Father prevented this by hasting and running to meet me, &c. How I see all this blessedly fulfilled in my experience! Wondrous love!

"For love like this let rocks and hills  
Their lasting silence break."

I was struck with these words the other day: "The Lord executeth righteousness and judgment for all that are oppressed." I was indeed oppressed, and often cried, "O Lord, I am oppressed; undertake for me;" but never dreamed He would in such a sweet way. O no; I had frequently such hard thoughts of Him, and little thought there was nothing but love in His heart to me, and that He was bringing me by a right way to a city of habitation—though round about, through the wilderness—to instruct me, humble me, and teach me the way I should go; yet He kept me as the apple of His eye.

I never can, until I see Him as He is, nor then, praise Him as I ought; and how sensibly at times am I made to feel from whence all my help cometh. Truly in the Lord alone "have I righteousness and strength." It is only when He opens my mouth that my lips show forth His praise.

At one time when harassed by Satan and my own wicked heart, these words were much on my mind: "Open rebuke is better than secret love;" and I wrote very bitter things against myself, thinking this was all the love I possessed. O

the wretched feelings I experienced, better felt than described! How I longed and prayed earnestly to be delivered from this wretched state of mind, and now can bear testimony that God hears and answers prayer, in this as well as numerous other instances, although He waits to be gracious unto us. O what a God we have, "that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage." I sensibly feel the Lord chided me by an illness, and these words were very sweet to me:

" If for thy want of love He chide,  
That love He will impart ; "

and these,

" The rod is steep'd He on thee lays,  
And soften'd in His blood."

O, the sweet caressing I was favoured with while humbled under His mighty hand I can never forget. It was

" Sweet to lie passive in His hands,  
And know no will but His."

But again I experienced the trial of faith, and Satan whispering, "Is this being softened in His blood?" So to my Jesus I was forced to speed my way again, and tell my dubious state; and when He saw that my power was gone and none shut up or left, and I was like the parched ground which cannot utter a cry, then He appeared again, filled my mouth with His praise, and gave me a precious promise which I felt as a precious kiss of His mouth: "And therefore will the Lord wait, that He may be gracious unto you." And I wept to the praise of the mercy I found, but fell into my old bonds again and again, hugging my chains and fetters—how strange! and again and again in hearing His precious Word and prayer had them broken. Indeed, me Satan always found

" The easiest fool he had."

Had I kept to the precious Word of God in that illness, instead of poring over and trying to enter into those [things] containing scandal and bringing my mind into bonds, I should have been saved from much bondage. The Lord knoweth how to deliver, and will those who put their trust in Him, and in His own time make crooked places straight, rough places plain, blessed be His dear name! None but His own arm wrought my blessed deliverance.

I might enumerate to you other trials and deliverances. I don't know when I should stay if I were to attempt to go on;



but methinks you will say, "You do not say how you go on now." Darkness and light alternately; and it makes me so sensible whence all my help cometh. I have been refreshed with Mr. S.'s visit. His preaching and conversation have done me good. "As in water face answereth to face, so the heart of man to man." We get many precious sips at the streams which make glad the city of God, and sometimes enjoy the blessed thoughts of drinking at the Fountain; for,

"If such the sweetness of the streams,  
What must the fountain be?"

O how good He is, a "Stronghold in the day of trouble!" May we then patiently endure the cross, despising the shame, and still follow in His steps "who, when He was reviled, reviled not again."

*To Mr. Philpot.*

Yours in the best bonds,

E. STURTON.

Peterboro'. April 9th, 1850.

### A PRAYER-HEARING GOD.

My dear Friend,—You express a desire to hear again from your old correspondent, but he is by no means a ready writer, though always ready to communicate whenever there is anything under his hand. I am at present but poorly in health, and have several things that call for my attention, but am obliged to linger on slowly on account of this frail tabernacle. It is said of the people in the wilderness that their souls were "much discouraged because of the way" (Num. xxi. 4). This is often my case, and were it not for now and then a Pisgah's view by faith of the promised rest, it would be far worse than it is. When we are in a right frame of spirit, there is a sweet quietude and a humble submission wrought in the soul under every cross we are called to take up; and things go on well with us when, feeling the burden heavy, with tried Jacob of old, we are enabled to pour out our souls before God, and show Him our trouble. And Jacob said, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray Thee, from the hand of my

brother, from the hand of Easu : for I fear him. . . . And Thou saidst, I will surely do thee good," &c.

This, my dear friend, is the good old way to obtain redress for all our grievances, but how sadly we limp and hobble on in it, at least I do; and yet strange to tell, "the lame" often "take the prey," and win the day; and we are living witnesses that the Most High hath attended to the voice of our feeble supplications; that "He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard" (Psa. xxii. 24). "Many (saith David) are the afflictions of the righteous, but the Lord delivereth him out of them *all*;" therefore whatever be our exercises and tribulations, we shall never get either redress or deliverance in any other way. We are exhorted to pray without ceasing, and the Almighty never said to the seed of Jacob, "Seek ye Me in vain."

But I forget that I am addressing an old beggar, who well knows how profitable this branch of business is. However, you gave me orders to send another line; therefore I thought I must be obedient, and have sent what came first to hand. Now if, like Peter, you should find a piece of money in the fish's mouth, go and spend it in the market of free grace, and remember me. Yours affectionately, I. KEYT.

August 10th, 1825.

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### A FAITH'S VIEW.

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I MUCH regretted not being able to see you, my dear friend, whom I love so dearly in the truth. I cannot enter upon my numerous trials, griefs, and sorrows; but I want to speak well of the dear Lord's name for His preventing and preserving mercies during the first year of our sojourn in this place. Sorrow has bowed me down at times so much that I have said, "All these things are against me;" and again I have been enabled by grace to rejoice in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, *hope*: and hope maketh not ashamed, because the love of God" was shed abroad in my heart "by the Holy Ghost which is given unto us" (Rom. v. 3—5). The xci. st Psalm was sweetly and blessedly opened up to me the other day. The covenant and my interest

therein were so clearly revealed that I could say no plague can come near my Dwelling—Christ. He is the “secret place of the Most High.”

“Once in Him, in Him for ever ;  
Thus th’ eternal covenant stands.”

How blessedly secure those are whose dwelling and whose abiding place is under the shadow of the Almighty! No plague can come nigh *that* dwelling. But I saw much more than I can possibly tell you. I hope indeed to see you, and my faithful, loving friend, Mrs. Davies, some time this summer. Yours very affectionately, C. FOORD.

West Brighton, June 3rd. 1890.

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“THE CROSS OF JESUS.”

JOHN XIX. 25.

LORD, I to Calvary repair ;  
For there alone, yea, only there,  
Is full and free remission given  
For sins committed against heaven.

How just, how holy, how divine—  
How brightly do Thy precepts shine!  
So vast, so searching, so complete,  
They lay me humbly at Thy feet.

The law demands—I cannot pay ;  
Brings me in debtor day by day,  
Condemns in deed, in thought, in tongue,  
And proves my brightest actions wrong.

It calls for holiness ; but no,  
*That* cannot from pollution flow ;  
It asks for strict obedience, too,  
Without imparting power to do.

It places on me fearful chains,  
Nor heeds my tears, nor heeds my pains ;  
Like the “horse leech” it cries, “Give, give,  
Or the full penalty receive !”

Dear Lord, to Thy extended arms  
I fly from Sinai’s alarms ;  
I ne’er can restitution make,  
Though ev’ry hour Thy law I break.

Hast Thou not paid the debt for me  
 In agonies on Calvary?  
 Though pleading guilty to each charge,  
 I ask, through Thy decease, discharge.

If inefficient to atone,  
 I am for ever, Lord, undone:  
 Faith looks to this great deed for peace,  
 And from stern justice claims—release.

Yes, Lord, to Calvary I look,  
 Nor fear repulse, nor fear rebuke!  
 Nor will I urge another plea,  
 Than what transpired on Calvary.

ANN HENNAH.

## Obituary.

JOHN SEYMOUR, aged 76, departed this life on Dec. 30th, 1911, after an illness of several weeks,—a member and for 25 years a deacon at Mount Zion Chapel, Watford.

It is some 44 years since he was brought to see the difference between duty faith, in which he was resting, and salvation by sovereign, free, and unmerited grace. At first, as he put it, he could only see men as trees walking; but as he became more and more troubled about his condition, he had to leave his general connections, and he came under the ministry of the late Geo. Burrell, at Watford. As a result of what he here learned of living truth, he was baptised and received into the church in Nov., 1875. When a division took place at Beulah in 1884, he with about forty members came out with Mr. Burrell to form the present church at Mount Zion, and was made a deacon thereof in 1886. He was much tried in business in the earlier years of his profession, and became the subject of many temptations; but through mercy he walked a godly, righteous, and sober life to the honour of God's name. He spoke little, but testified by his life that he knew whom he believed. During the last two years of his life he became very deaf; so much so that he had to stay away from the public means, because of the affliction.

Toward the end of 1911 he was seized with an attack of bronchitis, and realising that his end could not be far off, he spoke frequently of resting and waiting for the Lord's

appearing. He told his family that *the sting of death was taken away*, and he did not fear to depart, but rather longed for it. He had given out the hymns for many years at the chapel, but had never been able to commit hymns to memory. Whilst he was awaiting his discharge, many of the hymns came to him in such a way that he could repeat them without difficulty; and they were a comfort and stay to him in his affliction. On the 28th of December he repeated part of the 23rd Psalm, and then said, "O death, where is thy sting?" The same night he repeated audibly that hymn:

"Weary of earth, myself, and sin."

His daughter asked him whether he felt Jesus precious, and he answered, "Oh yes, He is precious, His love is still the same. I feel He is very gracious to me, but oh, I long to leave this body of sin and death; why does He tarry so long?" After being told on the 29th that the doctor anticipated the end could not be long, he said,

"Oh, that will be joyful, *joyful, joyful*,"

and his face beamed with the anticipation of the expected change. After this his suffering increased, and he could neither hear nor speak much. An hour or two before he died on the 30th, his wife and daughter read the hymn,

"Jerusalem, my happy home;"

and he quietly nodded his assent; soon after, passing peacefully away. The church have lost a godly, consistent, and prayerful member and deacon, but our loss is his eternal gain.

J. W.

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On Feb. 9th, 1912, aged 88 years, JOHN SHAW, of Charlesworth. For upwards of fifty years he acted as treasurer of the Strict Baptist Church, and honourably sustained his office; also acting as superintendent of the Sunday School for many years.

Our departed friend loved the free grace gospel wherein Christ was lifted high and the creature laid low, and he was quick to note anything which gave an uncertain sound. It had been his privilege in his youth to hear Mr. W. Gadsby preach the opening sermon of the chapel in 1837, and a successive ministry of such gracious men as George Beard, George Drake, and others. He was able to the last to recall many of the gracious utterances of these departed witnesses

of the truth, and so to chew the cud. For the last three years of his life he was confined to his bed, but through mercy he was called to suffer but little pain, the poor clay tabernacle being greatly down by senile decay; and he eagerly looked forward to the weekly visits of the various ministers who generally called on him between the services. These often spoke of the pleasure it gave them to hear him recount the mercies of a covenant God throughout his long pilgrimage.

On Feb. 3rd, he lost by death a beloved granddaughter, E. A. Thornley, aged 91 years, a Sunday scholar, whom grace had made meet for the solemn change, and to whom he had felt a very close union. On the evening of her funeral, Feb. 7th, a great change was noticed in our aged friend, and it was seen his end was near. On the following day he repeated that verse of Watts:

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

Again later his daughter noticed him trying to speak, and heard the name “Jesus.” On her asking him if he felt Him precious, his face beamed as he replied, “Yes, yes; Jesus, precious Jesus! I shall soon be with Him, and I shall join with Eunice (the relative above mentioned) in singing His praises throughout eternity.” These were about the last words he uttered. At 5.15 a.m. on the 9th, he entered upon that blissful service above which he had anticipated here below.

J. CARPENTER.

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SAMUEL HAMPTON, for more than 30 years a member of the Coppice Baptist Church, Coseley, departed this life on March 2nd, 1912, aged 77 years.

He was by occupation a miner, and until he was 43 years of age, ran with impetuous haste the downward road to destruction. He went to great lengths in sin, and was very fond of pigeons, dogs, etc. He had light enough, however, to see that if he continued in this course till his death there could be no heaven for him, but he silenced these convictions by resolving that when he got old he would lead a better life. He was taking pigeons for a flying contest when he was convinced of sin, and made to cry to God to forgive him, and he would serve Him. This promise that he made followed him

wherever he went. It was a long time before he was stripped of all his idols. At first he made up his mind to part with all his pigeons except a few valuable ones, but he had no rest until he had parted with them all.

He made many vows to break off outward sin, but found the task too much for him, being left to fall many times to prove his own weakness; until at last he said he was sure to go to hell. One night as he was walking down a lane close to where he lived, his sins came before him like a mountain, so that he could not go on any further; and when he turned back, they still confronted him. He came back up the lane, entered a publichouse, and called for beer; but he so felt the wrath of God's law in his conscience that he wished he could have jumped through the window. He never remembered how he got out, but when he arrived home, his wife asked him where he had been. He answered, "I have been in hell." His wife was astonished at his reply, but he repeated the words.

About this time he was walking in the fields to be alone, and trying to read the New Testament, when he met one of the late deacons of the church, Mr. John Astley, to whom previous to this Mr. Hampton had not been in the habit of speaking; but somehow the deacon was led to ask him how he was, when he replied, "If I am to tell you how I am, I must say I am going to hell as fast as I can."

Soon after this he began to go to chapel, when Mr. Richard Adams, who had not long commenced to preach at this place, so described what he was passing through, that he felt sure the deacons had told the minister all about him; and when he came out of the chapel, he said to them that he should not tell them anything else. With surprise they asked him why; when he replied, because they had told Mr. Adams all about him, but they assured him they had not done so.

The first time he felt the word to be good was one Wednesday evening, when Mr. Adams was speaking from the text, "And blessed is he whosoever shall not be offended in Me." He thought to himself that he was not offended, because he wanted to bless Him, and was trying to bless Him, but found he could not do the things he would.

He was delivered when down a coal mine by the application of these words with power to his soul: "There are treasures

in heaven for thee." He left the men with whom he was working, and went into a solitary place in the mine, to praise the Lord for His goodness and mercy to him. This feeling lasted for several days, and then the enemy was permitted to attack him, and tried to persuade him that it was he who had wrought the change, and that he was deceived in thinking it was of the Lord; but he told Satan that he had served him well for 43 years, but that he (Satan) had never done anything like that for him then, and he believed he was a liar. However, he was greatly distressed until one night, when the Lord gave him these words, "A crown of glory for thee." These words brought him joy and happiness, and again delivered him.

On one occasion Mr. Hampton visited a fellow-member, and told him what he had been passing through. The person to whom he related his experience had been passing through the same things, and while Mr. Hampton was speaking, such power accompanied the words to his fellow-member that the latter had to leave the house, and entreat the Lord to stay His hand. This person is still living, and related this himself after the death of Mr. Hampton.

At one time Mr. Hampton was much tried in his soul, because he had not seen the Lord Jesus Christ crucified by the eye of faith, as he had heard others relate; and he often prayed to have the same blessing. One night he was praying for a faith's view of the Lord Jesus Christ as crucified for him, when these words were applied with power to his soul, "Blessed are they that have not seen, and yet have believed." It was a good time to him, causing his tears to flow, and he felt he believed, although he had not seen the revelation he prayed for.

The following hymn was once made a blessing to him:—

"Poor and afflicted, Lord, are Thine,  
Among the great unfit to shine;  
But though the world may think it strange,  
They would not with the worldling change."

At a prayer meeting in Sept., 1906, the hymn,

"Death and the grave are doleful themes  
For sinful, mortal worms to sing,  
Except a Saviour's brighter beams  
Dispel the gloom, and touch the string,"

was given out, and Mr. Hampton felt it to be so good that he



expressed a hope they would sing that hymn at his funeral which wish was carried out.

During the last few years of his life he travelled much by night, and often wondered how it would be with him at last; yet the Lord did not leave him without some tokens of His love. One night before retiring to rest, when trying to petition Him, the Lord broke into his soul, and so humbled him at His feet that he said he felt sure he should go to heaven when he died, and felt at the time willing to leave this world and everything in it. He often prayed that the Lord would take him before his wife, as he did not wish to be left alone, but it seemed at one time as though his wife would be taken first. The year before his death she had a severe illness from which she was not expected to recover. It was a sore trial to him, as he had no reason to believe she was a monument of the Lord's mercy, although she had been a good wife; she was, however, raised up once more.

The Lord also wonderfully appeared for him in providence; when one door was shut another was opened. The last few years he received assistance from the "Gadsby Memorial" Christmas Fund, which was a help to him. His wife's illness in the latter part of the year 1911, had brought them very low in circumstances; so that one evening just before Christmas they had not a penny in the house, and the rent was due on the following day. He could not tell where the money could come from, but the same evening a friend took him a sum of money from the above fund, which helped him out of his trouble; thus affording another instance of the practical help obtained by the Lord's poor from this source.

He did not lie by long. He was taken ill on Thursday evening, Feb. 29th, 1912, and gradually became worse. He was very ill on the following Saturday afternoon, and did beseech the Lord to give him a crumb of mercy. The devil was also permitted to tempt him, and told him that he would never get what he wanted; but the Lord appeared for him once more, and though very weak and scarcely able to speak, yet he was enabled to tell his son, who was with him, that he had found Satan a liar after all, and that he had got what he wanted. He also further remarked, "'I know whom I have believed;' and now," said he, "I have done;" and he did not utter another word. Being very much afraid of death, he had prayed many times that he might be taken in his

sleep, which prayer also the Lord mercifully answered. Soon after, he fell into a sleep, in which he passed away to be "for ever with the Lord."

April, 1912.

A READER OF THE "G. S."

HANNAH GOLDSMITH, widow of Traytan Goldsmith, died at Wadhurst on Feb. 8th, 1912, in the 81st year of her age.

She was born at Wadhurst of godly parents, who took their family to Shovers Green Chapel. She believed the Lord began a work of grace in her heart when very young. She appeared not to have had those deep convictions nor heights of joy that some have; nor was she one to say much on spiritual things, but was tender in the fear of God and a humble walker. In the year 1880 she lost a son by death, who was greatly concerned about his never-dying soul; which was a means in the Lord's hand of deepening the work of grace in her heart. On seeing his deep trouble and the joy that followed, it made her very anxious to have a right religion and to be prepared for eternity. Through Jno. xiv. 15 being powerfully spoken to her heart, "If ye love Me, keep My commandments," she was baptised in 1881, and remained an honourable member at Shovers Green till her death. She has been a widow for 20 years, and for some years a very grateful recipient from the "G.S." Poor Relief, and the A.P. Friend Societies. Her affliction lasted a month, during the greater part of which she was very weak in body. She said, she "wanted to feel more, but seemed to have no power to think." About a fortnight before her death, her daughter read to her a sermon by Mr. Smart, from the text, "Lead us not into temptation," which seemed to comfort her. A week before her death she told the writer she felt "more comfortable." Scarcely anything could she say afterwards, but passed away as in a sleep. We believe she has entered into the joy of her Lord.

J. KEMP.

ABRAHAM DUNSTER, of Crewkerne, died on Jan. 22nd, 1912.

Of him it may be said he feared the Lord, walked in His fear and died under the life, savour and power of it. He had a very tender conscience, and greatly disliked the light, flippant manner that marks so many religious professors. He would frequently speak of the majesty of God, and the awful consequence of being deceived. Once turning to me, he asked, "Did you ever see this verse,

“ ‘ Almighty God, Thy piercing eye  
 Strikes through the shades of night,  
 And our most secret actions lie  
 All open to Thy sight ’ ” ?

It was not merely his referring to such things, but the weight they seemed to have with him, that impressed one. Many family and business trials fell to his lot; and it was only by close and laborious attention to his calling that he held on as a struggling, yet highly respected tradesman. He was a man of prayer, looking to and waiting upon the Lord for His merciful interposition, that he might pay his way, and provide things honest in the sight of all men. And receiving help from God, it afforded him pleasure to relate the very marked ways in which the Lord appeared. It may be said of him, he was one of the fearing ones, as Hart puts it, “ Begging, trusting, cleaving; ” and for the most part, a fear of being deceived possessed him, which made him always draw back if anything was mentioned respecting his joining the church at Stony Knapps (where his father was pastor for many years) the deacon and members of which would have been only too glad to receive him. Although labouring in his business from 5.30 a.m. to late in the evening every week day, yet the Lord’s day found him on the road to the chapel (over five miles); and if they were able to obtain a minister, he entertained him, and hired a conveyance to take him with his own family to the services. Godly fear and true love to those who were like-minded marked him through life, and in his last hours.

Through an accident, a malignant growth appeared in his face, which had to be twice operated on. This and other trying things brought him very low, and on the last occasion of his going to Yeovil to undergo the second operation, he related to me the following: “ Great darkness prevailed, fearing I was cast off, and it so affected me I became as one dazed, and under the power of most gloomy forebodings. I spent over two hours walking about the town before entering the Infirmary, begging of God to appear for me; and these two verses came to my mind with great power :

“ ‘ Convince me of my sin;  
 Then lead to Jesus’ blood,  
 And to my wondering eyes reveal  
 The secret love of God.

“ Do Thou my sins subdue,  
 Thy sovereign love make known,  
 The spirit of my mind renew,  
 And save me in Thy Son ; ”

and upon them, ‘The secret of the Lord is with them that fear Him,’ which brought such quietness of mind that I walked calmly into the operating room.”

But on Sunday morning, the 7th, although weak and exhausted with pain, he was just able to get into another room on the same floor, when to his great horror, he heard a voice say, “You will be damned and cast into outer darkness.” This made him cry out, “O Lord, do not let it be so, I cannot bear it ;” and throughout that day until evening, in anguish of spirit, he kept begging of God to save him from it. As night came on, the Lord’s gracious interposition appeared through a heart-softening, soul-melting visitation coming upon him, with the enquiry, “Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise Him.” This gave him much relief, and filled his soul with such love to the Saviour that he was unable fully to express. On my going to see him on Thursday, the 18th, he was still under the savour of it ; and although so weak that he could not remove his head from the pillow, and his poor afflicted mouth and face made it very difficult for him to relate it all to me, yet it was my sacred pleasure to hear and see the marvellous effect of the grace and love vouchsafed him from the Lord, who thus visited and sustained his soul.

The next day he became at intervals unconscious, delirious, but at times able to speak of the love he felt. Thus he continued until the end came, passing away early the following Monday ; and on the Wednesday we followed his poor remains and committed them to the silent grave, there to await the resurrection of the just. We could truly say of him, “This poor man cried, and the Lord heard him, and saved him out of all his troubles.” To his wife, children, and the friends of the cause, it is indeed a bereaving dispensation ; and we may lift up a prayer for the remnant that is left. H. S. P.

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This know, that the more spiritual any man is, the more he sees of his unspiritualness in his spiritual duties.—*Owen*.

Hypocrisy, in its long extent, is everything that for matter or manner comes short of sincerity.—*Owen*.

## NOTICES OF DEATHS.

ON February 7th, 1912, CLARA HURRY, of Luton, aged 56 years. She was for several years a member of the church, meeting for worship at Ebenezer chapel. Left a widow about sixteen years ago. she proved the Lord's goodness in providing for the temporal needs of herself and family, and was spared just long enough to see them each take part in the business of life. During her last affliction she suffered much in body, and at first was in darkness of mind, but as she drew near the end, the Lord favoured her with quietness of soul, and a sweet sense of resting upon the Rock Christ Jesus. To a friend who remarked to her, "You are nearly home now;" she replied, "Yes, nearer than I have ever been before," and thus she passed peacefully away. J. KEMP, JUNR.

DAVID DOUGLASS, passed away, March 8th, 1912, aged 72. He had been through grace an honourable member of the church at Frederick St., Birmingham, for over forty years. He was a great sufferer for a long time, but was enabled to rest upon the faithfulness of a Triune Jehovah. G.w., further particulars may follow.

G. E. G.

ELIZABETH WILLIAMS, died on March 8th, 1912, in her 77th year, the beloved wife of Thomas Williams, deacon, Shaw Street Strict Baptist church, Liverpool. The Lord met with her when she was about 15 years old and led her to a place of truth at Leicester, and she was kept in the faith till the last. The night before she departed she sang those lines, "Happy songsters, when shall I your chorus join?" Further particulars (D.v.) may follow.

T. WILLIAMS.

JANE WHITE, widow of Henry White, first pastor at Galeed Chapel, Brighton, died, March 21st, 1912, aged 83.

E. J. MILLER.

ON March 26th, 1912, W. LEE, Baptist minister, and a member of the church at Zoar chapel, Reading. The themes he loved to dwell on were the merits and sufferings of Christ. He was laid aside but eight days, in which his earthly house was gently taken down. He had no fear of death, and said he felt safe on the Rock of Ages. Isa. liii. was precious to him on his dying bed; also hymns, "For ever with the Lord," and, "Grace, 'tis a charming sound." We shall ever remember him as a dear saint of God. His labours extended far and near. He was pastor at Farnham for thirteen years, and we fully believe the Lord used him as a means of blessing to many. He is now gone to receive the "Well done" of his divine Master.

C. MILLER.

ON March 30th, 1912, ELIZABETH BROWN, aged 81, peacefully fell asleep in Jesus. A member of the Strict Baptist church, Tetbury, Gloucestershire, for 50 years. Further particulars to follow, (D.v.)

J. L.

DIED on April 22nd, 1912, in her 80th year, Miss J. E. HOLLIS, a member of the church at Galeed, Brighton. Complete in Jesus and delivered from the body of this death, she is "ever with the Lord."

J. K. P.

THE  
GOSPEL STANDARD.

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AUGUST, 1912.

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

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CHRIST EXALTED TO BE A PRINCE.

EXTRACTS FROM A SERMON PREACHED ON LORD'S DAY EVENING,  
MAY 2ND, 1841, BY JOHN KERSHAW, OF ROCHDALE.

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“Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”—ACTS v. 31.

You will recollect, my friends, that last Lord's day evening we considered these words, and on that occasion we confined ourselves to the first branch of the subject, namely, to the exaltation of Christ with the right hand of the Father. The next branch of the passage is that of His being exalted as a Prince: “Him hath God exalted with His right hand to be a Prince.” That is a beautiful passage in which we have the Lord Jesus blessedly set forth in the ixth of Isaiah: “For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

Look at this, beloved. He is here called the “*Prince of Peace*,” and it is our mercy, as poor sinners, to have such a Prince as the Lord Jesus Christ. In the prophecy of Isaiah we also read of the covenant of peace: “The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord” (Isa. liv. 10). Now what is this covenant of peace? It is that of which David speaks as “an everlasting covenant, ordered in all things, and sure” (2 Sam. xxiii. 5). And it has Christ, the Prince of Peace, for its covenant Head, and not only so, but it has also the blood of this blessed Prince of Peace as its sealing: “Now the God of peace, that brought again from the dead our Lord Jesus, that

great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. xiii. 20); and thereby this is a ratified, sealed, and confirmed covenant. And our comfort is everlasting, because it is founded upon this everlasting covenant of our Father, "who has given us everlasting consolation and good hope through grace" in Jesus Christ, who is exalted as the Prince of this covenant. No sooner had this Prince, according to the promise, made His appearance here on earth, born of a woman and under the law—and even while He lies in the stable as the poor Babe of Bethlehem, wrapped in swaddling clothes and lying in a manger—than angels are despatched from heaven to give Him a welcome becoming such a mighty Prince. The shepherds heard the song of the Incarnation of the Prince of Peace, and it is this: "Glory to God in the highest, and on earth peace, good-will toward men;" "for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord" (Lu. ii. 11, 14).

Again, beloved, in referring to the Lord Jesus Christ as thus exalted, whom God has exalted as a Prince, I must direct your attention to His character as the Mediator between God and man, the Prince of Peace. What does the apostle Paul say of His character in that precious chapter, Eph. ii. ? There he speaks of Him as having made peace by His blood. There is a blessed clause in Christ's sermon on the mount, fitting no one as well as Himself; it is this: "Blessed are the peacemakers." Christ has made peace between a holy, just, and righteous God, a fiery law, and poor, guilty, sinful, vile, rebellious man. "There is one God, and one Mediator between God and men;" and that Mediator is Christ Jesus, the Prince of Peace. And how has He made peace? Oh, my friends, He has made peace by shedding His own most precious blood; by dying "the Just for the unjust;" by putting away sin by the sacrifice of Himself; by being made a curse, that we might enjoy the blessing; so that Christ Jesus, in His glorious Person, is the Prince of Peace through His atoning blood. He is our great Peacemaker; and Him has God exalted and lifted up as an ensign to the nations, that every guilty, burdened, and distressed soul might flee to Him for rest. Peace, my friends, is made for us, and is not made by ourselves; for Christ, the Prince of Peace, is our Peace, and has broken down the middle wall of partition between Jew and Gentile, by blotting out the handwriting of

ordinances, and by removing every obstacle in our way to Jehovah the Father (Eph. ii. 14; Col. ii. 14). In Him (that is, in Christ) mercy and truth have met together; righteousness and peace have kissed and embraced each other in Him, His glorious birth, and His blood-shedding on Mount Calvary; and oh, my friends, where shall a poor, distressed soul look for peace and joy and rest but in this blessed Jesus, exalted at the Father's right hand as the Prince of Peace?

I recollect a minister visiting a poor woman who knew something of the Lord Jesus Christ, and he asked her, "Have you made your peace with God?" She smiled, and said, "What! have I made peace with God? Oh, no!" "Then," said he, "it is time you did." "Ah! but," said the poor woman, "my peace with God was made seventeen hundred years before I was born." He asked her how it was that her peace was made so long back. Why, my friends, she had to direct his attention to Christ, the great Prince of Peace, who had made peace for her by the shedding of His blood, whom God has exalted as "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Now you shall hear the words of the Prince of Peace—for He is not only so in His glorious Person, and has made peace, but He is also a Preacher of peace, and has left His people His peace as a legacy. In addressing His disconsolate disciples in the xivth of John He says, "Let not your heart be troubled: ye believe in God, believe also in Me," and so on; and, "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." When the peace of the Lord Jesus Christ is possessed by the soul of a poor sinner, oh, then there is a joy that is past all understanding. How blessed is his condition when in the sweet enjoyment of this precious peace! Oh, then, let us see this very night how matters stand before the Lord. Are we at peace, or are we harassed under the oppression of sin, and sighing by reason of our evil hearts and the feeling of our numerous infirmities? Are we tormented by doubts and fears, perplexed with temptation, and know not what to do or whither to fly? Oh, let but the Prince of Peace speak to our troubled breast and say, "I have made peace for you, and am the Peace of your eternal spirit,"—then our peace shall be eternal, for it comes by the blood of Christ to our souls; and when that is



possessed, there is rest and joy which the world can neither give nor take away.

We have already seen that the peace of the Christian in Christ is gained by the shedding of the Saviour's blood. Now, you will recollect that on the night God brought the children of Israel out of Egypt, they killed the paschal lamb, and ate it with unleavened bread and bitter herbs; this was typical of Christ. Not a drop of the blood was to fall on the ground or be lost, but it was to be put into basins, and sprinkled on the lintels and the door-posts of the houses of Israel; and on that very night, when the children of Israel were in their habitations, with their shoes on their feet, their loins girded, and their staves in their hands, eating the paschal lamb with unleavened bread and bitter herbs—oh, awful and solemn is the thought!—the angel of destruction is despatched from heaven, with the sword of divine vengeance in his hand, passes through the whole territory of Egypt, enters every habitation not sprinkled with the blood of the lamb, and all the first-born of Egypt, from the first-born of Pharaoh to that of the meanest peasant in the land, are cut off. But oh, see; there is peace and rest for the Israel of God. They have the certain assurance of safety and security. As their lintel and door-post are sprinkled with the blood of the lamb, the destroying angel cannot enter their habitations.

I must pause on this point. It is one of great moment to a man to be thus sprinkled with the blood of Christ, the Prince of Peace; for then we have no cause to fear the flaming sword of divine justice. Having faith in Him, we sit down as "under the shadow of a rock in a weary land." He is our Refuge from the storm and our Covert from the tempest (Isa. xxxii. 2). There is no rest for a poor guilty sinner but in Jesus Christ's atoning blood. But having our hope in Him, we are as sure of heaven as if we were there already, for there is no condemnation to that soul that is in the Prince of Peace. No charge can be brought against God's elect, for Christ their Prince has died for them.

There is another circumstance to which I will refer—it is that of Rahab, the harlot. She having hid the spies, the children of Israel made a covenant with her that her house should not be destroyed with the rest of the inhabitants of that devoted city, and the house was to be known by a scarlet line in the window, which should ensure her safety; so that

this woman, and her kindred who were with her in the house, had peace, while all the rest were in fear and consternation. When the children of Israel entered Jericho the people fled in consternation. And why was this? Because the terror of the Lord God of Israel had fallen on them. As the woman said to the spies, "Their hearts are like water, because they have heard of the great things God had done for them by bringing them out of Egypt, dividing the waters of the Red Sea, giving famous cities into their hands." They trembled. But the woman trembled not, and all that were with her had peace and rest (Josh. ii. 18 ; vi. 25).

And so, my friends, will it be on the great judgment day, when Christ comes riding on the clouds of heaven, and the trumpet of the resurrection begins to sound. The enemies of God will then feel dread and consternation, and will say to the rocks and mountains, "Fall on us!" but Jesus will be the Prince of Peace and the glory of His people. All the church of God will claim Him as their Elder Brother; and, looking with faith, will stand with firmness and boldness, and will lift up their heads in triumph, and cry, "I see Him come! It is our Friend and Mediator, Saviour and Redeemer;" and Jesus Christ, the Prince of Peace to His church and people, shall claim them as His own, while those who would not have Him to reign over them shall be driven back into the shades of everlasting sorrow.

Hearken to the voice of this Prince, my friends, once more. He says, addressing His disconsolate people that are near and dear to Him, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." He says, "In Me ye shall have peace." Now, flesh and blood do not like tribulation. You and I, planning to get on in the world, never form crooked plans, but smooth plans, straight plans, and so on. But the Prince says, "In the world ye shall have tribulation;" and "it is not in man that walketh to direct his steps," but "a good man's steps are ordered by the Lord." He leads the blind through paths they have not known, and makes darkness light before them, and crooked things straight, and says He will never leave them nor forsake them (Isa. xlii. 16). But the misery of it is that sometimes we are for doing the work of this Prince of Peace ourselves. We are for making the crooked things straight, and the rough places plain; but let us not attempt to do the work of the Prince, but leave

Him to do it, and let us only watch His hand; and however thorny our paths may be, let us trust our affairs entirely to His guidance, for He is an able and a just Prince, and all power in heaven and earth is in His hands; and by Him the crooked will soon be made straight, and the rough places plain.

The church of God in this world, my dear friends, is like a vessel on a boisterous sea, and the members of His church have to buffet with storms and tempests as they pass along, and sometimes they "reel to and fro, and stagger like a drunken man;" but when we get a sight of the Lord, then there is a little peace and rest, but not else. "Cast thy burden upon the Lord, and He shall sustain thee" (Ps. lv. 22); for He is our Pilot, and will steer the vessel safely into the haven of eternal peace.

It is indeed a mercy to be under the protecting care of this Prince of Peace. Through faith in Him, the billows of life shall drop harmless at our feet, when ready to overwhelm us.

Perhaps some of you may know something about the sea. In Luke viii. 23, we find Christ had gone to sleep. "But as they sailed He fell asleep; and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. 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." You see here, my friends, the disciples awoke their Prince with terror and dismay. He arose with a countenance calm and serene; and with majesty and power on His brow, He takes a survey. The wind roars, the storm increases, and seems to threaten destruction every moment. The Prince speaks, "Be still!" The elements obey, the face of the waters is changed, and there is a calm.

Oh, my friends, have we not often felt such a storm raging in our own bosoms? We shall never have peace till we come to our Prince; and when we look to Him with the eye of faith, we shall hear His heavenly voice, saying, "Be still!" and all will be calm.

Then observe again, my friends, Christ is not only called the "Prince of Peace," but also the "*Prince of Life*." This appellation is given to Him in a most solemn and striking manner by the apostle Peter, at the time Peter was interrogated by the elders of the Jews, in reference to the power and

ability by which a lame man was healed. Peter disclaims all power in himself by which the cripple was restored, but ascribes all power to Christ. I will read you two or three verses from the third of the Acts: "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" No, no, my brethren; there is no power in us. Then he goes on to say, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you,"—then comes the verse to which I will direct your attention—"and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses." Now, you see, Peter charged the death of our Lord Jesus Christ, the Prince of Peace, on the wicked Jews; he says, "But ye have killed the Prince of Life." What! killed the Prince of *Life*? What did they kill? Why, they killed the body of the Prince and no more, for that was all they could do. You see, then, they nailed Him to the accursed tree, exhibited Him as a spectacle to men, angels, and devils. He died this shameful, ignominious death, was laid in the cold and silent grave for three days and nights, but saw no corruption. He has risen again, and is now exalted to the right hand of the Father in glorious majesty.

Oh, my friends, hearken to that voice of His in the chapter I read to you to-night (Rev. i.). It is the voice of our Prince, who suffered death, that we might live. Our Prince says, to stimulate our souls from earth to heaven, "I am He that liveth, and was dead; and behold, I am alive for evermore." So our Prince is not a dead Prince. No, though He died, "the Just for the unjust," He is alive, and lives in the high court of heaven as the Prince of Life; and for this reason He says, "Behold, I am alive for evermore, and have the keys of hell and of death." Thus Jesus Christ was victorious over the grave, and is now exalted to the right hand of the Father, and is the Prince of Life as well as the Prince of Peace. Now, my friends, this part of our subject is of vital importance. I have endeavoured to show you that the Lord Jesus Christ is the Prince of Life—that is, He is the life of

His saints, church, and people. Now, my brethren, I give you time to ponder this, and may it yield consolation to your souls. I say, the life of Christ is the life of every saint of the Most High God. I repeat it, that the Lord Jesus Christ is the Prince of Life, and the saints' God; and those who have this Prince for their life *will never die till their Prince dies*; and when will He die? Oh (blessed word), never; for it is written, "Thou art a Priest for ever after the order of Melchisedec," who was both Priest and King (Heb. v. 6; vii. 2, 3). Now, I speak not of the body of God's Son; no, His body died; but I speak of His spiritual life, the life of God in the soul; and the life of God in the soul is that of the Lord Jesus Christ; He is the Life of every one of His subjects.

Now, you shall have the testimony of the apostle Paul, first, by way of doctrine, and also by way of experience. Harken to what he says to the church at Colosse, by way of doctrine (iii. 3, 4): "For ye are dead, and your life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory." So you see that Christ is here represented as the Life of the mystical body, the church. Now hearken unto Paul in reference to his experience: "I am crucified with Christ, nevertheless I live;" that is, "not as in former times I lived, a natural life, but I live now that life of grace which Christ gives." Oh, my friends, may we all say, like Paul, "I am crucified with Christ, nevertheless I live; yet it is not I that live, but Christ, the Prince of Life and glory, lives in me. My life is now by faith in the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

Oh, cheer up, brethren, you that complain of hard hearts, tribulation, harassing doubts and fears. If you have the Lord Jesus Christ, you have the root of the matter in you. He is the Light of life in your souls; they shall never die while He lives. Hear His gracious voice: "Blessed are the people who know the joyful sound" (Ps. lxxxix. 15). "Because I live, ye shall live also" (John xiv. 19). He is the Head; there is no spiritual separation. He is the Head of the body, and the body is the church; and as the members of the natural body can only live by being united to the head, so Jesus Christ is the Head of spiritual life, and we live in Him, by Him, and through Him. How do these things affect you, my friends? Do they not bear your soul up to Jesus Christ,

now sitting at the right hand of God, but who reigns on earth as the Prince of the saints and the life of His people?

A subject of this Prince cannot live without prayer. He must pray; it brings in the food which nourishes his spiritual life. And this Prince is the life of prayer; and He is also the life of reading. There is no reading the Word of God with any comfort without Christ. And I well know by experience, my friends, that He is the life of preaching. I sat in the vestry quite faint, before I came into the pulpit; I seemed like a post, and felt as if I had nothing to say. I said to myself, "What shall I say to this people?" But, oh, my friends, I have had a glimpse of the Prince! He has opened my lips and enabled me to preach to you. He is the life of preaching. No life in religion without the Prince. As the body without the soul is dead, so religion is dead without Christ. He is the Alpha and Omega, the beginning and the ending, the first and the last of it (Rev. i. 11, 17).

But I feel I must conclude; I have not bodily strength to go further. I will now just refer you to Rev. i. 5. Christ is there called "*the Prince of the kings of the earth.*" You see, my friends, He is called a Prince-king over all crowned heads and potentates. They all hear His voice, for He is a great Prince over all the kings of the earth. What does this glorious Prince say? "By Me kings reign, and princes decree justice" (Prov. viii. 15). All things are in His hands. The nobles of the earth are subject unto Him; He lifts up one and pulls down another. He is God omnipotent, triumphs over all, and He is the Prince of Peace, keeping them in perfect peace whose minds are stayed on Him (Isa. xxvi. 3).

But, to conclude, my friends, do you know the Lord Jesus Christ? Do you know this Prince of Peace? Do you know the character of this Prince? It is often said, "As rich as a prince;" so likewise He is very rich, none have so many honours as He. All blessings and treasures are at His disposal, and He is ready to give them to all who ask Him. Oh, then, acknowledge Him, receive Him, remember Him, come to Him for mercy and consolation, and enjoy His peace in your souls for evermore. Amen.

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The Spirit of God in the hearts of His children is effectual in stirring up holy desires.—*Sibbes.*

MEMOIR OF ESTHER SARAH DE FRAINE,  
OF LUTTERWORTH.

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I WAS born in 1837, the third child of Thomas and Philadelphia Tichbon, of Robertsbridge, Sussex. My father and mother were both God-fearing people, and trained me carefully in the fear of God. When about 12 years of age, I had retired to bed as well as usual, when the thought that I should die came with great power into my mind, and then what would become of my soul? I stood now a sinner before a just and holy God. What could I do? where could I flee? My form of prayer now was of no use. Tremble I did, and verily thought the pit was opened to receive me; for that I should die before morning I felt sure, and go to hell; but pray I could not, I felt so hard. In my distress I called for my mother, who came; my father also. They spoke some suitable words, but it did me no good. God had given the wound, He alone could heal. "Ye must be born again," sounded in my very soul; and this I felt was something I had never known. I saw Christ was the Way—that through Him a poor sinner might be saved; but, "Too late, too late," kept sounding in my mind, and I felt there was no hope, no escape from the vengeance due to my sins. In this state I was for some little time, I cannot say how long. But after a time such a soft, melting feeling came over me, and the prayer of the publican came into my heart, and like him I cried, "God be merciful to me a sinner." Yes, for the first time it seemed that I prayed. Then a calm and peaceful frame of mind came over me; no word in particular, but my grief was less. Perhaps I can better express it thus. The disciples found the sea rough and tempestuous; but Christ spoke, and immediately there was a great calm. That state of mind lasted a day or two, and when going to school in the morning, I thought all nature rejoiced. The sun shone out in his strength, the fields all looked beautiful, and there was peace within. And these words dropped into my mind as I was walking across the field: "Come unto Me, all ye that labour and are heavy laden: and I will give you rest" (Matt. xi. 28—30).

After that outburst of grief I said nothing to my fellow-creatures. I now had to do with God, and Him alone. I was deeply concerned to be made a partaker of the new birth; as one says,

“ We pray to be new-born,  
But know not what we mean ;  
We think it something very great,  
Something undiscover'd yet.”

Sitting under sound teaching, I greatly feared lest I should get a form of sound words without the power. Often I begged God not to let me get my religion from any source but Himself, that He would be my Teacher. One good old man came to supply at Robertsbridge about this time, Mr. Pitcher, of Horsebridge, and he said some things that helped me, and I thought perhaps God had begun a work of grace in me, though I did not understand it. I was deeply impressed by these words: “It is not of him that willeth nor of him that runneth, but of God that showeth mercy.” Daily I cried for mercy; not that the depth of iniquity was opened up to me, but I felt I was a sinner, and if saved, it must be through the mercy of God. I knew there must be a change. I used to listen to the conversation of my father and the ministers (for they made their home at our house), and measure myself by what I heard, which was not wise. I should have done better had I searched more diligently the Scriptures; but I needed an instructor. If the ministers at any time spoke to me, I did my best to conceal my real feelings; yet many tears and prayers went out of my heart that I might know my interest in Christ's salvation. One night I was much struck with the words: “He shall see of the travail of His soul, and shall be satisfied.” I thought, “Who can tell but I may be amongst those for whom He died?” Sometimes I got very cold and indifferent; then again there would be a fresh springing up of desire, so that all things could be parted with if I could but know my interest in Him.

Once in particular I remember feeling this, and uttering it before God, when suddenly it came into my mind, “Could I part with my mother?”—to whom I was most devotedly attached, being her only child living. I felt, “Anything but that, Lord.” But God is a jealous God, and has declared that from all idols He will cleanse His people. Now it pleased Him in His infinite wisdom to put me into a heavy trial, and in December, 1857, to lay His afflicting hand on my dearest mother. Never till then did I know how much I loved her, and how much she came between me and God. She had been ailing for some time, and it was thought advis-



able to consult Dr. Paget, of St. Bartholemew's Hospital. He pronounced it cancer, and not advising an operation; she was brought extremely low. But on Christmas Day she was able to be moved into another room, and afterwards was able to take her place in the household. Thus she continued till July, 1858, when she was again brought to death's door. My distress was great, and in it I was enabled to cry mightily to God, faith mixing with the cry as my dear father was reading to her the account of the sickness and death of Lazarus. My heart was going up to God with much earnestness, feeling utterly unworthy, yet begging mercy, when these words came with such a softness and power into my heart that made me tremble with their greatness: "Thou hast wrestled with God and prevailed." They came again and again, and the Lord gave me power to believe He would restore her. I said nothing, but watched anxiously. Physician and friends said, "Your mother, we fear, will never get better;" which pierced me like a dagger. But I turned from all creatures to the great Physician, and in a few weeks had the inexpressible pleasure of seeing her downstairs once more. Here was a signal answer to prayer; but alas, what returns I made! I was more pleased with the gift, and forgot the Giver.

In the spring of 1859 my dear mother was again ill, but no spirit of prayer was given. Sometimes in the bitterness of my soul I cried, "O Lord, I am oppressed; undertake for me." She took to her bed in April, and her mind for the most part was kept in peace. A favourite text of hers was: "They that endure to the end shall be saved." On May 19th she was much worse, and as I saw death approaching her, O the awful rebellion that rose up in my mind against the Lord! The hardness I felt was indescribable, and for some hours the conflict was terrible. But sitting by her side in the evening, bowed down with sorrow, this portion dropped with sweetness on my heart: "Cast thy burden on the Lord, and He shall sustain thee." I said, "Lord, I would roll it upon Thee. O forgive my folly and sin." Thus instead of reproof, He came to my relief, took away all my hardness, and I was filled with shame and confusion of face, and melted with His mercy and tender compassion. My dear mother was enabled to sweetly testify of His lovingkindness to her in death, and gave me some precious counsel. With

her trembling lips she tried to sing, "Praise ye the Lord."  
The hymn,

"When Noah with his favour'd few,"

was always a favourite of hers, some of which she now repeated; especially,

"Jehovah shut him in.—

. . . builds his hopes

On Him that opes, and no man shuts,

And shuts, and no man opes."

Her face beamed with peace. My mind was now calm, and I felt it truly

"An awful, yet a glorious sight

To see believers die :

They smile, and bid the world good-night,

And take their flight on high ;"

and I had a faint glimpse of the glory she was entering into. Her ransomed spirit departed on the 20th of May, 1859. But the God of peace was in my heart, and a solemn, sacred feeling that we should be re-united; and so I could say, "It is well."

One day on looking at her beloved remains, it was suggested powerfully to my mind, "What ground had I for thinking I should meet her in heaven?" Down I sank, my comfort left me, and for weeks I was troubled and disconsolate. But one Sunday morning, feeling unusually sad, I thought, "It is of no use going to chapel; I have been for years, and never got any good;" and such a harshness took possession of me that I felt like a stone. Yet I sighed because I could not feel. I was dressing for chapel when gently these words sounded in my heart, "*Yea, I have blessed thee, and thou shalt be blessed.*" I said, "What, me?" It came again and again, and my heart was softened, tears of sorrow and compunction rolled down my face, and I thought, "What mercy to be bestowed on such a worthless, careless, forgetful sinner as I am!" Then such a view of God's sovereignty was given me from this portion, "Jacob have I loved: Esau have I hated," that I saw He loved because He would love, and if He blessed, none could reverse it. This was a time never to be forgotten, one which my soul delights to look back on. It was very precious to me, yet did not satisfy me. I wanted to know my sins were pardoned and I was "accepted in the Beloved." I find from a note about that time the effect that visit produced. How

earnestly I desired to know Christ and the power of His resurrection, that it might influence my life and conversation, that in all my trials through life He might be my only solace, and that in my dying hour I might prove Him to be the strength of my heart and my Portion for ever.

On October 16th there was a Thanksgiving Service at Robertsbridge, when Mr. Brown preached from Psa. ciii. 10 : "He hath not dealt with us after our sins, nor rewarded us according to our iniquities;" and most sweetly did he speak of the mercy and longsuffering of God, and of the trials of His children being in the covenant; also how He sustains them in temptation and trials, not laying on them more than they can bear, but with every temptation making a way of escape. And in the evening from Rev. ii. 10 : "Fear none of those things which thou shalt suffer"—that they were all in the covenant, and when He has tried you, you shall come forth as gold. Most beautifully did he speak of Christ as the Ladder which reached from earth to heaven; also of the priests having to dip their feet in Jordan; so Christ was the first to go into Jordan, and the last to leave it, when every hoof had passed over.

In the autumn of 1862 I was much exercised about a temporal affair, and greatly needed the Lord's guidance. I went to Hastings, and while there heard Mr. De Fraine from, "Himself hath done it." It was a consolation to me, and in the evening he so traced out the workings of the Spirit in a new-born child of God that I felt he told me all things I had passed through. I sat and wept, and longed to hide my head and give vent to my feelings. I felt then I had passed from death unto life. I went to my friend's house rejoicing in spirit, but not to sleep, for the dew rested all night upon my branch, and portion after portion flowed into my mind to confirm what I had heard; and for some days after I returned home, the savour abode on my spirit.

Now for many a long month was I tossed up and down in inward conflict and outward trials. When I thought a temporal deliverance near and God's leadings and Word favoured the step, then a cross providence appeared, and quite hedged up the way; so that I was obliged to stand still and wait for the salvation of the Lord.

In May, 1863, Mr. Isaiah Weller came to preach for us, and in pondering over things he said and committing my

way to the Lord, these words came to my mind: "And the angel of the Lord did wondrously, and Manoah and his wife looked on." Hope sprang up, and I felt, though dark all things appeared, He would make the way plain before me.

At the end of the year 1864 I went to visit a friend, leaving my dear father poorly, but there was nothing to cause anxiety, and I asked my friends to watch. I received several letters from him; one in which he spoke freely of a visit from the Lord, and how refreshed he had felt while hearing a sermon by Mr. Foster. When I read his letter, the unwelcome words came into my mind: "Anointed for the burial." I tried to forget it, but could not; and in a day or two I heard from my friend that he thought my father not so well as when I left. A sad journey home I had, fearing the worst, yet tried to hope and pray. I perceived he got weaker, and early in January took to his bed, which he kept a month. He was much favoured at times in his soul, and spoke much of the Lord's goodness; and on February 2nd, 1865, he quietly passed away. I felt my position keenly, and more than ever to need the pity and compassion of God. And blessed be His name, He did not forsake me in my extremity, but was a present help in every time of need, a Father to the fatherless; and many such times there were.

I had since 1862 been engaged to my late dear husband, but circumstances had prevented us being united, which had caused us both much anxiety and prayer. But we waited on the Lord continually and watched the leadings of His providence, and the way was made plain for us; so that on the 26th of July, 1865, we were married at St. Mary's Church, Salehurst. This involved my going to a distant part among new friends, under quite different circumstances, for which I felt unfit. Many times did I tell the Lord so, and beg Him not to let me go if His presence went not with me. On one occasion the passage came powerfully to my mind: "God hath chosen the weak things of the world to confound the things which are mighty," &c. (1 Cor. i. 27—29). I felt I could say no more, but beg Him to be with me, and give me wisdom, strength, and courage. The day of our marriage was solemn and peaceful, and Isaiah xli. 10 was much help to me: "Fear thou not, for I am with thee; be not dismayed, for I am thy God," &c.; but I felt it spoke of trial, so

that I rejoiced with trembling. When I came to my new home at Lutterworth, as we were driving from Rugby, I was lifting up my heart to the God of my life, feeling rather low, when a beautiful rainbow appeared, and at the same time the above portion came with sweetness to my mind. The faithfulness of a covenant God in Christ was sweetly opened up to my understanding, and for that time my countenance was no more sad. My husband's ministry was made very useful to me in confirming, strengthening, and establishing my soul; and I became anxious to make a profession of my faith, and was baptised in July, 1866. On that day I felt much peace and the answer of a good conscience, my husband preaching from 1 Jno. ii. 6: "He that saith he abideth in Him ought himself also so to walk, even as He walked."

A few years after this a sad and painful affliction in the family caused us much sorrow. During those years I learned some painful lessons. I was led by little and little to see my heart as a cage of unclean birds, that there was no soundness in me; and it made me cry, "Can ever God dwell here?" On one occasion while hearing my husband, I stood trembling, and all seemed dark and confused. I feared my sins had separated me from God or that He had never begun the good work; and O, how I begged Him to discover to me where I was wrong and put me right! We were then staying at Exeter, my husband preaching there on three sabbaths; and I was going downstairs to tell him he was deceived in me, unbelief had fast hold of me, and all God's mercies were out of sight, when these words came with such sweetness into my soul they made me turn back, "The blood of Jesus Christ His Son cleanseth us from all sin." Satan was vanquished, and my soul escaped, and I thanked God for another token of His favour. Many seasons of dejection, darkness, and departures of heart from the Lord I had to mourn over. One special visit I remember which is sweet to me now. I had been led to speak a little of the Lord's early dealings with my soul to a young friend, saying they were only little things I had to speak of; when she replied, "I think they are great things." This filled me with distress, fearing I had spoken more than I had realised, and I earnestly begged of God to show me if I was right in the beginning and what I had stated had come from Him. After I had lain in bed some time, I think I was awake—at

least my heart was, I am sure,—it was as though I saw the Lord, and He looked most kindly on me, and said, “When I passed by thee, I said unto thee, *Live*: yea, I said unto thee, *Live*” (Eze. xvi. 6—8). The whole of that statement by the prophet came before me, and the time that first blessing was given. Then it was, “I have blessed thee, and thou shalt be blessed,” a double blessing; and now it seemed to say, “When I saw thee trembling on account of sin and crying for mercy, that was the time when I passed by thee, and said unto thee, *Live*; that was a time of love.” I wept, and praised the condescending love of Christ, that He did not spurn me from Him for unbelief. This was a good testimony, and one on which my soul has rested when my faith has been sorely assailed.

In 1878 my dear husband’s strength began sensibly to decline, but not until January, 1880, was he willing to give up preaching. He felt his work was done, and God greatly favoured him when his strength failed, and gave him from time to time such comfort and help as kept his mind stayed on Himself. In an illness in August that year he said, “All ready, only waiting for the signal.” Another time, “No fear, no fear.” During his long and trying afflictions I learned many lessons I hope never to forget. In January, 1882, I admired the kindness of the Lord towards me in sending a friend to visit me; for she had not been with me many days before he became worse, took to his bed on the Friday, and on Sunday, February 19th, 1882, sweetly fell asleep in Jesus.

After all was over, I visited my friends in Sussex and London but had no direction where to live; but on my return I found my friends here had been much led to ask the Lord to keep me here, and these words caused me to hope some way would be opened: “Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.” I was soon after directed to a house; and on seeing it, “Ye are not your own,” dropped so sweetly into my mind that I felt willing to live or die, to spend and be spent among the dear people here. Shortly after removing to it, September, 1882, this portion came into my heart with much feeling, “For thy Maker is thy Husband: the Lord of hosts is His name.” It produced such confidence and holy boldness I felt He was All in all to me.

*Conclusion.*

For many years Mrs. De Fraine filled a useful place among the Lord's people at Lutterworth. The engagement of ministers to supply, and the entertainment of them, fell to her, with the care of keeping the church accounts. After sustaining some heavy losses of valued friends, in 1906 she wrote :

"I have had much comfort and direction from a sweet hymn of Kelly's, when asking guidance :

" ' Forward let the people go—  
Israel's God will have it so ;  
Though the way is through the sea,  
Israel, what is that to thee ? ' "

The whole hymn was so powerfully applied that I wept and talked to the Lord as a man with his friend. It was most suited to my present needs ; and in the strength of that I went forward, engaged the supplies as usual, and now at the close of the year, find it was of the Lord ; for we have been brought through the chapel expenses, and are free of debt once more. At the beginning of the year this portion was much on my mind, ' Fight the good fight of faith.' From the power that accompanied it, I felt it indicated trouble, and so it proved. But the Lord enables me to cast my cares on Him ; the gold and the silver are His, and the many portions of hymns and Scripture which have given me relief, cause me to hope for deliverance. My help must come from Him ; He has been my Refuge in many troubles, and never failed me yet. A hymn of Newton's has often of late been with me :

" ' Yes, since God Himself hath said it,  
On the promise I rely ;  
His good word demands my credit,  
What can unbelief reply ?  
He is strong, and can fulfil ;  
He is Truth, and therefore will.' "

Mrs. De Fraine peacefully and suddenly passed away on Jan. 5th, 1912, aged 74. Though far from strong, and at times suffering much, her end was not thought to be so near. She had just finished her supper when her faithful servant noticed her head droop, and the ransomed, happy soul had entered into the joy of her Lord. To her many friends her removal is a great loss, and to the now greatly reduced church at Lutterworth particularly.

J. K. P.

## AN INFALLIBLE TESTIMONY.

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you, that your joy may be full.”—1 JOHN i. 3, 4.

SINCE His work of creation God has ever been a self-revealing God, and only because He is so, is He known by His creatures. “Canst thou by searching find out God? canst thou find out the Almighty unto perfection?” (Job. xi. 7). It is a humbling truth, humbling to proud nature, that nothing can be known of God but what He is pleased to reveal. He has made, speaking generally according to the Scripture, three different manifestations of Himself. 1. In creation. He is blind who reading creation-beauties, does not read there those glorious characters of God mentioned by Paul, “The invisible things of Him,” which may be “understood by the things that are made, even His eternal power and Godhead” (Rom. i. 20). What glorious order, beauty, beneficence of God the creation reveals! And I doubt not that if the Fall had not blinded man’s heart, he would have seen in the creation wonders to delight the soul, guide the heart, inform the intelligence, leading him to worship and praise God. But we are all blind and dead in trespasses and sins, and cannot see God where He is.

2. A second revelation He has made of Himself, even that which He made to Israel, whom He chose to be a peculiar people to Himself in the earth, and whom also He made a type of His spiritual people, the election of grace. And to Israel He gave sabbaths, a type of spiritual rest, and His good Spirit to instruct them, manna for their hunger, water for their thirst, and great promises. Also He made Himself their glory and defence, choosing to have His temple among them, in which He put His name. In this wonderful revelation He made of Himself to Israel, as well as in the creation, He manifested forth many of His glorious perfections; but in neither of these revelations was He manifested with that glorious kindness, pity, love, and wisdom which He reserved for the third manifestation of Himself.

3. Of this last we are told, “Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the



Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). That was the Sun that eclipses, and ever shall eclipse, the moon-glory that was before revealed in creation and in the law of Israel. It is this third manifestation of God that John treats of in this chapter. He gathers all things up in Christ, according to God's design, and declares that the Second Person, the eternal Son, "That which was from the beginning," that Person who is the express Image of God, being incarnate, "we have heard, we have seen with our eyes, we have looked upon, and our hands have handled" (1 Jno. i. 1). The intimacy of the disciples with the Person of the Lord Jesus was very wonderful, both before and after His crucifixion and resurrection; and it is for the instruction of the saints. "Handle Me and see," saith He, "for a spirit hath not flesh and bones as ye see Me have." They handled Him, touched Him literally, and more, they looked on Him with their eyes, and saw what their fellow-countrymen saw not. John the Baptist tells us what he saw. He says he was sent to baptise, and knew not that glorious One who came to him to be baptised. He said, "I knew Him not, but He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He." Let us mark this infallible testimony: "*And I saw,*"—what probably no other saw on Jordan's bank, even the Spirit of God descend in a bodily shape like a dove on Jesus,—"*and bare record that this is the Son of God.*" And the apostle John tells us, "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only Begotten of the Father) full of grace and truth." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (Jno. i. 14, 18). This is what he here declares to the people of God: "That which *we,*" the apostles, sent to preach and inspired to write, "have seen." There are, therefore, sights of God to be had which sinners can receive and bear.

Let us look a little at one or two of these sights. We are informed of Moses that when he was feeding the flock of Jethro and leading it to the backside of the desert, he saw a great sight, *a bush burning and not consumed*. And he said, "I will now turn aside and see this great sight, why the bush is not burnt." And as he was approaching, ignorant of who

was there, "the Lord called unto him out of the midst of the bush," and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God" (Ex. iii. 3—6). That burning bush set forth *the Son of God in human nature*. So Moses had a sight of God; and there is a sight of Him to be had when He reveals Himself as "God manifest in the flesh," the Second Person in the Trinity, God's only Son. That sight is a most wonderful one; it is such a sight as hushes into a profound silence all the carnal reasonings, the wicked prejudices of a sinner's mind; such a sight as brings a sinner into the dust, producing in him just what was produced in Moses, who said he was afraid to look upon God, and took off his shoes. If we get it, it will produce in us exactly that reverence; it will kill the flippancy of the natural mind, remove the trifling spirit, silence inward mocking, kill for the moment the Ishmael in the heart, and bring the beholder to fall on his face and worship. "God manifest in the flesh," is a great mystery. The apostle says he declares that which he had seen and heard, and it is an infallible testimony. It is this blessed declaration which is received by faith, which assures a person that he does not follow cunningly devised fables, but knows for himself, believes for himself the Word, who was made flesh, and dwelt among us. That revelation will inform the heart, enlighten the mind, enliven the affections as nothing else can. One vision by faith of His Person will make you a Christian, a worshipper of God in the Spirit, it will attract your soul and affections to Him. His glory is bearable here, the sight is bearable. As Elihu said, "My terror shall not make thee afraid" (Job xxxiii. 7), so we may say the terror of Christ, who is true, almighty God, does not overwhelm with terror, though we may tremble at the sight, and fear to presume.

Again. What the apostle declares of God in human flesh is this—that *His blood cleanses from all sin*. This, then, is a further sight to be had of Him, of which I would speak. We are told in the Acts that He purchased the church with His own blood: "Feed the church of God which He hath purchased with His own blood" (Acts xx. 28). May we think of it. Again, the apostle writes that if the blood of bulls and of

goats sanctified the unclean as to their ceremonial uncleanness, and made them fit to go to God under that covenant, the blood of Christ does not simply remove that uncleanness, but he says, "How much more shall the blood of Christ purge the conscience from all that pollution of sin and moral turpitude men have in their nature and by their practices?" It brings them to be cleansed from all their sins in God's sight and to their own sense; it is blood of infinite value; and this John saw, and so saw as to declare it. "We declare unto you;" and the testimony was so good that he said, "These things write we unto you, that your joy may be full." That is the second thing he declares of what he had seen and heard in Christ.

If we see it by faith, we shall understand what one felt who said, "Had I a thousand souls, I could trust them all to Christ." Nothing will persuade a man to cast his sensibly lost soul on Christ, but the testimony which is in God's power. "God shall persuade Japheth" (Gen. ix. 27, mar.) Then, though he were a thousand times blacker than he is, he would cast himself there. May we, then, look at this sight, God give it us! It will have the effect on our spirits sooner or later that we want and pray for; it will remove sin. Confessed sin shall be pardoned sin; a confessing sinner shall be a pardoned sinner, because "the blood of Jesus Christ His Son cleanseth us from all sin." And "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This cleansing by His blood removes a believer in Christ to an immeasurable distance from one who merely notionally and rationally has some idea that the blood shed on Calvary can do something he knows not what. The eternal fact of Christ's crucifixion may be historically believed (I hope you all believe it), but that belief is of no efficacy to take away sin. The tongue cannot express what faith eyes of the value of the blood of Jesus Christ, in receiving the declaration that it cleanses from all sin.

Another sight is to be had of God in Christ, namely, *as He entered heaven with His own blood*. Why should Christ enter with His own blood? Because it was of infinite merit, and without it no sinner can enter heaven. Christ must enter as the Lamb slain, and present Himself there to the Father for every one who comes to God. Have we had that sight—of a

Mediator entering heaven with His own blood? When the high priest went once a year into the holiest, it was not without blood, not without fire from the altar, and incense, to typify the blood and merits of Christ that are always present with the Father. What then? We want to realise their efficacy in our own consciences. Such a sight will instruct us into this point, that no matter how guilty, how weak, how burdened under the load of sin we may feel, how confused we may be, all we want, all we can need, is to be *covered* with the blood of Christ and with His merits, and to go before God under that cloud of incense. That sight of Christ's entering heaven will do a sinner good.

"That which we have seen and heard declare we unto you." Let us keep this before us, that this is an apostolic declaration, not simply that of a man who says, "There was a day when I saw and felt these things;" but of one who had seen them, to whom the Spirit said, "Write by My inspiration what you have seen;" and so what was written was infallible—so infallible that heaven and earth shall pass away before it can pass away. Now I myself might say, and trust it would be simply true, that I have seen this blessed One; but that would not be a foundation for another to build upon. A man may be glad to hear what I say, and be disposed from it to think his own faith is right; but none may build on a man's testimony merely. A minister has no right to make a foundation of what he has felt; but when he brings before the people an infallible declaration more stable than heaven and earth, firmer than the works of creation that shall pass away, and when a person receives that into his heart by the Holy Ghost, he has what he may build upon. That is what we have in this scripture. What the apostles say here is the testimony of the Spirit of God in them: "We saw the Word of life, for He dwelt among us; we handled Him, we felt His body before He was crucified and after; as He said, 'Handle Me and see; for a spirit hath not flesh and bones as ye see Me have.'" If we build here, we build upon a base that will never move. Bless God, some have seen this sight, seen One hanging on a tree, the Godman Mediator, and felt His blood sprinkled on their guilty hearts to cleanse them from all sin.

The apostle Paul tells us that if the blood of bulls and goats sanctified the flesh under the law, much more the blood

of Christ purges from dead works all the consciences to which it is applied ; and that therefore the people of God have boldness to enter the presence of God by the new and living way which is consecrated for them ; that is to say, through the rent veil of the Saviour's flesh.

Now the apostle John likewise not only declares the things themselves, but the access they give ; he tells us for what purpose he makes the declaration : " That ye also may have fellowship with us ; and truly our fellowship is with the Father, and with His Son Jesus Christ." Look at this. The fellowship is not between one child of God and another, sweet though that is when we get it ; it is with Persons not of this world, fellowship with the Father and with the Son Jesus Christ ; it is a partaking of His benefits. Just as the disciples were to eat His flesh and drink His blood, so all who perceive what He is do the same : " For we are made *partakers of Christ*, if we hold the beginning of our confidence steadfast unto the end " (Heb. iii. 14). This is true fellowship. Now to participate in the benefits of Christ is to receive Him ; and He is received in different ways or degrees.

First. He is received by true faith when there is *the heart's acquiescence in, approval, and admiration of the way of salvation by Him*. This is a true closing in with what is perceived by a God-given faith, under a ray of heavenly light that moves the soul to believe ; it is a perception and reception of Christ that the Lord will never frown on, but own. That is the first way of receiving Him.

The second way is on a *nearer sight of Him*. Perhaps the person is attracted and amazed in reading the Scriptures, the heart moves towards Him, the two-leaved gates open, strength is given to invite Him in.

" O come, Thou much expected Guest,  
Lord Jesus, quickly come ;  
Enter the chamber of my breast,  
Thyself prepare the room.

" For shouldst Thou stay till Thou canst meet  
Reception worthy Thee,  
With sinners Thou wouldst never sit ;  
At least I'm sure with me."

What nearness is felt ! what worship there is going out to Him ! what a laying of an evil case before Him, a lost soul before Him ! what empty hands ! A debtor, a ragged creature, a poor cripple, a dumb soul, a hard heart, a guilty,

polluted thing is brought to Him then. It is a near sight of Him that is given, a warming sight; and though not enough for full satisfaction, love embraces Him.

Yet there is another reception, when the Spirit, who has made the person a believer, is *in the soul as a Spirit of wisdom and revelation in the knowledge of Christ*, enabling him to say, "I have found Him of whom Moses in the Law and the Prophets did write: He is in my heart." Under this anointing we are sensibly one with Him, and He is not ashamed to be called our Brother. We look to Him and are enlightened, and our faces are not ashamed. We eat His flesh, participate in the benefits of His Person and atonement, receive His righteousness unto justification of life: God and the soul are in unity, and we realise sweet, happy, felt union, as life from the dead. Says John, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life" (1 Jno. v. 20). And when we get this, *we* also can say we know that He is come, and we are in Him. So says the apostle: "That ye also may have fellowship with us;" that is, just what the apostles knew we know, the Person they embraced we embrace, the blood they felt the virtue of we feel, the meat they had to eat we also partake of, and the glory that shone on them has shone on us. That is the fellowship; and doubtless the saints to-day when blessed have the same knowledge, the same affections, the same hope that the apostles had, every one in his own measure.

"And truly"—it is added, this fellowship is not merely having a fellow feeling with a fellow saint; that is good, but it is not all, it is higher than that; it is with Persons other than men, and yet it is with a Man who is true Almighty God—"truly our fellowship is with the Father and with His Son Jesus Christ." And I shall do no violence to the text or the Scriptures if I bring in the Third Person, for which I will quote the apostle Paul. "That no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii. 3), and therefore none can know or partake of the Lord Jesus without partaking of the Holy Ghost; so that the fellowship of this happy soul is with the Trinity. That is the end of this declaration of the apostle. It is not a cold setting out of truth, but a living testimony of the Incarnation of the only

Begotten of the Father, and of the sacrifice of Himself, to the end that all who receive it may come into union and fellowship with God. What an ennobling religion is that of Jesus Christ!

“And these things write we unto you” for this purpose,—“that your *joy* may be full.” We may be full of sorrow, having many circumstances that give sorrow; all our surroundings may be grievous—the body weak and family afflicted; and yet by this declaration received, we may be full of joy. How can we be miserable if the Lord tells us we are His? If we become His and He ours experimentally, we cannot be other than full of joy. But

“Joy is a fruit that will not grow  
In nature’s barren soil.”

It is only the things of Christ in which it will grow, in whom the children of God are bidden to rejoice. As 1. *In the love of God*, the distinguishing, electing love of God the Father made known in and by Jesus Christ. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” When you have His love shed abroad, O believer, it will send through your whole soul an unspeakable sensation of joy.

“Loved of my God, for Him again  
With love intense I’d burn;  
Chosen of Him ere time began,  
I’d choose Him in return.”

Now I would not speak lightly about disesteeming the world, but I say this, that to one filled with solid, sober joy in the love of God it is an empty thing; there is nothing in it to give joy compared with this. It is an empty thing, a broken cistern that can hold no water. Is it true of us? Let conscience answer.

Another sweet and powerful sensation of joy that will fill a sinner is from the *knowledge that Christ died for him*. Joy is felt whenever the Holy Ghost persuades a sinner that the Son of God loved him and gave Himself for him; as said the apostle, “Who loved me, and gave Himself for me;” and “The life which I now live in the flesh I live by the faith of the Son of God—I live on His Person, I live by His mercy, stand on His power—who loved me, and gave Himself for me” (Gal. ii. 20). Some feel they would like to get that. Is it so that your hearts are set on it? If so, if you cannot

do without it, you will say one day, "Now I have it." God in mercy has declared they that seek shall find, and "to him that knocketh it shall be opened."

Again, another sweet joy a sinner has is when he gets the *sweet whisper and testimony of the Spirit of adoption*, crying in his heart, "Abba, Father!" Then he leaps in his feelings, flies in his affections towards God, and says, "How precious to have a Father in heaven, an elder Brother, a home in heaven to go to!" Jesus said, "Go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God" (Jno. xx. 17). That relationship the saints have; and as it gives them this sacred fellowship and sets before them a prospect, it becomes an experience full of joy in them. "That your joy may be full." O the threefold cord of the love of the Trinity!

All this is contained in, and flows from, this declaration of the Incarnation; that "the Word of Life," "the Life," "that Eternal Life which was with the Father," "His Son Jesus Christ," was manifested, and the apostles had seen and heard Him. He *is* that Life, and He only has it; and if we get "Christ who is our Life," in our souls, we shall be full of joy. The Lord grant it may be so, and may we remember the declaration is infallible—not like the word of a minister, but without any errantcy at all in it. If we build on this base, we build on a Rock, the Rock of Ages. J. K. P.

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## THE SOUL'S VENTURE.

ESTHER IV. 16.

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I WILL go in unto the King,  
 My help must come from Him alone;  
 My guilty burden I will bring  
 To Him who did for guilt atone.

I will go in, and at His feet  
 If I must perish, perish there;  
 But first His mercy I'll entreat,  
 To save a sinner from despair.

I will go in, and for my life  
 Will earnest supplication make;  
 Will tell Him how my fears are rife,  
 Yet plead for the Redeemer's sake.



I will go in unto the King,  
 Gracious and merciful His name ;  
 My soul doth to His promise cling,  
 To cast out none that ever came.

I will go in with all my need,  
 And to the King my case make known ;  
 With His great power He will not plead  
 Against a suppliant at His throne.

Will He not rather by His grace  
 Put strength within, and hope impart ?  
 Did He not bid me seek His face  
 Ere thus responsive grew my heart ?

Then let me go, though fears arise,  
 Though law and conscience both condemn ;  
 My trembling hope on Him relies  
 Who wears a Monarch's diadem.

He can be just, and yet forgive ;  
 Love's golden sceptre He doth sway ;  
 And till He bid me rise and live,  
 I at His feet would humbly stay.

R. HAMMOND.

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## OUR HOPE IN DAYS OF EVIL.

A MORNING READING BY JAMES BOURNE.

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Nov. 17th, 1840.—Jer. xvii. 17 : “Thou art my Hope in the day of evil.” There are many days of evil which we shall surely meet with in our lives, but God will be the Hope of His people in them. “Blessed is he that considereth the poor and needy,” who feels for the affliction of Jacob. God will deliver such. Sickness, perplexity, sin, and the sensible displeasure of God often make up the days of evil ; but yet these clouds are the dust of His feet, and often show Him to be near ; so that we have no need to despair at such times, but to believe those clouds will break in blessings. For at such times God will strike heavy blows at our pride and our unbelief, and independence of Him ; and we shall think it is for destruction, but it is to revive and restore the new man. And He says, “Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done

all, to stand" (Eph. vi. 13). Nothing but the presence and power of God will keep us in the evil day; all other helps will surely fail, but God will not fail. And He says, "Above all, taking the shield of faith." It is Christ who works faith in us, and increases it; He is the Author and Finisher of it. Therefore let your eyes, your ears, your heart, your whole attention be fixed on Him; and consider David, and Joseph, and many others, what days of evil they had, and how the Lord appeared for them.

The Spirit of God never convicts me of my sins but some light, more or less, sooner or later, leads to a discovery of hope in Christ. The Lord has led me to be very watchful of His movements within and without. As He moves, so I hope or fear; and whichever way it is, I seek to wait for His issue. This is a safe way to know that the Lord is with us in all our concerns; and we may know this by the Spirit of grace and supplications being with us. But if patience seems to wither and fears increase, we must remember that the Saviour tells us, "I am the Resurrection and the Life" (Jno. xi. 25); and though I am at times brought very low, yet I find continually and unfailingly He works faith in my heart to believe that though this death afflicts and threatens me ten thousand times, I shall live by Almighty power.

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## CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM BUNYAN'S "LAW AND GRACE."

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"For ye are not under the law, but under grace."—Rom. vi. 14. You may well remember that from these words I did observe these two great truths of the Lord: First. That there are some in gospel times that are under the law, or covenant of works. Secondly. That no believer is under the law, or covenant of works, but under grace. . . .

The word GRACE, therefore, in this scripture is to be understood of the free love of God in Christ to sinners, by virtue of the new covenant, in delivering them from the power of sin, from the curse and condemning power of the old covenant, from the destroying nature of sin by its continual workings; as is all evident if you read with understanding the words as they lie; "For," saith he, "sin shall not have dominion over you," or, it shall not domineer, reign, or

destroy you, though you have transgressed against the covenant of works (the law); and the reason is rendered in these words, "For ye are not under the law;" that is, under that which accuseth, chargeth, condemneth, and brings execution on the soul for sin; "but under grace," that is, under that which frees you, forgives you, keeps you, and justifies you from all your sins, adversaries, or whatever may come in to lay anything to your charge to damn you. For that is truly called grace in this sense that doth set a man free from all his sins, deliver him from all the curses of the law, and what else can be laid to his charge, freely, without any foresight in God to look at what good will be done by the party that hath offended; and also that doth keep the soul by the same power through faith (which also is His own proper gift) unto eternal glory.

Again, that it is a pardon not conditional, but freely given, consider first, it is set in opposition to works, "You are not under the law." Secondly, the promise that is made to them, saying, "Sin shall not have dominion over you," doth not run with any condition, as on their part to be done; but merely and alone because they were (under) or because they had the grace of God extended to them: "Sin shall not have dominion over you, for"—mark the reason—"for you are not under the law, but under grace." The words being thus opened, and the truth thus laid down—how there is not a believer under the covenant of works, but under grace, the free, rich, unchangeable love of God—it remaineth that in the first place we prove the doctrine, and after that proceed.

Now in the doctrine there are two things to be considered and proved. First. *That believers are under grace.* Secondly. *Not under the law as a covenant of works.* For these two we need go no further than the very words themselves. . . .

First. They are not under the law, because *their sins are pardoned*, which could not be if they were dealt with according to the law and their being under it; for the law alloweth of no repentance, but accuseth, curseth, and condemneth every one that is under it: "Cursed is every one that continueth not in all things written in the book of the law to do them" (Gal. iii. 10). But, I say, believers having their sins forgiven them, it is because they are under another, even a new covenant. Heb. viii. 8: "Behold, the days come, saith the Lord, that I will make a new covenant with them;" "For I

will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (ver. 12).

Secondly. They are not under the law, because their sins and iniquities are not only forgiven, but they are forgiven them *freely*. They that stand in the first covenant, and continue there, are to have not even a sin forgiven them unless they can give God a complete satisfaction; for the law calls for it at their hands, saying, "Pay me that thou owest." O but when God deals with His saints by the covenant of grace it is not so; for it is said, "And when He saw they had nothing to pay, He frankly and freely forgave them all." "I will heal their backslidings, and love them freely." "I will blot out thy transgressions for Mine own sake," &c. (Luke vii. 42; Hos. xiv. 4; Isa. xliii. 25).

Thirdly. The saints are not under the law, because the righteousness that they stand justified before God in is *not their own* actual righteousness by the law, but by imputation; and is really the righteousness of Another, namely, of God in Christ, 2 Cor. v. 21; Phil. iii. 8—10. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all" (that is, imputed to) "them that believe" (Rom. iii. 22). But if they were under the old covenant, the covenant of works, then their righteousness must be their own,\* or no forgiveness of sins: "If thou do well, shalt not thou be accepted? but if thou transgress, sin lieth at the door," saith the law, Gen. iv. 7.

Fourthly. In a word, whatsoever they do receive, whether it be conversion to God, whether it be pardon of sin, whether it be faith or hope, whether it be righteousness, whether it be strength, whether it be the Spirit or the fruits thereof, whether it be victory over sin, death, or hell, whether it be heaven, everlasting life, and glory inexpressible, or whatsoever it be, it comes to them freely; God having no eye to what they would do, or should do, for the obtaining of the same.

But to take this in pieces. 1. In a word, are they converted? God finds them first, for saith He, "I am found of them that sought Me not" (Isa. lxv. 1). 2. Have they pardon of sin? They have that also freely: "I will heal their backslidings, I will love them freely" (Hos. xiv. 4). 3. Have they faith? It is the gift of God in Christ Jesus; and He is not

\* But it is impossible that the righteousness of man by the law should save him.

only the "Author," that is, the beginning thereof, but He doth also perfect the same (Heb. xii. 2). 4. Have they hope? It is God that is the first cause thereof: "Remember Thy word unto Thy servant, wherein Thou hast caused me to hope" (Ps. cxix. 49). 5. Have they righteousness? It is a free gift of God, Rom. v. 17. 6. Have they strength to do the work of God in their generation, or any other thing that God would have them do? That also is a free gift from the Lord, for without Him we neither do, nor can do, anything, John xv. 5. 7. Have we comfort or consolation? We have it not for what we have done, but from God through Christ; for He is "the God of all our comforts and consolations," 2 Cor. i. 3. 8. Have we the Spirit, or the fruits thereof? It is the gift of the Father; "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13); "Thou also hast wrought all our works in us" (Isa. xxvi. 12).

And so, I say, whether it be victory over sin, death, hell, or the devil, it is given to us by the victory of Christ: "But thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57; Rom. vii. 24, 25). Heaven and glory are also the gift of Him "who giveth us richly all things to enjoy" (1 Tim. vi. 17). So that these things, if they be duly and soberly considered, will give satisfaction in this thing. . . .

[*The New Covenant Free and Unchangeable because made with Christ.*]

First. *Why is it a free and unchangeable grace?* And for the opening of this we must consider, first, how and through whom this grace doth come to be, first, free to us, and secondly, unchangeable. This grace is free to us through conditions in Another; that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with Another for us.

First. That it comes by way of covenant, contract, or bargain, though not personally with us, be pleased to consider these scriptures, where it is said, Ps. lxxxix. 3, \* "I have made a covenant with My chosen: I have sworn unto David, My servant." "And as for Thee also, by the blood of Thy

\* The word David in this place signifies Christ, as also in these scriptures.

covenant," speaking of Christ, "I have sent forth the prisoners out of the pit, wherein was no water" (Zec. ix. 9—11). Again. "Ye have sold yourselves for nought, and ye shall be redeemed without money" (Isa. liii. 3). "Blessed be the Lord," therefore saith Zacharias, "for He hath visited and" (also) "REDEEMED His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hands of all that hate us: to perform the mercy *promised* to our fathers, and to remember His holy covenant, or bargain" (Luke i. 68—72). And if any should be offended with the plainness of these words, as some poor souls may be through ignorance, let them be pleased to read soberly Isa. xlix. 1—12, and there they may see that it is as plain a bargain, as if two should make a bargain between themselves, and conclude upon several conditions on both sides. But more of this hereafter.

Now secondly. This covenant, I say, was made with One, not with many, and also confirmed in the conditions of it with One, not with several. First. That the covenant was made with One, see Gal. iii. 16, 17: "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ," &c. The covenant was made with the Seed of Abraham, not the seeds, but the Seed, which is the Lord Jesus Christ, our Head and Undertaker in the things concerning the covenant.

4. The condition was made with One, and also accomplished by Him alone, and not by several; yet in the nature and for the everlasting deliverance of many, even by One Man Jesus Christ; as it is clear from Rom. v. 15, &c., and in Zec. ix. 11, the Lord saith to Christ, "And as for Thee;" mark, "As for Thee also, by the blood of Thy covenant," or, "As for Thee whose covenant was by blood;" that is, the condition of the covenant was, that Thou shouldest spill Thy blood; which having been done in the account of God, saith He, "I, according to My condition, have let go the prisoners, or sent them out of the pit wherein was no water." Those scriptures in Gal. iii. 16, 17, that are above cited, are notably to our purpose; verse 16 saith it was made with

Christ, and ver. 17 saith it was also confirmed in or with God in Him. Pray read and understand. Saith Paul, "And to thy Seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Not that the covenant was made with Abraham and Christ together, as two persons that were the undertakers of the same. The promise was made with, or to, Abraham afterwards, but the covenant with Christ before.

Further, that the covenant was not personally made with Abraham, no, nor with any of the fathers neither, so that they were the persons that should stand engaged to be the accomplishers thereof, either in whole or in part; which is very clear,

First. Because this covenant was not made with God and the creature; nor with another poor Adam, who only stood upon the strength of his natural abilities; but this covenant was made with the Second Person, with the Eternal Word of God; with Him that was every way as holy, as pure, as infinite, as powerful, and as everlasting as God, Prov. viii. 22—30; Isa. ix. 6; Zech. xiii. 7; Phil. ii. 6; Heb. i.; Rev. i. 11; xxii. 13, 17.

Secondly. This covenant or bargain was made indeed and in truth before man was in being. God thought of the salvation of man before there was any transgression of man; for then, I say, and not since then, was the covenant of grace made with the Undertaker thereof; for all the other sayings are to show unto us that glorious plot and contrivance that was concluded on before time between the Father and the Son; which may very well be concluded upon for a truth from the Word of God, if you consider, 1. That the Scripture doth declare that the price was agreed on by the Son before time. 2. The promise was made to Him by the Father, that He should have His bargain before time. And 3. The choice, who they were that should be saved, was made before time, even before the world began.

1. For the first, that the price was agreed upon before the world began, consider the word which speaketh of the price that was paid for sinners, even "the precious blood of Christ." It saith of Him, "Who verily was fore-ordained before the foundation of the world, but was made manifest in these last

times for you, who by Him do believe," &c. (1 Pet. i. 20, 21). Mark, it was fore-ordained or concluded on between the Father and His Son before the world began.

2. The promise from God to the Son was also made in the same manner, as it is clear where the apostle saith, with comfort to his soul, that he had "hope of eternal life, which God, that cannot lie, promised before the world began" (Tit. i. 2); which could be to none but the Mediator of the new covenant, because there was none else to whom it should be made but He.

3. The choice was also made then, even before man had a being in the world, as it is evident where he saith, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i. 3, 4). Nay, did I look upon it here to be necessary, I should show you very largely and clearly that God did not only make the covenant with Christ before the world began, and the conditions thereof, but I could also show you that the very saints' qualifications, as part of the covenant, were then concluded on by the Father and the Son, according to these scriptures, Eph. i. 3, 4; ii. 10; and Rom. viii. 28; which it may be I may touch upon further on.

But this covenant was not made with any of the fathers, neither in whole nor in part, as the undertakers thereof; for then it must be also concluded that they are co-partners with Christ in our salvation, and so that Christ is not the Mediator alone; but this would be blasphemy for anyone to surmise. And therefore, by the way, when thou readest of the new covenant in Scripture as though it was made with Adam, Noah, Abraham, or David, thou art to consider thus with thyself: 1. That God spake to them in such a way to show or signify unto us how He did make the covenant that He did make with Christ before the world began, they being types of Him. 2. That He thereby might let them understand that He was the same then as He is now, and now as He was then; and that then it was resolved on between the Son and His Father, that in after ages the Son should in their natures, from their loins, and for their sins, be born of a woman, hanged on the cross, &c., for them. For all along



you may see that when He speaketh to them of the new covenant He mentions their Seed, still aiming at Christ. Christ the Seed of the woman was to break the serpent's head, Gen. iii. 15; Gen. xvii.; Psa. lxxxvii. 36. "Now to Abraham and his Seed was the promise made." "His Seed shall endure for ever, and His throne as the days of heaven," &c., still pointing at Christ. And, 3. To stir up their faith and expectations to be constant unto the end, in waiting for that which He and His Son had concluded on before time, and what He had since the conclusion declared unto the world by the prophets. 4. It appeareth that the heart of God was much delighted therein also, as is evident in that He was always in every age declaring that unto them which before He had prepared for them. O this good God of heaven!

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"GRACE TO HELP IN TIME OF NEED."

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DEAR Mr. and Mrs. Dennett,—Since your kind letter enquiring about me, I feel I ought to tell you a little of the Lord's goodness to me. About a week after you called on us, my doctor wished me to see a specialist who is one of the doctors in this hospital. When he had seen me, he wished me to come here. After many doctors had examined me, one told me the leg would have to come off or I could only live a few months, and it would be in great pain and agony. When I came here, I never thought about losing my leg. I felt very sad and cast down for a time; I feared it, being in a weak state of health. I asked him if he thought I should come through the operation. He said he could not promise, it was a very serious operation; but promised me everything should be done for me that could be. After a little time I opened my Bible, and my eyes fell on the two last verses of Jer. xxxix., and my feelings were all changed to a calm which I cannot describe in words: "But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in Me, saith the Lord." My feelings were, I was willing to live or die; whatever the Lord's will was, I felt resigned. The morning the operation was to be, when left by myself, "This

sickness is not unto death," kept speaking to me. Also I was begging the Lord to be near me. When I was nearly gone off, I said, "Come, Lord, with me; it is now I want Thee." I proved Him a faithful God; He was with me, and brought me through.

How good He has been to me! I have said it is worth losing a leg for. I had often asked Him to give me real things before I came to my end; He has done so. I would not have asked for the trial and pain, but would not be without the blessing for all I have gone through. I have wondered why I have been spared, as I shall not be of much use. I feel He who has done such great things for me will protect me; He has promised He will make His goodness pass before me in the way. He told me, "*It is enough that thou art Mine.*" How good He has been in putting me in the hearts of His dear people; I do prize their prayers. I feel I shall never tell out what He has done for me. May He ever give me grace to acknowledge Him in all His ways towards me, is my earnest desire. Accept my thanks and kindest regards to Mrs. D. and yourself.

Yours &c.,

H. DEAN.

St. Bartholomew's Hospital, London, Nov. 18th, 1911.

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## A HOLY WAR.

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My dear Friend and Brother in the kingdom and patience of Christ,—May grace, mercy, and peace be abundantly multiplied through our dearly beloved Lord and Saviour Jesus Christ. And if it be the will of God that where sin aboundeth in a feeling sense of it, there may grace much more abound; and as sin rageth under the temptations and operations of the devil upon corrupt nature and threateneth to reign again unto death (till like poor Moses we fear and quake), so may grace reign through the righteousness of our dear Jesus unto eternal life; that where sin aboundeth in a smarting sense of it, there in the Lord's time grace may much more abound to conquer and subdue it; so prays my sin-weary soul. Oh, how easy it does seem to an Arminian to conquer sin or the devil! Not so with a child of God. O, how does his or her poor soul cry to the Lord day and night that sin might not have dominion, that the Lord would turn away the eyes from

beholding vanity, that the Lord would break the snare, and let the poor soul escape as a bird out of a net. "O Lord, I am oppressed; undertake for me." "O Lord, I beseech Thee to deliver my soul." And the more the poor soul cries for deliverance, the more powerfully will the devil at times seem to entangle him in his net; till we find we are no more able to disentangle ourselves than a poor fly that is entangled in the net of an ugly spider is.

This was exactly the case with me last week. The battle went on tolerably well for some time; the devil did not seem to gain much ground. A strong resistance was kept up by the Mansoulians against Diabolus, till he manœvering shifts his position, attacks the poor town of Mansoul in another place, which lay upon the borders of the thorn which was given me in the flesh, which is the weakest place in all the town of my Mansoul; a place where Diabolus has made more inroads and taken greater advantage with his army than any other. More hard thoughts and fretting against the Lord have gone from my soul on this ground than any other. But I must say with dear Hart,

"Meantime that foe can't boast of much  
Who makes us watch and pray."

Poor "Gad, a troop shall overcome him, but he shall overcome at the last" (Gen. xlix. 19). O what violent prayers and groans will go from the town of Mansoul under such circumstances as these! I myself up to Saturday last heard such violent cries and groans as these going from those which were renewed in the town of Mansoul in the day it was regenerated and born of God: "O Lord, break his jaw teeth; and as he vexeth me with his wiles and persecuteth my soul, so persecute Thou him in Thy wrathful displeasure, and vex him in Thy holy indignation," etc.

This and the like are the wars I have been actually engaged in now near 32 years, and many times have I, like poor Cennick, longed for my discharge, that I might rest from my labour. But I find a little more patience to be very necessary till the will of God be done. Then I do hope to inherit the promises in the kingdom of heaven, for the which I also suffer. I do assure my friend that the weakness of my soul was such up to Saturday from the wounds I received in this last battle I have been speaking of, that it appeared to me as though I were unfitted for giving out the hymns on

the sabbath, which is the little place I hold in God's church. But O the goodness of the Lord in helping one with a little help. Before the time came, a verse of Hart's hymn came with such a sweetness that it quite enabled me to stand on my feet again :

" Vaunt thy native strength no longer ;  
Vain's the boast, all is lost,  
*Sin and death are stronger.*"

" How strange is the course that a Christian must steer,  
How perplex'd is the path he must tread," etc.

Instead of my being unfitted to give out the hymns, I was like one that had found out Samson's riddle ; for out of this strong one that would have devoured me, came forth meat, and out of the eater, sweetness. This caused a hymn to be given out that to my knowledge I never gave out before ; and a solemn, sedate, grave pleasure I found in singing it. O how pleasant it is to sing a spiritual song with grace in one's heart, making melody to the Lord ! This in general is the way I get hymns for the sabbath. And though I dread the bitter which comes before the sweet, and makes the sweet the sweeter (as good John Bunyan said), I love the sweet as well as anybody. But what the Lord has joined together let no man put asunder ; for " With bitter herbs shall ye eat it." This is the way I go on with my religion, finding Bunyan's words true, that

" A Christian man is seldom long at ease ;  
As soon as one fright is o'er,  
Another doth him seize."

O how little of this holy-war religion there is in our day ! One is almost ashamed to speak of it, lest it should be construed into Antinomianism. Preachers in general in our day know nothing about it ; and like priest, like people. But however, let us watch and be sober, and what we have hold as fast as we can ; and with the Lord's help, let neither men nor devils take our crown. God the Father is, and God the Son is, and God the Holy Ghost is, and a threefold cord is not easily broken ; and these Three are One. God is love to His redeemed people after all. Amen.

Yours affectionately,

Bath, April 2nd, 1848.

JOSEPH BRIMBLE.

## LIGHT SOWN FOR THE RIGHTEOUS.

DEAR FRIEND,—My harp (for the most part) having been hung upon the willows for more than this fortnight past, you may guess that it is not in tune; for how can the Lord's song be sung in a strange land? The Lord's promise is that His children shall be comforted, and that it is *in Jerusalem* He will comfort them (Isa. lxi. 13), and this is true; for Jerusalem, which is free, is the mother of all the saints, and is said to be from above (Gal. iv. 26). She is called the "heavenly Jerusalem" (Heb. xii. 22), and all her children are said to have a heavenly birth, to be born from above. She is also called the "holy city, *new Jerusalem*" (Rev. xxi. 2), and they that compose her are called "holy brethren" (Heb. iii. 1), created anew, or new creatures. All the Lord's springs are said to be in this Jerusalem, one of which is comfort. He is the "God of all comfort" (2 Cor. i. 3). "I am the Lord that comforteth you." And when He applies the word with power, making it suitable and applicable to our cases, so as to produce an evidence in our favour that we are really the members of the new Jerusalem, we then have the *experience* that in Jerusalem He comforts us. And if in private, it is all the same; for if we are enabled to lay hold of anything that sensibly brings us within her walls, we are comforted. And it cannot be otherwise; for who can sing the Lord's song in a strange land? If the plague of the leprosy rage from head to foot, under this sore disease unbelief and doubts shut us out of the holy city, so that we cannot sensibly enjoy her privileges as at other times. If the law in our members bring us into captivity under the enemy's hand, while in this captivity who can sing, "His right hand and His holy arm hath gotten Him the victory" (Ps. cxviii. 1)? Or, "To Him that hath 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" (Rev. i. 5, 6)? If conscience accuse, and Satan says, "Where is now your God?" who at such a time can give thanks to the Father, who "hath made us *meet* to be partakers of the inheritance of the saints in light" (Col. i. 12)?

We may weep when we remember Zion and her glory, because we cannot get into her and partake of her blessed privileges, and say, "If I forget thee, O Jerusalem, if I prefer

thee not above my chief joy, let my tongue cleave to the roof of my mouth." These are earnest desires, and are well taken; but when the Lord turns the captivity of Zion, then she sings, but not with true liberty till then. When He rebukes the devil, and says, and makes us know it to our comfort, "The Lord that hath chosen [this member of] Jerusalem rebuke thee, O Satan: is not this a brand plucked out of the fire?"—when He subdues sin, purges the filth and guilt from the conscience, lifts up the light of His reconciled countenance, enables faith to lay fast hold of the Saviour as our *All in all*, and comes over all our sins, then our mouth is filled with laughter, and our tongue with singing; then we say in the language of faith, "The Lord hath done great things for us, whereof we are glad." This is turning the captivity of Zion's children, and bringing them sensibly into the land of promise. For only Jerusalem of all others is called the city of peace (Heb. vii. 2), where peace is revealed. Salem is His dwelling-place (Psa. lxxvi. 2); Christ is the Foundation of this city, and also her walls, her gates, her temple, her light, and her glory. "And the name of the city from that day shall be, The Lord is there" (Ezek. xlvi. 35). "And the nations of them which are saved shall walk in the light of it" (Rev. xxi. 24). But then they must get into this city before they can walk in her light.

It is true, when God calls a sinner out of darkness into His marvellous light, he then is styled a child of light (Eph. v. 8); but notwithstanding, Heman complains of being "laid in the lowest pit, in darkness, in the deeps" of distress (Psa. lxxxviii. 6); and David cries, "Lighten mine eyes, lest I sleep the sleep of death" (Psa. xliii. 3). But the promise of God is, though darkness cover the earth, and gross darkness all other people, yet that He will *arise upon His*, and His glory shall be seen upon them (Isa. lx. 2); And, "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings" (Mal. iv. 2); and He promises to Zion that in the time to come, violence shall *no more* be heard in her land; wasting nor destruction within her borders; but she herself shall call her walls Salvation, and her gates Praise, and that then she shall not be subject to the changes that in all ages she has been subject to while in this sinful world. But that both the gospel and the former dispensation shall be swallowed up in the perfection of the glorified state,

saying, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting Light, and thy God thy glory." And then it shall not be as it often is now, for "Thy Sun (which is the Lord Himself) shall no more go down, neither shall thy moon withdraw itself." Zion shall not then walk in darkness, and have no light, as sometimes she is constrained to do here; for He says, "The Lord shall be thine everlasting Light, and the days of thy mourning shall be ended" (Isa. lx. 18—20). For if her Sun shall be always up, and she always in the light, all *cause* of mourning and sorrow shall be done away.

I am at present in the valley of Baca, which is mourning; and though I must pass through it, yet I hope to find the rain at times filling the pools. The promise is, they shall "go from strength to strength," till each appears in Zion before God, Psa. lxxxiv. 6, 7.

ISAAC BEEMAN.

THE THREE-ONE GOD REVEALED IN CHRIST.—Jno. i. 14.: "We saw His glory, as of the only begotten Son of God," which appeared so transcendent in glory as whoever saw it must needs acknowledge, "This Man is God, this is He." Therefore John putteth this peculiar character upon it, that it was "as the glory of the only begotten Son of God." By other works you may know there is a God; but there is that peculiar impress of majesty upon His glory, and that brightness accompanies it, that you must say when you see it, "This is no other than God Himself dwelling in Man." It is such a glory as could not have resulted out of millions of worlds of mere creatures made on purpose to show forth God's glory.

And whereas the Godhead and the glory of it were *invisible*, as the text hath it, and locked up from the eyes of all creatures, "dwelling in light inaccessible" (1 Tim. vi. 16),—God dwelling Personally in this Man, puts forth a peculiar Image of the Godhead, and makes the glory of the Godhead visible (as to the utmost it could be). God hath on purpose stamped His utmost manifestative glory on the face of Christ, that we might see it in Him. 2 Cor. iv. 6: God gives "the light of the knowledge of the glory of God in the face" (or, as others read it, the Person) "of Jesus Christ."—*Dr. Goodwin.*

## Obituary.

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MRS. CHARLES BROWN, of Tetbury, Gloucestershire, who died on March 30th, 1912, aged 81 years.

My sister was a member of the Strict Baptist church at Tetbury for fifty years. Her conversion was very marked. From the gay and fashionable world, where her company was much sought after, she was called by the grace of God to come out; and not only from pleasure-loving society, but from the formalities of the Church of England, where Ritualism had crept in. It was about the year 1859 that she began to relate to me the exercises of her mind. And it was, I believe, in the year 1860 that she, with four more, was baptised at Fairford by the late Mr. Cornelius Cowley, when we were received into the church under his pastorate. Passing over the years of her married life, which were marked by many trials and great family bereavements, she was left a widow with a family of eight children in 1878.

We come now to the last two years of her life, of which it can be truly said, her last days were her best. On Dec. 14th, 1910, she was taken seriously ill with bronchitis, followed by heart failure, when it was feared that she would not recover. She was kept very calm, and longed to be taken home. For a time she got much better, yet was rendered quite an invalid. My last visit to her was in January of the present year, on her 81st birthday. She was then confined to her room, but generally bright and cheerful. One night on lying down, she said, "I wish I might never wake again." The friends who saw her during the last week of her life have kindly given me particulars, which I subjoin:

One writes: "She used to love to tell me about her past life, and how wonderfully the Lord had helped her in her many and sore trials, family bereavements, as well as at other times; when any present difficulty appeared, she would say, 'Well, the Lord knows all about it, and will work it as He sees fit, and His way is always the best.' She was mostly kept with her heart fixed, trusting in the Lord. Only once did I hear of her complaining, being tried with unbelief about six weeks before the end. I said, 'You know whose doing that is?' She said, 'Yes.' I said, 'He worries whom he cannot devour.' She smiled, and the cloud seemed to



pass away. I was with her on the Tuesday evening preceding her death. She was suffering from great shortness of breath, and spoke in gasps. She said, 'This has been with me all day, "In My Father's house are many mansions."' We sat quietly for a while, until she asked me to read to her. I then read a few verses of the xivth of John, and said to her, 'You are quite happy?' She said, 'Quite.' I said, 'And "underneath are the everlasting arms;"' and she pressed my hand with a bright, loving smile. I saw her for a few minutes on the Thursday morning following. She looked very happy, and with her usual bright smile said,

"I feel this mud-wall'd cottage shake,  
And long to see it fall."

I finished the verse for her. 'Yes, yes,' she said, 'good-bye.' And thus I parted from the dear friend of so many years."

Another friend writes: "On March 18th my sister and I found Mrs. Brown very weak in body, but peaceful in her mind. She said she had every comfort, and felt thankful to God, especially when at night she could lie down and rest on some word; then she felt she could sleep until morning. When I saw her again on the 22nd she told me that she had had a fall in her room the evening before, but was only very much shaken. It proved to be the beginning of the end. The next week she grew rapidly worse. She was enabled to leave all in the Lord's hands, and was heard to say, 'O that I had wings to fly away!' Towards the end, I ventured to say to her, seeing a bright, happy look on her face, 'The blood of Jesus whispers peace within?' She said, 'It does; it keeps me calm and quiet.' The next morning, the 28th, her daughter told me that her mother was very happy, and longing to go, and had told her it would soon be over, but that God would take care of her. I think it was the last evening of her life when she pointed to the sunset and said, 'Look! I thought I should be in another world before this.' She passed peacefully away the next afternoon."

ELLEN BOOKER.

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ELIZABETH WILLIAMS, a member of the Particular Baptist Church, at Shaw Street, Liverpool, died on March 8th, 1912, aged 77 years.

Mrs. Williams was born at Leicester, and according to her testimony, of morally good parents. Her mother died when

she was ten years old. She attended the Established Church at this time, and was troubled because of sin, and was exhorted by the people at the place she attended to be good. This she has stated she tried to be, but failed. Her father, who had a very young family, married again; and his wife was a believer in the doctrines of grace. Her friends were the people of God, who used to visit her, and whose conversation Elizabeth used much to enjoy.

About this time she left home for domestic service. Her master and mistress were members of a place of truth, and she was privileged to attend the services. One night at a prayer meeting, Mr. Taylor, of Manchester, made a remark which created a lasting impression upon her, which was, "We cannot take one step in the right way unless God lead us." Amongst the ministers she heard at that time were Mr. Warburton, Mr. Philpot, Mr. Isbell, and Mr. Hazlerigg.

In her next situation her religion was ridiculed by her master and mistress, who were professors of religion. This caused her grief, but also compelled her to cry to God that He would let her live with God-fearing people; which request in due time was granted, when she went to live in the home of Mr. Orton, who was pastor of the Attleborough church. His ministry was often a comfort to her, and in family prayer at times he entered in such a manner into her trials and exercises that she felt she was indeed favoured in being in such a home. At this time there were several friends who were to go before the church for membership. One of the members spoke to her about it, and said that it was expected she would be amongst the number. Although not much exercised about church membership previously, this statement so worked upon her mind that she begged of the Lord to appear for her in the matter. At one of the services Mr. Orton entered minutely into her feelings and exercises, and used the words, that for such a soul as he had been describing "Christ intercedes at the right hand of God." This sent her home rejoicing, but the comfort did not last long, as she was soon in distress again; but the words were applied to her with power: "Call upon Me in the day of trouble: I will deliver thee." As the time approached for the church meeting, she was much troubled, when the words came with power and sweetness to her, "We know that we have passed from death to life, because we love the brethren."

This decided her to apply for membership, and she was eventually received by the church and baptised.

She relates how she was brought into much sorrow and remorse after this, through being led into frivolity. Her distress was very keen, and she felt she was deserted by the Lord, that she was an outcast, and that her prayers were shut out, as she felt they deserved to be. One morning while in this state, the words came to her: "Behold, old things are passed away, and all things are become new." The Sun of Righteousness had once more risen with healing in His wings. She was restored in her feelings, and felt that these trials had been to humble her. She lived with Mr. Orton for twenty-two years.

She then went to Birmingham to keep house for a brother. She had trials and blessings while here, and was blessed in reading these words in a sermon by Mr. Philpot: "Thou shalt be called by a new name, Hephzibah—My delight is in thee." She felt her cup of joy was full at that time. Her brother married, and she was again moved, which brought her under Mr. Dennett's ministry, where she remained until coming to Liverpool to live, when she attended our cause. Eventually Mr. Waller was appointed to the pastorate; and under his ministry she had many special hearings, to use her own words, "sometimes of reproof, sometimes of comfort." She was eventually married to our senior deacon, Mr. Williams; and it can safely be said that they were a comfort to each other in their old age.

Mrs. Williams was prevented from attending the services for the last few years, but she had some blessed times in her home, having a sweet assurance that all would be well with her. Her meditation was sweet.

Although practically confined to her bed for some time, yet her end came suddenly. Upon awaking one morning she sat up in bed, and sang almost through the hymn:

"Yes, I shall soon be landed  
On yonder shores of bliss," &c. (483.)

She seemed as well as usual, but in an hour or two she was seized with a stroke, lost consciousness, which she did not regain, and passed away the next evening out of time into that blessedness which she had long looked for. We can say she was laid in the grave in a sure and certain hope of a glorious resurrection.

J. R.

## NOTICES OF DEATHS.

MARGARET BARROW, died suddenly on Sunday morning, as she was about to get ready to go to chapel, October 8th, 1911, aged 65. She was a native of Heathfield, and was baptised by the late Mr. Mockford, and received into the church, after giving a very satisfactory account of the Lord's dealings with her soul, she having passed under the law, and been brought into the bond of the covenant. After witnessing before the world a good profession for a few years at Heathfield, she was moved by providence to Dale Hill, Ticehurst. Thus she could not often meet with her friends at Heathfield, but whenever not prevented by sickness she worshipped with the people at Flimwell. The last time she was at chapel was October 4th. Mr. Dickens preached. When she got home she said, "Spared to go once more and brought home safely. I had a good time." Her daughter writes, "Little did we think her end was so near. She got up on Sunday morning as well as usual; at 9.30 she was taken suddenly ill, could not speak, and passed away in five minutes. It was a great shock to us all, but sudden death to her was sudden glory. The church has lost a praying member, and we, as a family, a praying mother. Our loss is her eternal gain." We, as a church, feel the truth of her daughter's words. Oh that the Lord would raise up others of like spirit.

W. W. W.

Died, October 14th, 1911, MARY FARRANT, aged 93 years, for about thirty years a member of the church at Framfield. She was called by grace under the ministry of Mr. T. Funnell. Of the Lord's gracious work on her soul she has left no record. I have heard her speak of the soul-comforting times she had in hearing Mr. Funnell, and once in particular when she felt the love of Christ so great to her she was quite swallowed up for a time, and she almost forgot where she was; and when the service was over she remained in her seat for a time musing on the Lord's goodness to her. The last few years of her life she was unable to attend the chapel, but the Lord did not forsake her; she was much favoured with His sweet presence. Once in the night she was so blessed she told the Lord she did not want to live any longer but would like to be in His embrace, and be delivered from this body of sin and death. Her last illness was about three months, and most of the time she was very dark in her mind, and deeply tried, fearing she was deceived after all. She said to me on one occasion, "Oh, I fear the Lord has left me. I do not want to die in the dark; Satan does harass me so, and tries to dispute me out of everything. I am glad to see you, do try and pray for me; I am a poor wretch." The last time I saw her, which was a few days before her end, on going to her bedside she said, "I am pleased to see you; not quite so comfortable to-day, but yesterday the Lord appeared again, and seemed to bring heaven before me. Oh, it was like heaven come down to the earth." Her soul was filled with heaven. From then she was kept peaceful, her daughter told me, until the end. For her to live was Christ; and to die eternal gain.

E. M.

On January 30th, 1912, HARRIET SAUNDERS, third daughter of the late Samuel Dilley, of Broom, Beds, passed away very suddenly to her eternal rest, aged 68. For several years she had been an honourable member of the church at St. Ives, Hunts. She was a good woman, one that loved the Lord's house and people, and very tender in her walk, desiring to live to the praise of Him who had done so much for her. About five years ago her husband had a severe stroke which it was thought would prove fatal, but he was in a measure restored, being afterwards subject to severe and peculiar fits, which necessitated that she should do almost everything for him. She herself was afflicted, but it was marvellous how she was sustained and enabled to wait on him up to the time of her decease. It was good sometimes to hear her speak of the Lord's leadings in her case, and also of His goodness to them both. Her husband has lost a good wife, we one that loved Zion. Her Gadsby's hymn book testifies how precious the hymns were made to her, many having dates placed against them, bespeaking an exercised mind. There is no doubt our loss is her eternal gain. Through grace the victory is hers.

J. T. W.

ANN VERRALL, aged 44 years, a member of the church at Plumstead Tabernacle, passed away, April 7th, 1912. She was a very consistent member, of few words, living that which becometh women professing godliness (1 Tim. ii. 10), and dying, witnessed to us in the hour of death that its sting was taken away. When asked if she felt that she would cross the Jordan of death triumphantly, she replied, "I am willing to live or die, just what He will have me do." Then with her expiring breath repeated several verses of hymn 9 (Gadsby's), so entering her eternal rest proclaiming the loving kindness of her Lord.

H. J. JEFFERIES.

EBENEZER C. CANE, passed away on April 12th, 1912, aged 72 years. He was for many years a hearer at Tamworth Road, Croydon. His end was peace.

M. E. C.

DIED, May 5th, 1912, ALBERT BROOKE, of Bathford, aged 44 years. A good man, endeared to all who knew him by his warm sympathetic nature. Recently he had commenced to speak on Lord's days among the small causes of truth in Wilts, and we have heard him spoken of by some who occasionally heard him, as a help. Returning home from an errand of mercy, on April 18th, he fell from his bicycle and sustained injuries which resulted in death. Grievous and mysterious as this dispensation is to his sorrowing widow and family, to him his removal from earth to heaven, and change from occasional faith's views to open, endless vision, is an unspeakable gain. (Rev. xiv. 13.)

J. K. P.

On June 1st, 1912, DAVID SMITH, deacon for 36 years at Providence Baptist Chapel, Eaton Bray, aged 80 years. He was a man of a kind and genial disposition, and will be greatly missed. His end was peace.

E. THORNE.

# THE GOSPEL STANDARD.

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SEPTEMBER, 1912

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

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## THE PARDON OF SIN.

THE SUBSTANCE OF A SERMON BY ISAAC BEEMAN, OF CRANBROOK.

“Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.”—EZEKIEL xxxiii. 14—16.

“My thoughts,” says God, “are not your thoughts, neither are your ways My ways.” The above text has been much on my heart during the past week, and it seemed that I should not be satisfied till I had spoken from it. Whilst it was working in my mind, I indulged a hope that benefit might be reaped by some who were, after all, prevented attending; thus our thoughts are sometimes broken off, yea, the thoughts of our heart.

“When I say unto the wicked, Thou shalt surely die,” &c. This was the first threatening delivered, which fell upon our first parents on breaking through the bounds that God had fixed. It stands against every sinner that is in his natural state; and since the Fall, the hearts of all are declared to be deceitful above all things, and desperately wicked. This threat is the first that affects the conscience of a convicted sinner, “The soul that sinneth, it shall die.” Convictions wrought by the Spirit bring about what is contained in the next part of the text,—“If he turn from his sin.” Soul-trouble always precedes our turning from sin and turning to God: “When thou art in tribulation, . . . if thou turn to the Lord thy God,” and shalt “seek Him with all thy heart,” &c. (Deut. iv. 29, 30). We have a description of this turning by the mouth of Jeremiah, “Let us search and try

our ways" (Lam. iii. 40). The Lord says, "I the Lord search the heart, I try the reins;" and this all the churches shall know. He also makes us search and try ourselves, "Examine yourselves,"—and in His light our evil deeds are made manifest. It is light which makes manifest. How many evils do we see, when He is searching our hearts, and making us try our ways! and here we are brought in guilty of ten thousand talents due, without one mite to pay. All outward forms of godliness give way, and we see and feel the need of lifting up our hearts with our hands to God in the heavens, and to confess, "We have transgressed, we have sinned, and Thou hast not pardoned;" at which we continue, till we obtain what the publican craved when he cried, "God be merciful to me a sinner!"

In this our turning to God there is also mourning and weeping and rending the heart, instead of rending the garments. David says, "My heart is smitten, or broken, within me." It is also attended with repentance. John preached "the baptism of repentance for the remission of sins" (Mark i. 4); Paul also, that men "should repent and turn to God" (Acts xxvi. 20). This repentance is God's gift; and although at first our repentance is mostly legal, and much of it under slavish fears, yet when God appears gracious to us, we abhor ourselves, and repent in dust and ashes. These things attend our turning from sin to God.

But some will say, "After all this, I have backslidden." So have I; but the return of a backslider is as much the work of God as that which went before; it is He that visits our sin of backsliding with the rod, according to His word; and whilst this rod is on us, He says, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity;"—"thou hast fallen from thy first love; thou hast fallen from the power that kept thee lively in thy profession; and not only so, but, what is still worse, thou hast fallen by thine iniquity into heart-idolatry, or into some besetting sin." But the mercy of this backslidden Israelite is that God has made him sensible he is fallen, and given him to feel the evil thereof; and also that He puts words in his mouth, in order to his return. "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." We tell Him of our false gods, and of our foolishness in follow-

ing them ; and from all creatures help is vain, for only " in Thee the fatherless findeth mercy." God is pleased with our return in this way ; and says this backsliding Ephraim is still a pleasant child, and His dear son. What could He say more for the encouragement of such unworthy creatures ? But He still adds, " I will heal (forgive) their backslidings, and love them freely " (Hos. xiv. 1—4). This makes all up. Be of good comfort, for thus He speaks to such. But to return to the text.

" If he turn from his sin, and do that which is lawful and right ; if the wicked restore the pledge, give again that he had robbed." This is to show us the fruits of turning to God, and genuine repentance ; or works meet to show it so. In Exod. xxii. 25—27, we find a law made and provided in this case. If money was lent, and raiment given as security for it ; if the money was not returned by the borrower, he not having any, the lender of the money was not to keep the raiment after the sun went down ; it was the raiment of his skin, in which he should sleep. If the lender was avaricious and did not return it, and the poor man cried to God, He said, " I will hear, for I am gracious." We have this repeated, Deut. xxiv. 10—13, where it is seen that if this law was complied with, the poor person would bless him that returned his raiment, and it was to be righteousness unto him before the Lord God : it would be a right work in God's sight. This is here said to be doing what is lawful ; or according to the law made in that case, it was right before the Lord ; it is esteemed as a fruit of the fear of God, and a part of the fruit of that repentance that is to salvation in gospel days. We find this set forth by the example of Zacchæus ; he was willing to restore, where he had robbed, fourfold, which also was a law made in the days of Moses ; if a man had stolen a sheep and killed it, he was to restore four sheep for one (Ex. xxii. 1). God makes a man honest when He turns him to Himself ; and if he has nothing to make restitution with, having before done any of these things, the Scripture injunction is, " Let him that stole steal no more " (Eph. iv. 28).

" If he restore the pledge, give again that he had robbed, and walk in the statutes of life." By the statutes of life we are not to understand the commandments of the moral law, although it is said, " Which if a man do, he shall live in



them ;” for this law we have all broken, for all have sinned ; and instead of its being a statute of life, it is become the ministration of death. “ If there had been a law given which could have given life, verily righteousness should have been by the law ;” but “ if righteousness come by the law, then Christ is dead in vain ” (Gal. iii. 21 ; ii. 21) ; which at once proves that both righteousness and life are to be found only in Christ. Then that which commands and directs us to look to Christ for both these is the statute of life. This was showed to Israel of old by the ordinance of the passover, by the keeping of which they were saved from death. In Psa. lxxxii. 3, 4, we have it set before us as a statute : “ Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day : for this was a statute for Israel, and a law of the God of Jacob.” Also in the wilderness, when the waters were so bitter that they could not drink ; by a tree cast into the waters they were made sweet, or good and healthful. Here He made a statute for them, which directed them to look to Christ alone for healing and for health : and I hope many among us know that all waters besides those which flow from the Fountain of Christ are but waters of death. According to our own experience, then, we may defy all the world to find any statute of life which does not command and direct us to look to Christ, that we may live. This is God’s commandment, “ That we believe on the name of His Son Jesus Christ ;” and, “ He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ” (Jno. iii. 36).

To believe in Christ, and walk in the faith and love of Him, is walking in the statutes of life. This is seen by various scriptures. David says, “ Thou hast delivered my soul from death : wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living ? ” (Psa. lvi. 13). “ In Him (Christ) was life, and the life was the light of men ” (Jno. i. 4) ; and, “ He that followeth Me shall not walk in darkness, but shall have the light of life ” (viii. 12). Again, says David, “ Teach me Thy way (of salvation), O Lord ; I will walk in Thy truth ” (Ps. lxxxvi. 11). “ The law was given by Moses, but grace and truth came by Jesus Christ ” (Jno. i. 17). “ I am the Truth,” says Christ. “ As ye have therefore received Christ Jesus the Lord, so walk ye in Him ” (Col. ii. 6). “ He that eateth My flesh and drinketh My

blood dwelleth in Me, and I in him" (Jno. vi. 56). Christ also is called the Way: "And a Highway shall be there;" but no unclean or ravenous beast was to be found in this Way; "but the redeemed shall walk there" (Isa. xxxv. 8, 9). These are the statutes of life. He is not only the Way and the Truth, but also the Life (Jno. xiv. 6). "In the way of righteousness is life, and in the pathway thereof there is no death" (Pro. xii. 28).

In Jeremiah's day they were exhorted to ask for the old paths, and say, "Where is the good way?" In this they were to walk, with a promise that they should find rest for their souls (Jer. vi. 16). Since the Fall of man there have been no statutes of life but such as these; our first parents were raised up by them; Abraham, the father of the faithful, took his steps in this path of life, and all quickened souls, blessed with life and faith, walk in the steps of their father. We know also that when he believed God's testimony of Christ, "So shall thy seed be," it was the best step he ever took; and righteousness was imputed to him, and he was called the friend of God. And our friendship with God comes the same way. It is true we are but hobblers in this path, "but the wayfaring men, though fools, shall not err therein" (Isa. xxxv. 8). We are kept in this path by nothing less than the power of God.

A statute means an edict of the legislator, a law; and in Scripture these statutes of life are set forth by the laws of truth, faith, liberty, and life. Paul calls these statutes "the law of the Spirit of life in Christ Jesus," which made him "free from the law of sin and death" (Rom. viii. 2). The Spirit's testimony of Christ was so powerful in Paul that, through faith therein, he felt his freedom from sin and death; and we have no freedom but in this way. The law of truth was in the mouth of Levi, who had with him God's covenant of life and peace; and with this truth in his mouth, he was blessed to the turning of many away from iniquity (Mal. ii. 4-6). If the truth makes us free, it shows that nothing else can; and where the real truth is not preached, there is no statute of life made known. This statute of life is called "the law of liberty" (Jas. i. 25), which Christ came to proclaim—"liberty to the captives" (Isa. lxi. 1), who think they shall die as prisoners in the pit; but by the blood of the covenant their release is proclaimed; and by this they come

up out of the pit where is no water, Zec. ix. 11. By this blood also, the prison is opened in which they were bound—bound with the chain of their sin—shut up in unbelief; but that blood which cleanses from all sin looses the chain, and opens the prison doors. It is also called “the law of faith” (Rom. iii. 27), which Paul calls “the word of faith which we preach” (x. 8); and when this law of faith is written in the mind and heart, which God promises to do in all that He teaches, the effects are sure to follow, and are what Paul describes—confessing as Peter did who Christ was, and in the next place, believing in Him with the heart; which brings a sense of interest in Him as the whole Salvation of the soul: “Christ is All, and in all” (Col. iii. 11). So says Paul, “Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God” (Gal. ii. 20).

The text says, “And walk in the statutes of life, without committing iniquity.” Iniquity is sin in general; but who can say, “I am pure from my sin; I have made my heart clean”? “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say we have not sinned, we make Him a liar, and His word is not in us” (1 Jno. i. 8—10). Again, there is no man that liveth and sinneth not; “not a just man upon the earth, that doeth good and sinneth not” (Eccles. vii. 20). In many things we all offend.

What is more express to this part of the text is noted in Psa. cxix. 2, 3: “Blessed are they that keep His testimonies, and that seek Him with the whole heart: they also do no iniquity, they walk in His ways.” “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.” “Whosoever abideth in Him sinneth not” (1 John iii. 6—9). The text says, “Without committing iniquity,” which is to show us that all those that walk in the statutes of life, or, in other words, have been enabled to believe in Christ, are new creatures, converted persons. They have a new man as well as an old man—an elder and younger. “Old things (in the Scripture sense of these matters) are passed away; behold, all things are become new;” notwithstanding which, his old man is not gone.

It is true he has got new eyes and new ears; a new heart, and a new spirit; a new tongue or language—the language of Canaan—which once he could not speak; new worship—

worship in the Spirit, instead of worshipping with the body only; a new song—the song which none can learn but the redeemed; a new way in which he walks, which once he knew not; he also has got, by God's blessing, a new foundation for his house; he formerly built upon the sand, and saw no danger; he has now built upon the Rock, and is quite out of the danger of having his house fall. It could not fall by winds or waves, "because it was founded on a Rock:" hold fast here. He has new relations, mothers, sisters, and brothers, and loves these more than all relations that are in the flesh; he has also new wine to drink, the new wine of the kingdom, that makes glad his heart whenever he drinks it; and the invitation is, "Drink abundantly, O beloved;" here may we drink and forget our poverty, and remember our misery no more. The wine we used formerly to drink was squeezed from the grapes that grew on the vine of Sodom, whose clusters were bitter, and how bitter none know but those who have felt their sin. He has also got the new covenant in his heart, and is delivered from the old, under which he laboured in vain. But God not only puts His new covenant in his heart, but also opens its contents to his mind, and sweetly entertains him, to the satisfaction of his soul, so that he can say, "This is all my salvation, and all my desire;" and he looks for a new heaven and a new earth, and hopes to live and reign with Christ therein a thousand years.

I said these words, "Without committing iniquity," show us who are new creatures. "Put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24). He is born of incorruptible seed: "His seed remaineth in him, and he cannot sin, because he is born of God." Here we may see the graces that compose the new man in us are all holy; and this new man, thus composed, never sins; for love is the soul of this new man, and charity "thinketh no evil" (1 Cor. xiii. 5); and if it thinketh none, it doeth none.

"Without committing iniquity." This, I think, in another sense, is plain from the scripture: "He that committeth sin is of the devil, for the devil sinneth from the beginning:" by which is meant one in the flesh only, and under the dominion of the devil, and who lives in a constant trade of sinning. Again, "Whosoever sinneth [or lives in a constant course of sin] hath not seen Him (Christ), neither known Him;" which

will appear clear if we consider the effects that followed in Paul, who, while appealing to the Corinthians respecting his character as an apostle, says, "Have I not seen Jesus Christ our Lord?" (1 Cor. ix. 1); which we all know effectually cured Paul of his old way of living; and it does the same in all that see Him in the same way. Again, "He that loveth not knoweth not God: for God is love;" but, "every one that loveth is born of God, and knoweth God" (1 Jno. iv. 7, 8); and we know those that love God hate evil. Therefore this last sense of the words is that they which are new creatures are not under the dominion of sin, it does not reign in their mortal bodies, for sin shall not have dominion over such: they are not under the law, but under grace; and grace is to reign in and for these, through the righteousness of Christ, to eternal life: "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His 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?" Again, "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. Being then made free from sin, ye became the servants of righteousness. . . . For when ye were the servants of sin" [in the flesh and under Satan's control, for he that sinneth in this manner is of the devil], then says Paul, "ye were free from righteousness." Again, he draws the contrast, "But now being made free from sin (in its guilt and dominion), and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (see Rom. vi. 3—22). Both these senses—as it respects the new man that never sins, and the reign of grace in the saints, may be put upon those words: "Without committing iniquity."

"He shall surely live, he shall not die." The promise of life is made to this man. By faith in Christ he is passed from death unto life, and lives by faith in the Son of God, who says, "Because I live, ye shall live also;" and he has eaten of that bread of which a man may eat and live for ever. He shall not die; "he that believeth in Me," who am the Resurrection and the Life, "though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John xi. 25, 26).

"None of his sins that he hath committed shall be men-

tioned unto him." When the Lord writes His law in that man's heart, by which he believes in Christ, He then says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. viii. 12); and if He will not remember them, He will not mention them, neither at death nor judgment. In Fatherly chastisement for our folly He will use His rod, but His mercy manifested in the forgiveness of sins He will not take from His children; and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And as He will not take His mercy away, neither will He suffer His faithfulness towards them to fail. Again, "Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sin;" and will He uncover it again? No; He "passeth by the transgression of the remnant of His heritage" (Mic. vii. 18); and when the iniquity of Judah and the sins of Israel shall be sought for, "they shall not be found;" for "there shall be none;" "for I will pardon them whom I reserve" (Jer. i. 20); and pardon by Jesus' blood makes scarlet sins as snow, and crimson sins as wool. "Thou art all fair, My love, there is no spot in thee." "Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing" (Eph. v. 25—27). "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa. xlv. 17).

We do not want testimonies for the truth of this part of the text, but faith to believe them; and for want of faith in exercise, and looking back on a thirty-years' profession, attended with so many infirmities, sins, slips, and falls, we are ready to doubt, yea, our confidence sinks at the sight, fearing this is enough to prove all our profession vain; and with many a groan we cry to God that He would pass by all, and give us a token for good. This was my case very lately, with all my failings in view; but whilst in confession before Him, and pleading on my knees, these words came softly on my mind, "None of his sins which he hath committed shall be mentioned to him." Quite suitable to my case and feelings were these words, and never did they prove so sweet to me before. May we not say, "Gracious is the Lord, and

righteous; yea, our God is merciful," who will not so much as even mention any one sin to us? "O how great is His goodness, how great is His beauty! corn shall make the young men cheerful, and new wine the maids." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The words that I speak unto you, they are spirit, and they are life;" and life revives when He speaks, and shows us a token for good.

The next thing in the text is, "He hath done that which is lawful and right; he shall surely live." If a man strive for an incorruptible crown (according to Paul), he must strive lawfully; but it is not lawful for any man to strive to enter into life by the deeds of the moral law. Some have pretended to do this, but it not being a lawful way, they could not succeed. To one of these pretenders the Saviour sets the task, saying, "Thou hast answered right; this do, and thou shalt live;" but his conscience failed him, and he failed in his work. "If the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." Again, "If they which are of the law be heirs, faith is made void, and the promise made of none effect;" "Whatsoever is not of faith is sin;" "Without faith it is impossible to please God." That no man is justified by the works of the "law in the sight of God is evident, for, The just shall live by faith." Then all that is not done in faith is unlawful. When they that had been fed followed Christ over the Sea of Tiberias, because they had eaten of the loaves and fishes, He says to them, "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; for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." This is doing what is lawful.

"Strive to enter in at the strait gate." "I am the Door; by Me if any man enter in, he shall be saved." "We which have believed do enter in"—this is lawful strife, and lawful doing. "As many as are of the works of the law are under the curse;" but if this was lawful doing, the curse would not hang over their heads. Again, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." We know

that this rock is Christ, who is laid in Zion for a foundation; and he that believeth, or builds upon Him, shall never be confounded. This is lawful building. But to build upon the sand of human works, paying no regard to Christ's sayings, is unlawful building; and so will it prove, for the Lawgiver will throw down the house thus built contrary to law, and the ruin of it will be great. But the will of the great Lawgiver is, "that every one that seeth the Son, and believeth on Him, may have everlasting life; and I (saith the Saviour) will raise him up at the last day." This is the man that shall be blessed in his deed—blessed with everlasting life; and at the last day his body shall rise to a glorious immortality.

"He has done that which is lawful and right; he shall surely live." That which is lawful is also right. Paul tells us that faith worketh by love; and without these two things nothing avails (Gal. v. 6). When the Saviour said to the lawyer, "What is written in the law? how readeest thou?" he answered, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbour as thyself." "Thou hast answered right," said the Lord, "this do, and thou shalt live." But he had no love of God in him. "I know you, that ye have not the love of God in you." To do what is right comes to God's elect by promise, "I will circumcise their hearts to love Me, that they may live" (Deut. xxx. 6); and, "We love Him because He first loved us." The love of Christ constraineth us; he also that hath much forgiven, loveth much. Thus the righteousness of the law is fulfilled in us, and love worketh no ill to his neighbour; therefore, "Love is the fulfilling of the law." None but those that have faith in Christ's blood and righteousness to save them, and whose hearts are circumcised to love God, do that which is lawful and right. These ways of God are right, and the just shall walk in them. We walk by faith, and we walk in love; and these are right, both by gospel and by law; but we are indebted to grace for both: "By the grace of God I am what I am." "He shall surely live."

The application is, have we been convinced of our wickedness? have we laid it to heart? have we turned from sin to God, with confession and supplication? has God ever appeared gracious to us in answer to our importunity? have the fruits of genuine repentance been found in us,—such as loathing



ourselves for our iniquity, self-abborrence, and debasing thoughts? For he that humbles himself shall be exalted. Has God made us honest, and kept us so? because the word is received in an honest and good heart; and this is God's work. Have we walked in the statutes of life? have we been brought (after trying all other expedients) to believe in Christ for the salvation of our souls? have we found our sins removed by faith in His blood? and has the righteousness of Christ delivered us from the yoke of the law, so as for it to say nothing to us? For what things soever the law saith, it saith to them that are under it (Rom. iii. 19). Have we looked into the law of liberty, and rejoiced in it, hoping to continue in it to the end? Has the precious knowledge of the truth brought freedom to our souls? has the law of faith given Christ a dwelling in our hearts? has the law of life brought us from spiritual death, from condemnation to eternal death, and produced in us the hope of the resurrection of our body to glory and immortality? Have we the inward witness that we are born of God? "Every one that loveth is born of God, and knoweth God" (1 Jno. iv. 7). Do we delight in the law of God after the inward man, consenting unto the law that it is good? The carnal mind can never do this, for want of that change of heart which those are the subjects of to whom a new heart is given.

The graces of the Spirit received in conversion are all holy. "That which is born of the Spirit is spirit" (Jno. iii. 6). Has God brought us back from our backsliding? have we experienced His rod? for as many as He loves He rebukes and chastens (Rev. iii. 19). Do we believe He has done this for our profit? do we know that in faithfulness to His Word He has afflicted us? Has He done this that we might be brought back to the Shepherd and Bishop of our souls, and keep His Word? Have we any confidence that He has healed our backslidings, and, notwithstanding all, loves us freely? Do we believe grace has had the dominion, and that He has not suffered sin to reign? If so, brethren, we are debtors—debtors to Him that causes us to walk in the statutes of life (in the scriptural sense) without committing iniquity. Have we any good reason to believe He will never mention any of our sins to us, at death or judgment? and does this reason arise from His removing these from us by the blood of sprinkling, and God's promise to remember them no more?

By this blood applied are they become like snow, and white as wool? Every Christian's hope of this is founded upon what Christ has done for him, and the promise and Word of God; and so is ours.

Have we done that which is "lawful and right?" Has God delivered us from striving for life in an unlawful manner? Has He convinced us of our unbelief, and that without faith in Christ it is impossible to please Him? Did He show us who He was, and what He had done, and fully convince us that all salvation was in Him, and there was no Saviour beside, nor any other way of life; and that once to attempt any other way was the ready way to destruction; and that an interest in Christ would secure us for ever? Did we strive by supplication to enter this strait gate and door of life? This was lawful strife—to ask, that we might receive; to seek, that we might find; and knock, that the door of mercy might be opened to us. As soon as ever we were enabled to lay hold of Christ, we had the approbation of God; "For whoso findeth Me findeth life, and shall obtain favour of the Lord" (Prov. viii. 35). Do we understand the loving-kindness of the Lord? do we know the love of God? have we felt anything of the dying love of Christ? anything of that faith that purifies the heart, as love purifies the affections? This it is that enables us to do right. He that has the experience and power of these things "shall surely live"—shall certainly, undoubtedly, have everlasting life.

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## A FEW MEMORIALS

GATHERED UP OF MY LATE DEAR SISTER, MRS. HUCKS.\*

[FROM her own papers.] I was born at Hertford, Nov. 14th, 1828. From a child I had great fear of telling a story or doing anything wrong. If at any time I had done so, I used to go by myself, and kneel down and ask God to forgive me; or if I wanted to go anywhere or do anything, I used to ask God to give it me, or do it for me. Nothing very particular occurred until the death of my dear father, who was buried the day I was 16 years old; which was indeed a great shock to me, I was so very fond of him. I well remember the feeling coming into my heart, "Lord, Thou hast taken away

\* An obituary of Mrs. Hucks was inserted last November.

my earthly father, but do Thou be my Father;" and I felt at the time that I had a Father in heaven. About this time I was led to read a little book called, "The Way for a Child to be saved," by Jacob Abbott. In one place he said, "Put your hand to your heart, and remember, if that leaves off beating, you will die, and either go to heaven or to hell." This made me to tremble; and the next night, after I had been in bed some time, I suddenly awoke, and felt as if my breath was really going; I thought I should surely go to hell, and my terror for a short time I never could describe. But I prayed and entreated the Lord to spare me until the morning, and I then promised I would be better. Well, the Lord saw fit to spare me, and for some time I did strive with all my might to be better. I used to read my Bible more, and set myself many tasks, both in reading and praying, thinking by these means to please the Lord; but I felt I got worse and worse instead of better.

About this time Mr. Gilpin used to visit my sister Emily, who had then been confined to her bed for some time; and often I used to kneel down outside the door to listen to his conversation and prayer. When he prayed for the rest of the family under that roof, it always made me pray the Lord to hear and answer it. One day, about four months after the death of my sister, which took place in 1845, I was on my knees praying to the Lord for mercy, when I had a most singular feeling. I looked up and saw a certain light, and my heart felt assured the Lord heard me, and was noticing my cry to Him. It made me feel very happy for some time. I felt no word, but a certain hope that the Lord regarded me, and that I should some day find that which I had been seeking for.

Shortly after this I was sent from home quite into the world, where no religion was thought of at all; and to my shame I confess it, I soon forgot those things, and became as worldly as I could be; though often very miserable, feeling convinced I was not right in so doing. I used sometimes to say to myself, "Well, I cannot help it, for I cannot be religious while I am here." Once when very much oppressed, I fell upon my knees and said, "Lord, if Thou wilt take me home again, I will serve Thee better; I will read my Bible and go to chapel, and be very good; but I never can serve Thee whilst I am here." I continued at this place

nearly two years, and then it pleased the Lord to bring me back again to my mother's home, where I thought I was going to be very good. But can it be believed that the very thing I thought I should love, became quite a burden to me? I was indeed miserable; for I could neither enjoy the world nor the society of the Lord's people, and found the Bible a sealed book. Surely it is as the Word says, "If ye forsake Him, He will forsake you." In this misery I knew not what to do, but struggled like a wild bull in a net; and finding I could get no pleasure in the things of God, I was determined again to try the pleasures of the world, and wrote to a sister-in-law, a very worldly person, telling her how dull I was; and asked her to let me come and stay with her, which she willingly consented to, and I went. I well remember my sister Lucy cautioning me; but although I felt what she said, for it went like arrows into my heart, in a haughty spirit I replied that I was quite old enough to take care of myself. Well, I stayed away a month, and afterwards returned home no better, but much worse; for at that time I could not say I was happy anywhere, but struggled hard to enjoy the things of this world.

I had not been at home more than a month, when my sister-in-law came to see us, and persuaded my mother to let me return with her. I had not been there more than a fortnight when I was seized with the cholera, and was brought as near death as possible in this world. The terror I felt I knew not how to describe, for I felt assured it was a judgment from the Lord for my sin. But somehow, after a little, I was enabled to confess it to the Lord, and entreated Him once more to spare me and let me return home; which He saw fit to do. But after I had been at home a few days I was seized again with the same complaint, and it was immediately suggested to my mind that He had only brought me home to die; my sins were brought before me, and I felt there was no hope, but that I must perish for ever. It was thought one night that I was delirious; but I believe it was entirely the distress of my mind. I longed to speak to someone, but was afraid. Mr. Gilpin came to see me, and talked a little to me; and I longed to speak to him, but could not. The day after he had been I had a dream which greatly relieved me. I thought I was going to be hung, but knew not what the particular crime was I had committed; but this

I knew, I felt I was guilty. I saw the gallows, and a number of people all around quite distinctly; and I thought I begged the officers to allow me five minutes to see my sister Lucy. They granted it. I went to her, and begged her to pray for me, for I said, "I do not feel the shame of being hung, but I shall sink from there into hell." She said, "You must pray for yourself; I have warned you." I said, "I know it, but do pray for me, for I cannot, and I shall sink into hell." I thought she began to pray, and I felt a quietness come over me. The officers came, and told me my time was up, and I must come. I thought I went with them, and they were in the act of putting the rope round my head, when I saw a Person, different from all the rest, who came running, holding up a letter in His hand, and He said, "*This is a pardon from the King.*" And I awoke with those words in my mouth. But the anguish of my mind during the dream had been such that the pillow on which I lay was saturated. This dream greatly relieved me, for upon reflection I felt it in this way,—that the Person I saw in my dream was Christ, and that it was through Him I must be saved, and not anything I could do for myself. A few nights after this, when meditating about it, these words seemed spoken to me so distinctly that I jumped up in bed, thinking someone must be in the room,—“Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee.” And I said, “Oh, what am I to do?” for I thought the word “Arise,” implied there was something for me to do. I kept saying to myself, “If I did but know what I am to do, how glad I should be!” The next morning when I awoke, this was still in my mind. During the morning I was walking round our little garden, begging of the Lord to tell me what I was to do, when these words came with much power on my mind:

“Go on to seek to know the Lord,  
And practise what you know.”

After this for some time I felt much sweetness both in reading and prayer, and also in the ministry. This took place in 1849.

Shortly after this we had a great trial in the severe illness of my sister Lucy.\* She had been married and left home for some time, but was brought back to be nursed. . . . I well remember these lines coming when it was settled for her to come to us:

\* Lucy Malin. “Witnesses of Truth,” Vol. i., No. 13.

“The cross is sent to purge thy pride,  
And make thee more like Him.”

But O, to my shame I confess it, I fear I never did take up that cross as I ought to have done. It has been a great trial to me since, and I continually begged the Lord to pardon my sin in it. I think it must have been nearly four years after, when, having it brought fresh to my mind, I believe it did please Him to speak pardon on my heart. O what a merciful God He is that He does not cut us off in our sins! For I think if ever one more than another rebelled against the cross, it is I. To think the Lord should say in His Word, “I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass” (Isa. xlviii. 4)! Truly that has been my case. I am often made to wonder at His long-suffering and forbearance with me.

This trial continued more or less until my dear sister's death in June, 1850. The night before her death I was greatly assailed in my mind, not about my sister's safety, but the thought of parting with her, and the fear I should never meet her again. I remember this cry going from my heart; “O Lord, do let the same Spirit that is now upon her rest upon me when she is gone;” and these words immediately came into my mind: “And Elijah said unto Elisha, What shall I do unto thee before I am taken from thee?” The whole portion came, and so impressed me that I immediately got out of bed, fell upon my knees, and entreated the Lord to grant me the same portion. I went to bed again, quite hoping it would be so; but in my simplicity I thought I must be *with* her to have it fulfilled. And when I found she had just departed before I reached her, I cannot describe my disappointment, and my fears ran high. But some time after, a friend said to me, “But you did see her depart in faith.” “O yes,” I said, “I am sure I did;” so my hope was raised again, and I loved the friend for so speaking to me.

[From her Diary] *Dec. 5th, 1851.* I went to Aunt Tisoe's to hear Miss Gilpin read Miss Grimes's account. I felt very low indeed, and thought I must be deceived in all I had felt; for I feared there had never been that earnestness with me that was described in the account. On the following Sunday I had my foot bad, and was forced to stay at home; which I felt hard. On Monday I was very weak and ill, but began to

feel it was not half what I deserved, and could see many mercies mixed with the affliction. On Monday night the pain was worse than ever, and I could get no rest. I said, "This is terrible." But I had scarcely uttered the words when these came: "*By terrible things in righteousness thou shalt be established.*" I trembled for fear something terrible should come, and I began to beg of the Lord to forgive me for murmuring against Him. After this I got relief, but continued fearing until Thursday, when I was speaking to a friend about it, who thought it was a great word, to be "*established*;" and I felt if the Lord was pleased to establish me, it was all I wanted; I could leave the rest with Him.

In the latter part of 1854 I was very much oppressed in my mind in many ways. One thing I dreaded was Christmas day, feeling assured I should have to mix more than usual in worldly society, and I greatly feared I should be carried away in the spirit of it. One night I was especially led to entreat the Lord to be with me, and let me know the pardon of my sins; and that it might be a token for me to be united to His church, which I had for some time a great desire to be. Whilst thus entreating the Lord, these words came very sweetly, "If ye shall ask anything in My name, I will do it." This encouraged me to press on and cry to Him the more. Then when fearing again and sinking in my heart, these words strengthened and confirmed me:

"Sue it out, spurning doubt,  
It is the Lord's own promise."

The following Friday evening I went to chapel hoping I should get something more, instead of which I lost all my comfort. I never shall forget that walk home—I lost all hope, my sins were set before me, and I thought they would destroy me. I remained in this state all night, and through the next day, with only a cry now and then, "Lord, have mercy upon me." On the Sunday I was greatly encouraged under the ministry. Thus I went on hoping and fearing until Christmas Day, when such a quietness and peace came over me that I know not how to describe it. For although I was obliged to be with those with whom I could not unite in spirit, yet I was not carried away in the spirit of it, but enabled to keep looking to the Lord. At night I could not help thinking it was an answer to prayer, and was encouraged to press on for other things that I felt so to desire. But I

seemed to cry and pray and find no answer, and again began to sink very low, fearing what I had felt was only natural, and not the power of the Lord.

This continued until the Saturday before the February ordinance was to be administered, when I heard Miss M. Taylor was to be received. It was immediately suggested, "Yes, they are all going before you. You think you have been seeking the Lord the last ten years; you cannot be right, or you would have received a clear pardon of your sins before now." I felt driven; but a feeling came over me, "There is none but the Lord can help." I tried to pray, but felt as though I could pray no more; and I sank upon the floor with the feeling I must give all up, when suddenly the words came with power upon my heart, "*I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee.*" Then it was I felt that sin of grieving my sister long ago, as well as all others, was taken away. The next morning, Sunday, this kept sounding in my ears, "Return unto Me, for I have redeemed thee." In the evening Mr. Gilpin preached from these words, "Thus saith the Lord God, the Holy One of Israel: In returning and in rest shall ye be saved; in quietness and in confidence shall be your strength." He said the "returning" was the repenting, and the "rest" was the faith. One Saturday night after this I met Mr. Gilpin at a friend's house, and he spoke to me respecting the ordinance. My tongue then seemed loosed, and my mouth opened to tell him all that was in my heart.

[In the same year, 1855, she had a severe illness, which is mentioned in Mr. Gilpin's Diary as follows:—]

"Oct. 31st, 1855. I then went to see Ann Drummond, who has a violent attack of erysipelas in the head. I had seen her before last Monday, when she told me she had long felt herself to be in a backsliding condition, and had prayed, 'Lord, do with me what Thou wilt, but only quicken me.' On Saturday night her illness suddenly came on. She cried vehemently to the Lord, and immediately it was as if He said, 'Peace, be still,' and filled her with such an awful reverence for His holy Majesty that she had continued ever since almost absorbed by it; and the words, 'Enter into the rock,' &c., suited her well. To-day I found her worse, though she had been better in the interim, and yesterday was



exceedingly happy. She said most feebly, 'I wish I could tell you what I have found, but it would be too much for my weak head.' I said, 'My strength is made perfect in weakness.' 'That's it (she replied), it must be so. Oh what love!' Her mother reminded her of her prayer, 'Do with me what Thou wilt,' observing, 'We know not what we ask.' She replied, 'No indeed; but it is the best way to pray so.' I put her in mind of the words that had once been powerful to her, 'By terrible things,' &c. She said, 'O how that word has been fulfilled!'

"*Nov. 6th.* I saw her again both yesterday and to-day. She was unable to move, but the glory of the peace and love in her heart made me to wonder. She told me yesterday how exceedingly she had been brought down to the most abject confession of sin and guilt before God, and my speaking to her from 2 Cor. iii.: 'My grace is sufficient for thee,' had afterwards led to a very especial searching of heart, because of the word, 'Lest I should be puffed up.' Again and again she found relief in the most abject confession and casting all upon Christ, till at last she said, 'O Jesus, Thou hast made my heart sincere this day. Thou knowest I desire nothing but Thee, and give up all things entirely to Thee,' &c. As she thus continued praying, the room appeared to her full of glory, and it was as if the countenance of the Lord Jesus shone upon her, and smiled with infinite grace. She tenderly declared the beauty of it; and the manner in which it affected her soul with love, awe, repentance, affiance, &c., mingled, was beyond her power to describe. I perceived she had seen a vision through faith; no foolish fancy, but a solid discovery of Christ's unchangeable love. To-day, though somewhat better, she had been attacked with a severe shivering, which seemed to her feelings enough to kill her. I happened to come in as it subsided. 'Oh, it is stilled! it is stilled! (she said) but the glory of this peace!—not a sin, not a murmur, not one worldly thought! *All covered, all taken away, Christ precious beyond everything!* Oh it is wonderful!' I said, 'I wish I could see it for myself as you do now.' 'Oh (she replied), do not say so. Why, I am nothing—the basest, the darkest, the blindest!' I said, 'Yes, you feel just as Paul felt when he described himself as the chief of sinners.' She said, 'Aye, I have been ready to quarrel with him for saying so; but I have thought there was not

such a sinner as I living then on the earth, or else he would have known better than call himself the chief.' 'And yet (I said) you do not feel the sin now?' 'Feel it! no, *not one sin, all covered, all gone.* Sometimes I sink; then in sinking, I cry to Christ, and He hears me; I enter in, and am settled. My heart is quite settled. Now I remember my words, "By terrible things thou shalt be established." But I did not know till now what the establishment meant. The Lord gave me many, many words; I had forgotten them, I did not understand them, but I do now. This was one, "Let him take hold of My strength, and he SHALL make peace with Me." Why, I have done this now. It is Jesus only—"Not unto us, O Lord, not unto us—."'"

[Another friend wrote the following account of an interview he had with her when under the same blessed visitation:—]

"'It is,' she said, 'three weeks this night, in the middle of the night, I was seized with such a shivering, it seemed as if every limb would fall to pieces, and great terror fell upon me from the feeling that the Lord was about to take me away; but in the very midst of it, I cried to Him, and said, "O Lord, if it be *Thy will*, deliver me from this; but if not, give me patience to endure it." In an instant it stopped, and immediately such a feeling came over me of the dreadful Majesty of the Lord and of His nearness to me that quite terrified me. I felt so afraid that I wished I could have hid myself in a nutshell from His presence. I said in my heart, "Who can stand in His presence?" These feelings continued until the Monday night following, when I thought I would try and confess my sins to Him; and I began from the time I was four years old, but I could not tell Him half, oh no, not a hundredth part of them; for I felt myself such a sinner. But the word came, "He that believeth on Me hath everlasting life" (Jno. vi. 47). Oh, I felt, I *do* believe on Him; for I have no other hope but Him. I have confessed to Him, and could confess to Him all my sins, every one of them; for I felt this verse:

"His blood can cleanse the blackest soul,  
And wash our guilt away;  
He shall present us sound and whole  
In that tremendous day."

"Oh yes," I said, "He can present *me* sound and whole in

that *tremendous* day." The room was quite dark, and I was alone; for I wished to be alone with the Lord, to tell Him all my heart; for I felt I could do so. And I lifted up my eyes, and the room seemed full of little stars. While I was wondering, a Face came from the corner of the room: it was so beautiful; it came and smiled upon me, and then gradually disappeared. Oh, it was so beautiful, I shall never forget it; it came so near me, and smiled upon me. I was not at all afraid, but I was *so happy*. I should know the Face again wherever I saw it, it was so beautiful. I never shall be able to praise Him enough for His goodness to me. How I felt these words, "Bless the Lord, O my soul, and let all that is within me bless His holy name." In the morning I wanted my mother to praise the Lord with me. The enemy soon after came to try and rob me of my comfort, telling me there was no repentance, for I had not shed a tear. But these words came, "How can the children of the bridechamber fast while the Bridegroom is with them?" O how good the Lord has been to me! I cannot tell you half what He has done for me. Indeed He has done *all* for me.

"I was obliged to lie on my back three days, and could not turn my head; but I asked the Lord to make one side a little better, that I might turn my head, and He did so; for I could soon turn it, and lie on one side. He has even measured my food for me." "I said to her, 'There is nothing too little for the Lord to do for His people.' She said with emphasis, '*Nor anything too great.* Oh, I want every one to help me to praise Him. How kind He is, bless His dear and holy name! How I do love Him! *I love Him with all my heart.* He makes me pray to Him, and He often answers my prayer directly; but sometimes He does not, and then He keeps me crying to Him. Sometimes I asked Him to give me a little sleep, which He did; but sometimes He did not, and I lay awake all night; but then He kept me crying to Him. Though I was so exhausted, and could take nothing, yet He made me to feel His strength was made perfect in my weakness.'

"A few days ago these words came into my mind, "Salvation will God appoint for walls and bulwarks" (Isa. xxvi. 1). Only think, "*walls and bulwarks,*" He says. Oh, I felt, that is Christ; and how wonderful it is that He should say, "I in them, and Thou in Me, that they may be made perfect in

one." You see it is *in Christ*—Christ all round you for walls and bulwarks. Then it was these words came in,

"Here's your tenure, hold it fast,  
God's elect shall never fail."

I believed it, for I felt it, "Here's your tenure—God's elect shall never fail." Why not? Because they are in Christ. What can hurt you when you are surrounded by walls and bulwarks? No need to be afraid of the world then nor anything else. But I am afraid of myself, and this makes me cry to the Lord to keep me from myself.'

"I told her what I had felt when I heard of the Lord's mercy to her in granting her a view of His glory; that though that must have been very beautiful, yet 'eye hath not seen,' &c. 'Oh but,' she said, 'He has shown it to me; it was like heaven upon earth, it was so beautiful. Bless His dear and holy name. Oh how vain and worthless everything earthly appears! If we could but leave those earthly things and walk more in the Spirit, how happy we should be!'"

[Continued from her Diary.] Nov. 7th, 1856. I did a thing that caused an offence to one of the Lord's children. I thought at the time it might do so, but my flesh desired it, and I could not overcome my own will. Afterwards I was much exercised respecting it by these words entering with conviction: "It must needs be that offences will come, but woe unto that man by whom the offence cometh!" That "Woe" seemed quite to condemn me. For several days I was in much trouble; whatever I did the words "Woe unto"—were before me. I could not find power to take it to the Lord, until one night, being more than ever pressed, I groaned in my spirit and said, "Lord, this word is against me, and I am verily guilty; but if Thou canst do anything for me, do help me." Almost immediately it was as though a voice quietly said to me, "I have blotted out, I have blotted out"—and while I was considering the word as being too great for me, it followed—"as a thick cloud thy transgressions, and as a cloud thy sins: return unto Me, for I have redeemed thee." Oh what a change I felt! but it was as if the Lord said, "Now mind what I have done: *you* have destroyed yourself, but I have redeemed you;" and I went to bed rejoicing in Him. In the middle of the night I was awaked with these words, "There is therefore now no condemnation to them which are in Christ Jesus;" and I was

made to see the Word of God altogether condemned us without Christ, but He it is that has taken away the condemnation. It brought to my mind what I felt a year ago in a very severe illness, when the Lord was pleased to favour me with the light of His countenance. The word at that time was very sweet to me—"Salvation will God appoint for walls and bulwarks;" wherein I then saw the safety of the Lord's people. But when He hides His face, and I am made to feel my guilt and sin, it seems as though there is nothing but destruction.

*Jan. 28th, 1866.* I believe it has pleased the Lord once more to shine upon His own work of grace in my heart, and give me sweetly to feel His love and mercy. I awoke yesterday morning full of sin, and very miserable on account of it. After a little I was enabled to confess to the Lord, saying, "It is not one sin only, but I feel as if my whole life had been nothing but sin; O Lord, what shall I do?" and the word came, "*He multiplies pardons.*" It seemed such a great word and so suitable! but I said, "Lord, do give me some token that Thou multipliest pardons for me;" when it followed directly, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." It melted me into tears at the goodness of the Lord to such a sinner as I; for I could see it was the eternal, unchangeable love of the Lord through Jesus Christ that was my security. Afterwards when thanking the Lord for His kindness to me, these lines overpowered me,

"My soul, thou hast, let what will ail,  
A never-changing Friend."

I went to bed, I may say, rejoicing in the Lord, and in the middle of the night I was awaked with these words: "Happy is the man that hath the God of Jacob for his help;" and truly I felt it so.

*Nov. 2nd, 1871.* I was under a sense of conviction of sin, and all of a sudden the spirit of confession and prayer was poured out upon me, and these words dropped into my heart with great sweetness and power: "Foolishness is bound up in the heart of a *child*; but the rod of correction shall drive it far from him." I felt as though the Lord acknowledged me as His child, although there was all this sin and folly working in me; and I went to bed truly with a broken and contrite heart. In the morning I felt very tender in my spirit, and

took up the Bible ; it opened on the xth of Matthew, and when I came to the 31st verse, "Fear ye not therefore ; ye are of more value than many sparrows," the tenderness and kindness of the Lord quite melted me in humiliation and contrition before Him.

[After much exercise to know and do the Lord's will, in Jan., 1873, my sister was led to marry the late Mr. Hucks, of Hertford, and became a widow in 1890. During that seventeen years she passed through much trial and conflict of which she left no account ; but in March, 1877, wrote :]

Very much mortified and tried this morning, and felt very angry ; but a sense of my own sin kept me from uttering a word. After a time a voice said, "The sword is theirs, the hand is Mine." I said, "What is it for, Lord ?" and the reply came, "To cut down thy nature's pride ;" and I was enabled to say, "Lord, go on ; nor leave me till I say, 'Thy will be done.'"

[There was also one blessed season when she entered by faith into the atonement, and realised all her sins were put away. On one's saying to her at that time, "What about those hard speeches ?" she was able to reply, "O, that is all nailed to the cross." She left a long gap in her Diary, until a heavy trouble fell upon us in 1899, when she made the following note :—]

A few weeks before Christmas, 1899, I was feeling low, and as if something was going to happen ; these lines kept coming to me,

"If on the creature you depend,  
Your hopes in disappointment end."

I was kept confessing to the Lord, and begging Him to show me where I was leaning on the creature more than Himself, when these lines came :

"And should the dread decree be past,  
And we must feel His rod,  
May faith and patience hold us fast  
To our correcting God."

The last day in the year, we heard to our utter astonishment that the person had failed to whom we had entrusted our little savings, which we had thought would support us in our old age. At first the blow was very great ; but I kept crying, "Lord, sanctify the trial to our profit and Thy glory." The next day, going to my Bible to try to find something to help

me, my eye caught a word in 2 Cor. iv. about being *perplexed*, and I began to read the chapter through. When I came to verse 8 I was struck with the marginal reference, "Not altogether without help or means." And I said, "No, Lord, we are not altogether without help from Thee, or means." And it came with a sweet feeling of the Lord's care over us, and helped me to look again to Him for strength to bear the trial. My dear sister was also encouraged by it. For several days I felt up and down, but was kept constantly looking to the Lord for help and strength, and was, I believe, kept from a murmuring spirit. This word came very gently, "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance." To a friend who was speaking about it, I felt obliged to say, "My God is not in my gold, my God is in the heavens;" and I felt much peace and quietness in my spirit, a sweet feeling of access to Him, and a very great desire that the friends should see it was nothing in me, but that the Lord had done it by His own Spirit; and that He should have all the glory. The same morning my dear sister had left the Bible open at the cxvi.th Psalm; and I thought, "That Psalm has often been a comfort to me," but my eye rested on the one before it: "Not unto us," &c. In the 3rd verse it says, "But our God is in the heavens; He hath done whatsoever He hath pleased." It melted me into tears at His goodness, and I went on reading to the 12th verse: "The Lord hath been mindful of us, He will bless us." I believe I was made willing for the Lord's will to be done, come what might. After I went to bed these words were very softly brought to my mind: "Whoso shall confess Me before men, him will I also confess before My Father which is in heaven." And I said, "O Lord Jesus, how wilt Thou confess me before Thy Father?" I hope never to forget the sweet feeling and sight the Lord gave me when He said, "*I will tell Him I died for thee.*" It was a sweet time, and I did beg of Him to give me this when He took me out of the world; for I felt I could die with it. I never could describe the love I felt to the precious Lord Jesus! I can say I would not have been without the trial; no, not if I lose all the money. [God did not let her lose *all*.]

*Aug.* I awoke this morning, as I very often do, full of fears on account of my sins; one especially so often troubles

me,—that I have not been tender enough towards His children. While mourning over them a very gentle voice seemed to say: "You have looked at your sins long enough, now turn and look at My sufferings, and My blood, which I shed for you on Calvary's tree, to save you from My Father's wrath;" and immediately this word followed:

"Then hail, ye happy mourners,  
Ye will at last be winners;  
By Jesus' blood  
The righteous God  
Is reconciled to sinners."

*Ap. 6th, 1910.* In the night, after lying awake a little while, something said very quietly, but clearly, "God is your Father." I said, "Yes, I do believe that; for He has proved a Father to me many, many times." Then followed, "Christ is your Saviour;" and then, "The Holy Ghost is your Teacher."

*Jan. 4th, 1911.* "Receive it all from Me, and go on your way rejoicing in Me."

[This is the last record found in her own handwriting.]

*Notes of her last Illness.*

*Dec. 8th, 1910.* This morning my dear sister exclaimed, "I think I never was so happy. The Lord assures me He loves me, and therefore with lovingkindness has He drawn me—yes, all my life through. I never thought I should feel like this. I have had many, very many touches, but this is more than all. O, we are in His hands, dear F., for time and eternity." *12th.* A. spoke again this morning with great power and assurance of the 133rd Psalm being given her before she went to sleep last night; and this morning the last clause, "Even life for evermore."

*Apr. 30th, 1911.* This morning she was full of hope and sweet trust, and spoke very freely, testifying to the blessedness of being led by the Lord; remembering with fresh application the words given her years ago when in deep trouble: "He worketh all things after the counsel of His own will;" declaring how marvellously it had been fulfilled on her behalf, so that she was now brought to a peaceful, happy old age.

*July 5th, 1911.* After tea, dear A. suddenly became ill with trembling and loss of power. I got her to bed, but she could not help herself, and went off into sleep. My heart



sank, with fear lest the end was coming. On the 9th there was a partial recovery; but Friday, the 14th, was a terrible night; the distress mentally was great, and her power of swallowing dreadful. I lay in the room alone with her. In the middle of the night I had a sweet feeling of confidence in the Lord, both for the present and future. *15th.* I wish I could record the words of faith, hope, and joy that poured out of her lips, with the sweetest smile upon her countenance:—  
 “I never was so happy. Once, long ago, when I was very ill, I hardly knew whether I was in the body; *now* it is like that again. O, I could go, I would rather go. I have no tie here, not one creature except yourself. I love Him; I love Him; He hath done all things well. I shall see Him. . . . ‘He is a Stronghold in the day of trouble, and He knoweth them that trust in Him,’ and we do. He has been very good to you, and will be; you will soon follow me, it will not be long.” To one she said, “Did you ever see one so peaceful at the end? I am longing to go. I have everything I want, and the kindness—He sends it all.” “You, dear F., have a heavy burden laid upon you, but help comes in a wonderful way from all quarters. We have nothing to do with it; it comes, and will come. I think I am much weaker. He breathed upon them and said, ‘Peace be unto you;’ yes, ‘Peace be unto you.’” *17th.* After a restless night she was able to speak freely as to outward matters; and then putting her hands together and looking up, said,

“Himself hath said,  
 My ransom’s paid,  
 And I on Him depend.”

This she repeated to the doctor, and said, “How long do you think I shall live? I am not miserable, O no, but helpless.” *18th, night.* “I have been talking to the Lord, and He makes me feel to leave it all in His hands; it will be all right.” *19th.* “Full of gratitude and thankfulness.” *July 23rd, Sun. morning.* She was very weak and prostrate, but not one word of impatience. I said, “No suffering?” “No,” she said; “I have fought a good fight.” “Yes,” I said, “and been made a conqueror.” “More, more,” she said.

Her words became very low towards the end, and she spoke them with difficulty; but they all depicted quiet, serious trust and confidence in the Lord. Through the night we watched the gentle ebbing away of life until 10 minutes to 4 the next morning, July 24th, 1911.

F. D.

## A STRONG TOWER.

“The name of the Lord is a strong Tower; the righteous runneth into it, and is safe.”—Prov. xviii. 10.

WE shall never be able sufficiently to thank God for condescending to make Himself to His people a place of safety, a House of defence, a strong Habitation, whereunto they may continually resort. It is their privilege thither to resort; and by occasions it is given them to do so. They enter in different states of mind and different conditions of soul and circumstances, into that blessed Refuge which God has made Himself to them; and one of the best evidences we can have of possessing a saving knowledge of God, is running into His name for safety. “They,” says the psalmist, “that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee” (Ps. ix. 10). Faith sees that in the name of the Lord that invites and sweetly constrains the whole trust of the soul. “They that know Thy name”—what it is, how wonderful, how suitable, how full of grace, and exactly fitting the condition of those who know it—“will put their trust in Thee.” It is their choice, their privilege, and God gives them power to do it.

We need a strong Tower, a lofty place, that shall set us “aloft;” as we read, “The righteous runneth into it, and is set aloft” (margin). For we are exposed to great and grave dangers, especially from a heart which is “deceitful above all things, and desperately wicked;” a heart that would drive us into madness at times by its dreadful workings and heavings against the Lord. “The heart of the sons of men is fully set in them to do evil” (Eccles. viii. 11). Yet it pleases this God to look on men who are more tried than they are able to express—sometimes because they are tossed and driven to and fro, and sometimes because they are not tossed, but tried by death and stillness and want of exercise,—and to make Himself to them a strong Tower, in which they are invited to a place of safety. Its openness invites them, and the Word of God respecting it; all the loveliness of it, and the Spirit in their hearts invite them. Just as one who had slain a man at unawares, found security in the city of refuge, so do the saints find security, entering by faith into this Tower.

The name of the Lord expresses *Himself*. This is the

name wherewith He shall be called, "The Lord our Righteousness." Again, "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). The name, then, of the Lord expresses *Himself*, the "Brightness" of the Father's glory, "and the express Image of His Person;" and it expresses what He has done—*His righteousness*. What a Tower of strength and a safe high place that is! It expresses what He is in Himself, the Lord of hosts—what a Defence for a worm! and what He is as Priest, who as such offered Himself to God without spot through the eternal Spirit; and what He is doing—He is the Intercessor, ever living to intercede. This name, then, comprising the Lord Himself, is a Tower, a lofty place, infinitely exalted. The saints are said to be set "in heavenly places" with Him (Eph. ii. 6); and God declares in His Word that He raises the poor out of the dust and beggars from the dunghill, and sets them with princes, even the princes of His people, and makes them inherit the throne of glory (1 Sam. ii. 8). The prophet Habakkuk said, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd" of Thee—that is, argued with (Hab. ii. 1). What a blessed Tower is Christ! He is high above all, Lord of all, Prince of peace, Lord of life. If we see Him by faith, we admire, adore, believe, worship, and love Him. If we see Him by faith, we shall never be happy outside of Him. We shall want and crave with all the heart and soul to be in Him. If we see Him by faith, O what indescribable glories we shall see in Him, what wonders, what beauties, what loveliness, what love, merits, grace, goodness, power, wisdom, riches, we shall see in Him!

"All over glorious is my Lord."

And faith says so whenever she gets a glimpse of Him. To see Him is to love Him, because to see Him is to know Him. And "they that know Thy name will put their trust in Thee." They cannot but do it; they choose to do it, as Mary chose to sit at His feet. He gets their hearts, their whole confidence; and they go to Him and say,

"Here's my heart, Lord, take and seal it."

Again, "The name of the Lord is a strong Tower"—a Tower, and a *strong* Tower. This adjective is not for nothing. We need a strong Tower, for hell and sin are against us; we

are against ourselves. Hell's wisdom, plans, and counsels are all against a sinner, blasphemies as strong as ever the devil can make them, and arrows as sharp as he is permitted to sharpen them. Infidelity in our nature, wanderings in our thoughts, dead works on our consciences—these make a case, a danger felt; and unless there is a strong Tower, there is no security for us. But oh, all Deity is here, is this Tower; the God of love, the Redeemer is here; His work, His Priesthood, His oath, His word, His promise, His wisdom, His goodness, His unchangeableness are all here, to make this Tower strong, so strong that whoever is in it is saved. Faith's view of Christ's strength persuades the heart of it. Faith's view will persuade us it is sufficient for us, and that will make our desires most fervent to be in it. It is not unbelief that makes people fervent; it is faith. Unbelief makes the hands hang down and the knees feeble; deadness of spirit cripples the mind, gives it a contraction; but faith opens, enlarges, liberates, warms, and makes the subject of it fervent; not slothful, but fervent in spirit, seeking, praying, begging, running, fleeing, turning.

What a Tower, then, is *Christ's righteousness* and *atoning work*! what a Tower is He as Priest, Intercessor, Almighty God defending His people, as God only wise! What a Tower is He in His omnipotence, in His Word of promise to bless, never to forsake! What a Tower is His unchangeableness, and in His riches possessing all things! All things are God's and of God. Now it is an amazing thing, that this God so blessed in Himself as to need nothing in or from the creature, should constitute Himself suitable to sinners, and make Himself their Refuge.

"The *righteous* runneth into it, and is safe." What is a righteous person? A sinner looking to and trusting in the righteousness of Christ; a sinner he always must be in himself, but in God's account a person without sin, a sinner who gets such a view of the righteousness of Christ as to make him say before the Lord that his hope is fixed alone on that spotless robe of which he makes mention in his approaches to God. His hope of having answers from God on earth, and after death the plenitude of heaven, is there. Some are not able to put themselves outside that. If a righteous person were one who found in himself no sin, we should be in despair; but if he is one who runs to, cleaves to,

and follows after this righteousness, one full of all manner of evil in his own account, that will bring some of us in. What a comfort the gospel is to sinners black as hell in themselves! In Christ they are righteous, however they think of themselves. Righteous? It is wonderful to see by faith a sinner black as hell righteous in God's esteem, as he is cleaving to that robe in which infinite purity sees no flaw. When we have a glimpse of it, we think it the only covering that will stand us in stead. May we come to God by it, then, with all the encouragement the gospel affords to such as cleave to it.

The more faith we have, the more we shall perceive these two things. First, that we have nothing of our selves but sin, all the defilement and pollution of it; the stronger our faith, the stronger is that conviction; and the more faith we have, the more we sink into self-despair. That is one thing. The next is, the more faith we have, the more we perceive the beauties, the glory, the suitableness of this righteousness of Christ. We shall believe with Hart :

"Righteousness to full perfection  
Must be brought, lacking nought,  
Fearless of rejection."

So the church is called to come away from the mountains of leopards to this blessed One. What a righteousness is His! The Lord give us stronger faith to believe and hold these two things; and the more faith we have, the less surprised we shall be at the upheavings and new discoveries of sin in ourselves, and the more led out to Christ for justification in His righteousness.

Then this righteous one *runneth* into the Tower and is safe. "That I cannot do," says one; "I am in that condition of weakness, so dead in my feelings, lacking in concern, wandering in mind, taken up with carnal things, and swallowed up with lawful duties that I am unable to move after God." Well, what is it to run? It is *to pray*, by faith to make application to God for mercy, to beg for quickening life and new power to come to Jesus Christ, to follow after the Lord, seeking Him under His merciful leading. What fervent desires may go out of one feeling dead, for life! from one feeling at the ends of the earth, to be brought nigh! There may be fervent desires for prayer from one who thinks he cannot pray; for a religion possessed in the root, but of

which he feels destitute ; a praying for God's presence, when not known so as to be enjoyed ; a running after Him for safety, forgiveness, and justification, about providential matters which are painful and perplexing. The sinner runs to this Tower when he wants something. Where our affections are, there we want to be ; and that is where our treasure is. We shall never live comfortably away from our hearts. " For where your treasure is, there will your heart be also " (Lu. xii. 34).

" The righteous runneth *into it*." He runs not only to the place of safety and high Tower, but into it, which speaks something more than to pray and desire ; it shows the experience—good, true, solid experience of being near, with, and in the Lord. Paul was after this, and had it : " That I may be found in Him." " The righteous runneth into it." We pray to be *saved* by His name Jesus, blessed name ! A sense of safety comes from the name of Christ Jesus the Lord. When He died, then He saved His people. When they go to Him as having poured out His soul unto death, and find He receives them graciously, they enter into that Tower, and there they are safe. The law cannot, with its curse, enter Christ a second time. Once it entered His soul, and if it cannot again, how can it come to one who has entered into Him ? See this beautiful truth of being safe in Him where the law cannot come. He bore the curse, exhausted it, " being made a curse for us " (Gal. iii. 13). So that when we run into that name of Jesus, there is safety—safety in God, with God, bestowed because God covered sin, and now covers the sinner. The expression, " sins are *covered* " (Rom. iv. 7), points to the offering when the blood was shed which God had ordained ; for when Jesus shed His blood, He covered all the sins of the election of grace. And when a sinner takes refuge in Jesus, there is God's hand over him, His protection covering his whole being from the curse of the law. Just as when the man-slayer entered the city of refuge, the pursuer could not follow into the city, so one who by faith runs into the name of the Lord Jesus and takes refuge there, shall never, never have the curse reaching him. If we have a sight and sense of this gracious door of safety, how happy and humble it makes us !

And when *hell* pursues us with accusations, injections of a dreadful kind, to stir up our passions, O then to flee into

Omnipotence as it is in Him whose name is Jesus, who overcame the devil, destroyed death, and him who had the power of it, what safety is there! Some of the Lord's people get a great deal of this kind of pursuing. They are so tossed and beaten down by the enemy and plagued every morning that they can scarcely hold on. Some can understand this expression concerning the child, that oftentimes he was torn and thrown down by the devil; feeling they must be torn in pieces. Said the father to the Lord, "If Thou canst do anything, have compassion on us and help us." And Jesus answered, "If thou canst believe, all things are possible to him that believeth" (Mark ix. 22, 23). There may be a sudden assault of Satan, perhaps from nothing external. How difficult then to think God can have anything to do with such a creature! The man stands amazed, what can he do? There is only one Refuge, one course set open: "I have set before thee an open door" (Rev. iii. 8); and what is that? "The name of the Lord" which "is a strong Tower; the righteous runneth into it, and is safe." Perhaps he had been praying for the Lord to fill him with patience and the fruits of the Spirit; then in one minute he was torn in that way by Satan. Again he finds himself cast upon the Lord; he enters in, and is saved once more in experience; he is set aloft, and is quiet, because the Lord has said, "Peace, be still;" and there is a great calm. Bless God for such a change!

A child of God runs into the name of the Lord in his *afflictions*. "They that know Thy name will put their trust in Thee." "In Thee the fatherless findeth mercy" (Hos. xiv. 3). "I am the Lord," He says; and, "The eternal God is thy Refuge" (Deut. xxxiii. 27). He is a strong Tower, a House of defence, whereunto we may continually resort. Now afflictions expose us to many things, to thoughts of a serious and sad kind; we begin to think the Lord is fighting against us; even that there is in our case a resemblance to Pharaoh's chariot wheels being taken off; and we drag heavily, and cannot get near. We feel helpless in our case, and hopeless. What a wonder to find suddenly a moving again, and the soul rising from the waters to this Tower in strong desires and cries! We thought there was no help for us in God, when the turn came—not gradually, but all in a moment we rise up to this blessed Tower from the depths of

trouble, and find God is not angry. What a discovery! how we appreciate it! What, these troubles not a sign of His anger? We must say the Lord has done it; we must put the crown on His head, and lie in the dust.

“Here safety dwells, and peace divine.”

Here we are set aloft; here is the Throne of glory. “A glorious high Throne from the beginning is the place of our Sanctuary” (Jer. xvii. 12). “Who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. i. 3), to be His guests, His own children. If any harm comes to us there, it must come to Him first. Such is the union, the mutual interest between Christ and us in Him that harm cannot come to the one and leave the other untouched. “In them, and Thou in Me” (Jno. xvii. 23). As this is opened to us, it becomes a heavenly instruction not to lean on our own understandings or on an arm of flesh, nor to build our nest on this death-doomed shore; but to trust in the Lord alone who will bring us honourably through according to His gracious promise. “I will never leave thee nor forsake thee” (Heb. xiii. 5). As the Lord opens this to our souls, one thing is certain to be the effect; it will move us greatly to run to this Tower. And He sees His poor people coming, and says, “Who are these that fly as a cloud, and as the doves to their windows?” (Isa. lx. 8). He looks on every heart that is beating after Himself and panting for this Refuge as a dove flying to the Tower; and He sees, and takes it into the open door. Blessed be God, we are not like dead creatures laid in a grave for death to feed on; but He has given us grace to choose to go to Christ, and be found in Him.

This Refuge is also a *Habitation*; the Most High is a *Habitation*: “Because thou hast made the Lord, which is my Refuge, thy *Habitation*, there shall no evil befall thee.” A Refuge strictly regarded as such, may be thought a temporary thing, wanted while there is danger; but not so in this case, for the Most High is not only a Refuge, but a *Habitation*. We do not want always to be gadding out of our home. Duty takes us abroad at times; but home is the best place. It is most true of this *Habitation*; here would I abide, and every moment live. Am I in Him? Then my soul loves to dwell and live in Him, and would never wander more. A *Habitation*, why, we know what that is. There are



our table, our bed, our comforts such as we love. And what is God but our Rest, our Food, our Nourishment, our Comfort, Delight, Consolation, everything? And He is this for the righteous. "The righteous runneth" into Him, saying, "Be Thou my strong Habitation, whereunto I may continually resort" (Ps. lxxi. 3).

May the Lord save us from being slothful in this matter. When dangers press, we are not slothful. Let them not drive us away, but let them closer drive. The Lord take us in, and keep us, and give us such a sweet sense of welcome, and of His being our Habitation, that we may not wander again. Amen. J. K. P.

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### CENNICK'S DYING SONG.

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[JOHN CENNICK, a native of Reading, in Berks, and one of the Evangelists who, during the first half of the 18th century, co-operated first with Wesley and Whitefield, and afterwards with the Moravian Brethren, to whom he made over the chapels he had raised in north Wilts, died at the early age of 35, completely worn out by his missionary labours in Ireland. He came to England for the last time in 1755, landing at Bristol, and with great difficulty reaching the Brethren's House in Fetter Lane, London, where he speedily sank, a prey to rapid fever.—J. WAYLEN.

Some account of Cennick's life was inserted in our Jan. No., 1911.—ED.]

#### LUKE ii. 29.

Now, Lord, in peace with Thee and all below,  
 Let me depart and to Thy kingdom go.  
 As earnestly, fatigued in journeys, I  
 Have wish'd to see my town to lodge in, nigh;  
 So earnestly my weeping eyes I turn  
 Towards Thy house, and languish, pine, and mourn.  
 Nor can I help it, for within I feel  
 A thirst to see Thee—quite insatiable.  
 'Tis true, Thy blessings make my cup run o'er,  
 I find Thy favours daily more and more.  
 When troubles me afflict and bow me down,  
 I never am forsaken or alone:  
 Thou kissest all my tears and griefs away,

Art with me all night long, and all the day.  
 I have no doubt that I belong to Thee,  
 And shall be with Thee through eternity.  
 This firm my heart believes, as Thou art true ;  
 I am Thy "pleasant child," Thy son, I know.  
 But take it not amiss—O, be not grieved,  
 I want from pilgrimage to be relieved ;  
 I want to be dissolved, and no more here  
 A wanderer be—a banish'd foreigner.  
 Sign my dismissal with a tender sense  
 That Thou with my retiring dost dispense ;  
 I would not Thee offend (Thou know'st my heart),  
 Nor one short day before Thy time depart ;  
 But I am weary, and dejected too—  
 O let me to eternal sabbath go !  
 In no chastisement, darkness, or distress—  
 In no confusion—but in inward peace,  
 With Thy full leave and approbation, I  
 Entreat to lay my staff and sandals by.  
 No sudden stroke, or violent fever give,  
 Which may me of my senses quite bereave ;  
 Lest I should with my lips offend or err,  
 Or grieve such tender brethren who are near :  
 No ; let my fleeting soul and my last words  
 Confirm my assurance, and exalt my Lord.  
 Allow me this, and sign my glad release,  
 Let my heart hear Thee say, "Depart in peace."  
 I long to see Thee, Son of Man, and be  
 A pardon'd part of Thy dear family.

As oft at sea, when wind and tide were fair,  
 I've seen the less'ning mountains disappear,  
 Exceeding sick, yet glad to move so fast,  
 In hopes ere long on th' other side to rest ;  
 Till the glad sailors spy their native shore,  
 And the land breezes my lost strength restore.  
 Then, on the deck, how pleaséd have I seen  
 My port, and thought, as if on shore I'd been,  
 I see my friends ; I kiss them, and partake  
 Their welcomes, with their arms about my neck,  
 Till all is realised, and on the strand,  
 Cheerful and thankful, lo ! they see me land.  
 Then I my sickness and fatigues forget,

And what I fancied's real and complete.  
 Just so, I long my passport to receive,  
 And have permission this sad world to leave.  
 Like some poor wind-bound passenger I wait—  
 He thirsts for home—nor food, nor sleep, is sweet ;  
 So I, with love-sick anguish, tears, and sighs,  
 Oft (my heart melting) look towards the skies—  
 No words express the throbbings of my breast,  
 To fly away, and ever be at rest.

If I am by when one in faith expires,  
 Or hear their happy exit, it inspires  
 My eager soul their footsteps to pursue,  
 And fain that night I'd make my exit too.  
 I scarce reflect they now are with the Lamb,  
 But down my cheeks the salty riv'lets stream.  
 I long to kiss that hand which once me bless'd ;  
 Those feet that travell'd to procure my rest ;  
 Those lips that me confess'd ; and that dear head  
 That bow'd when on it all my sins were laid.  
 O Lamb ! I languish till that day I see  
 When Thou wilt say, " Come up, and be with Me."  
 Now twice seven years have I Thy servant been ;  
 Now let me end my service and my sin ;  
 Forgive all my mistakes, and faults, and shame,  
 Neglect, and all things where I've been to blame ;  
 Let the same kiss my absolution seal,  
 And power convey all what is bruised to heal.  
 Then loose the silver cord with gentle pain,  
 Whilst I on Thy dear bosom smiling lean.  
 Let the death-sweat, and sick and fainting chills,  
 (With cheering views of the eternal hills,)  
 And limbs grown cold, and breaking eye-strings tell,  
 " But a few moments, and thou shalt be well."  
 Thine everlasting arms be underneath ;  
 Thy bleeding wounds disarm the tyrant Death :  
 Thy own cold sweat my clam and sweat wipe off ;  
 Thy cross my bed and pillow then make soft :  
 Thy ministers of flaming fire attend,  
 And sing me sweetly to my journey's end :  
 Them let me hear, then bid my friends adieu,  
 Say to Thine honour, " Thou art good and true !  
 I've overcome ! I live for evermore !

My sorrows now, and pains and tears are o'er ;  
 The angels wait—the Saviour calls—farewell !  
 I go with Him in endless peace to dwell !”  
 Then let my breath grow short, my strength decay,  
 The rattles low, and pulses die away ;  
 So fall asleep—and soaring, stoop and view  
 The less'ning world, now left, and all below.  
 Meanwhile shall I awake in Jesus' arms,  
 Above the reach of slanders, wrongs, or harms ;  
 And with my dear acquaintance gone before,  
 Stay with the Lamb, and go from Him no more.

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### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM A SERMON BY THE LATE DR. DUNCAN, DELIVERED  
 IN 1861.

“ My Beloved is mine, and I am His.”—SONG ii. 16.

MUCH of the goodness of God, much wisdom, and much beauty are seen in the constitution of man, and in the arrangements which God made for the whole matter of his extended existence. Man was made a little lower than the angels; man was made in the image of God; God's tenant, and ruler under the God of all the earth; God's vicegerent, governing the world as God's tenant.

But not in the *individual* alone is the whole of God's goodness manifested, as displayed in humanity;—in the *social* character of man also. God said, “ It is not good that the man should be alone; I will make him an help meet for him.” God gave man in his creation a social nature; he has an individual and he has a social nature, and he requires an help meet for him; and God, from the person of Adam, formed an help meet for him—the two being again, by the constitution of God, to coalesce into one. And so “ God setteth the solitary in families.” From this conjugal relation arise the other relations of the human family, as it spreads itself outward, according to the command of God, “ Be fruitful, and multiply, and replenish the earth.” “ God setteth the solitary in families;” and from this conjugal relation, with all its peculiar, sweet feelings, and peculiar, tender affections, there flow all the exquisite relations—exquisite, because God created them all. And we must look at man

beyond and before the Fall; we were in Adam *standing* before we were in Adam *fallen*: it is well to remember and look at that. We were in him standing; and had he not fallen, all this exquisiteness would have been seen to the full; all the family affections—the paternal, the filial, the fraternal, parents and children, and then brothers and sisters, spreading out in the various relationships, becoming more distant, yet the whole world included in this tender cement, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Now this beautiful arrangement, and these beautiful relations, God employs as symbols—and very apt symbols no doubt they are; man being made in the image of God, these symbols are very suitable. God thus employs all the relations. For instance, the paternal relation—"Like as a father pitieth his children, so the Lord pitieth them that fear Him:" the fraternal—"One is your Master, even Christ, and all ye are brethren;" "Love as brethren;" "The God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named:" the conjugal—"He that is joined to the Lord is one spirit." God employs the conjugal relation in the Old Testament; and yet when we look at the whole, and specially when we read the Old by the light of the New, we see that it is spoken of with respect to the Lord Jesus Christ; for our relation to God the Father, as set forth and more fully declared in the New Testament, is a filial relation—"I go to My Father and your Father." "Ye (believers in Christ Jesus—so believers in Him as to be married to Him—these only, but these all) are all the children of God by faith in Christ Jesus."

Our relation to the Lord Jesus, then, is a conjugal relation; and here, in the words of the text, we have the language of the spouse—"My Beloved is mine, and I am His." I have already spoken of the loveliness of the Beloved—of the causes why the church, why the believing soul, loves Him. I would now meditate for a little, though disjointedly, on some things implied in this.

Well, unto marriage, as designed of God, there is a peculiar affection which is requisite, a peculiar affection—it is love; and a peculiar love, a peculiar species of love. Filial love is love, and yet "a man shall leave his father and mother, and shall cleave unto his wife;" there comes in place a new

affection. And as a man is to leave his father and mother, so in the Psalm is the bride exhorted—"Hearken, O daughter, and regard; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty." This affection is an elective affection—preferential, elective; it is that of one singling, choosing out, selecting, preferring this one above all, to the exclusion of all others as regards this peculiar affection. It is preferential, elective, of one; by God's creation, as we have seen, from the beginning it was of one—one man and one woman. "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ;" and, fundamentally, the chastity consists in the purity of the election. It is elective—instead of all, above all; and, as regards this affection, exclusive of all. Not exclusive of all affection, for others are to be loved with the love of parent and child, of brother and sister, of friend and neighbour; but they are not to be loved with this peculiar affection: "Husbands, love your wives; wives, love your husbands;" none other is to share in that affection.

This affection then lies at the foundation of the marriage relation. It is the *will*, in the sight of God, fundamentally. There are other things, in the sight of man, in marriage among men, but not in God's sight. It is the declared *will* of the parties that in the sight of God constitutes this relation, which is a community of life; and so, as regards this community of life, as it actually comes into effect when the parties are pledged to one another, it is in their closing with one another, when the husband gives himself to the wife, and the wife gives herself to the husband, surrendering all that each has but their being. Under restrictions, no doubt, to God and Christ; but in the state in which man was created, if sin had not entered, this high affection would not have interfered with, would not have offered any hindrance to, the exercise of the inferior one.

Well, it is a community of life. . . . Such as we are, Christ tells us that He is willing to have us; He will take us as we are. But we are ever trying to come as we are not. Now, not as we fancy we are, but *as we are*, He will take us: so He shows us what we are. I grant most fully that there is a measure in this—the right apprehension of what we are—and what measure I cannot tell; for this work of conviction is ever deepening more and more in the soul that has come

to Christ. But it is a measure, and it comes down to this—"lost." What all is implied in this "lost" a man may know much better when he is in Christ; but he sees that he is lost, ruined, helpless, having a guilt which he cannot expiate, and a depravity which he cannot remove, but which must be removed, or he is lost for eternity.

And Christ shows Himself. I shall give no measure of this kind of enlightening either, but a measure there is. The soul sees somewhat of Christ's divine and human beauty—somewhat of His fitness as God-man to be the Mediator between God and man—somewhat of His fitness as Head for us to be members—somewhat of the fitness of His offices as Prophet, and Priest, and King, for our ignorance, for our guilt, for our waywardness, disobedience, enmity, and unfitness for self-government and self-defence—the beauty of Jesus, and the fitness of Jesus. . . . Well, the old loves must all be broken off. Ah! Jesus wooes a not disengaged heart—a deeply engaged heart. Hear the language of a people coming to close with Him, "Other lords beside Thee have had dominion over us." But other lovers must be all abandoned. It is a marriage relation, the relation to Christ—"I have espoused you to one Husband, that I may present you as a chaste virgin to Christ." Not always chaste, but chaste when all other lovers are banished, and Christ is received as alone, and has the Husband's whole rights, whole affection—"A chaste virgin to Christ."

Now so the parties receive one another—the person of the one is received as the marriage property of the other—"My Beloved is mine, and I am His." And it is from the union of person to person that there comes to be this in marriage—it is so in this country, whatever may be the laws of certain countries; it is so in Christ's case at any rate—the parties receiving one another, receive one another with all they are and all they have. . . . And we bring what dowry? A debt. We bring with our persons our sin, our sin-laden persons; and so by bringing our sin, we bring death to the Lord of glory—we bring death to Him by bringing our sin. It is not altered by the dispensation; but take the case of a believer before the coming of Christ, we see it clearly in his case. He trusts in Him, he comes to Him for salvation, and Christ gives it to him—but Christ had to die. And *we* came to Christ, and with sin that brought death to the Lord of

glory ; the alteration in point of time (Christ come and risen again) alters not the thing one bit. We bring death to Christ ; we bring a load of guilt ; and "every sin deserveth God's wrath and curse, both in this life and in that which is to come:" so we bring God's wrath and curse with us to Christ. And He takes the wrath and curse, He takes us with it : it does not alter the case that He has done it in point of time already. We bring, however, not only our sin, but our *sinfulness* to Christ. We bring our sinfulness to Him who "loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word ; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing."

We come with the guilt of our sin to Christ, who died for sins, the Just for the unjust ; and we come with our sinful nature to Christ, that our old man may be crucified, and that by the Spirit of life in Christ Jesus there may be found the new man. Well, He receives us with all our guilt, and that is the worst in a certain point of view : for our sinfulness is removed when once our guilt is removed, "by the washing of regeneration and renewing of the Holy Ghost," by the Spirit of grace : but, for the removal of our guilt, the incarnation, the humiliation, the obedience, the death of the Son of God were needed. Well, we come with all that. We come with our ignorance to Him as Prophet, to be taught the lessons of His Word by the inward instruction of His Spirit ; to be taught "by His Word and Spirit"—not different things, but through His Word *by* His Spirit. We come with all our guilt to Him as Priest. And we come with all our remaining stubbornness to Him as King, to rule and govern and mightily defend.

But again, while the love in this conjugal relation is a peculiar love—"Husbands, love your wives ; wives, love your husbands"—it takes different directions in the place of husband and wife. Thus the husband provides for the household. And so Jesus. Therefore, married to the Lord, you do not live on your own fortune, you are not called to live on your own fortune—you have nothing without Him. It is on His bounty you are to live, who is not only a bountiful Giver, but a bountiful Giver of a very peculiar kind—a bountiful Husband.

And it is the duty of the wife to care for the things of her



husband ; and we are accordingly, as living by the bounty of Christ, to care for the things of Christ. He is to care for us—and we are to cast all our care on Him, for He careth for us ; but if we be Christ's, we care for that which is His care, because He cares for that which is ours. "She that is married careth for the things of her Husband"—we take on His care when we cast ours on Him. Then it belongs to the husband to rule the household. "In the old time the holy women who trusted in God, were in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord:"—"let the wife see that she reverence her husband." And it belongs to Christ to do that ; but surely it is very pleasant to call Him Lord when it is in this sense—like Sarah calling her husband lord. He is our Husband-Lord; it is authority, but it is marital authority—a Husband's authority over His wife, whom He is to love as His own flesh. Ah ! how sweet this should make the commands of Christ, that He is our Husband-Lord—that the authority that is in them is marital authority, and that our obedience is to be uxorial—a wife's obedience to her husband.

But while our relation to Christ is truly represented as marriage and is a true and real marriage, no one symbol can fully exhibit divine things ; so our relation to Him while on earth has in one aspect of it a certain relation rather to a betrothal than a marriage. It has this relation to a marriage, that it is done, completed, is a real giving and receiving. The relation on Christ's part is very fully, and the relation on the soul's part should be, and is in its nature—O that it were more!—a real and true marriage, from which nothing can separate. And yet it has a certain relation to a betrothal, or to the marriage which a king makes with a foreign princess, when he does not go over, but is married by proxy. Now Christ is not married by proxy ; yet it is something like the case of the king who sends a nobleman to represent him—when there is a true, real marriage contracted, but yet it is gone over again when the queen comes to this country.

Well, at any rate, "while we are at home in the body we are absent from the Lord"—the marriage has not its full consummation, for the soul has not its full consummation. It was all in the death and resurrection of Christ—it is all in the moment of our regeneration, and union to Christ by faith ; but its outgoing is not till a period that is future :

“Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice.” Ah! not seen, but to be seen. Joined to the Lord, and not married by proxy—“I am with you alway,” His Spirit comes and takes of the things of Christ; yet “the souls of believers are at their death made perfect in holiness, and do immediately pass into glory:”—“Having a desire to depart and to be with Christ, which is far better.” But that is not the consummation even; for “at the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted, and made perfectly blessed in the full enjoying of God to all eternity.” This will be the consummation—when they depart from the judgment-seat acknowledged and acquitted, and sit down at the marriage-feast, the feast of the full consummation. It was all in the death and resurrection of the Lord of glory; and to the individual, in his regeneration and union to Christ; but it is brought out to the believer in its completeness at the resurrection, when Christ presents His people, saying, “Behold I and the children whom God hath given Me!” and they sit down to the eternal celebration of the espousals—in perfect light, and eternal presence, and eternal embracing. I speak it with reverence—Christ is thy heavenly Husband, thy Maker-husband, thy Creator-husband. The Lord grant unto us that we may be found of Him in peace at that day!

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### THE NARROW WAY.

A MORNING READING BY JAMES BOURNE.

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Nov. 3rd, 1841.—Psalm xciv. 20: “Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?” When the people of God fall into temptation, beware how you touch them; for God who hears their mournful cries will raise them up. The psalmist says, verse 12, “Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law.” We cannot know the love of God but by means of these chastenings; therefore beware not to let that which is lame be turned out of the way, but *cherish the convictions of the Spirit*; for if you do not, a terrible day of reckoning will come. A general profession will not serve. You must have the witness of God’s Holy Spirit, which far exceeds all fleshly testimony to our state.

What love do false professors feel, what a show of humility and godly fear, and all feigned! and by these things they cast down the poor afflicted people of God. The Lord will have nothing to do with this will worship; as we see in Jeroboam, who established a feast "in the month which he had devised of his own heart" (1 Kings xii. 38). God says, "To what purpose is the multitude of your sacrifices unto Me? . . . Your hands are full of blood"—enmity, prejudice (Isa. i. 11—15). We hear of a throne of grace, and a throne denotes power; "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21). Therefore all that *will worship* and fleshly religion of praying, and feeling, "I have left it with the Lord," shall have no fellowship with Him. There is a consistency and uniformity with the people of God; it is not all love to-day, and the next all gone.

We should escape innumerable evils if we would hearken to the voice of God on our hearts, and judge ourselves; for He will deliver His people, though with the rod. But *how* should we escape them? If that which is lame be healed, and not turned out of the way, as He tells us, Heb. xii. 12—14: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord." But if God's people put far off the evil day, they will be among the first to go into captivity (Amos v. 27; vi. 3).

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## Obituary.

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ISAAC WILLIAM BARBER, a much respected member and deacon of the Strict Baptist Church, at Tamworth Road, Croydon, was delivered from his afflictions and the burden of the flesh on Feb. 20th, 1912, aged 64 years.

Our departed friend was a man of a meek and quiet spirit, and had low views of himself. It was evident he possessed the gracious fear of the Lord, by which men depart from evil. The sorrow he felt, and the confessions he made of his own barren and unfruitful state, together with his love, constancy,

and devotion to the cause of truth, were open evidences of a gracious soul. His end was peace. He was afflicted with an internal malady for many years, and this became more acute during the last two years of his life. He was quite ill for several weeks about a year before he died. This illness was borne with much patience, and he frequently said he had sweet communion with the Lord, and felt his times were in His hand. He was brought very low, but the end had not come. He had been in business, and the Lord blessed him with some success. He retired, but the little investments he made depreciated so much that his means were greatly reduced, and his latter days were clouded with many cares concerning them; but his mind was kept much stayed upon the Lord. For the most part he possessed a hopeful, resigned spirit, desiring to leave the future with the Lord.

He was out for the last time on Lord's day morning, Jan. 21st, such was his attachment to the sanctuary, but was almost in a collapsing condition. He seemed much refreshed and comforted by the service. I went home with him, and he seemed happy, resigned, and passive in the Lord's hands. In a day or two he took to his bed, from which he rose not again. I saw him several times, and though he had changes, and some dark seasons and temptations, yet he was much sustained; and amidst his sufferings he enjoyed a quiet resting upon the finished work of Christ. The Person, sufferings, death, resurrection, and intercession of the Lord Jesus Christ were the foundation of his hope and all his salvation. And now all concern about his property left him. On one occasion he said,

“ ‘ Not a wave of trouble rolls  
Across my peaceful breast.’ ”

The Lord is with me. I feel His everlasting arms underneath, bearing my spirit up.” At another time he said, “ I love my wife, I love my children, but I can leave them all now.” Through life he had many fears of death, and much concern how it would be with him in the swellings of Jordan; but now this fear was completely removed, and he feared no evil. Thus the Lord was good to him. His sufferings were great at times, and toward the end the prostration great and the fever very high. He sank into an unconscious condition for about twenty-four hours and passed peacefully away, to be for ever with the Lord.

C. MIDMER.

## NOTICES OF DEATHS.

FREDERICK GINGELL, of Trowbridge, who died on May 2nd, aged 64 years, a member of the Particular Baptist cause meeting at the Halve, Trowbridge. Particulars to follow. M. T.

MARTHA BANFIELD, widow of William Banfield, of Brighton, died on May 25th, 1912, aged 84 years. She had been gradually failing, and had been confined to her room for more than a year, greatly weakened in body, but at times much refreshed in spirit, and longing to depart, and be with Christ. When giving in her testimony before the church at Galeed, twenty-five years ago, it was a time of refreshing to her pastor, and many who were present. Some years after there came a great declension and a long winter, but as the end of her life drew near the Lord appeared to gradually revive His good work in her. The end came suddenly from heart failure, but in her case it was indeed "rest after weariness." The evening before her death she quoted with great feeling the following verse of Newton's:—

"I wish, Thou know'st, to be resign'd,  
And wait with patient hope;  
But hope delay'd fatigues the mind,  
And drinks the spirits up."

MARY ASH, beloved wife of Edmund Ash, Avebury, Wilts., died, April 12th, 1912, aged 78. She was an attendant of the little cause of truth at Avebury, when strength and circumstances permitted. She had many great trials and afflictions in her time, but was very patient, had low views of herself, was a woman of few words about her own experience spiritually, but she felt her need of a Saviour. She was quite broken down when trying with one of her daughters to sing hymn 283 (Gadsby). She also much enjoyed a sermon, read to her by the pastor, who felt a great union of soul to her. The end came rather suddenly; she was seized and fell, and was unable to speak or move again afterwards, but quietly breathed her last on the following day. She leaves a husband and eleven children to mourn her loss, but we feel our loss is her gain. J. ASH.

WILLIAM PHILPOTT, of Awbrook Farm, Scaynes Hill, Sussex, died on June 24th, 1912. Although he had been in a very low and depressed state of mind for some time, he was much helped toward the end. More particulars may follow. G. MAIN.

FRANCES, widow of Richard MABB, died, July 7th, 1912, within two days of her 68th birthday. She was a member of the church at "Ebenezer," Matfield Green, for 33 years, and a reader of the "Gospel Standard." She was much afflicted, and was unable to attend chapel as she would like to have done. Her family have lost a good and affectionate mother. She was laid to rest by the side of her dear husband and our loving father, who passed away, June 22nd, 1886. Her end was one of sweet peace.

A DAUGHTER BELOVED, E. L.

On July 13th, 1912, MATTHEW HALLIWELL, a member of Ebenezer church, Market Place, Accrington, in his 76th year, passed to eternal rest, to see the King of kings in His beauty. Further particulars may follow. B. R.

# THE GOSPEL STANDARD.

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OCTOBER, 1912.

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

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## CHRIST'S REDEMPTION AND EXALTATION.

A SERMON PREACHED AT REHOBOTH CHAPEL, RIDING HOUSE STREET, LONDON, AT THE ANNIVERSARY SERVICES ON OCT. 5TH, 1892, BY MR. C. HEMINGTON.

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“ Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.” —1 PET. iii. 22.

PETER says, “ Whom having not seen, ye love; 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 ” (i. 8, 9). What faith we need to believe in, and trust, and love an unseen Christ! This is the nature and character of real faith, that faith which is of God,—to believe and receive divine revelation, and rest implicitly upon it just because it is the revelation of God. “ Faith is the substance of things hoped for, the evidence of things not seen ” (Heb. xi. 1). It was faith in Christ that saved the disciples who saw Him in the flesh; it was not seeing Him with their bodily eyes that saved them. If Christ were on earth now, and if you could see Him every day walking the streets, that would never save you.

Now the Lord Jesus has taken every place that He knew we should need Him in, and what a mercy that is! We should never have conceived, if God had not revealed it in His Word and in our hearts by His Spirit, that our state as sinners would require our Saviour to come into such places for us. What minds of angels or of men would ever have conceived of the infinite God coming into the womb of a mortal woman? coming into the lowest depths of poverty and humiliation, laying aside His glory, taking upon Him the form of a servant, and being found in fashion as a man? “ He humbled Himself, and became obedient unto death, even the

death of the cross" (Phil. ii. 8). Who would ever have conceived of the Lord of life and glory coming into the Garden of Gethsemane, sweating great drops of blood, and feeling just such anguish of mind in the prospect of His suffering at Calvary as made Him cry out, "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 38)? Who would ever have conceived of the blessed Lord Jesus coming down into such a vortex of death, plunging Himself into the billows of divine wrath, being baptised in those billows, and dying such an ignominious death as He did? Well may the Scriptures exclaim, "Be astonished, oh ye heavens, at this!" It was enough to astonish the heavens, and to make the earth hear. And if you and I have never been astonished at this, if we have never been humbled on account of this great mystery, if we have never been touched with any compunction whatever in our contemplations of this great mystery, then it is because we are sealed up in spiritual death, in all the darkness, hardness, and death in which men are as sinners by nature. But in this state we are not, blessed be God, if we are believers in the Lord Jesus Christ.

Humiliation must precede exaltation with the Lord Jesus Christ. He having voluntarily engaged to be the responsible Surety of His people, He must come out of heaven to accomplish His work of redemption here in the world. That work according to the purpose of God could not be accomplished in heaven. Therefore when Peter says, "Who is gone into heaven," you must understand that he means He is gone into heaven as the Redeemer, as the Saviour of His people—as having suffered, bled, and died, and having risen again and glorified God by His atonement. Therefore Peter says, "Who is gone into heaven,"—authoritatively, and with the full sanction of the eternal God.

First, with the Lord's help, I will notice two or three of the principal places that the Lord Jesus has taken for His people; and these places really include all others which might be mentioned. Then, secondly, we shall notice the apostle's declaration: "Who is gone into heaven." Thirdly, the significance of His position in heaven—"on the right hand of God." Then fourthly and lastly, His supreme rule and authority and government in heaven—"angels and authorities and powers being made subject unto Him."

The Lord help us to consider these particulars. When He

is with me in speaking in the pulpit I confess I very much enjoy His blessed truth and to speak of the doctrine of Christ Jesus.

First, then, let us notice two or three of the *principal places into which Christ has come for us*, if we are by the grace of God His people. You know we were made men, not angels; we were made, as we read in the xviii<sup>th</sup> of the Acts, "of one blood;" we were constituted human, capable of sinning and bringing upon ourselves the wrath of God, the curse of His holy law, and the wages of sin, which is death. This we did in our first head, Adam. If, then, we needed the Lord Jesus Christ anywhere it was here; and it was here He came,—*came into our deepest ruin and degradation, and put Himself right into our place of misery and death under the law.* "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15).

As sinners we had broken God's holy law. The law curses the transgressor, lays its hand upon the sinner, and demands a perfect obedience. It accepts of no compound or compromise; its inexorable demands must be met or the sinner must die. Who of you have been brought to feel that? Hart says:

" We all have sinn'd against our God,  
Exception none can boast;  
And he who feels the heaviest load  
Will prize forgiveness most."

You see the law of God is holy, and just, and good, and God will not suffer it to be trampled down in the dust; He will not have His law to suffer in consequence of the sins of His creatures. The law in its honour, dignity, authority, and exacting demands, must be maintained; and if that is not done for you and me by a Surety, its curse will be inflicted upon us. And if there should be anyone here who is without the fear of God before his eyes, who does not feel this truth, and never has felt it, he will feel it if he should be left to die and go to hell. The human heart is desperately wicked, and its hardness is fearful to think of. Men will trouble themselves about anything before this; they will do anything before they will pray. I know that nothing but the grace of



God can ever bring a man to smite on his breast like the publican, and cry, "God be merciful to me a sinner." Now, as I said in my prayer, we are all going into an eternal world; and the most obdurate and hardened sinner, in the moment his soul departs from the body and sinks into hell, will feel the truth I am preaching. He will feel what an awful thing it is to be a transgressor against the holy law of God. The law is so inflexible that its demands must be met by a Surety or else punishment must be inflicted upon the sinner. Extenuations and excuses the law will not take. It would be a blot upon its own character as a transcript of the holiness of the infinite God, were it to take an extenuation or an excuse. Therefore there is no deliverance from the grip of the law but through that Surety whom God hath raised up—even the Lord Jesus Christ. And mark those words in the Psalms quoted by Paul in his Epistle to the Hebrews:—"Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God" (x. 7). He fulfilled the law in every jot and tittle of it. "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"—or, as it should read, "and by a sacrifice for sin"—"condemned sin in the flesh"; that is, He put it away, "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

Well, then, as the Lord Jesus Christ put Himself in the place of the *law*, so He took the place of *condemnation*. You may put yourself into a position, but it is nothing unless it is maintained by truth and righteousness. The Lord Jesus put Himself in our place to meet the law's demands; to honour and glorify His Father; to deliver His people from its curse. Therefore, in putting Himself into the place of the law and of condemnation, He had to take upon Himself all that infliction of vindictive punishment which the transgressions of God's chosen people demanded at His hands. Oh what a solemn truth is this!

And then, once more, the Lord Jesus put Himself into our place of *mortal death*. His death upon the cross was twofold in this sense. First, it was *penal*, in that He suffered the incensed wrath of God in bearing in His body the sins of His people; in satisfying the justice of God for those sins; in putting away sin by the sacrifice of Himself. But secondly,

it was by a *mutual agreement* between Himself and the Father. So Christ took the place of His bride the church in death of *necessity*, penally, and He took it also by *consent*. He said, "I must die; the relations between My Father and Myself demand that I should suffer death; there is no backing out of it. I must go into the garden, I must die upon the cross, I must expose My bosom to the thunderbolts of vindictive vengeance; I must let the arrows of the almighty God pierce My heart; I must suffer until My very heart shall be poured out like water; I *must* be brought into the dust of death. But I choose to do it, because I love My bride; she is dear in My eyes; I have betrothed her unto Me; she is bone of My bone and flesh of My flesh." Thus in His assumption of our nature, in His perfect obedience in all His trials and sorrows in life, and in all the variety of the experiences which He passed through under the chastening hand of God, it was a *voluntary* putting of Himself into the place of His people. And it was in this way He came to the end of His work on earth; He finished what He had to do here, and then He passed away to heaven.

Now we notice, secondly, the apostle's declaration: "*Who is gone into heaven.*" The disciples of Christ understood very little about redemption. They had been with Christ, and loved Him very much. His company had solaced their hearts many a time. But when Christ said to them, "I go away," they did not understand; and they said to Him, "Whither goest Thou?" We read, "Sorrow filled their hearts" (Jno. xvi. 5, 6). They were children in faith. The mystery of redemption lay before their minds, but only like a flower in the bud; they saw it, but only through the mist of their undeveloped understandings. But now believers in Christ, since the giving of the Spirit, are brought to see the mystery of redemption in the clear light of an accomplished fact, and in the clear light of the Spirit's teaching in the heart. God's clearer revelation of it was purposely left for the Holy Ghost to make to the minds of believers after Christ's death and resurrection; it being His special and peculiar prerogative to take of the things of Christ and reveal them to His children. And mark, I am not now speaking of what your experience or mine may be at any time, but of the truth of God itself, and of that truth being rightly and properly understood and conceived. The Lord has enlightened

my mind to understand this, that I need the Lord Jesus Christ now most of all where He is—in heaven. When He was here in the world, He was cutting a way, so to speak, through all difficulties and all obstructions, by His life, by His active obedience, by His sufferings and death upon the cross, and by His resurrection; by all this He was cutting a way to heaven. He Himself is that “new and living Way.” Hart puts it thus:

“I am, says Christ, the Way;  
Now, if we credit Him,  
All other paths must lead astray,  
How fair soe'er they seem.”

I am afraid there are not many people that enter into these things; that most people are in such a stupefied state in these days that such truth does not affect them very much. I trust there are some here that love it, whose faith embraces, not my words, but the truth which God has revealed, and which I am trying, with a great deal of imperfection, to put before you. This is a great, cardinal truth of the gospel, the substitutionary work of the Lord Jesus Christ, who has gone into heaven.

Now I will notice briefly what I mentioned as following in the next place; namely, *the significance of His position in heaven, “on the right hand of God.”* And here I must just recapitulate a little. The right hand of God supposes a place of dignity, power, and authority. It is the very highest position of exaltation. Now before Jesus Christ could take this position as Mediator—I speak it with all reverence—He must be able, legally, equitably, and righteously to claim it. As the Son of God co-equal with the Father, He was the Father's Heir; and therefore as the Son of God He had a right to the throne by nature. The right hand of God was His proper place as the Father's Son; but as the Servant of God and Surety of His people He must win His way there. Christ, before He could legally claim this place of highest exaltation, must go down to the very lowest depths of debasement. He must first be an Infant, cradled in the manger; He must be tempted of the devil in the wilderness; He must stand here amongst men an object of scorn and derision; and He must feel His position of humiliation so acutely as to say from the bottom of His heart, “I am a worm and no man; a reproach of men, and despised of the

people" (Ps. xxii. 6). He must have His blessed face smeared with clotted blood; He must take that awful cup to which I have before referred, which contained bitterness like the quintessence of hell, so that He must say, "If it be possible, let this cup pass from Me." He must overcome devils, the world, and death, and completely put away sin; He must make a complete atonement for it; and He must glorify every perfection of Deity; that Justice, and Truth, and Righteousness might all stand with gazing eyes upon Him, and express their ineffable delight at the completion of His work. And then after His resurrection, He is represented as going up authoritatively, and entering into heaven on behalf of His people; and therefore there was a mighty acclamation which resounded through the vast empire of heaven, and the angels acquiesced therein: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in" (Ps. xxiv. 7). He has bruised the devil's head; He has vanquished hell; He has spoiled principalities and powers upon the cross, and has made a show of them openly; He has quenched sin in His own blood; He has put it away; He has glorified God Jehovah, who is well pleased for His righteousness' sake; and therefore He went into heaven at the right hand of God; for He had a right so to do.

And once more. It is said, "In Thy presence is fulness of joy; at Thy right hand are pleasures for evermore" (Ps. xvi. 11). Now when Christ went into heaven, all communicable grace, righteousness, salvation—all the good with which believers are blessed, was all in Him. Paul says, "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" (Eph. i. 3, 4). And Christ was to pour down those blessings upon His people. Therefore He took the place of power, the place of dignity; He took the highest place. He is now in heaven above every name, "that at the name of Jesus every knee should bow;" as every knee shall bow to His name here on earth by and by. The wicked will have to bow to Him for ever. Though they scoff at Christ and His holy religion now, infidels and deists, with all the wicked in hell, shall confess with tongues burning with anguish that the Christ they hated, whose gospel they despised,

“is over all, God blessed for ever” (Rom. ix. 5). Of all the things that ever were in this world, there was never anything so blessed as the gospel. “Blessed,” then, “is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted” (Ps. lxxxix. 15, 16).

Now lastly, *His supreme rule, government, and authority in heaven*: “Angels and authorities and powers being made subject unto Him.” I must just call your attention to what the apostle says to the Ephesians, where he prays that the eyes of their understanding might be enlightened; “that ye may know,” says he, “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 in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet” (i. 18—23). What then are we to understand by these remarkable words: “Far above all principality and power, and might and dominion”? Of course it is the same thing as in the text—“Angels and authorities and powers being subject unto Him.” I do not understand by it any other intelligences but the angels, the unfallen, the elect angels. And what has kept them as unfallen angels? God’s decree of election. What was the sin of the fallen angels? I merely give you my opinion. My opinion is this,—that when the counsel between the Trinity, in reference to the incarnation of the Son of God, was made known to the entire angelic host,—that One of the divine Persons should be a Man, take a nature inferior to theirs,—the unfallen angels thought, and made known that thought no doubt, “We will never submit, we will never bow down to such a creature as that.” That is my opinion about their sin; but I do not wish to dive into anything beyond my depth. Now I do not conceive myself that all the elect angels are alike in power and authority, all upon a level. There are cherubim and seraphim; but whatever their stations may be, whatever their delegated power and authority—and there are millions and millions in that mighty host—they all willingly, being led by the eternal God, co-operate and acquiesce in the

glorious mystery of redemption by God the Father, God the Son, and God the Holy Ghost. So that all principalities and powers in heaven are subject unto Christ. Christ is above all created intelligences; because although He is still Man, He is the mighty God.

May the Lord bless His word for Christ's sake. Amen.

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## AN ACCOUNT

OF SOME OF THE LORD'S DEALINGS WITH FREDERICK GINGELL,  
OF TROWBRIDGE.

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### *His own Account.*

I was born in the year 1847, in the parish of Hilperton, Wilts. My parents were poor; my father worked for about 10/- a week, and there were eight children. I grew up in sin, and wandered far from God until about the end of the year 1880, when I hope the Lord took me in hand, and brought me to see that, living and dying in the state I was in, hell would be my portion.

I had many natural convictions in my early days, and many times thought I would do better in future; but they proved to be like the morning dew, which soon passed away. I went to work early in life, and as soon as I was old enough, worked in a factory. Here I met with an accident, and was in great danger of being killed, my clothes being torn off me and wound round a shaft in the machine I was working at. My shoulder was torn out of joint, and I was badly bruised; but God in His infinite mercy spared my life. I was reported dead the next day; but this had no effect on me to change my way of living. And I am fully persuaded, if the Lord had left me to my own free will, I should have continued a stranger to His free mercy. But as I have stated, I was the subject of convictions. I remember when at the Sunday School the hymn commencing,

“How long sometimes a day appears,”

used to weigh upon my mind, particularly that verse:

“Days, months, and years must have an end;  
Eternity has none;  
’Twill always have as long to spend  
As when it first begun.”

It almost bewildered me for the time, but it left me the same.

I was often puzzled with these things, but I loved sin, and wanted to have my fill of it. I married early in life, and my way was hedged up, having a family soon, and having to work for little money. I believe I have seen the good hand of God in not letting me have anything to spare; for I had a mind to run into almost anything. We had many trials in providence, sickness in the home, and shortness of work.

But to return to the time when I trust the Lord's time came,

“Not to propose, but call by grace.”

I was miserable for a long time; I could not bear the thought of God's having an elect people; that seemed to strip me of all hope. But I trust the Lord took His own way to teach me His Word, not in the letter only, but in the power of the Holy Ghost. I made many resolutions, and broke them before ever I attempted to bow the knee in prayer; and I believe Satan took advantage to keep me from the Lord by telling me if I prayed to Him, it would only be mocking Him, as I should never hold on. But although the conflict was severe, the Spirit of the Lord overcame at last; and I ventured one night, when all the rest were gone to bed, to try and pour out my soul before Him. If ever a poor sinner was shut up, I felt I was; my heart was hard, and the Lord made me feel what a solemn thing I had entered upon. I could neither pray nor feel any access to Him, and it seemed as though the enemy would pounce upon me, and take me away, body and soul. I was afraid to move and afraid to stay; and the feelings of my heart were, “What must I do? what can I do?” After a while I went to bed, and felt what a solemn position I was in. I had not mentioned anything to any person; and I was in a helpless state indeed, not knowing what to do or where to go. I went on for some time in this state, trying to pray and read the Word; but condemnation was upon everything. The feelings of my heart were that it could not be for such as I; but I was obliged to cry on, and many times did I cast my longing eyes upwards, and utter this verse:

“My soul lies humbled in the dust,  
And owns Thy dreadful sentence just;  
Look down, O God, with pitying eye,  
And save my soul condemn'd to die.”

How I wished I could love God, but my heart seemed like a block of ice.

But on the 9th of April, 1881, the dear Lord broke in upon my soul, and I felt it begin to soften ; and such a sense of His pardoning love followed it melted my heart, and broke it all to pieces. I tried to put it from me I felt so unworthy ; but the Lord came with still greater power, and I felt my sins were all forgiven, and His kingdom set up in my heart, and Satan and his power dethroned. I felt him completely cast out, and I hated him with perfect hatred, and he knew it. How I loved God, His people, His Word ! how everything was new to me ! My eyes were opened, and I felt I could have died with the testimony I had received ; but the feeling came that I had much time to live, and much more to see. This was in the morning about eight o'clock. In the afternoon the Lord broke in again, with these words : " The angels in heaven rejoice over one sinner that repenteth ; " and it seemed as though I could see them rejoicing over me. O the blessedness I felt no tongue can describe ! Heaven seemed let down into my soul. I wept, and felt so unworthy a creature of such love. But God loved because He would love, and I can never tell why. Now I knew God had an elect people.

The next morning being Sunday, I was looking over the hymnbook, and came across hymn 191 :

" O, why did Jesus show to me  
The beauties of His face ?  
Why to my soul did He convey  
The blessings of His grace ?

" O, how could He so sweetly smile  
On such a wretch as I,  
I who His name did once revile,  
And His dear truth deny ? "

I was again melted into tears with a sense of my unworthiness. My wife seeing me in tears, thought I should go and see my father, and talk to him ; then perhaps I should be happier. I said, " Happier ? if you ever feel this, you will never talk of being happier in this world." And I went to Zion Chapel, and heard Mr. Coughtrey preach, and my soul was fed—a blessed time it was. I had heard many sermons, but this was altogether new to me. Old things had passed away ; all things had become new. The time of love had come. I went home and took up a Testament to refer to the text, and began to read the viiith of Romans, and the Word became white and glistening as I read. I never saw anything



like it before or since. The Lord seemed to be in all that I attended to at that time, and things were revealed to me then. Many times I have been glad to look back on them. Sometimes all has seemed beclouded; at other times I have been enabled to plead what the Lord did for me in those days. But I have proved what Hart says,

“When all this is done, and the heart is assured  
Of the total remission of sins;  
When his pardon is sign'd, and his peace is procured,  
From that moment his conflict begins.”

But to return. After such a deliverance, and answers to prayer, Satan took advantage of this, and lifted my heart up with pride, making me believe that whatever trouble I might have, I should have such access to the Lord, and such power in prayer that He would be sure to deliver me. Here I made a grave mistake; for it was not long before He brought me into a severe trial in providence; and instead of having power in prayer, the Lord withdrew, and I could neither pray nor find access. I was like Samson when he was shorn of his locks; and O what a trial of faith this was to me at the time! I have lived to prove many such disappointments, and have confessed that my strength was perfect weakness; and instead of thinking there was any merit, in me or in my prayers, or in anything I could do to obtain God's favour, I have seen that I have forfeited everything, and that every blessing from Him was of His free mercy and good pleasure to bestow. I trust these trials of faith have, in the hands of the Spirit, been the means of leading me out of self, to trust in a precious Christ, and to hang upon Him for everything. O how different is God's way of teaching to man's way! what stripping, what humblings I have needed, to make me in any way fit for Him! what pains He has taken with me!

#### *His Last Days.*

[Our departed friend was a member at the Halve, Trowbridge, and a good, praying man. He knew both sides of religion—the bondage of the law and the liberty of the gospel by the revelation of Jesus Christ. He met with an accident about three years ago, being caught in the machinery when at work, and his arm broken. The shock affected his heart, and he was never able again to work. He was not laid by long, but was wishing to depart and be with Christ. A

friend who was with him has supplied the following.—M. T.]

Our dear friend, who had been ailing for some time, was taken very ill on April 20th, 1912. I saw him on the following Thursday, and felt very anxious about him; and these lines came to me:

“Where should the dying members rest  
But with their dying Head?”

As his sufferings increased and he was getting weaker, we felt the end was drawing near. On the following Sabbath he spoke of a hymn which he said was “so good”:

“When pining sickness wastes the frame,” etc.

I stayed with him until after the evening service, and the sweet things he spoke of I felt were good. He appeared to be conversing with Jesus, and said,

“‘There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll’—

and there are so many here,—

‘Across my peaceful breast.’

I do not know what Satan may yet be permitted to do, but there is no room for him here *now*.” He also said, “Come, Lord Jesus, *come quickly*.” The next day when I said, “You can say, ‘The time of my departure is at hand;’” he replied, “I am now ready to be offered; but as to fighting the good fight of faith, *I cannot say much*.” A little after he tried to sing, but so tremblingly,

“Yes, I shall *soon* be seated  
With Jesus on His throne;”

and finished the verse, saying,

“My foes be all defeated.  
And all my labour done.”

Afterwards he added,

“I soon shall reach the harbour  
To which I speed my way;  
Shall cease from all my labour,  
And there for ever stay.”

Then he would say, “Cease, fond nature, cease thy strife.” On Tuesday I could see the end was drawing near. He said, “I am happy, as happy as I can expect to be; and I have been thinking of that hymn:

“‘For *me* to die is gain.’”

Later he said, “Blessed are the dead which die in the Lord;

they rest from their labours." I replied, "You are one of that blessed number." "I hope so," said he. "What a mercy it was all done for me before I was brought here! Jesus suffered. Come, dear Jesus, and take the ransomed spirit." Through the night he was begging for mercy, and said, "I did not think it would be such a struggle and conflict with sin as this, right down to the end;" and he prayed for his family and many others. Also said,

"The streams on earth I've tasted—  
More deep I'll drink above."

Once he said, "I am afraid I have been impatient;" and, "We shall meet again,—

"Where congregations ne'er break up  
And Sabbaths have no end."

But his voice was getting weaker, and it was difficult to hear all he said. Once or twice he spoke of something Mr. P. had said when preaching at the Halve, and again said, "Blessed are the dead which die in the Lord; they rest from their labours, and their works do follow them." And,

"May my blood-wash'd soul be found  
Among that favour'd band;"

remarking, "I have seen *such* beauty in His precious Majesty, Jesus; and several times since this affliction I have had sweet approaches to Him."

On May 1st he spoke very nicely of the precious blood and righteousness of Jesus; and when I thought he was in prayer, I heard him saying twice,

"Grace to pardon all my sin;"

and, "The blood of Jesus Christ cleanseth from *all sin*." And he spoke of Jesus as the Conqueror, and being perfect, saying, "No *speck*." Then, "My heart is so hard; there is no power I can produce that can soften it. Lord, have mercy on *me*."

"Let the healing streams abound."

"Death like a narrow sea divides  
This heavenly land from ours."

He spoke of the promise he had received from the Word: "I will never leave thee nor forsake thee;" and, "Ye are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you;" and, "Having this seal, the Lord knoweth them that are His;" and of the angels rejoicing over *one* sinner that repenteth; and I think he said he had felt to be

that sinner, adding, "Can it ever be?" It was good to hear him say so much about *the precious blood*. On one occasion he told me how glad he was the hymn did not stop at

"A Mary's or Manasseh's stains,  
but added,

"Or sins more vile than they;"

and said, "My sins are so far-reaching." Afterwards: "No bright shining; but I want to be gathered in like a shock of corn fully ripe. The Lord dealt with me in a way of love at the commencement, and I am not mocked now."

On Thursday, May 2nd, he smiled at me pleasantly, but was very weak. He said, "I have been thinking of these words: 'Though we believe not, yet He abideth faithful; He cannot deny Himself.'" As his sister was going home for the night, he said to her, "I hope you will not see me again;" and she replied, "I hope not for your sake." "*I am glad to hear you say that,*" was his reply. At 11.30 that evening he said, "I want rest," and turned his head, and his ransomed spirit fled to be for ever with his precious Redeemer, who had done all for him. He was aged 64 years. "Absent from the body, present with the Lord." A FRIEND.

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## ONE WHO CARES.

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"Casting all your care upon Him: for He careth for you."—1 PET. v. 7.

CARE is as common as trouble, and trouble is universal. Trouble is universal, because sin is. We are born unto trouble as the sparks fly upward. It was said by God in the Garden of Eden to a fallen man, that in the sweat of his brow he should eat bread (Gen. iii. 19). And this care, which is so universal, corrodes the mind when there is nothing to sanctify it. It looms through all philosophy and philosophising, through all the spirit of man. Though the spirit of man will sustain his infirmity, a wounded spirit who can bear? It makes its way to the very soul, dries up the spirit, takes all goodness and pleasure out of life, makes everything gloomy, every duty heavy, every pleasure bitter; it will undo a man. The Lord speaks of men being drunken and surfeited with care, and His people know something about that from time to time.

But God has in His mercy provided an antidote, and

that received turns care into good, for it brings the careful sinner to God Himself. And as the sinner is enabled to walk in this exhortation, he finds himself relieved of all that care which yet he has to carry. Christ takes him and his cross, and carries them both. Happy he who knows that much of Christ. Afflictions are to attend us all the way; we may not bridge over the river of sorrow and trouble, not skirt the fiery furnace of affliction. Through both we must go. In the one we feel consumed; in the other we fear being drowned. But when Christ comes, the fire loses its consuming nature, and in the river we are sustained. Happy he who knows this. What a dreadful thing it is to be a sinner! what an awful thing to be a sinner *alone!* to have no Mediator, no Friend with God! to have trouble and no grace—trouble like the beginning of hell, drops of the wrath of God, telling of greater trouble to come, and no God to go to! How is it that a man in affliction can live without a God to go to? Little grace as I have, I do feel I could not live if I had not Him to go to; some burdens would crush me, some troubles would undo me. We never find a man without trouble, but we find many with trouble and without God. It is a rare blessing to find ourselves or anyone else in trouble with God—God with the man, in him, about him, providence for him, troubles for him, life for him, time for him, death for him, all for him; Apollos, Cephas, rods, crosses, troubles, all for him—all inside that word: "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28). Therefore the saint may lift up his head; he has reason to rejoice. He may look forward with anticipation; he may say, "I shall come through this, be brought through that: this river shall not swallow me up; this fire shall not consume me; I shall come through." Faith in him, addressing the Lord, says, "Thou which hast showed me great and sore troubles shalt quicken me again, and bring me up again from the depths of the earth" (Ps. lxxi. 20).

Our dear Lord and Master has by His servant Peter exhorted as many as fear God to *humble themselves* under His mighty hand (1 Pet. v. 6). This word looks at trouble, says we must have affliction. The mighty hand of the Lord will be on us in some ways; we may be delivered to Satan for the

destruction of the flesh, that the spirit may be saved. God may lay affliction on our loins, and cause men to ride over our heads; we may go through fire and through water; but we shall be brought out into a wealthy place. The wilderness may threaten our life, but God will preserve it. The good land is before us, therefore, says the apostle, "Humble yourselves"—get into the dust, acknowledge His goodness. I might also say, acknowledge His *justice*. Says the psalmist, "It is good for me that I have been afflicted. It was for my good He sent that trouble, laid His chastening hand on me, that I might be a partaker of His holiness." Now this is true of every one, there is none exempt from trouble in all the world; it goes to the king, and reaches the cottage. But here is the thing to be observed—has God turned trouble, which is common to all men and the fruit of sin, into a divine, Fatherly, loving chastening, that it becomes a privilege, a mark of love, a sign of sonship? That felt makes the soul happy *in* the trouble. Let the worldly man get out of trouble, and he is happy. But let a child of God have the Lord come to him in trouble, and he is happy in it. Therefore what a mercy to be delivered from saying, "I won't bear it, I cannot put up with it; I will not have this mortifying thing or the other!" If I had more grace, I should find my face covered with shame that ever I should have said such things to God about my troubles. He has borne with me, and I know He gives grace to sinners to humble themselves, to come right into the dust, and be ashamed beyond all expression. We could never get low enough, or enough confess our sins when He gave us some sweet mercy in trouble. We could take up the cross, and regard it as an honour. Of the thing I had said I would not do I have been thankful to say, "Let me do it, give me grace to do it." "Humble yourselves;" which is not merely saying, "I am a dog, or a beast," but getting into the dust with our hands on our mouths, feeling with Job, "I have uttered that I understood not. I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further" (xl. 4, 5; xlii. 3). Do we ever meet anyone so vile as we feel ourselves? We need not have been outwardly wicked; we need but to know what is here—in the heart; need but to have had some dreadful outbreaks in spirit, some boilings up in the mind, to bring us to say, "There is not

another on earth who behaves as I do." Here a person humbles himself. And there is a wonderful thing to such a person—how the Lord has borne with him, and that he has no more trouble than he has. I have lived there sometimes, and it is not the most uncomfortable place in the world. *That* place is the dry land, where God puts the rebellious ones: "The rebellious dwell in a dry land." As a wise father will take his rebellious child, and confine him in a room, give him short commons, and no smiles, so God takes a rebellious child, and puts him in a dry land, with nothing to eat, and no heavenly smile coming down into his heart. But the sweet change is when the Lord drops mercy in, and helps him to say, "I will bear it."

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you *in due time*." A very little time seems to us "due time." We may say, "It is time for Thee, Lord, to work, now I can take the lowest place." We do not know. Abraham had to wait long for the promise; the fathers waited long. They were persuaded of it, they embraced it, but got it not in open fulfilment (Heb. xi. 39). And the saints have to wait long.

Then the Spirit says to these same people, "*Casting all your care upon Him*." First. Cast on Him the *care of your immortal souls*, the care of how you stand with and before God, how it will be with you through eternity. When people have a proper care about their immortal state and interests, they are in a good condition. One thing that grows out of this care is the desire, "When wilt Thou come unto me?" "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God until that He have mercy upon us" (Ps. cxxiii. 2). That is good. What is the next best thing to eating? Hunger. Who values food if he has no hunger? Who prizes the Lord if he does not feel to need Him? Who cares for heaven if he has no concern about his state? Who wants to be saved, if he does not fear being lost, and desire to reach heaven? But if a man truly believes he is a sinner, an immortal being, who must live for ever, either in God's glorious presence to be eternally filled with bliss, or in the darkness, anguish, confusion, and despair of the lost,—have we believed that?—there will be a care that he may be saved, though he will feel he cannot

make one hair white or black by much thought and care. People say they can do nothing; but only those know it who have tried. Have we tried to keep the law, to deal with divine justice? tried to pacify God, to pray, to love God, to cast hatred of God out of our mind, to be diligent in reading the Scriptures, diligent in prayer? Well, if we have tried and failed—and of course we have failed—then we can say, "I know I am helpless, and can do nothing to save myself." To such God will give a sight of the Redeemer who cares for sinners.

*"Sinners are high in His esteem,  
And sinners highly value Him."*

That sight gives such a turn that the soul goes to Him with its weakness, inability, failures, and all things; and instead of being offended, and nursing the prejudices of fallen nature against Jesus Christ and rejecting Him, now the poor sinner, ready to perish, embraces the Rock for want of a shelter, sees that all hope is shut up there. Here is a Door of hope, and through it he would go. He sees how the Lord can bring a sinner to Himself, and says,

*"My soul into Thy arms I cast."*

The beauties, the goodness, the greatness of Jesus and His precious blood and justifying righteousness who can express? And these draw him powerfully till he casts himself for his everlasting interests on the Lord. "Casting all your care upon Him." Bless God for Jesus Christ the Friend of sinners, the Brother born for adversity, the Mediator between God and man, the Advocate who takes up evil cases, the Intercessor who opens His mouth for the dumb, opens His mouth and pleads the cause of the sons of death! (Prov. xxxi. 8).

What a great point is this to come to! There are many things about which we may not yet have come to a point, many things in the Scriptures we do not understand; but here is a point in vital religion that every child of God is taught, and that does not become less important as the child becomes a man. He says, "Just the same remedy I wanted then I want now—the Lord Jesus Christ, His Person, and work. I want Him now more than ever in my sense of things." Here we are brought, and, bless God, some understand what it is to be at this pass. If any come to us and say, as one did to Rutherford, "See what God has wrought



by you," we should reply as he did, "I renounce all that; the pass I would be at is the *atonement*." That is what every saved sinner would be at—the atonement, intercession, and righteousness of Jesus Christ—nothing else, nothing less. I know some are with me in this. May we then together go out in an act of faith which is truly an act of worship, and cast the care of our immortal state and our souls on Him.

What will He do? Not what we should. It would be impossible for such as we are to bear with the insults and ingratitude that the Lord bears with in our treatment of Him, and I can truly say I am ashamed of it; it is no boast. My heart aches as I reflect on what I have been and done towards Him, and can say with Hart,

"We on the way are no farther yet."

And how does the Lord treat us when we cast ourselves on Him? what does He tell us to say? "Take with you words and say unto Him, Take away all iniquity, and receive us graciously." And then His people say, "Asshur shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy" (Hos. xiv. 1—3). Have we ever gone like that? have we said, "Asshur shall not save us; I will no more say to the work of my hands, Ye are my gods"? Do you believe that in Him the fatherless, the lonely, the sad, the heavy, the careful creature finds mercy? Then listen to what the Lord says, "I will heal their backsliding; I will love them freely." It is just like Him, and that encourages us to go to Him and cast our care on Him; for He is God, and not man, full of compassion and truth, pardoning iniquity, transgression, and sin. Come, then, you who are careful about your state, who would love, embrace, and cleave to Christ, cast on Him that care that is too much for you, which you are not able to carry; cast it on Him, for the salvation of the righteous is of the Lord.

Then in the next place, cast all your *care respecting indwelling sin and affliction from temptation* on the Lord. We are called not to play, nor sleep, but fight; we are called to pilgrimage, to say feelingly, "This is not our rest," and to prove it, that here we have no continuing city; to seek a city to come, which hath foundations, whose Builder and Maker is God. We have a cruel tempter, a crafty old serpent, the dragon that is in the sea, to afflict us (Isa. xxvii. 1); and worse, we have a body

of sin and death, a heart that is deceitful above all things, and desperately wicked. Should a child of God say at any time, "Now I will be careful lest I be tripped up, lest my heart or Satan deceive me,"—O poor man, you are deceived, you are under the power of sin while speaking. What is it but self-reliance that makes you speak so? what but regarding your own wisdom that makes you think so? God has strange ways to teach us that "he that trusteth in his own heart is a fool" (Pro. xxviii. 26). But when one says, "I have been often deceived and overcome, and my only hope of getting honourably through is the Lord's preserving goodness, the power of divine grace; my only hope of ever having a tender conscience is by the precious blood of Jesus Christ; and of having my will brought into conformity to God's will, is by the power of the Holy Ghost;" follow the man under that feeling, and you will find him at the throne of grace, crying, "O Lord, I am oppressed; undertake for me. Defend me, Jesus, preserve my faith, and hope, and love, grant me prayer and supplication." So he casts his case of affliction from a deceitful nature on the Lord.

And cast the *care of getting profit out of what we pass through* on the Lord. It is a grievous affliction to find we have passed through trouble and apparently gained nothing by it. The only remedy is for God to enable us to walk in this word, "Humble yourselves under the mighty hand of God." For,

"Whatsoever afflictions seize us,  
They shall profit, if not please."

We are wonderfully impatient for the "afterward," and we may set up a standard of profit, and a mark of what is profit by affliction that the Lord will not honour. We cannot judge always where the profit is. Where were our thoughts and affections before? Were we like winter in spirit, with no flow of divine life in the soul, very prayerless and hard? And now we must say we try to visit the Lord all through the day; we find we cannot do without Him, and though we do not get the manifestation we want, or feel His power, we seem like those whose life is prayer, according to the word, "I give myself unto prayer" (Ps. cix. 4). What? has the Lord called us by affliction to pray, and shall we say we have no good out of it? Shall the Lord deal thus with us, and we honestly say we have gained nothing? But let us cast the

care of this case on Him. The day is coming when He will make it out to us that the "afterward" is come. "For no affliction for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. xii. 11).

Or is the case one of *great danger*, in which we are helpless? There has come some Haman. Satan has great rage and power? Then may the Lord give us the spirit of Mordecai as he sat at the gate. Who knows what prayers, sighs, and petitions were going to heaven from his heavy spirit? There he sat, sackcloth was his garment, and the Lord looked on him (Est. iv. 1; v. 9). Is it not wonderful what is said of him and the king? "On that night could not the king sleep" (vi. 1). No, Haman's plan was ripe for execution, Mordecai must be hanged. Haman goes in to ask the king's consent. And moreover, the king had commanded the records to be brought, and that particular one must be brought that related to that poor man for whom Haman had erected the gallows. It was an old kingdom, and there were many others, but it must be that one. O the wisdom of God! how it was manifested in this matter! Have we not sometimes been in a hurry, and wished to do something? "This course is right, that is necessary; we shall not get through without it." Ah, but says the Lord, "The king shall not sleep, the servants shall lay their hands on that special and particular record, and bring it to him." Why was it not brought before? It was not time. Now Mordecai was in the dust, *now* it was to be done. And there is ambitious Haman in the court, who thinking the king would delight to honour him more than anyone, expresses himself as we read. The Lord make it an instruction in our hearts to make us quiet, and enable us to wait on Him. "Be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord" (Ps. xxvii. 14). We shall never gain any part of our journey by impatient running, by making headway by our own haste and determination. Bless God, He has hedged some of us up many times, so that we could not find our paths. Where should I have been many a time if I had had my way? The psalmist says, "Behold, He that keepeth Israel shall neither slumber nor sleep. . . . The Lord shall preserve thy going out and thy coming in from this time forth and for evermore" (Ps.

cxxi. 4, 8). He found this out. He was hasty and envious, could not understand the afflictions of the righteous and the prosperity of the wicked until he got heavenly instruction; and that made him see he was as a beast before God, and that the hand of God had been holding him up all the time. For he says, "Nevertheless I am continually with Thee: Thou hast holden me by my right hand" (lxxiii. 23). What mistakes we make! I have said, "I am sure the Lord has left me;" and then He has come, and made me know He was watching over me all the time. "I girded thee, though thou hast not known Me" (Isa. xlv. 5). This is how He works; then let us wait on Him. Do we fear destruction? That is in God's hand. "But these enemies?" They cannot move without the Lord. "But the devil?" He cannot touch us without His leave. "But oh, this fire will burn me up." Not if the Lord Jesus is with you in it. Nothing shall by any means hurt you.

And cast the *care of your circumstances* on Him, your character, your body, everything on Him. If it is *all* your care you are to cast on the Lord, that is as much as you have, and what a mercy not to have reserves! May we see *who* it is to whom we are to go—Jesus Christ, and cast all our care on Him. The apostle had written to elders, that is, ministers, in this chapter; and well may they cast the care of their ministry on Him, and hearers cast the care of their hearing on Him. Good hearings come from Him; He holds the seven stars in His right hand, and He feeds His flock, the flock of slaughter. See what enemies come to slaughter us all day long; but it would be worse to be a flock against which Satan has no enmity, a flock at ease—a thousand times worse. The prophet Zechariah received this direction, "Feed the flock of the slaughter;" and Micah prayed, "Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood" (Zech. xi. 4, 7; Mic. vii. 14). O elders, cast the care of your ministry on the Lord. O hearers, cast the care of your hearings on Him. O afflicted sinner, cast the care of how you profit in, and when you shall come out of, affliction on Him.

One brief word more. Let us look at the sacred, divine, wonderful assertion that closes the exhortation: "*For He careth for you.*" We all lie near our own hearts, but who lies so close to himself as a child of God does to Jesus Christ?

What child of God cares for himself as Jesus Christ cares for him? Who cares for his own circumstances as much as Jesus Christ cares for them? Or who watches over them as He does? Our eyes soon slumber, we soon sink into sleep for sorrow, as the disciples did. The tension becomes too great, and we say we must give it up; a sort of despair comes over us. But here is that blessed One, "the same yesterday, and to-day, and for ever," who never for a moment intermits His compassion or His care. I think the most beautiful words recorded of this are those in Isaiah xxvii; "Sing ye unto her, A vineyard of red wine. I the Lord do keep it;" and see how He expresses His keeping of it, "I will water it every moment: lest any hurt it, I will keep it night and day." "He careth for you." And, beloved children of God, He will care for you so much as one day to kiss you out of time into eternity. While here, He will sanctify to you your deepest distresses, give you power to confess your sins, and at times faith to believe His word to Abraham: "I am thy Shield, and thy exceeding great Reward" (Gen. xv. 1). Then we shall be well cared for, have wisdom enough, grace enough; for this completes all,—"Christ in you the Hope of glory" (Col. i. 27).

J. K. P.

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### AFTER RESTORATION.

#### PSALM XXIII.

JESUS the Lord my Shepherd is,  
 Provides my daily needs;  
 In pastures green He makes me rest,  
 And by still waters leads.

My soul He hath again restored,  
 And in the paths doth lead  
 Of righteousness in Christ my Lord:  
 For His name's sake I'm freed.

Yea, though I walk earth's gloomy vale  
 And view the shades of death,  
 No evil fear shall e'er prevail,  
 With Thy sweet Spirit's breath.

Thy chastening rod, I now can see,  
 Dealt with Parental love,

To bring my wand'ring heart to Thee,  
And fix my faith above.

This with Thy staff, Thy precious blood,  
Thy mercy, and Thy grace,  
Bids comfort rise in me, my God,  
My Teacher, and my Peace.

Before me Thou dost now prepare  
A table sweetly spread,  
In view of all that hate me here,  
And are in malice led.

My head with oil Thou dost anoint,  
My cup with love o'erflow,  
Goodness to me Thou dost appoint,  
And mercy sure bestow.

And so through all the fleeting days  
My little life shall see,  
Follow Thou wilt with Thy sweet rays,  
And keep my soul to Thee.

And when the fixed time is come  
To leave this sinful dell,  
In Thee, my Lord, yea, my sweet Home,  
I shall for ever dwell.

Reading.

F. C.

### CRUMBS FROM THE MASTER'S TABLE.

THE SPIRIT'S REVELATION OF CHRIST. AN EXTRACT. BY JOHN OWEN, D.D.

THE *glory* of Christ in His Person and offices is always the same; and the revelation that is made of it in the Scripture varieth not; but as unto our perception and apprehension of it, whereby our hearts and minds are affected with it in an especial manner, there are apparent seasons of it which no believers are unacquainted withal. Sometimes such a sense of it is attained under the dispensation of the word, wherein as Christ on the one hand is set forth evidently crucified before our eyes, so on the other He is gloriously exalted. Sometimes it is so in prayer, in meditation, in contemplation, on Him. As an ability was given unto the bodily sight of Stephen to see, upon the opening of the heavens, "the glory

of God, and Jesus standing at His right hand" (Acts vii. 55, 56),—so He opens the veil sometimes, and gives a clear, affecting discovery of His glory unto the minds and souls of believers; and in such seasons are they drawn forth and excited unto invocation and praise. So Thomas, being surprised with an apprehension and evidence of His divine glory and power after His resurrection, wherein He was "declared to be the Son of God with power" (Rom. i. 4), cried unto Him, "My Lord and my God" (Jno. xx. 28). There were in his words both a profession of his own faith and a solemn invocation of Christ. When, therefore, we have real discoveries of the glory of Christ, we cannot but speak to Him or of Him. "These things said Esaias when he saw His glory and spake of Him" (Jno. xii. 41). And Stephen, upon a view of it in the midst of his enraged enemies, testified immediately, "I see the heavens opened, and the Son of Man standing on the right hand of God." And thereby was he prepared for that solemn invocation of His name which he used presently after, "Lord Jesus, receive my spirit" (Acts vii. 56, 59). And so also upon His appearance as the Lamb, to open the book of prophecies; wherein there was an eminent manifestation of His glory, Rev. v. 3. . . . This will be our wisdom, upon affecting discoveries of the glory of Christ; namely, to apply ourselves unto Him by invocation or praise; and thereby will the refreshment and advantage of them abide upon our minds.

So is it also as unto His *love*. The love of Christ is always the same and equal unto the church. Howbeit there are peculiar seasons of the manifestation and application of a sense of it unto the souls of believers. So it is when it is witnessed unto them, or shed abroad in their hearts by the Holy Ghost. Then is it accompanied with a constraining power, to oblige us to live unto Him who died for us, and rose again, 2 Cor. v. 14, 15. And of our spiritual life unto Christ, invocation of Him is no small portion. And this sense of His love we might enjoy more frequently than for the most part we do, were we not so much wanting unto ourselves and our own concerns. . . . Were we [by grace] diligent in casting out all that "filthiness and superfluity of naughtiness" which corrupts our affections and disposes the mind to abound in vain imaginations; were our hearts more taken off from the love of the world, which is

exclusive of a sense of divine love; did we more meditate on Christ and His glory,—we should more frequently enjoy these constraining visits of His love than now we do. So Himself expresseth it, Rev. iii. 20, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” He makes intimation of His love and kindness unto us. But oftentimes we neither hear His voice when He speaks, nor do open our hearts unto Him. So do we lose that gracious, refreshing sense of His love which He expresseth in that promise, “I will sup with him, and he shall sup with Me.” No tongue can express that heavenly communion and blessed intercourse which is intimated in this promise. The expression is metaphorical, but the grace expressed is real, and more valued than the whole world by all that have experience of it.

This sense of the love of Christ, and the effect of it in communion with Him, by prayer and praises, is divinely set forth in the Book of Canticles. The church therein is represented as the spouse of Christ; and as a faithful spouse, she is always either solicitous about His love, or rejoicing in it. And when she hath attained a sense of it, she aboundeth in invocation, admiration, and praise. So doth the church of the New Testament, upon an apprehension of His love, and the unspeakable fruits of it: “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever, Amen” (Rev. i. 5, 6).

(1) *Desire of union and enjoyment* is the first vital act of this love. The soul, upon the discovery of the excellencies of God, earnestly desires to be united unto them—to be brought near unto that enjoyment of them whereof it is capable, and wherein alone it can find rest and satisfaction. This is essential unto all love; it unites the mind unto its object, and rests not but in enjoyment. God’s love unto us ariseth out of the overflowing of His own immense goodness, whereof He will communicate the fruits and effects unto us. “God is love;” and “herein is love, not that we loved God, but that He loved us,” and sent His only begotten Son. Yet also doth this love of God tend to the bringing of us unto Him, not that He may enjoy us, but that He may be enjoyed by us. This answers the desire of enjoyment in us. Job xiv. 15 :



"Thou shalt call me;" (that is, out of the dust at the last day:) "Thou wilt have a desire to the work of Thine hands." God's love will not rest until it hath brought us unto Himself. But our love unto God ariseth from a sense of our own wants—our insufficiency to come unto rest in ourselves, or to attain unto blessedness by our own endeavours. In this state, seeing all in God, and expecting all from the suitableness of His excellencies unto our rest and satisfaction, our souls cleave unto Him, with a desire of the nearest union whereof our natures are capable. We are made for Him, and cannot rest until we come unto Him.

Our goodness extends not unto God; we cannot profit Him by anything that we are, or can do. Wherefore, His love unto us hath not respect originally unto any good in ourselves, but is a gracious, free act of His own. He doeth good for no other reason but because He is good. Nor can His infinite perfections take any cause for their original actings without Himself. He wants nothing that He would supply by the enjoyment of us. But we have indigency in ourselves to cause our love to seek an object without ourselves. And so His goodness—with the mercy, grace, and bounty included therein—is the cause, reason, and object of our love. We love them for themselves; and because we are wanting and indigent, we love them with a desire of union and enjoyment—wherein we find that our satisfaction and blessedness doth consist. Love in general unites the mind unto the object—the person loving unto the thing or person beloved. So is it expressed in an instance of human, temporary, changeable love,—namely, that of Jonathan to David. His soul "was knit with the soul of David, and he loved him as his own soul" (1 Sam. xviii. 1). Love had so effectually united them as that the soul of David was as his own. Hence are those expressions of this divine love, by "cleaving unto God, following hard after Him, thirsting, panting after Him," with the like intimations of the most earnest endeavours of our nature after union and enjoyment.

When the soul hath a view by faith (which nothing else can give it) of the goodness of God as manifested in Christ—that is, of the essential excellencies of His nature as exerting themselves in Him—it reacheth after Him with its most earnest embraces, and is restless until it comes unto perfect fruition. It sees in God the Fountain of life, and would

drink of the "river of His pleasures" (Psa. xxxvi. 8, 9)—that in His "presence is fulness of joy, and at His right hand are pleasures for evermore" (Ps. xvi. 11). It longs and pants to drink of that Fountain—to bathe itself in that river of pleasures; and wherein it comes short of present enjoyment, it lives in hopes that when we "awake, it shall be satisfied with His likeness" (Ps. xvii. 15). There is nothing grievous unto a soul filled with this love but what keeps it from the full enjoyment of these excellencies of God. What doth so *naturally* and *necessarily*, it groans under. Such is our present state in the body, wherein, in some sense, we are absent from the Lord, 2 Cor. v. 4, 8, 9. And what doth so *morally*, in the deviations of its will and affections, as *sin*—it hates, and abhors, and loathes itself for. Under the conduct of this love, the whole tendency of the soul is unto the enjoyment of God;—it would be lost in itself, and found in Him,—nothing in itself, and all in Him. Absolute complacency herein—that God is what He is, that He should be what He is, and nothing else, and that as such we may be united unto Him, and enjoy Him according to the capacity of our natures—is the life of divine love.

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AN EXTRACT FROM  
THE LAST WILL AND TESTAMENT  
OF THOMAS SLADE, OF PORTSEA.

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THIS is the last Will and Testament of me Thomas Slade, of the town of Portsea, in the county of Southampton. Whereby I commend my soul to God, and my body to the earth, in sure and certain hope of the resurrection at the last day. At which most glorious day I believe this body shall rise immortal, and be made like unto the glorious body of Jesus my dear Redeemer; which hope and glorious prospect is founded wholly on His complete atonement. And although in myself, that is, in my flesh, dwelleth no good thing, and daily subject to the weakness of mortality with its corruptions through sin and temptations, and daily feeling myself unworthy of the least of all the mercies which God has bestowed upon me, yet I believe that where Jesus my dear Lord is, there I shall be; believing that His complete atonement in its four parts will be a sufficient qualification for my enjoyment of eternal salvation.

First, I believe *His spotless and everlasting righteousness* is sufficient for my justification in the presence of God. Secondly, I believe that *His eternal holiness* will be a sufficient qualification for the enjoyment of that presence, because, thirdly, *His most precious blood* has cleansed me from all sin. And fourthly, I believe, notwithstanding all the weaknesses as well as wickednesses with which the enemy of souls may be allowed to perplex and grieve me during this mortal abode,—I believe that *His almighty and eternal power* will be sufficient to preserve me safe to His everlasting kingdom.

Which most glorious hope and blissful prospect I had never been in possession of, but for the unmerited and eternal mercy and grace of God in the Person of Jesus, a knowledge of which was communicated to me about the month of August, in the year 1807, between the hours of five and six o'clock in the afternoon, while I was locked into my school-room by myself. At which time and place it pleased God Almighty in strange mercy to pluck me as a brand from the everlasting burnings, by speaking to my soul and saying, "I AM THY SALVATION," which words were immediately accompanied with a vision of the Lord Jesus Christ suspended on the cross between the heavens and the earth; and I was informed that the atonement made on Calvary's Mount was made on my account, and that His blood was shed for me; by which words spoken, such things seen, and such information communicated, immediately, in that very moment, the whole of the dreadful burden of sin and dread of eternal death vanished, and my soul filled with wonder and astonishment at what God had wrought.

Having given this very brief statement of the grounds of my faith, and how I came in possession of the same, I now descend to the more subordinate parts of this my Will, and dispose of all my worldly estate and effects in manner following. . . .

#### FURTHER PARTICULARS OF THE TESTATOR.

Our great-grandfather, Mr. Thomas Slade, was born at Portsea, Portsmouth, in the year 1777, and died there in 1832. He was highly respected in the town, where he kept a boarding school for young gentlemen. Before his call by grace he was a member of the Wesleyan body. Possessing a good knowledge of music, he led the choir of singers in the church of which Mr. Griffin was pastor, and being very

zealous in the cause, was much looked up to by the minister and people as a great light. Yet he has himself confessed he lived the life of a Pharisee for many years.

Whilst walking in the street, he was suddenly arrested by these words: "Except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v, 20). The word so wrought that for some considerable time he was in deep soul trouble. He severed his connection with the Free-willers, and sat under the ministry of Mr. Isaac Carter, of Portsea. This gave great offence to both Wesleyan minister and people, by whom he was afterwards much persecuted. In course of time, it pleased the Lord to reveal Himself blessedly in his soul, as described by himself in his will above.

Upon his deathbed he was greatly favoured and blessed with the presence of the Lord, and filled with holy joy, during which time Mr. Griffin, his former pastor, called, and asked if he should pray. Mr. Slade replied, "What shall you pray for?" "Why, for your soul, friend." Mr. Slade, looking at him, exclaimed, "*My soul!* My soul stands as firm as the pillars of heaven." So little did the poor Wesleyan understand that, turning to the daughter, he said, "O poor man, he is wandering!" And later a report was circulated that Mr. Slade died so hardened that he refused even to be prayed for.

A. POUNDS.

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## OUR GUIDE AND COUNSELLOR.

A MORNING READING BY JAMES BOURNE.

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SEPT. 20th, 1840.—John vi. 16—21: "And when even was now come, His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come unto them." Now this is what we ought to avoid by all means—to enter upon any undertaking without Jesus Christ with us; for we shall surely meet with disasters and troubles, and have no help against them in ourselves whatsoever. He is our Counsellor to go to in all our undertakings. God has in every part of His Word set forth that we should ask counsel of Him; and if there is anything which we are managing without Him by any cunning of ours, we should be quite sure the devil is in this. But if Jesus sets us about any work, and constrains

us, as it were, to enter the ship without His sensible presence—as He did the disciples here, we are not to be alarmed at trouble; for that will come. Only we are to see that we make this good, that we are in the place where He has put us. In this case it is said in Matthew He constrained His disciples to get into a ship, and to go before Him to the other side of the water (xiv. 22).

“And the sea arose by reason of a great wind that blew. . . . And they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But He saith unto them, It is I; be not afraid.” Now if in our troubles He speaks one word on our hearts, this will bring assured peace, and all other things will be right and pleasing. If we get Christ *first*, God will give all other things that are needful, and suitable, too, to our situations. That is, if He sets a man on a throne, He will not give him bread and water, like a beggar; but He will give everything suitable to the lot He has given. We want always to get a little higher; and here God contends with us. But if we seek other things first, and *then Christ*, if we get them, there is the curse of God in them: here is the source of all our misery. Jesus Christ is described in the Epistles as the Judge of the quick and the dead (2 Tim. iv. 1; 1 Pet. iv. 5); and when He brings us to His bar, and reproveth us for many things we have walked in, we cannot stand, but must fall as dead, as I have done many times; unless He speak a word on our hearts, “Peace, be not afraid.”

The apostle John fell at His feet as dead. Then He laid His right hand upon him, saying, “Fear not: I am the First and the Last; I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. i. 17, 18). This shows His great power, that all power in heaven and earth is His. But some of you of little faith may say, “We do not know that He has a favour toward *us*, or will do those things for us; then what good will it do us to believe His great power?” Why this—it will lead you to pray to Him till you die that He would take your cares, spiritual and temporal, into His hands, and to persevere till He says, “No;” and that I am sure He never will. His having the keys of hell and of death shows that He overrules all things. When we are brought under convictions, Satan will say, if only a finger-ache, that hell

only is open to us and death is at hand; but Christ has the keys of hell and death, He overrules and orders all things and circumstances. There is no end of the troubles we may fall into; but if we are His people, He will be with us in all. "When thou passest through the waters, I will be with thee. . . . Since thou wast precious in My sight, thou hast been honourable, and I have loved thee" (Isa. xliii. 2, 4). This we find hard to believe, if at a distance and much entangled by sin and the spirit of the world; but if we can but get this into our hearts by faith, it will produce sweet repentance, confession, and humiliation before God.

Do beg of the Lord not to suffer you to go anywhere or undertake anything without His going before you. See Mark xvi. 7: "He goeth before you into Galilee." This is my great desire always, and I find His blessing in it. He appeared after His resurrection first to Mary Magdalene, the most unlikely, to teach us to look to His sovereign power in defiance of all obstacles.

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## THE EARLY EXPERIENCE

OF ALBERT HAMPTON, OF BRIGHTON.

WHO ENTERED INTO REST ON DEC. 1ST, 1911.

DEAR Friend,—I don't know that I need make any apology for making free to write a few lines. If so, let it be this, that you have been much on my mind through this day, having heard of the affliction which has lately befallen you in your family. Dear Job's afflictions made him say, "My soul is weary of my life." I believe every affliction of the Lord's own has a voice; and I feel I can truly say mine spoke this loudly, "Vanity!"—not that everything which comes under the term is a sinful vanity, but there is in all below the sun an uncertainty with us, and a dissatisfaction to us. How infinite the mercy that we have, I trust, a treasure in the heavens that fadeth not! and I feel sure in my own case, were it not for renewed quickenings, which are mostly attended with crosses and afflictions of some kind, my heart would never be where my treasure is.

Dear friend, I sometimes have a sweet and solemn remembrance of the time I spent in your neighbourhood. There it was that the first dawn of the light of life entered my soul,

which so clearly discovered to me my sins and the certainty of my perishing eternally as their just demerit, if I died in the state I then felt myself to be in. And bless the Lord, I have still a remembrance of the wormwood and the gall, and my soul is humbled in me, gratefully humbled that the Lord thus dealt severely with me. Many, many times I feared my case was hopeless; yes, I could not see how it was possible for me to escape the damnation of hell; so clearly were the holiness and strict justice of God reflected in the law which had laid hold on my conscience, saying in effect, "Pay me that thou owest." I used sometimes to think that hell itself could not be more intolerable than my then present anguish of soul and meditation of terror. And I believe I should have remained in that prison of unbelief and hopeless self-despair to this day, had not the blessed Spirit, whose gracious office it is to take of the things of Jesus Christ and show them to the enlightened sinner, shown me the sufficiency and suitability of the dear Mediator. Then were my prayers and cries turned, as it were, into another channel. The burden of my cry and desire was to know if He died for me; and truly I feel, and have often said, this was the most earnest time my soul ever knew. O what a glory I saw in Him, the dear Redeemer! glorious as God, equal with the Father and the Holy Spirit, and glorious as the dear Man of sorrows, who had borne in His own Person all the wrath due to His dear church! And I am sure all language must fail to set forth the fervent cries for mercy, the longing and panting of my soul for a heartfelt union with the dear Lamb of God, and an assurance of interest in His precious blood. . . .

Argyle Road, Brighton.

A. HAMPTON.

Dear Friend and Brother in the truth, which is solemn and discriminating,—“The election hath obtained it.” How my poor heart at one time rebelled at and hated this glorious doctrine! But now I feel it is my ground of hope to persevere, as Hart says. How sure I feel that it is the work of God to bring a sinner low! The dear Lord passes by heaven and earth as little things, and says, “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” I have been looking a little at the grace bestowed on that dear woman who washed the Saviour’s feet with tears, and wiped them with her hair. I hope I have known that place in a spiritual sense. I have, I

trust, sometimes a humbling remembrance of the days of my ignorance, when I knew nothing of the Lord Jesus Christ, and when the gracious Spirit was pleased to reveal somewhat of His beauty and suitability to my heart. How I longed to be assured He was mine, that He died for me! And it has many times been a source of encouragement to me that I was not suffered to rest short of this assurance.

On that never-to-be-forgotten night, alone in my chamber, I felt that word working powerfully in my heart: "I will go in unto the King, and if I perish, I perish;" and a spirit of supplication and wrestling was granted me. You know hunger will make a man bold. While upon my knees He—the Lord Jesus—discovered Himself to me as One in suffering, dying circumstances, and I saw Him thus as bearing the punishment of my sins and offering Himself as an atonement to offended Justice, and saw in Him all my guilty, sinful soul needed for acceptance before a just and holy God, and could say in the sweetest assurance and peace, "My Beloved is mine, and I am His."

"His worth if all the nations knew,  
Sure the whole world would love Him too."

At the same time that "He brought me up out of an horrible pit" and "set my feet upon a Rock," He put this song into my mouth, "I shall not die, but live, and declare the works of the Lord."

ALBERT HAMPTON.

Preston, Brighton.

[In Sept. 1908, referring to the two letters, Mr. Hampton said,]

That deliverance and the heavy trouble spoken of in the letters all took place in about one year, when I was 18 years of age. I never heard the truth till some time after, when I went to a little room in the neighbourhood. After that I used to walk seven miles to Five-Ash-Down to a chapel; and there one night I heard Mr. Tatham from Rom. x. 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Just before, I had been tossed up and down by the enemy with the suggestion that if my religion was real, I should be able to tell anyone about it. That good man seemed to go into all that. He showed that the confession of the mouth was in secret prayer before God as well as openly; and I knew I had done that; and I



believed in my heart God had raised Him from the dead. I could not get on with the preaching in the neighbourhood. One Sunday morning as I was walking alone to Five-Ash-Down, the words,

"Reclines his head on Jesu's breast,  
Slides softly into promised rest,  
And proves the Sabbath true,"

were a great blessing to me. Another time, going to the chapel, it was this with me :

"The poorer the wretch, the welcomer here."

### "BEULAH."

WONDERS of grace, Brother,—I have been living amongst wonders fifty years, and I believe they will never cease with me and my God till He takes me to behold the wonders of heaven. That will be a glorious time, and as good Dr. Watts says,

"Millions of years my wondering eyes  
Shall o'er His beauties rove ;  
To endless ages I'll adore  
The wonders of His LOVE."

When you read this, try to shout, "Hallelujah!" Joseph Irons says,

"Hark how the choir around the throne  
Adore their God and King ;  
They drink full draughts of bliss unknown,  
And hallelujah sing."

Is it not grand, dear brother, to meditate on these glorious things? There is nothing uncertain about them. Watts and Irons are now in the enjoyment of the very things they wrote and enjoyed in part while down here. Now they know, even as you and poor I shall know when the shadows all flee away, and heaven opens to our astonished view. And here I say, as one of old said in sweet tones,

"When shall the day, dear Lord, appear,  
That I shall mount to dwell above,  
And stand and bow amongst them there,  
And view Thy face, and sing Thy LOVE?"

But quoting poets is not letter writing, and perhaps you would rather have something from the heart, warm, salted, flavoured with heavenly spice, mellowed with the dew of Hermon, a little wine that exhilarates, making the heart to

dance and the soul to sing as in the days of old, when the candle of heaven lit up my soul, and by its light I walked through darkness; when I had the wedding garment on, and was covered with the robe of righteousness, sitting under His shadow with great delight, eating the sweet fruit of the precious Vine, sucking the sweet juice from the Grape that was bruised for poor sinners, such as you and nothing me.

My soul longeth, yea, fainteth sometimes, for the longing it hath for the sweet Rose of Sharon. Eh, my brother, the other day, before I went to our Bible meeting, this lovely Rose was so near me that the sweet perfume hung about me so that I was afraid to go, feeling I should lose the sweet scent that I had been inhaling during the afternoon; but I durst not stay away, and the dew remained on my branch. "Wonders of grace to God belong." I must say this as long as I live—bear with me, I cannot help it—He is all fair, there is not a spot upon Him, His mouth is most sweet, and His countenance is comely, yea, He is altogether lovely.

Dear brother, I wish I could tell you all I feel in my soul of this glorious Person. As I near the gate of Paradise His glorious Majesty shines out sometimes with such lustre that I know not where I am. I have seen Him in the Garden, I have seen Him in the hands of that bloody monarch, I have seen Him at Pilate's bar, I have seen Him led to the ignominious tree, and I have seen the monsters driving the nails in His sacred flesh. I have seen the devilish fiend plunge the sword into His loving heart, I have seen His languid eyes, and heard His dying cry, "My God! why hast Thou forsaken Me?" O brother, brother, all these scenes are accompanied with bitter sorrow and sore lamentation, *Zec. xii. 10.*

But the scene I want to describe to you, if I could, is beyond mortal power [to describe]; yet I will try to tell you the feelings of my soul as I stood near the heavenly gate. There were songs of immortal joy filling every soul, glory, beauty, lustre, immortal grandeur, harps, songs, living trees in all their beauty, rivers clear as crystal, saints, angels, and all beauty indescribable, and the expanse of the place beyond all thought. But the glory of it all was as I stood and beheld the most glorious Personage eyes could behold. His glory seemed to fill all space, every eye gazed upon Him, every voice seemed to roll to Him, every strain of music

seemed to hover around Him, thousands of rays of light seemed to burst out and shoot forth from His magnificent Person, and all seemed to go on, as it were, eternally. I cannot tell you, dear brother, how I was at this time, whether properly asleep or partly awake, whether it was a dream or I had found my way into one of the fields in the suburbs of Paradise. But such was the effect, and it partly remains, that I had no fear, no sorrow, no knowledge as it were of earth and its things—all seemed a forgotten thing, expecting to enter in. But in a short time (I cannot explain how) the glory began to dim, the Majesty I lost sight of, and gradually I found myself alone in my chair, with my Bible on my knees. I had been reading in the Psalms. My heart melted, my eyes running down, my whole self as though oblivious to everything earthly. This sort of compassion of the Holy One in showing a poor sinner such things as these outruns all my understanding; but O, the settling, the establishing, of my faith in heaven's glories, the sure abode of believers on and in the Lamb of God! Nothing so sure as heaven, brother, to every follower of the Lamb.

“ My soul anticipates the day,  
 Would stretch her wings, and soar away,  
 The song to sing, the palm to bear,  
 And bow the chief of sinners there.”

How do you feel? I feel sure I am writing to one who has known the narrow way, one who has been shown some hard things, one who has drunk the wine of astonishment, one who has been on the Mount, and has come down from thence bewildered, terrified, astonished. I keep praying for you, but I cannot tell you the burden of my prayer. I shall know if He answers it. Now let the “Lone Sparrow” off for the present.

Haydock, St. Helens, June 15th, 1912.

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No man in this life shall ever be able to maintain solid joy in his heart without the continual working of godly sorrow also: yea, there is a secret joy and refreshment in godly sorrow equal unto the chiefest of our joys and a great spiritual satisfaction.—*Owen*.

Christ blows, and then the church says, “Come.” Christ begins in love, then love draws love; Christ draws the church, and she runs after Him, Cant. i. 4. The fire of love melts more than the fire of affliction.—*Sibbs*.

## Obituary.

Died, April 28th, 1912, aged 74, REBECCA MICHELL, formerly a member at Malham Road, Forest Hill, latterly joined in fellowship with the church meeting at Bethesda, New Road, Southampton.

Our departed friend left no written account of the Lord's dealings in calling her by grace and separating her from the world, which is to be regretted. She was the subject of many trials and deliverances; in her earlier days was subjected to much persecution on account of her religion. We have heard her relate that she was led about, and eventually found her way to sit under the ministry of the late Mr. Prince, by whom she was baptised.

Between the time of coming before the church and being baptised, the Lord granted her a visitation, of which she made the following memorandum: "This night I had such a blessing from the Lord, never to be forgotten by me as long as I live. I saw the fountain open for sin and uncleanness, and I was plunged into it. Oh what a night I spent in blessing and praising God, for His mercy endureth for ever!"

Her husband was much opposed to her being baptised, and threatened to create a disturbance in the chapel, should she persist in going through the ordinance. When the time came, he went to the chapel, but remained quiet throughout the service. Our friend looked upon this as an interposition of the Almighty on her behalf.

In March, 1900, she wrote: "I have been in such a dark state of mind of late, and wondered if ever I had felt the least vital godliness: but this week I was in a sad state both in providence and grace, wondering where the scene would end. I groaned and cried unto the dear Lord to undertake for me. 'I am oppressed: Lord, save, or I perish.' The Lord answered my poor breathings in a most remarkable way, that I could scarce keep from crying out, 'It is from God, it is He that hath done it.' It so humbled me down, I could scarcely keep from crying and blessing God all day."

On entering upon her last illness, which was but of few days' duration, these words rested upon her mind, "Precious in the sight of the Lord is the death of His saints," and she felt her end had come. She was anxious to bear such a testimony on her death-bed as might leave no doubt of her soul's

eternal safety in those about her. The nature of her illness prevented her saying much. One asked her if she felt the Lord Jesus precious to her soul, and she answered, "His blood is precious."  
C. SAWYER.

GEORGE HARDING, who departed this life, Jan. 26th, 1912, in his 94th year.

Our departed friend was a prominent figure both for Satan and his God; for Satan before his call, and for his God after his call by grace. He was a man six feet two inches high, was double jointed, and could lift two sacks of flour in his young days; was fond of music, a good musician, and was much sought after at dance parties and club festivals. On one occasion his wife went to fetch him from a dance party, and tried to get him home; but he said, "I won't leave for £50"—he was so at home in the music and company. But slaying work of the killing letter in the law took place, and he had to die to all this. The time came "not to propose, but call by grace;" and when arrested, he was like a wild bull in a net. The law entered his soul, and he felt the arrows of distress above many, and found he had no hiding-place. At that time, when wages were 8s. a week and he had a wife and three children to keep, money was inviting, and often he yielded to temptations, and that with a guilty soul. For the word was powerful: "The soul that sinneth, it shall die." "The wicked is driven away in his wickedness." And, "He that offendeth in one point is guilty of all." He has said to the writer that many times did he blow his music for a shilling or two, with hell in his conscience. But the time of separation came from his cornet; he sold it for a few shillings, never to be wanted again for such company. His groans from a guilty soul were so telling that it affected his general demeanour. At that time he used to take a team of horses with a waggon 16 miles to market; and under the sense of a lost soul he used to cry out, "Oh! oh! oh!" when often the horses would stop, and thought he meant, "Whoa!" One very dark night on his way home the horses again stopped, as he cried, "Woe, woe is me! for I am undone!" He was prostrate in the waggon in bitter lamentations, and some one came behind and shouted, "George, you have gone out of your mind." He felt as if horses and waggon, soul and body, were sinking into perdition; so sure did he feel his end was come. But later on a relief was given for a little

space from a voice very powerful, saying, "*God is beyond the devil.*" "It had such an effect," he said, "I was like one out of hell for the time being;" and "Who can tell?" followed, with a ray of hope. Sometimes despair would seize him, and dry up all his moisture; so that if one spoke to him, he could not answer. He used to say all these things seemed to bear witness of a certain "fiery indignation" from the presence of the Lord.

Once after coming home from market 16 miles, worn out with broken rest, as he dreaded going to bed, his wife begged of him to go, but he said, "There is no sleep for a lost soul." But the words entered, "*So He giveth His beloved sleep*" (Ps. cxxvii. 2); which words lulled the storm a little. He went to bed, and fell into a good sleep, and dreamed he was in heaven with a godly couple he knew, with a vast multitude all clothed in white. All faces were gazing upon the Lord Jesus Christ, and no earthly tongue could describe the glory, when he awoke, and to his consternation found he was in the body again; when a voice came which charmed his very soul with the words: "*You shall be Mine in that day when I make up My jewels*" (from Mal. iii. 17). "*You,*" not "*they,*" was the word. He was like a man out of the body, and caught up into heaven. Terror had fled, his mountains of guilt flowed away; and he said, "I was completely blessed; my soul was *full.*" On the following Sabbath God's servant took for his text, "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." He sat and wondered, with delight, and thought the Lord was going to take him right up to heaven. He said, "Lord, let me die; bid me come to Thee." The half can never be told.

After this he said to his wife, "We must have two seats in the chapel, and pay for them." She said, "George, how can we pay for seats out of 8s. a week, and three children to keep? Your club takes 4d. now." "Well," he said, "I will give up the club (Foresters), and pay the 4d. for our seats." "Then if you are ill, what shall we do without your club?" "Well," he said, "God shall be my club, and I will trust Him for the future;" and so he did, and gave up the club, and he never wanted a doctor for 50 years. He had many trials, a large family, but often some blessed kisses from heaven. He was constable for the parish for 20 years;

and when the public houses were open all night, there used to be many brawls. He was often sent for to put down disturbances, and being a powerful man, he never flinched at doing his duty as a constable. One wicked man vowed vengeance on him, swore he would shoot him, and watched his house day and night to do so. But as our dear friend used to say, "He could do nothing without permission, and my life was in the hands of my God," so it proved. On one occasion, when in great troubles, he had these words: "Shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the womb? saith thy God" (Isa. lxxvi. 9). "*Thy God*," settled the business with him, and he felt sure he should get through all his troubles.

He gave up being a constable, and became a small farmer, and for a time seemed to make headway. But he lost over £200 worth of horses in one year, besides cows dying; and if there had seemed a day of gaining, the night of losing came on, and he proved his God balanced the clouds. Dear Mr. Smart often used to call, and give a sympathetic word to our friend in those days, and say, "Ah, George, you will get through, and heaven is yours at last." He led the singing at Zion Chapel, Lakenheath, for many years; and after he gave it up as an old man, his clear tenor voice was heard. After losing his grandson and eldest son also, he was very low in his mind. He begged of the Lord to give him a token of His love, and sitting by his fireside, he said, "Lord, do give me another. You have been a good God to me, I have heard Your voice, and I would not take a thousand worlds for the hope given to me." Then he reached his hymn book (Gadsby's) and opened on the 22nd, and when he read to the fourth verse,

"He has engross'd my warmest love,  
No earthly charms my soul can move;  
I have a mansion in His heart,  
Nor death or hell shall make us part,"

it was a sealing token to him, it broke him down, and he wept tears of joy. On the following Sabbath he was able to get out, and he read it from the desk with life and savour to the hearers. As he read the hymns for many years in the desk, there was a reality and an unction which indicated he knew what the killing letter was, and the resurrection power of Jesus Christ.

It was fulfilled in him according to the promise given him

some time before his departure; "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season" (Job. v. 26). He said, "My head will drop, and God will put in the scythe or reaping-hook, and I shall be gone fully ripe. What mercy of a good, covenant God!" And so it was; for on the morning of Jan. 26th, 1912, he arose, partly dressed himself, called for his daughter (who was at his call), his head dropped, and a few gentle sighs—he was gone. "Blessed are the dead which die in the Lord."

W. S. C.

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JANE WHITE, widow of Henry White, who passed away at Eastbourne, on March 21st, 1912, in her 84th year.

She was born in Wiltshire, her parents being farmers. She was brought up to attend the Church of England, and would walk some long distance to attend, being naturally of a religious turn. She afterwards confessed it was all in the flesh, until a text on the walls especially arrested her attention, and entered her conscience with a convicting power; viz., "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (Jno. iv. 24). The words had a solemnizing effect on her spirit, and she felt her former religion was lacking in reality.

From that time she was more or less concerned about her soul, although, like all of Adam's posterity, her fallen nature loved the world, and for a time she was left to follow its sinful practices in attending dances, &c. She was brought out in a gradual way, and then regularly attended the services of the Congregationalists at Highworth, Wilts. She was very zealous, striving by her own works to gain salvation. In the same town Mr. Henry White, then a young man, commenced preaching the discriminating truths of the gospel; and the hated doctrine of God's election, it not having previously been preached in that town, caused much opposition from the Church and general Dissenting people. My mother was enlightened under his ministry to see and feel that it is "by grace ye are saved, . . . not of works" (Eph. ii. 5, 9); and with a few others attended the ministry of Mr. White. There being no chapel at that time, the services were held in a malt house. She often expressed in after years how searching she found the ministry, but could not go back to the form of religion without the power. She felt a longing desire to realise that



she was among the chosen, and was the subject more or less ever after of many doubts and fears. She afterwards became the wife of Mr. White, who was then a farmer, living at South Marston, near Highworth, where her family were born. Later her husband developed symptoms of consumption. He left Wiltshire, and entered another farm in Surrey, preaching in various causes of truth in Surrey and Sussex on the sabbaths, my mother accompanying him. She passed through many trials in providence, and eventually went to live at Brighton, where Mr. White had been chosen as the first pastor at Galeed Chapel. And here she was called to pass through a most heavy trial, and proved that

“God moves in a mysterious way  
His wonders to perform.”

Her husband was shortly after laid aside, never to resume his work; and after months of suffering and weakness, was taken to his eternal rest at the age of 35, leaving my mother with three children under nine years of age. Kind friends were raised up to help her in her time of sorrow.

After being advised by her relatives in Wiltshire, she left Brighton, and returned there again with no certain prospects of gaining a living. But the Lord was mindful of her, and after a time of anxiety and waiting upon Him to appear for her, He enabled her to take a little business at Highworth. She was much exercised about taking the step, as she knew nothing of business; but she proved the promise true which I have heard her say had been applied to her: “Thy shoes shall be iron and brass; and as thy days, so shall thy strength be” (Deut. xxxiii. 25). She often remarked how she had to watch the Lord’s hand in providence during the many years she was in the business, but desired to be blessed in a clearer way in grace, fearing she had not made a right beginning; and said she felt sure the end would be right if the beginning was right. As there was a cause of truth now at Highworth, she was led to cast in her lot with the few of God’s children there, and was baptised in Aug. 1871, by Mr. D. Kevill, continuing a member until her death. She again had a heavy trial in the loss of her youngest son by consumption at the early age of 25.

As she was advancing in years, she was offered a home with her son, who was then unmarried and in business at Eastbourne. She enjoyed fairly good health, but for years was the subject of great depression of spirit; especially in the last

few years of her life. She experienced much gloom and darkness of soul, and was much tempted by Satan. She mourned greatly over her felt shortcomings and hardness of heart, often questioning whether she really possessed the faith of God's elect, and her hope oft times seemed "removed like a tree." She always had a great dread of death. She attended, when able to get there, Grove Road Chapel, but complained much of want of feeling. After the service she would say, "I want to *feel* it," meaning she wanted it applied with power. She loved a searching ministry. When not able to attend she was fond of reading Philpot's sermons, which she said were realities. She longed to be blessed with a full assurance of her "title to mansions in the skies."

Her tabernacle was taken down in a gradual way, and she was spared much bodily pain. Not long before taking to her bed she remarked, "I feel this mud-wall'd cottage shake," and for several weeks suffered with restlessness, and said she felt she should not live. She then had an attack of influenza and bronchitis. The doctor thought she would recover, but she felt persuaded she should die, and said, "My work is done. All my times are in His hands; so this time must be too." She gradually got weaker, and was taken worse about 12 o'clock at night, became unconscious, and quietly passed away between 3 and 4 in the morning of March 22nd. So gentle was the departure from time to eternity, where we believe she has entered into that rest prepared for the people of God. E. J. M.

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### A TIME TO SOW

FOR THE "GOSPEL STANDARD" CONVALESCENT FUND.\*

2 Chron. xxv. 9.

WHAT tho' the "talents" we have spent  
Small visible returns present,

Compared with the wide scope  
Of destitution dark and dread,—  
Still on the waters let our bread

Be cast in faith and hope. (2 Cor. ix. 6—9.)

So shall it be with Jesu's word  
When it goes forth: wherever heard,

It shall not thence be found  
Returning void, but shall bring forth,  
According to its own pure worth,

A harvest from the ground. (Ps. cxxvi. 6.)

We see not how the seed doth grow,  
 But first there springeth up, we know,  
 The blade, and then the ear ;  
 The patient husbandman must wait  
 The early showers and the late,  
 Before the corn appear. (Jas. v. 7.)

And tares may with the wheat be found,  
 And choking thorns spring up around,  
 Yet God defendeth it ;  
 And His own will accomplishing,  
 His word shall prosper in the thing  
 Whereto He sendeth it. (Matt. xiii. 29, 30.)

And oh, what glorious ingathering  
 From every seed we sow, may spring  
 In that great harvest day,  
 When every talent lent or given  
 To Him, the Lord of earth and heaven,  
 With "much more" will repay ! (Mat. xxv. 34—40.)  
 C. L. SWAN.

\* Particulars of this Fund were given in our August No., p. xii., wrapper. A friend has sent these lines, desiring a blessing upon it.

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A saint is a person chosen in Christ, and in due time gathered unto Him, and made partaker of His Spirit. Hence you read of their being sanctified in Christ Jesus, and called to be saints, 1 Cor. i. 2; that is, by virtue of their union with Him they have sanctification in Him, and are sanctified by Him, and by His Spirit called to be saints. They are made willing by His power, persuaded by the Spirit of faith, and secretly moved by the love of God to approach and close in with Christ for life and salvation. Every real believer is a saint; for he is purified by his faith, and by faith he lives. . . . In short, a saint is a believer in Christ who is a partaker of His Spirit, maintains a close walk, and keeps up a communion and fellowship with his Lord, lives in the fear of Him, and in good conscience towards Him. He is chosen out of the world, and separated from it; though in it, he is not of it. He is warmly attached to his Lord's cause, is diligent in the means of His appointment, orders his steps by God's Word, and follows his Lord in the regeneration. Such souls the Lord hath sanctified, and such souls will ever sanctify Him.—*Huntington.*

## NOTICES OF DEATHS.

ELEANOR FINCHAM, widow of Peter Fincham, of Lakenheath. Our departed friend was arrested many years ago when churning butter. And such was the force of the word, "Thou shalt die and not live," that it shook her, and she expected churn and butter, body and soul, were about to drop into the pit. She was thenceforth a wounded soul, and no earthly balm could heal her. For years she was seeking after the Lord for mercy, was raised to hope, and was a good hearer under the Word. She loved Zion's gates and the road, the church adorned with grace. Yet for many years was afraid to venture in as a member, till hymn 673 (Gadsby) was sweetly applied.

"When Jesus' gracious hand  
Has touched our eyes and ears,  
O what a dreary land  
The wilderness appears!  
No healing balm springs from its dust  
No cooling streams to quench the thirst," &c.

The whole of that hymn was made precious. This bore witness to her that God had been her Teacher, and she could see love in all the way, and that it was right for her to go forward in the ordinance of believers' baptism. There was a great conflict over it, but the promise, "My grace is sufficient for thee," and also that verse—

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

this broke her heart; she could go through fire and water for her precious Lord. She followed Him in His ordinances and was an honourable member of the church till her end. She was a mother in Israel, and a good deacon's wife. After her husband's departure she felt she should not be long left behind, and after some months of internal afflictions and pain in which she had many divine testimonies, the end drew near, and she said,

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

She could leave her numerous family, and was anxious to depart, and after many conflicts of soul and body she obtained the victory through her Lord Jesus. Her end was peace. Much lamented and greatly missed.

W. S. C.

JAMES SUMMERS, of West Row, departed this life, April 9th, 1911. Our late friend was a lover of Zion, and for many years loved the truth of God. Of what were his early exercises of mind he said but little, but had straight feet, and observed the walk more than the talk. He had a sale of his farm stock and thought of retiring; but in three weeks he lost his wife, and a few months after was laid low himself. His mind was dark, and when asked if the Lord had taken away his all, he said, "No. Himself He gives me still." After this he sank into some low

places, and a few days before his dismissal he was asked, "Are there no tokens or waymarks to look upon of the Lord's mercy and favour?" "Yes," was his quick reply. "I have three—once when He struck me down and made me fall guilty before Him, and put a cry in me for mercy. Once when Mr. Samuels was preaching I was so overcome with the love of God that in coming home seven miles, I threw the reins over the iron of my cart, and lay down in the bottom of it, and wept to the praise of the mercy I found, and wished I could die to be rid of a sinful body." I said, "Did the horse get home all right without your guiding?" "O, yes," he said, "there was a good Guide that morning who held the reins both of the horse and my affections." The third mark was when the hymn was given out at Gower Street on one occasion, 176 (Gadsby's)—

" Now, dearest Lord, to praise Thy name  
Let all our powers agree ;" &c.

and when the fourth verse was read,

" Some tempted, weak, and trembling saint  
Before Thee now may be,  
Let not his hopes or wishes faint,  
His springs are all in Thee,"

it entered with power, and bore testimony he had springs in the Lord Jesus, and he felt he was right for time and for eternity. At the last he said, "I am resting upon His unchanging love," and thus passed away. W. S. C.

JULIA MARY ANNE BUYSSE, passed away, April 19th, 1912, aged 81 years, at Forest Hill. We would hope her end was peace.

D. BUYSSE.

LABAN PAULING, of Red Hill Farm, Byfield, on July 18th, 1912, aged 72, after a short affliction fell asleep in Jesus.

I had a little conversation with him on the day he died; he was firm as regards his standing in Christ Jesus, trusting alone in the finished work and the precious blood and love of his dear Redeemer. He said, "I know He will never leave, nor forsake me." We did not think his end was so near, although the doctor had told Mrs. Pauling to let no one see him, his heart being so weak. But when he was told I had come to see him, he said I must go up to his room. After a few minutes' conversation he said, "Have a few words in prayer before you go." In this he joined till sickness returned; when I was taking his hand and saying goodbye to him, he said, "I want you to promise me to put my clod in the ground when the time comes." I answered him, if God will, I would. This was the last I saw of him on earth. I may truly say he was an elect vessel of mercy, chosen of God before the foundation of the world. He loved God's free and sovereign grace through Jesus Christ, God's everlasting and only begotten Son. He was buried in Oakley churchyard according to his wish on the 23rd of July, 1912. E. MINOR.

# THE GOSPEL STANDARD.

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NOVEMBER, 1912.

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

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## CHRIST THE LORD OF DEAD AND LIVING.

A SERMON BY THE LATE DR. DUNCAN, SEPT. 9TH, 1866.

“For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.”  
—ROM. xiv. 7—9.

[After an introduction drawn from the context the sermon proceeded thus:]

I. Our life, our death, are not in our own hands; they are in the hands of the Lord. But a further truth is taught here: they are a concern of the Lord's; the Lord hath His interest bound up with our living and dying.

“None of us”—that is to say, us that belong to the Lord, us believers; whether weak in the faith or strong in the faith matters little as to this point of living or dying thus—“none of us liveth to himself,” any more than he eateth to himself; “and no man dieth to himself,” any more than he refraineth from eating to himself. “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord.” There is another interest than ours at stake either in our life or death. Yea, so great and exclusive is that, that speaking with relation to us, it is, as it were, no concern of ours whether we live or die. Another is holding our life in His hands, and His concern is our life; Another is holding our death in His hands, and His concern is our death. It matters to Him whether we live; it matters to Him whether we die. There are interests of His which can be best promoted by our life; there are interests of His which can be best promoted by our death. The circumstances in which it is better for His interests—ours are involved in them—that

joy of departing saints. No doubt it bears testimony to the truth of the blessedness of a holy life, but it bears testimony to the glory of Christ. Often, very often, a prelude of the heavenly joy is vouchsafed—not, perhaps, so much for the sake of him who is about immediately to enter the glory of the Lord, as for the glorification of Christ on earth by His dying saint.

Therefore, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord."

II. This interest in and consequent concern about our life and death is founded on the relation of property: "Whether we live therefore or die, we are the Lord's."

He to whom we live, to whom we die, is our Lord. He is ours, and we are His. He is our Lord, we are His property. Amidst this sinful world—yea, and in this body of sin and death, so often making the Christian exclaim, "O wretched man that I am! who shall deliver me?" amidst what we were told this forenoon so well, the temptations and allurements of the wicked one and the assaults of the flesh—amidst it all, we are the Lord's. If we live, we are the Lord's. As He said of His disciples, "They are not of the world, even as I am not of the world"—"I have chosen you out of the world." We are not the world's, not Satan's, not our own; we are the Lord's. If we live therefore, He hath this concern in us while living, this interest about us in living, because we living are His property. The relation of property is an endearing one. We love our Queen, and she cares for us, because she is ours and we are hers. So, because we are the Lord's, therefore hath He interest in us. And if we die, we are the Lord's. Death cannot claim us as his.

Life cannot claim us as his, for when we received the Lord Jesus, or when God rather received us, we in the very receiving of Christ parted in purpose with all things, with life itself. That is involved in the reception of Christ; we give up our lives in the act of believing. "If any man come to Me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple;" "Ye are dead, and your life is hid with Christ in God." And death can no more claim us than life can claim us.

Life is not ours, nor we its; death is not ours, nor we its:

we are Christ's, and He is ours. And so neither life nor death can separate us from the love of God which is in Jesus Christ our Lord.

When we die we change states, we change not Lords. In living we are the Lord's, in dying we are the Lord's; there is no change there. We have gone from the lower floor to the upper—"In My Father's house are many mansions"—if we belong to the one family which in heaven and in earth is named of the Father. We die thus not to death, we die to the Lord to whom we live. We live not to life, but to the Lord; so dying, we die not to death, but to the Lord. "Whether we live therefore or die, we are the Lord's."

III. His property in us is founded on this ground, on His death, and resurrection, and manifestation. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." Christ died, and Christ rose, and Christ revived—these are fundamental articles of the Christian faith. On these great facts Scripture builds many important inferences, and this is one: the death, and resurrection, and life of the Son of God was for this end, "that He might be Lord both of the dead and living." That He might be Lord of "*us*"—of us whom "God hath received" (ver. 3); of us of whom it is said, "none of *us*" (ver. 7); both of us dead and of us living. Christ died to purchase, to procure this right in us—He rose and revived to exercise it. He died to purchase it.

I have said we are not death's—ay, but we *were* death's. "The soul that sinneth, it shall die." "By one man sin entered into the world, and death by sin;" and death reigned, sin reigned, and death reigned by sin. But "when we were yet without strength"—that is, in mortal agony, in danger of dying the second death—in danger of being lost irrecoverably—"in due time," opportunely, "Christ died for the ungodly." When we were weak—that is, diseased, mortally diseased, and would have died that tremendous, irrecoverable death—then opportunely, before that took place, Christ died for the ungodly. And by dying in our stead, He purchased us, gave Himself for us; we are not our own, we are bought with a price. Christ died for us, and by dying for us obtained right in us. He is our rightful Lord, not merely as our Creator and Preserver, but as the God-man our Redeemer, as He who gave His life for our life. "To this end



Christ died, that He might be Lord." But He not merely died to this end; He rose and revived. He rose and revived, that He might exercise His right in us.

Alas! alas! in these days of blasphemy there are in other lands, and soon may be in our own, fearful signs—men calling themselves the ministers of Christ denying His resurrection. Christ a mere man; the holiest of men granted, but a mere man, and a dead man. The resurrection of Christ is the rising of the Christian Church; but if we be the disciples of a man dead and rotting in the grave, what is our faith worth?

Hymeneus and Philetus have gone before in this mighty discovery, and Paul, the teacher of the Gentiles in faith and verity, has settled this controversy. "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Yea, and we, the apostles, are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not." "Christ rose and revived, that He might be Lord." It was prophesied of Him, "When He shall make His soul an offering for sin, He shall see His seed, He shall prolong His days." He died to purchase, and shall He want the reward? Nay, verily. He must die, for He could not purchase otherwise. He must rise, for He could not otherwise exercise His Lordship over His purchase. He rose that He might be Lord of those whom He died for, and whom He thus purchased. He rose and *revived*. The words have nearly the same meaning, but not precisely. He rose, and rising He entered on a new life, a new resurrection-life, which shall become ours, and He is living again a new life.

Christ died, but He rose and revived. Death has been feeding among us, swallowing up from age to age generations of men. But his iron teeth met with an obstacle, and were broken. Death is a separator; he separates soul and body, and he separated for a time the soul and body of our Lord from one another. Ah! *but he could separate neither the soul nor the body from the divinity.* "Our Lord Jesus Christ, being the eternal Son of God, became Man, and so was and continueth to be both God and Man, in two distinct natures, and one Person for ever." It was Mary's Lord whom she sought when she knew not that He was risen again—"They

have taken away my *Lord*”—*He* was in the tomb. He who she thought was still there was *Mary's Lord*—the same One who had the thief with Him in Paradise. He was in Paradise God and Man; He was in the grave God and Man. The union of the divine and human natures which took place at the Incarnation was to be in one Person for ever. Accordingly, the soul, separated from the body, was not separated from the Godhead—and the body, separated from the soul, was not separated from the Godhead. And it was impossible that the soul united to the Godhead, and the body united to the Godhead, could for ever remain distinct; the pains of death were loosed, because it was not possible that He should be holden of it.

Christ died, and rose, and revived. He died, that He might be Lord. “I am the good Shepherd; the good Shepherd giveth His life for the sheep.” He rose and revived, that He might be Lord. He had said, “Because I live, ye shall live also;” and having said that, He could not always remain dead. “I am He that liveth, and I became dead; and behold, I live for ever, and have the keys of the unseen state and of death.” Now He lives. “I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain”—the Lamb as it had been slain living for ever and ever. “Christ, being raised from the dead, dieth no more; death hath no more dominion over Him:” still it is “a Lamb as it had been slain,” even as in His glorious resurrection body He showed them His hands and His feet.

That life is the pledge of His people's life; it is more than the pledge, it is the cause; as His death was the procuring cause, so His life is the dispensing cause of their life.

“Christ both died, and rose, and revived, that He might be Lord *both of the dead and living.*” That He might be Lord not only of the souls of those whom we call dead, but of the bodies also—of the persons. “Both of the dead and the living.” To have a full explanation of these words we must take our Lord's own teaching. When the Sadducees tried to entrap Him with regard to the resurrection of the dead, He said, “Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?” From this He proves to them the resurrection of the dead, because God being the God of Abraham, and Isaac, and

Jacob, "He is not the God of the dead, but the God of the living." Abraham's soul was not Abraham, any more than Abraham's body was Abraham; Abraham was a man, soul and body. A soul is not the idea of a man, any more than a body is the idea of a man; an angel is a spirit—a man is a distinct, special being, composed of soul and body. God was God not of a part of Abraham, but of *Abraham*; not of a part of Isaac, but of *Isaac*; not of a part of Jacob, but of *Jacob*. And God's being a God to any one implies His doing all that a God can do. Consequently, if soul and body pertain to Jehovah, if God calls Himself the God of such a one, it is implied that He is the God of the whole man, and will do all that omnipotence can do for the whole man.

If so, the same meaning applied here to these words, "Lord both of the dead and living," proves to us these two things:—First, it proves the divinity of Christ; for the same thing is affirmed of Him here which is affirmed of God in the other passage, where it is said, "He is not the God of the dead, but the God of the living." It was God who appeared unto Moses at the bush—therefore Christ, "Lord both of the dead and living," is "the God of Abraham, of Isaac, and of Jacob." But, secondly, it proves the resurrection of the dead. And not only so, but this also is implied, that, as when Christ died, soul and body, separated from one another, were not separated from the Godhead—death was foiled there—so there is another morsel too hard for the jaws of death: he cannot separate either the soul or the body of believers from Christ. "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." For He is "Lord both of the dead"—not merely of the souls that have gone away from us, but of the dead, soul and body—"and living."

So then, life and death are put very much on a par. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. . . . That He might be Lord both of the dead and living." The death makes no change in our relation to the Lord, and therefore there is no change then made, separating very widely the living and the dead. But living, we are the Lord's; and dead, we are the Lord's; living, we are living unto the Lord—and dead, we have died

unto the Lord—"Lord both of the dead and living." In this respect, therefore, the distinction is as it were abolished.

And now, in conclusion, as to the other view which some commentators take of verses 7, 8, and which I have said may be taken as an inference naturally arising from the doctrine. Because we are Christ's, and we are His concern—none of us, that is to say, no Christian, should live to himself or die to himself. If our life, our death, is His concern, we should view it as His concern; we should consecrate our life to Him, our death to Him; we should entreat His presence in life and in death; we should expect His presence in life and in death. We should live as those in whose life higher interests than ours, Christ's interests, are concerned. If He makes our life and death His concern, we in living and dying should make what belongs to Him our concern—should not live to ourselves nor die to ourselves, but unto Him who died for us and rose again. That is a fair inference from the doctrine. And consequently, a life contrary to this will be a virtual denial of the doctrine: if we live not so, then we have denied the faith, and are worse than unbelievers. And oh, what a life it is! our concerns Christ's concerns, and Christ's concerns our concerns; our life and death, which He hath interest in, devolved by us on Him; and our life and death devolved on Him, devoted to Him! And then as to verse 9, Christ by dying, rising, and reviving, has gained a Lordship of the dead and living. If we are living in this world, so did He; if we die, so did He; not only so did He, but we are to be made conformable to the image of God's Son both in living and dying, and rising and reviving.

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Now that this righteousness in the text, Rom. iii. 22, is the righteousness of Christ, all the circumstances of the text do evince, everything which is here said of this righteousness agreeing to the righteousness of Christ which is brought in by Him for us. . . . It is that righteousness *in which we stand justified freely of grace*; it is that righteousness *which contains a price of redemption and which hath propitiation, or atonement, in it, and whereof the blood of Christ is a part*; all which is true of the righteousness of Christ, and of no other.—*Nath. Mather.*

## MEMOIR OF PHILADELPHIA BEESLEE.

A SEAL TO THE MINISTRY OF ISAAC BEEMAN.

PHILADELPHIA BEESLEE, daughter of Samuel and Ann Parrett, was born at Heathfield in Sussex, on the 8th of January, 1790. Her father was foreman in a brickyard, and attended the parish church. Her mother for some years was inclined to attend a chapel, and frequently walked to Cranbrook to hear Mr. Huntington and Mr. Brooks when they visited that place. There is hope that she was a partaker of grace: once in particular Mr. G. Holden, of Cranliegh, after a close conversation with her, expressed a great hope she was one taught by the Spirit of God.

Her daughter, Philadelphia, left home when in her 17th year, to live with Mr. Lavender, at Goudhurst, a friend of Huntington's, a man that feared God, and attended the chapel at Cranbrook. When she first went to live there, she thought she liked to attend the church best; but she perused so many books of her master's, a "Book of Martyrs," Huntington's Works, and others, that it led to her leaving the church, and she relates:

"When I went to church, I used to say the minister does not know anything about the things Mr. and Mrs. Lavender and the books speak about; which led me to stay at home. I did not like to say a word to anyone for weeks. At last I asked my mistress if I might go with them to chapel. She replied, 'O yes, if you like.' They used to ride to Cranbrook, but there was a young woman named Bet Bannister, who feared the Lord and used to walk to Cranbrook, and they said I might go with her.

"After I left Mr. and Mrs. Lavender, I came to live with Mr. Bourne, a chemist at Cranbrook, who attended the chapel. I had a feeling I must go where people loved the truth. Whilst I lived with Mr. Lavender, old Master Jones came to see them; he was the first I felt a love to, as one of the Lord's children. When he went away from my master's house, I saw him shake hands with them, but he took no notice of me, which caused me to go upstairs and weep bitterly; I thought I was a castaway. At another time while I lived there, these words came to me, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is

every one that is born of the Spirit' (Jno. iii. 8). I cannot say much about that, but I cannot forget it. While I lived at Mr. Bourne's, old Master Deprose died. I went to see him, and he said to me, 'Can you give up all for these things?' I said I thought I could. He said, 'Be sure that you never bring a slur upon God's cause.' This always abode with me. He made such a happy end, and repeated just before he died,

“Sweet is the thought that I should know  
 The Man who suffer'd here below,  
 To manifest His love  
 For me, and those whom I love best,  
 Or here or with Himself at rest  
 In the bright realms above.'

Mr. Beeman came in, and he said to him, 'I did not think there was to be enjoyed what I now feel.' Mr. Beeman said, 'I came up to try and comfort Edward; but he has comforted me.' The dear man died three hours afterwards. During the time Deprose worked at Angley, there was a man named Taylor that much persecuted him, and when he met any of Mr. Beeman's followers, would use vile language to them. All at once his speech was taken from him, and he went about the town with his tongue out of his mouth, a sad spectacle. I remember hearing Mr. Huntington at that time; but there was nothing particular to take effect on me. After living four years with Mr. Bourne, I went to live with a Mr. Harman, at Hockridge Mill. He was a godly, faithful man. I felt I could not live with any but the Lord's people; and when I saw Mr. Beeman and other godly persons, how my heart and affections went after them, also to the preached word! I was not like many who go to hear and think nothing about it; the Lord's people and His service were my delight.

“In the year 1814, on the second Sunday that Mr. Beeman preached, in the afternoon service, I was brought to feel the Eye of justice was upon me, leaving the chapel. On my way home, going down the Whitewell Lane, walking on the high path, I stood still. I felt as if an Eye was upon me, and showed me where all the world was by nature and myself too. It so struck me I could not move; I stood and wept. I said to myself, 'Such a gulf between the righteous and the wicked. Such a narrow way!' I said to myself again, 'If I am lost, I must be lost; but I must be lost in seeking.' I said, 'I have loved the Lord's people and the

service of His house.' I did not know any one was near, but a man in the roadway below called out, 'What do you weep for, young woman?' I was confounded and walked on.

"I used to go to bed with this great weight upon me; I could get no relief; directly I awoke in the morning it all returned. I went on in this way for a few weeks, and then I spoke to my master, who was a godly man; and he said, 'You seem to be in the Slough of Despond. Whether you will get out the side next to your own house I do not know;' which greatly cut me down. I did so fear it, yet I must seek. How I lived to prove the wounds of my friend were better than the kisses of an enemy.

"After a time I was one day in the back kitchen, and I said to myself, 'I am lost, I am lost; for I can do no more, I have no strength, my strength is all gone.' Then those words came with great power: '*Look unto Me whom ye have pierced.*' And then followed, '*I have loved thee with an everlasting love.*' That did come so sweetly. I came out of that room into another, and sat down and exclaimed, 'Why me? why me?' I did weep. It was like being brought from the sentence of death to everlasting life. I told my master. He said, 'Now, Philly, I could live and die with you.'

"The next Sunday I went to chapel; it was a day never to be forgotten by me. Mr. Beeman spoke from the viiith of Romans, and they gave out that hymn:

"The soldiers pierced His side, 'tis true,

But I have pierced Him through and through.'

On the Monday after, that viiith chapter of Romans was greatly blessed to me, even more than on the Sunday; and all through my life it has been more to me than any other portion of God's Word."

Here ends the account as taken from her own lips. She remained strongly attached to Mr. Beeman's ministry till his death in 1838, and so became acquainted with his friend, Mr. Henry Birch, who came to assist him in his declining days.\* And having profited under Mr. Birch's ministrations, she was one who seceded from "Providence" with him, and ultimately became one of his members at the old Dane House at Cranbrook, where she continued till it was closed in 1880; that congregation then returning to "Providence" under Mr. Smart. She married a small tenant farmer and lived many

\* See "Gospel Standard," Sept. 1857.

years near Staplehurst, continuing to attend the chapel at Cranbrook; and ultimately, when a widow, gave up the farm, and resided in a cottage at Cranbrook, where she died. I pass on now to the close of her life, having notes of her last days, as jotted down when I visited her.

On Easter Sunday, 1880, I as usual called. She was then in her 91st year. I found her sitting in her armchair much affected and weeping. Enquiring the cause, she said, "This afternoon I got up to get something from that cupboard, and as I opened it, it seemed powerfully spoken to me,

" 'Jesus whispers this sweet sentence :  
Son, thy sins are all forgiven.' "

I sank into my chair and cried, 'ABBA, FATHER!' Immediately I said to myself, 'What have I done?' but I felt no guilt. He is my Father. Only to think after so many years I can say so! I never could before."

At the end of 1883 she was in a very precarious state, and we thought her end was near; and at that time by her side I wrote down some things she said:—Sept. 10. Saw Mrs. B. in the evening, found her weaker than I had seen her before, but comfortable in her mind, and she said,

" 'When I see Him as He is  
I'll praise Him as I ought—'

I will, *I will*. Oh the goodness and the mercy of my God!" She gave me many directions about her temporal matters, and said, "When the doctor came to-day, I was obliged to tell him how happy I was." 14th. Found her weaker, but in a staid, comfortable state of mind, and she said, "'Oh, Father, if it can be Thy will, let this cup pass from Me; not My will, but Thine be done.' What a mercy He drank it up! Oh, what everlasting love—from everlasting to everlasting! and I feel it too. 'O Death, where is thy sting? O Grave, where is thy victory?'" Being asked if she had no fear of death,—"Oh no, all taken away."

After a time she regained strength, and was better till the spring of 1884, when she failed again, which terminated in death. I have to record her sayings without giving dates. Found her very low; she could only converse at intervals, speaking about her pain and weakness, and then said, "Oh, what a mercy! The same Spirit that quickened the Lord Jesus Christ from the dead at the resurrection quickened me from the dead. Oh, what a mercy!



“ ‘ Mercy is welcome news indeed,  
To those that guilty stand ;  
Wretches who feel what help they need  
Will bless the helping hand.’ ”

I said,

“ ‘ None but Jesus,  
Can do helpless sinners good.’ ”

“ None, none,” she replied, and said,

“ ‘ How sweet the name of Jesus sounds  
In a believer’s ears !  
It soothes his sorrows, heals his wounds,  
And drives away his fears.’ ”

His love is from everlasting to everlasting. I cannot bear much ; I am so weak, can scarcely breathe.” I said,

“ ‘ Sweet to lie passive in His hands  
And know no will but His.’ ”

“ Ah,” she said, “ I know I have been brought there lately.”

Another time, sitting by her side as she appeared to be dozing, after a few minutes I heard her say, “ Blessed are the dead which die in the Lord.” I spoke: she recognised my voice and said, “ I thought I was almost departed ; I seemed to have no power, and those words came, ‘ Blessed are the dead which die in the Lord ’ ; and it revived me.” After a few minutes she said, “ I have felt the power of the enemy, but the blessed Saviour conquered death, and overcame the devil—conquered, conquered, conquered. Not my will, but Thine be done.

“ ‘ Oh, the thought that I should know  
The Man that suffer’d here below !’ ”

What a mercy to be in the shadow of death and fear no evil !  
‘ O Grave, where is thy victory ?’ Victory ! Rejoice, rejoice.  
The Rock is all my stay—the Rock Christ Jesus, the Lamb of God.

“ ‘ Thy sweet communion charms my soul,  
And gives true peace and joy.’ ”

Oh, the blood of Christ ! dear, dying Lamb of God, hanging on the cross, with strength enough and none to spare !

“ ‘ Lamb of God, we fall before Thee,  
Humbly trusting in Thy cross ;  
That alone be all my glory—  
All things else are dung and dross.

Thee we own a perfect Saviour,  
Only source of all that’s good ;  
Every grace and every favour  
Come to us through Jesus’ blood.’ ”

“ ‘ These are dear in Jesus’ eyes.’ ”

Here she became confused.

Visiting her at another time she said, “ He has brought me through many fears, and enabled me to say, ‘ He has loved *me*.’ Oh Death, thou hast lost thy sting. ‘ O Grave, where is thy victory?’ Death is overcome, overcome! To be one of the foreknown children, loved from everlasting! ‘ Light shineth in darkness, and the darkness comprehendeth it not.’ Victory, victory over sin and death!

“ ‘ Oh what is honour, wealth, or fame,  
To this well grounded hope?’ ”

‘ I am,’ saith Christ, ‘ the Way.’ Evermore to call Him mine in glory! oh, for evermore in glory to shine, with all them that love Him—in glory to shine!” Her strength and voice failed, and from that time she sank, and on June 4th, 1884, she entered into rest, aged 94.

According to her wish she was buried in a grave as near as could be found to that of her pastor, Mr. Henry Birch, in the Cranbrook churchyard. JONATHAN WILMSHURST.

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## A MULTITUDE OF MERCIES

FOR TROUBLED CONSCIENCES.

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“ Nevertheless He regarded their affliction when He heard their cry: and He remembered for them His covenant, and repented according to the multitude of His mercies.—Ps. cvi. 44, 45.

THESE solemn words have a connection very striking; and for the saints of God who have departed from their Lord and proved disloyal often, and provoked Him by sinning, very solemn. The wrath of the Lord was kindled against Israel because they had joined themselves to Baal-peor and eaten the sacrifices of the dead. “ Thus they provoked Him to anger with their inventions; and the plague brake in upon them ” (*vs.* 28, 29). Ah, the Lord’s people were not born for this when born again. “ Is Israel a servant? is he a home-born slave? why is he spoiled? ” (*Jer.* ii. 14). It is a solemn thing to sin *after* grace has come to a sinner, more than at any other time. Unregeneracy in all its enmity, wildness, and cruelty is not so bad, so provoking to the Lord, as are the departings, backslidings, treachery, unfaithfulness

of His own beloved children. Some of you believe this; it is a teaching of God in the heart.

“Here on my heart the burden lies,  
And past offences pain my eyes.”

They pain mine more than present afflictions sometimes; they are bitter in the memory, heavy on the conscience. When the blood of Christ does not purge them away, they bear fruit; and painful is the experience of this. The wrath of the Lord is kindled against us in some providences, and in some cases kindled in our consciences, and we know it; we know the two-edged sword that goes out of His mouth, wherewith He fights against us. He says, “Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth” (Rev. ii. 16). His word enforced in the power and light of the Spirit penetrates the conscience, “to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” It is the Holy Ghost who writes this, not a child of God in bondage. When the Lord’s people put down to a legal or unbelieving spirit these convictions, which may be most mercifully pressed in by the Spirit on a backsliding heart, they are not regarding the Lord’s teaching. The way is not made easier by turning away in unbelief from conviction, though men try to make it so. May we be kept from generalities, from sleeping, from ignorance of our state, from wiping the mouth and saying, “What evil have I done?” It is a mercy to be stirred up and instructed in the terrible evil of sin: in the two evils we have often committed—forsaking the Lord, the Fountain of living waters, and hewing to ourselves cisterns, broken cisterns, that can hold no water (Jer. ii. 13).

“Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance”—He would not look at it (ver. 40). Do we get in that state, that we cannot gain the Lord’s attention? Do what we will, He seems to take no notice for a time; pray, and He takes no notice. “He gave them into the hand of the heathen; and they that hated them ruled over them.” They had reproofs, mockings, scourgings, darkness, and no access to God, but just this evil case—the ruling of their enemies. “Their enemies also oppressed them,” and they would gladly have given their most “pleasant things for meat to relieve the

soul" (Lam. i. 11); "and they were brought into subjection under their hand. Many times did He deliver them; but they provoked Him with their counsel"—they were not always in a hurry to sin, but took counsel about it, and deliberately sinned against their mercies, against their God, His providences, His truth, and all His prohibitions. Yet they were not convinced fully of their evil ways, and many times were delivered, and again "brought low for their iniquity." Are we looking about us, and saying, "Why is this evil befallen us?" Do we fix on some evil thing befallen us, and say, "Why were the former days better than these?" That is not wise. It would be our wisdom to say, "Come, 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" (Lam. iii. 40, 41). That spirit is a mercy; the Lord give it us.

But for all this, we read these beautiful words: "*Nevertheless He regarded their affliction when He heard their cry.*" Their affliction was the feeling of His anger, the oppression of the enemy, their inability to get rid of him, to escape from the bondage; and their cry was unto God respecting it. "The children of Israel sighed by reason of the bondage, and they cried" (Ex. ii. 23). O the cries! "Lord, save, Lord, deliver; bring us out of prison, save us from sinning, from sinning wilfully save us." All nice religion goes, all resting in smooth behaviour flies away, and the naked, guilty soul has to cry to God confessing his sins. The cry is the cry of confession. "We have sinned, we have committed iniquity." It is the cry of pain. O the pain of guilt when the sin is charged home by the Spirit of grace! The cry is out of felt distance. O the pain of distance when felt by those who have been near to Him by Jesus Christ, by the blood of atonement! "And their cry came up unto God by reason of the bondage." And this cry entered His ears, and He regarded their affliction. He says, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them" (Ex. iii. 7, 8). To regard them was to look on them mercifully, compassionately, with infinite pity. "He, being full of compassion, forgave their iniquity, and destroyed them not" (Ps. lxxviii. 38). When He regards people in this way, then their salvation is drawing near.

"And He remembered for them His covenant, and repented according to the multitude of His mercies." He says, "Is Ephraim My dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore My bowels are troubled for him." "Mine heart is turned within Me, My repentings are kindled together" (Jer. xxxi. 20; Hos. xi. 8). So He says. He looks on them, sees their follies, their transgressions to have been multiplied to heaven; then He remembers His covenant, and says, "I will not utterly destroy them. How shall I give thee up, Ephraim? how shall I deliver thee, Israel?"

"I've bound thee up secure,  
Midst all the rage of hell;  
The curse thou never shalt endure,  
For I'm unchangeable."

This is the way that reconciliation through the blood of Jesus Christ is wrought in the conscience; and that takes away the greatest part of their affliction. The power of their enemies gets weaker and weaker, until it ceases, and that takes place: "I will be thy King. Where is any other that may save thee in all thy cities?" (Hos. xiii. 10). Then they say, "O Lord, other lords beside Thee have had dominion over us; but by Thee only will we make mention of Thy name" (Isa. xxvi. 13; 2 Sam. iii. 1; Zech. x. 12)—and for the time they can say, "They are dead, they shall not live; they are deceased, they shall not rise." Their authority is broken, their rule is done, for the Lord is come, saying, "I will be thy King;" and the day is coming when it will be not for the time only, but for ever.

If any of us are in this affliction, under rebukes, having dead works on our consciences, any guilt that keeps us from the Lord, I say, cry to Him, *cry to Him*. That is His direction: "O Israel, thou hast fallen by thine iniquity. 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. Asshur shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy" (Hosea xiv. 1—3). Now when God finds a person out in sin, that is trouble to him. When a sinner finds God is a Father to him, that is salvation to him. Then be this your aim, this your cry, any who are feeling to be under guilt. If you

have guilt, you have a double reproach ; a reproach from God—He may say, " Is this thy kindness to thy Friend ? Did I give thee that oil, that covering, that righteousness, that cleansing, that liberty, that thou mightest spend all on idols, indulge thy unfaithfulness, and go after thy lovers ? Did I not espouse thee to Myself ? " We may have had just such things said to us, perhaps the very same expressions on our consciences. The Lord was speaking to us by them. I find that He points out my backslidings in this way ; I may have known them before, and have disregarded them. A child of God may say he is wrong, but say it ungraciously ; he may see he is far off, and have no power to confess it honestly before the Lord. That is because the Lord is not rebuking the soul. But when He teaches and shows the soul where it has been, then there is power, there is unction in the confession of being wrong. Then there is a cry ; and be sure of this—if there is a cry, there is an ear to hear. Poor sinner, go on crying ; for as you cry, He listens. As sure as you have power to cry, there is mercy in God and an ear to listen. I say again, cry in your affliction, do not put down as legal God's rebukes, and do not disregard those circumstances that trouble you. May we take our eyes off second causes, and look to the Author of them. Job said, " The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. " May we get to the same spot—" We have sinned ; God is good. " It works well to humble ourselves under His mighty hand and confess our sins. I have proved it : it is like the beginning of deliverance, the beginning of a closer walk with God, the beginning of pardon.

" And He remembered for them *His covenant.*" It is as if two things were before the Lord concerning His people. The first is His eternal covenant purposes to them. He purposed them to bear the image of Christ, that they might walk with God ; therefore, they being His dear children, He redeemed them, quickened them, gave them new hearts, and the forgiveness of sins. This was before Him in the covenant. And now there is another thing before Him—the lean, broken-down, defiled, far-off state of these very children, these people who were born again, born to liberty, to worship Him, to serve Him in newness of spirit, to wear His righteousness and walk with Him. Now He sees them in an oppressed condition. They have fallen from the place He put them to

walk in, and are in a wretched condition. Nevertheless He regards their affliction when He hears their cry, and says, "Is Ephraim My dear child?" He remembers for them His covenant. "He will not always chide." He says, "For I will not contend for ever, neither will I be always wrath; for the spirit should fail before Me, and the souls which I have made" (Ps. ciii. 9; Isa. lvii. 16). Who can express the tender love of God to His dear children? who can make it known? It may seem, while we are confessing our sins, that all we can do is to press our case on His attention—that we have done evil as we could, that we are base backsliders; it may seem that we can listen to nothing but the voice of conscience, and express the sorrow of our burdened hearts and oppressed spirits. Yet He may say, "Speak no more to Me of this matter." "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins" (Isa. xliv. 22). "Having forgiven you all trespasses" (Col. ii. 13). And if we get all our sins forgiven, we shall be at liberty, we shall have peace with God, and there will be no bar between us and the Lord, no bar to communion. Even if we are afflicted in providential things, we shall be happy. There are happiness and peace divine known to forgiven sinners, dear children.

" So *is* their walk close with God,  
 Calm and serene their frame;  
 So purer light *does* mark the road  
 That leads them to the Lamb."

They bathe in the sweet light of forgiveness, repenting *after* a godly sort, with repentance not to be repented of.

"And *He repented* according to the multitude of His mercies." This repentance of the Lord is His turning round in His dealings; not a change of His heart, nor an altering of His purposes, but a change in His manner of speaking to them. He speaks not roughly now, no more reprovingly, but says, "I will heal their backslidings; I will love them freely" (Hos. xiv. 4). And He changes His manner of looking on them, does not frown, but smiles. O the heart-breaking power of His smile! He gives His Holy Spirit, not now to convince of sin, but to comfort, to show their sins are all put away, their consciences are cleansed, and their sins cast behind His back, into the depths of the sea. Thus He repents of His severe dealings, of His rough speakings, and sharp handlings of them; so that they are brought to say, "Thy gentleness

bath made me great." And this repentance of God's is measured not by their repentance—if it were, it would soon end; but it is according to the multitude of His mercies, and they are "from everlasting to everlasting;" and it is according to His love, "according to the love of the Lord toward the children of Israel" (Hos. iii. 1).

He repents "according to the *multitude* of His mercies." Have you not felt it to be so in your measure, O reprovèd, restored backsliders? have you not found it so? As if you could say, "There was a measure in my soul of divine rebukes, but they did not go on, did not become infinite in number"? But when you came to feel His lovingkindness, you got a view and feeling of it that made you say, "There is no measure there." To my sins there is a measure, though they exceed all our reckonings; but the lovingkindnesses of the Lord are without end. "According to the multitude of His mercies." Of His rebukes we can say there was not a multitude; one broke us to pieces, perhaps there was another and another. I remember several being given me in a particular case, but not a multitude. But when we come to the restoring mercies, we cannot say there are but one or two, but heaps upon heaps. There is wave upon wave of God's love that flows into the soul—multitudes of mercies. God is called the "Father of mercies." He is always sending out mercies to these repenting sinners; we shall never get to the end of them. Mercifully He stops His rebukes, and puts an end to them, but never to His mercies. "He made them also to be pitied of all those that carried them captives." Even their enemies had their hearts turned to pity these afflicted people.

Then the prayer follows, "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise." This triumph in God's praise is one of the highest acts of faith. We may have felt sometimes as if we hardly can think or expect to rise higher than a comfortable hope that our trespasses will be put away, and not ruin us for ever and ever. The sight of them pains us, and I have felt as if I could never go on my way rejoicing, or never begin to rejoice again, and thought the greatest mercy for me would be to mourn and go softly all my days. But there is a lovingkindness, a power that will bring a sinner to triumph, to rise and look at God's mercies and at his sins, and say to his sins, "I shall over-



come, I shall get past you all one day, and be out of your reach." They shall no more plague us, and we shall triumph in His infinite goodness and love made known to our souls.

"Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen," who have had such experience. "Praise ye the Lord." Some may say, "We are too full of trouble, so full of the sense of our weakness and sense of our sin that we cannot say, Amen." The Lord help us to say it, deliver us, comfort us! What? Sinner, do you think you have too much trouble, too much sorrow, too much sense of sin and guilt for you to praise Him? O, look at the endless ocean that

". . . rises high and drowns the hills,  
Has neither shore nor bound;  
Now if we look to find our sins,  
Our sins can ne'er be found."

I wish I could express the beauty of His love, the power of His grace in forgiving sins and confessing sinners. It is wonderful and glorious above all blessing and praise. And may we be brought to say, "Blessed be a restoring God, a loving God, a God who has a multitude of mercies, who has not dealt, and will not deal with us according to our sins, but according to His own mercies and goodness in Jesus Christ. And blessed be a pardoning God who gives convictions and pardons, and who manifests His goodness in Jesus Christ from time to time, and gives us grace to help in time of need, that we shall not be swallowed up with overmuch sorrow." And let all afflicted people say, "Amen"—people who have had reproofs and rebukes, who have been asleep, been far off, but now seek to be made nigh again. Let all these say, "Be it so. Amen. Praise ye the Lord." J. K. P.

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"THOU SHALT KNOW HEREAFTER."

Jno. xiii. 7.

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GREAT God, unchangeably the same,  
In all afflictive scenes Thy name  
Teach me engraved to view;  
Teach me to see Thy hand divine,  
Thy providence and promise join,  
And own the record true.

To live to Thee be all my care,  
 To trust Thee be my daily prayer,  
 To honour Thee my aim ;  
 My grand concern, Thy grace to prove ;  
 My lesson, to discern Thy love  
 Through every change the same.

The end draws near when Thou Most High  
 Wilt condescend to justify  
 Thy judgments now unknown ;  
 Unfolded providence will rise  
 Glorious to our admiring eyes,  
 When life's short race is run.

The veil withdrawn, Thy saints shall trace  
 The various leadings of Thy grace,  
 And chant, with seraph's love,  
 How glory, rich in heavenly fruits,  
 Springs from affliction's bitter roots,  
 In the bright world above.

HENRY VAUGHAN,  
*Some time Vicar of Crickhowell, Brecon.*

## SINNERS MADE THE RIGHTEOUSNESS OF GOD.

AN EXTRACT FROM NATHANAEL MATHER ON ROM. iii. 22.

“ Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe ; for there is no difference.”—ROM. iii. 22.

THIS doctrine shows you the reason and spring of that precious acceptance and sweet communion with God which believers are admitted into and do enjoy ; and also of their humble rejoicings and gloryings and triumphings before God ; notwithstanding their guiltiness and vileness in themselves by their many and great sinnings against Him, and notwithstanding their abasing convictions, and heart-wounding, heart-breaking sense thereof.

They have sinned against God, they are guilty before Him as well as others ; for this is the condition and state of all the world, Rom. iii. 19. Every mouth is stopped, and can have nothing to speak against God when He judgeth and condemneth them ; for all the world is become guilty. They are involved in the common guilt, misery, and ruin wherein all

the seed of Adam are plunged ; and they have that "exceeding sinful sin" dwelling in them which hath invaded Adam's posterity. And moreover, they have in their own persons sinned against God, some of them more than many others. Yea, they are all of them laid under everlasting convictions of it in their own consciences, which can never be blotted out, that they are worthy of eternal death. And some of them do with Paul, 1 Tim. i. 15, walk up and down under such convictions, that they are among the very chief of sinners ; and with David, Psalm lxxxvi. 13, that they have deserved the very lowest hell.

But yet, nevertheless, they have all of them precious acceptance with God, all their sins are blotted out, God remembers them no more for ever, Heb. viii. 12. Their trespasses are done away as if they had never been, Isa. xlv. 22, Jer. 1. 20; and they do stand without fault before the throne of God, Rev. xiv. 5. The reason of this wonderful abounding of grace towards them is—*this righteousness of Christ is upon them.*

Nay, they are not only pardoned and pronounced righteous, notwithstanding they have done so much and such vile things against God, but they are also taken into special favour with Him ; they are made the friends and favourites of the God of heaven, as their father Abraham is styled by Jehoshaphat, 2 Chron. xx. 7, and by God Himself, Isa. xli. 8, and all believers by Christ, Cant. v. 1, Jno. xv. 14, 15. Yea (which is somewhat higher), they are made sons and daughters unto the Lord God Almighty, 2 Cor. vi. 18, Gal. iii. 26, Jno. i. 12, Ps. xlv. 10 ; heirs of God and of glory, co-heirs with Christ, Rom. viii. 17. Well may themselves be ravished with admiration and sweetest delight, and call upon others to gaze and wonder at this love (as the apostle doth, 1 Jno. iii. 1) ; that ever they who were by nature heirs of hell and children of wrath and of the devil, and who had by their sinful, hateful doings made themselves manifold times more so, should ever have such love bestowed upon them as to be the sons of God. But this gives the account of it—*they are made thus highly accepted in that Beloved whose righteousness is upon them.*

Nor doth the love and favour of God rest here in having conferred such privileges and dignities upon them ; but it goes on still, so mighty is the torrent of love which is let out upon them ; it doth bring them into a *living and near com-*

*munion with God, Father, Son, and Holy Spirit, 1 Jno. i. 3, 2 Cor. xiii. 14. Though they were afar off, yet they are made nigh, Eph. ii. 13; and they have boldness and access with confidence unto the Father, Eph. iii. 12. And God, even the Father, doth let out His heart love, and manifest it and Himself unto them, Jno. xiv. 21—23. Smiling upon their souls, making them to go into His house of wine, and there in a victorious and triumphant manner displaying over them His love, sometimes even to an overwhelming, Cant. ii. 4, 5. Now if you ask whence is this, and how comes it to pass that God deals with them in a way of such marvellous grace, this doctrine tells you—the righteousness of Christ is upon them.*

Moreover, the hearts of believers are sometimes raised up unto and filled with enlarged rejoicings, humble gloryings and triumphings, and that before God. So the apostle declares, Rom. v. 2, 3: "We *rejoice* (or *glory*) in hope of the glory of God. And not only so, but we *glory* in tribulations also." And he comes over with that word again, verse 11, saying, "And not only so, but we *glory* in God." It is the same word in the Greek in all the three verses, though differently rendered in our translation. How do they thus glory in God? It is through Jesus Christ, who hath brought in this righteousness for them, and by whose death they were, when enemies, reconciled to God, and by whom they have received that atonement. They do glory before God in Him only in whom they are, and who is of God made righteousness unto them, 1 Cor. i. 30, 31. And in the unchangeableness of the love of God towards them in Christ they do triumph; even while they have before their eyes their own guiltiness in themselves, and how much matter for eternal condemnation there is in them. For it is upon Christ's not being spared, not abated anything, but being delivered up and dying, and God's justifying (all which plainly speak them in themselves obnoxious to condemnation and worthy of death) upon these things it is that the apostle bottoms that challenge, and raiseth that triumphant persuasion and song of assurance which he there uttereth in the name of all believers, Rom. viii. 32—39. Believers have given them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" and they do greatly rejoice in the Lord, even in the Lord who was angry with them; and their souls are joyful in their God, whom they know they have sinned

go to Him, and call to mind the words He has led me to hope in, and beg of Him that I may neither lay hold in presumption of anything He has not said, nor give up what He has said. For surely it is as great a sin to give up what He has spoken as to presume on what He has never spoken. And if we fear we have mistaken what He has said, then if we come to Him, He will set us right in this also. Only let us seek His blessing in all things, and not think that anything can happen by chance. He orders and disposes of all things. "God is not a man, that He should lie; neither the son of man, that He should repent" (Num. xxiii. 19). Only we must have patience. I feel assured by His power on my heart that He is now among us, and would in this power venture ten thousand lives on His word. He will make us to know that it is not a vain thing to pray to Him and to desire to see Him going before us, and to watch His hand toward us. How I have desired this above all things! and in how many things has He let me see it, so as to make me to dread to go on without Him! And if He goes with us in anything, this will give us holy boldness.

If we read this history of Jacob, we find God was as good as His word; and so He will be with us. But yet we see Jacob had many failures; and this will be no encouragement to us to sin, if we know anything of God's dealings. No, we shall long remember the wormwood and the gall of these things, and our backs will smart at the very recollection of them. But no fleshly eyes can see this kingdom of God, but they pervert it in such a trifling way as cannot be imagined. When you tell such to undertake nothing without the blessing of God, without seeking His face and watching His hand, they cannot understand this spiritual obedience. They will not get up and fasten a door, till they see God's hand in it, and such nonsense, perverting everything. Now when we see some in bondage for a long time, we wonder why it is; but we may be sure God has some design in it. There is nothing that happens in vain; there is some secret idol which God will bring to light sooner or later; for He will divorce us from these idols, and perhaps by some very painful means. What our minister says of every succeeding trouble being greater till we die, I think I have found to be true in my experience.

## CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM "CONTEMPLATIONS ON THE GOD OF ISRAEL,"

BY W. HUNTINGTON.

BELOVED in the Lord,—Yours came to hand ; and I am glad that the subject meets with your approbation, as my mind is still employed in this glorious mystery. I concluded my last with our abiding in the Son and in the Father, and likewise in the Anointing, which is true and is no lie. And shall proceed, and begin this with the apostolic benediction, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us ;" [which] is of the same import. Now from all these plain passages of Scripture which I have quoted, Three divine Persons appear in the one God, and no more ; not One can be left out, nor can One be added.

But the adversaries to the Trinity object, because the express word *Trinity* is not mentioned in the Bible : but it is not the word that they hate and fight against, but the doctrine. We know that two is a couple, or a pair ; three is a trinity ; and four a quaternity ; and "there are Three that bear record in heaven," and no more ; "and these Three are One," not three names and one person, but Three distinct Persons in One undivided Essence.

So likewise they object to the word *satisfaction* by the sacrifice of Christ, because the express word is not mentioned. But the thing is to be found in the Bible. God is called a Creditor, Luke vii. 41 ; and poor sinners are debtors to fulfil the whole law on pain of eternal death ; and "he that offends in one point is guilty of all," and should he die in this state, into the prison of hell he must go ; for if we die in our sins, where Christ is we cannot come, and therefore cannot come out of prison till the very last mite is paid ; and as lying in jail cannot pay debts, there can be no hope of a jail delivery. Exposed to this and threatened with it are all men while in their sins. In this state Christ found us when He took our nature, and was made of a woman, and made under the law, which law He obeyed, and His obedience is placed to our account for righteousness. Our sins He took, and bore them in His own body on the tree, and was made a curse for us, and died in our room, the Just for the unjust, and so redeemed us from the curse, and thus fulfilled all

righteousness, from which our Creditor is well pleased; and by the blood of His covenant He sends forth His elect prisoners out of the pit, declaring Himself faithful and just in forgiving our sins, and in cleansing us from all unrighteousness. And this is real satisfaction made for sin, for the Creditor is well pleased with it; and to be well pleased with the payment is to be satisfied with it. And as these things are found, we hold the words which well express them; and it pleases God, by the foolishness of preaching these things, to save all those who believe in them.

And on the other hand, we find many things advanced by those who are opposite to us, which sound as bad in our ears as the words Person, Trinity, and satisfaction do in theirs. Some tell us that Christ was only an *instrument* in the creation, or a creating instrument. Nothing can sound worse in the ears of a true lover of Christ than this; it is not common sense. We know that instruments are used by mechanics and builders, to fit and prepare materials for the purpose the artist or builder intends them; but to tell a man that such a mechanic has finished such a curious machine, and such a building is erected to be the property of the tools that were used in the work, and for the praise and glory of them, would appear madness. So to talk of a creating instrument, or an instrument possessing creating power to make all things out of nothing, are such things as no man in his senses can believe. "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist" (Col. i. 16, 17). He is here declared to be before all things; and of course long before this creating instrument could be invented or brought forth. "All things were created by Him, and for Him," created by His own power, and for His own glory and use; "and by Him all things consist," or are preserved in their existence. Now this glorious Creator cannot be an instrument, but He must be God; and to this the Father bears witness. "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou,

Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of Thy hands. They shall perish, but Thou remainest ; and they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed ; but Thou art the same, and Thy years shall not fail " (Heb. i. 8—12). In the above words God the Father calls the divine Creator of heaven and earth, God and Lord, and tells us that the heavens are the work of His hands ; and He must be the best Judge of His own Son.

They tell us that Christ had a *human soul pre-existing from eternity*, and that it was with this that God took counsel, and by this He made the world. But Christ is before all things, which this thing cannot be ; much less can it be called the Fellow of the Lord of hosts. And surely it must be robbery with a witness, for such a thing as this to make itself equal with God, as Christ did, even when He made Himself of no reputation, but took on Him the form of a Servant (Phil. ii. 6).

Some talk of Christ's being a *delegated power*, and a *subordinate God*, and a *God by office* ; but this is making more Gods than one, for if one be supreme and the other subordinate, there must be two ; different in essence, glory, power, and majesty. And to worship with divine adoration anything below infinite divinity, is rank idolatry. However, this vain-imagined distinction between the Father and Son hath no place in the Bible. The Lord of hosts calls Christ His Fellow, Zech. xiii. 7. And Christ thought it no robbery to be equal with God the Father, Phil. ii. 6. Christ says, " I and My Father are One." And, " All men must honour the Son, even as they honour the Father." And if He is truly and properly God, equal to the Father, and one with Him, and always in Him, then there can be no idolatry in worshipping Him ; for all the angels of God are commanded to worship the Firstborn, even in His state of Incarnation, as they all did at His birth, Heb. i. 6. And Zion is commanded to do the same ; and the true reason given for this command is, because He is God : " He is thy Jehovah, and worship thou Him " (Psa. xlv. 11). And we know that " the Lord our God is one Lord " (Deut. vi. 4). And we must have no other gods but Him : " Thou shalt worship the Lord thy God, and Him only shalt thou serve." And he that obeys this first and great commandment must banish far from his mind all the spurious deities of the Arians and Socinians ; for these are



no better than the image which Nebuchadnezzar the king had set up.

Many such strange notions as these does Satan beget in the vain imaginations of men, and such are inventors of evil things, and set up the stumbling-block of their iniquity in their hearts; and God takes them in their own craftiness, by suffering them to pay adoration to that which is not God; which is idolatry, and an image of jealousy, which the pure gospel, if ever it had been attended with power to their hearts, would have pulled down. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And sure I am that those who deny the eternity of Christ, and talk of a human soul pre-existing, talk nonsense. No human soul can be God's Fellow, nor God's Equal, nor One with Him, nor One in Him; much less can such a creature, which is inferior to an angel, be the only begotten Son of God, or the "Son of the Father in truth and love." But as for Christ, "All things were made by Him, and He is before all things." And if He is before all things, then He must be before His human soul was made; and if all things were made by Him, then He must make this soul also, and of course make Himself. But this phantom is not the Christ of God; this is not God's mystery among the Gentiles, which He is pleased to reveal in us, the Hope of glory. We are not to hope in a creature, but to set our hope in God. Christ is the faithful and true Witness, and the record that He bears of Himself is true. And this is the record that He bears of Himself: "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come; the Almighty" (Rev. i. 8).

The enemies to the glorious mystery of the Trinity hold a Trinity as well as we; they allow that there are Three in God, so that if we err in this matter, so do they; only they allow of three names, and but one Person; nor are they agreed which is the Person. Some Sabellians hold Christ to be the Person, and the Father and the Spirit to be only names; some, that are called Arians and Socinians, say the Father is the Person, and the Son and Spirit are only names. Thus one denies the Father, and the other denies the Son, and between these two they have no God.

This, however, must be true, that whatsoever the Father is, the Son must be the same; and so the Jews understood the Saviour's confession of His own Sonship, and laid this thing to His charge, namely, that He made Himself equal with God. "Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God," which the Saviour never denied, but confirmed. "The Son can do nothing of Himself"—how can He, when the Father and He are one?—"but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise" (John v. 18, 19). Hence it is plain that the Son is equal with the Father; and if so, then He must be of the same nature with Him. So that if the Son be a Son only in name, the Father must be the same; if Christ be only a Son in office, or in a figurative sense, the Father must be so too; and if Christ be no more than a human soul, which is but a mere creature, the Father must be such also. For Christ is declared to be the only-begotten Son of God. *Begotten*, and not created. Nor is He a Son by office, as magistrates are; nor by creation, as angels and men are; but "the Son of the Father in truth and love." Therefore, whatever the Son is, such is the Father, for Christ is the Son of the Father in truth and love; and as the Father is God, such is Christ, "the Brightness of His glory, and the express Image of His Person" (Heb. i. 3). "The true God, and eternal Life" (1 John v. 20).

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### THROUGH MUCH TRIBULATION.

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My dear Friend and beloved Brother in the gospel of Christ, —From your letter I perceive you are still walking in some of the footsteps of the flock. Our gracious Shepherd leads His sheep where He pleases. He best knows the kind of pasture suitable for their health and growth; and now and then we are led with Hart to say,

"Choose Thou the way, but still lead on."

A good feed upon bitter herbs, or an experience of inward evils and outward trials, and fearful as well as filthy temptations, may be as necessary for our culture as being led into the green pastures of everlasting love, and beside the still

waters of gospel peace and divine communion. God has set the day of adversity and the day of prosperity, "the one over against the other, to the end that man should find nothing after him" (Ecc. vii. 14). There will be in our experience as we go through the wilderness, knotty things, which we cannot untie or unravel. We shall, I believe, more or less be kept in the path described by the prophet Isaiah: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (xlii. 16). But until the latter part of the verse is made out in our experience, we are often conjecturing the very worst. We cannot see how good is to come out of so much seeming evil, nor how order is to be brought out of such apparent confusion, nor how those very things which in their nature are engines of destruction, should by the wonder-working hand of our God issue in our salvation. O my dear friend, when in the dark and left to carnal reason and Satan's temptations (which always accompany each other), we are sure to err as respects God's design in our trials. We cannot see the bright light that is in the clouds, until the wind,—the blessed Spirit, by His sweet illuminating influence, cleanses or clears the spiritual sky. Says the poet,

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

And how true have I found the following:

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own Interpreter,  
And *He* will make it plain."

And another says,

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

I have often been glad to find it written, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and *upbraideth not*; and it shall be given him" (Jas. i. 5). By looking at the verses preceding these words, you may discover the suitability of the promise to the circumstances.

The apostle James is exhorting the strangers scattered abroad, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing" (i. 2—4). Where shall we find the man, placed in the midst of everything contrary and painful to flesh and blood, who is able to exercise patience and manifest entire submission to the will of God? Hence the exhortation or admonition; and the promise thereunto annexed meets such a case.

But I learn so little by my sufferings, and I am often looking for what I do not realise; that is, more *cessation* from the working of a deceitful and desperately wicked heart, and increasing communion with God in Christ. Yes, to have my conversation more in heaven, and my mind less influenced by earthly things. Really, dear friend, but for the experience of Paul noted in Rom. viith, we would often be at a loss to conclude that we had any more than *one* principle—and that sin. But when we are led to see that this very important part of the Word is worked out more or less in the daily walk of all the living, we are led to hope that we are amongst that number. Some great professors there are who, could we credit their testimony, have got beyond this state of things, and are (as they say) living more upon Christ. Why, is sin dead? or is the devil so cast out and dethroned that he can not get at a child of God? Job, Jeremiah, Peter, and others did not find it so. Nor did our blessed Lord, as He neared the end of His work for the redemption of His bride, find the powers of darkness less active. No, He says, "This is your hour, and the power of darkness." And I believe what Kent says, "The Christian when resigning his breath, will find the Canaanite still in the land."

God's people are in the Word called by different names; nor are they, like names given to men, insignificant or unsuitable, but they are borne out in them individually. Sometimes they are styled lambs and sheep, sometimes babes, little children, young men, and fathers. Then again, the church collectively has a variety of appellations, all full of sweetness and meaning, and all setting forth her interest in eternal love, and her union to Christ in His Person, work, and characters. Therefore it is, that as Christ is the Captain of their salvation, He has those whom He has chosen to be

soldiers; and He drills them, teaching them their exercises, leads them out to battle with these very enemies whom He has conquered for them; that they may know a little what He has done for them, and how He became "a Man of sorrows and acquainted with grief;" how He gave His back to the smiters, and His cheeks to them that plucked off the hair, not even hiding His face from shame and spitting. All that He did and all that He suffered was necessary to satisfy law and justice for them, and bring them to be more than conquerors through Him that loved them.

Well, dear friend, though we have such numerous and such mighty foes as sin, Satan, and the world to go against, they are all conquered by our glorious Captain. We are too apt when engaged with these enemies to be *looking at them, instead of looking to our Conqueror and Overcomer*. Consequently we often get put to the worse. But such is the pity and compassion of our blessed Lord that He takes advantage of our foolishness, weakness, and unbelief, to display the riches of grace and the arm of His strength in upholding us; so that if worsted, we are not destroyed. Paul says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. iv. 8—10). We are little aware how much useful, profitable knowledge of ourselves as poor, sinful, helpless creatures, and of the Lord Jesus in His offices and characters, is gained through conflict with indwelling sin, and the temptation of the devil. Our most happy seasons are not always the most profitable. It is indeed most blessed to be brought into the banqueting house, and find the banner of love over us. But when thus indulged, we are apt to forget that we are only strong in the Lord's strength,—in the grace that is *in Christ Jesus*, and not that which is at the time in exercise in ourselves. A man who is the subject of strong exercises from sin and the powers of hell, must needs have on the heavenly armour, his loins girt about with truth, and be taught by the Spirit how to wield the sword, and, as Hart says,

"Cut your way thro' hosts of devils,  
While they fall before the Word."

So, dear friends, I shall, I trust, never be permitted to

make the path to heaven like a level railway, but one of more or less tribulation. Nevertheless, it is not all tribulation. There are some sweet intervals of sacred peace and rest, when we can say,

“ Let others stretch their arms like seas,  
And grasp in all the shore ;  
Grant me the visits of Thy face,  
And I desire no more.”

Indeed, dear friend, so satisfied am I with the way in which my God hath hitherto led me, that I desire not one thing altered. And I do most heartily desire that He may still go before me, whilst I say with Hart,

“ Choose Thou the way, but still lead on.”

“ Time, what an empty vapour 'tis,  
And days, how swift they fly ! ”

Our life from beginning to end is called “ a vapour that appeareth for a little time, and then vanisheth away ” (Jas. iv. 14). Every step we take is a step nearer to the end, and one nearer eternity. Every trial or temptation through which we pass takes one from the appointed number. It is our mercy to know, and a high privilege to believe in, the covenant ordered in all things and sure; to rest satisfied that nothing happens by what the world calls chance; that every circumstance that occurs in the life of a vessel of mercy was everlastingly foreknown, and intended in one way or another to work for his good.

“ Since all that I meet shall work for my good,  
The bitter is sweet, the med'cine is food.  
Tho' painful at present, 'twill cease before long,  
And then O how pleasant the conqueror's song ! ”

Our sowing times are here below of much longer duration than are our reaping times. Our nights and days of darkness much exceed the bright risings upon us of the Sun of Righteousness. But, dear friend, our sowing times below are to be followed by reaping a harvest of everlasting joy. And as one poet says,

“ So in the last great harvest,  
I shall reap a glorious crop ;  
The harvest shall by far excel  
What I have sown in hope.”

May we therefore be favoured to be looking more at those things that are not seen, but which are eternal. So shall our spirits be raised up above the transitory, vain things pertain-

ing to this present life. I find evil enough come with every day; and every day am I learning my weakness, helplessness, and foolishness. And every day am I finding my need of the grace of Christ, supplies from His fulness, to supply my many, many needs. There is no lack in Him. We are straitened in ourselves. "Ye have not, because ye ask not" (Jas. iv. 2); and sometimes we have not, because we ask amiss, that we may spend it upon our lusts. O how entirely does our God keep every blessing in His own hands! Nor does He bestow until He teaches the need and the value thereof.

But I must stop. I find in writing to a spiritual friend that I am often carried forward beyond what I first thought or intended. I like to feel what I write, or first taste it myself, and hope my friend may participate. Our writing or our speaking to edification and God's glory is a gift from the Giver of all good. And if our God bestows the one or the other, it is not to be neglected, but "stirred up," or brought into exercise or use. "Truly God is good to Israel." It is astonishing to me to witness the opening of His hand, both providentially and spiritually. If any one has cause to bless Him for unnumbered mercies, it is

Your very sincere Friend,

Croydon, March 30th, 1876.

ROBT. KNILL.

### LOOKING AT THINGS NOT SEEN.

My dear Friend,—I was sorry to see you looking so ill at W—. Our days on earth are few, and there are none abiding. How truly did Solomon say all that cometh is vanity. How much the words of the hymn have been upon my mind since the new year came in :

- "Ye objects of sense and enjoyments of time  
Which oft have delighted my heart,  
I soon shall exchange you for views more sublime,  
And joys that shall never depart.
- "The sight of transgressors shall grieve me no more,  
Midst foes I'll no longer abide,  
Conflict with sin and with sinners is o'er;  
With saints I shall ever reside.
- "Thou vale of affliction my footsteps have trod  
With trembling, with grief, and with tears,  
I joyfully quit for the mountain of God—  
There, there its bright summit appears."

How true are the apostle's words: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 4). How true are the words of godly Joseph Hart:

"When sin had sadly made  
 'Twixt wrath and mercy strife,  
 Our dear Redeemer dearly paid  
 Our ransom with His life.

"Faith gives the full release;  
 Our Surety for us stood;  
 The Mediator made the peace,  
 And signed it with His blood."

And John tells us that they overcame him (that is, the devil) by the blood of the Lamb.

"His precious blood did once atone,  
 And now it pleads before the throne."

O to feel the efficacy of that fountain, like the poor thief upon the cross! That verse of Mr. Gadsby's has often been very suitable to a poor black wretch like me:

"The vilest sinner out of hell,  
 That lives to feel his need,  
 Is welcome to a throne of grace,  
 The Saviour's blood to plead."

And the psalmist says, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him" (Ps. xii. 5). It is a wonderful thing to think that He has had mercy upon us, while He has passed by millions of the human race, who are as unconcerned as though they had no souls, and as though there was no hereafter. And but for His eternal choice, you and I would have been running the downward road till we should have dropped into hell without a gleam of hope. It is one of the greatest mercies to be bound in the bundle of life with the Lord our God, and to feel there are times when our souls follow hard after Him. A person that is right will say, "I want a right religion, whatever it may cost me." His object is to finish well his course.

But I shall tire you. O, could I but give expression to the bitters and joys my soul has at times felt, and to the solemnity I have felt of the death of the Son of God! I can say with Hart,

"The single boon I would entreat  
 Is to be led by Thee,



To gaze upon Thy bloody sweat  
In sad Gethsemane ;

“ To view, as I could bear at least,  
Thy tender, broken heart,  
Like a rich olive bruised and prest  
With agonising smart.”

Yours most sincerely in the Truth,  
Stevenage, January 9th, 1899. ELI FOX.

## Obituary.

MARK LEVEY, of Burgess Hill, deacon at Providence Chapel, who passed away on the 18th of August, 1912, aged 55 years.

He had been well taught the depravity of the heart, the utter ruin of human nature, and the fulness and freeness of the sovereign, saving grace of a Triune Jehovah. He was blessed with a very acceptable gift in prayer, simple, sober, solid, and savoury, and often experienced unction and sweetness in his approaches to the mercy-seat.

Our friend was born at Woolmer Green, near Welwyn in Hertfordshire, in the year 1857. Both of his parents were godly, God-fearing people, his father often attending the ministry of the late Mr. Smart. He was doubtless a child of many prayers, and was in his early childhood subject to deep convictions for sin. He told me that when only eight years of age, he was greatly distressed on account of his sins, and tried to seek the Lord for His pardoning mercy. As is often the case, these convictions wore off, and he was left to run into many childish follies. When he was about 16 years of age, he lost his father in a very solemn manner. He asked his father, when on his dying bed, if the profession he had made and the God he had sought and served so many years, were able to support and comfort him then. His father turned to him, looking solemnly into his face, and slowly raised his arms, and said, “ O my dear boy,”—and immediately passed away. This solemn event considerably affected him, and convinced him that he must change his course of life or perish with the wicked ; and he walked softly for a time ; but these convictions, like the morning cloud and early dew, soon passed away ; and the power of sin, the temptations of Satan, and the allurements of the world, led him back to his worldly

pursuits. His carnal nature, fretting under and resenting the restraint of his godly mother's reproofs, made him resolve to put an end to this by leaving home; and on one occasion when going home late, he determined, if his mother was up (waiting for him to come home, as was usually the case), to tell her plainly that he would not put up with it any longer. But as he entered the door of the house, she met him, and said, "O my dear boy!" These being the last words of his father so shut his mouth that he could not utter a word. He hastily retired to rest. While undressing he heard his mother talking to someone. He went to the top of the stairs and listened, and heard her earnestly engaged in prayer: "Lord, I am a poor weak woman who has lost her husband, and do not know what to do with him or what to say to him; do Thou take him in hand, and save him." This broke his heart, and he went to his bed and wept. It arrested him in his downward course; and from this time the Lord gradually deepened His work upon his soul. He brought him out from his ungodly companions and ungodly ways, separated him from the world, and in the end caused him to cast in his lot with the Lord's despised people.

In the year 1883 he was admitted a member of the church at Burgess Hill, then under the pastorate of the late Mr. Ashdown. After a time, in the providence of God, he was moved away from Burgess Hill for a period of about five years; although he kept up attendance at the ordinance. During this period he passed through a deep affliction, which was blessedly sanctified to the establishment of his soul in the truth and faithfulness of God. He had a growth in his leg which necessitated his entering the hospital at Brighton to undergo an operation. There the Lord blessedly drew near to his soul, and more fully revealed Himself, and enabled him to drop wholly into His hands both for time and for eternity. He enjoyed sweet fellowship with the Lord in his suffering. He often spoke of this time as one of his hill Mizars, an Ebenezer not to be forgotten, and often uttered the memory of the Lord's great goodness to him then.

His last affliction, which was very painful and distressing, arose from a weak and diseased heart; and although at first thought not to be so serious, it increased upon him to the end. He would often quote the following lines under a feeling sense of them:

“ A guilty, weak, and helpless worm,  
 On Thy kind arms I fall ;  
 Be Thou my Strength and Righteousness,  
 My Jesus and my All.”

Toward the end of his affliction the enemy was suffered to tempt and distress him greatly. He told me it was suggested to him that he was altogether a deceived character, and that it would be proved so before the end. In his distress of soul he cried out, “ O Lord, rebuke the enemy, deliver my soul ;” and the Lord heard and delivered him, and blessed to his soul’s comfort one of Kent’s hymns (917 Gadsby), particularly the lines :

“ That when thy foes, death, hell, and sin,  
 On every side shall hem thee in,  
 A wall of fire I’ll be.”

He said Satan was a real and a mighty foe, and none but the Lord could rebuke him. This conflict was renewed from time to time ; but in the end he came to a solid trust in the covenant mercy of the Three-One God,—Father, Son, and Holy Spirit.

He several times related to me God’s goodness to him in providence, and how He had graciously and abundantly supplied every need. He exclaimed, “ How good the Lord is ! O that we could trust Him more, and serve Him better !” On one occasion I expressed my desire that he should be raised up again ; but he told me, if the Lord were to ask him if he wished to live, he could not decide ; he was in a strait betwixt the two. If he could be of service to Zion he was willing to remain, but he feared to return to the troubles of life, having come so near the end ; and to depart would be far better. During his long illness the Lord was pleased to give him songs in the night. He would often sing a hymn right through, which was very surprising to his friends, considering his condition. A hymn by Toplady on “ Sickness and Death,” and another by good Daniel Herbert on “ The Dying Christian,” were much blessed to his soul. He told me how suitable and sweet he had found them, and that they described just the state his soul was in at that time. His widow writes :

“ My dear husband’s was a long, trying illness, borne with resignation and patience. During the long, sleepless nights he sang hymns and verses, and sometimes repeated whole chapters, and with his arms held up, was much in prayer for

his family, with earnest pleading and tears. He had sore conflicts with the enemy. I have also been able to rejoice with him in victories. Once in particular he called out in agony, 'Lord, rebuke the devil;' then repeated two verses of hymn 293 (Gadsby):

"Shine, Lord, and my terror shall cease,  
The blood of atonement apply," etc.

Soon after, he called me, saying, 'The devil is a liar, I am to have a chariot come down from heaven to fetch me;' and rejoiced much. Some time after, I said, 'The devil does not worry you as he did?' 'No,' he replied, 'he is not permitted; but he does still harass me.' He said many precious things. 'Life is sweet with my dear ones, but the Lord knows what is best; and if the raising of my finger would turn the balance, I would not raise it.' To a friend he said, 'I have looked at death, and can face it through a precious Saviour; and you have all got to meet it very soon.' Towards the end I asked him, 'Is He with you now?' and a sweet 'Yes,' was my last word."

A friend also writes: "One who was with him during his last week on earth, desires that others should know how Christ was with His blood-bought child to the end, and that he was more than resigned to God's will; he was triumphant in Christ.

"About twelve hours before the Lord took him to Himself, he had a wonderful sense of what our sins cost Christ, His agony in the garden in view of drinking that bitter cup, and His death on Calvary when He drained the last drop. He looked at us distressed, and uttered in such an earnest tone, 'Gethsemane! Gethsemane! Calvary! Lord Jesus, come quickly, and take me to Thyself! I want to be with Christ which is far better, far better, far better!' He realised in his last hours that it is the blessed Person of Christ who makes heaven for the believer. He was unconscious to all around for a few hours before he passed away. At 9.30 on Lord's day morning (the day he loved) he became 'absent from the body, present with the Lord.'" E. B.

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On March 6th, 1912, GEORGE BISHOP, of Harlings Farm, Mayfield, aged 70 years.

My dear father, George Bishop, was born in the year 1842, in the parish of Mayfield. His parents having a large family,

he was left to do pretty much as he liked. Like the rest of Adam's race he soon began to run the downward road to destruction, in sabbath-breaking, and going to clubs and fairs, and all the various amusements of this sinful world. He would go shooting and fishing on the Sabbath day; but when he became acquainted with my dear mother, she persuaded him to go to Hadlow Down Chapel, to hear the late Mr. Hallett. He hated the doctrine of election that Mr. Hallett preached; but the Lord saw fit to send an arrow of conviction into his soul; and I have heard him say how he went about feeling the terrors of God's wrath upon his conscience. He felt he was a lost, hell-deserving sinner, and he was afraid to go to sleep, for fear he should awake in hell. Such were his fears he was almost in despair. He used to hear the ministers, but the more he went, the more he felt condemned, till one Sabbath, going along to chapel, he stood still in the road, and begged of God to have mercy on him that day, and show him the way of salvation. Such was his state of mind he was almost beside himself; he felt he deserved to be damned to all eternity, but was enabled to wrestle with the Lord to have mercy on his never dying soul. He went on to the chapel (I forget the minister), and the Lord was pleased to raise him to a sweet hope in His mercy, a Who can tell? This encouraged him to go on seeking and begging of the Lord to pardon and forgive his sins. After Mr. Hallett's death, my dear mother went to Mayfield to hear Mr. Eli Page, and told my father how well she got on; so that my father went to hear him, and continued to go. Mr. Page's ministry was made a very great blessing to him. He has said sometimes he has been so blessed, it only seemed like the Lord and himself and Mr. Page in the chapel; especially once. The text was Deut. xxxiii., part of 7th verse, "Let his hands be sufficient for him."

But still he was not satisfied till the Lord had told him his sins were all forgiven him; which came about when he was in a wood, cutting wood, and begging and praying the Lord to appear and forgive him. There seemed to be a light to shine around him, and he saw by the eye of faith his dear Lord hanging on a tree, suffering and bleeding for him; and He assured him his sins were all forgiven, and washed away in that precious flood. The blood he saw streaming from His side, and sacred hands and feet. Oh, the love and com-

punction he felt, as the dear dying Lord looked upon him, such a wretch as he felt to be, and applied these words with such sweet power (as though they were spoken with an audible voice), "*I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto Me in faithfulness; and thou shalt know the Lord*" (Hos. ii. 19, 20). It was such an overpowering time to him he dropped his hatchet, and leaped, and blessed, and praised the dear Lord for His goodness and kindness to him. He said he called on the birds and beasts and everything that had breath to praise the Lord. He said, "Lord, I will follow Thee wherever Thou leadest; I can do anything, Lord, if Thou go with me." But one cannot describe it as he saw it. He wanted to die, and be with his dear Lord. One can never forget hearing him relate that blessing. He seemed full of the glory of God, and he went in the sweetness of that blessing for a long time. He became exercised about the ordinances of God's house about 15 or 20 years before he could venture, for fear he should take a wrong step.

After that blessing he had to endure many trials and temptations. In 1882 he lost two children within a few weeks of each other; and oh, what a wrestling he had with the Lord concerning their souls. He begged of Him, when in the Wood Lodge, to give him a sign if He was about to take them to heaven,—to let the eldest one smile at him when he went indoors. And when he went in, she looked up at him with a beautiful smile, and soon after died. Such a marked answer to prayer greatly helped my parents to bear that loss. They were enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21). He had some narrow escapes from death; once was tossed by a bull, and received a severe shock and broken collar bone. But he was upheld, and brought on, the Lord showing to him that all his times were in His hand, and nothing happens without His allwise permission.

Some time after these circumstances, he had such a good hearing under Mr. Page, and the Lord so shone into his soul, that he was compelled to go and tell him what the Lord done for him, and make known his desire to follow Him in the ordinance of believers' baptism. But Mr. Page was taken ill and died. This was a severe blow to him; for the enemy

tried him much for fear he had taken a wrong step. But Mr. J. K. Popham was asked to attend to it, and he was unanimously received into the church and baptized on a Monday evening by Mr. Popham, in the presence of many. It was a time to be remembered by him and also others.

In 1897 by the order of the providence of God, he was bereaved of my dear mother, which was a severe blow to him, she being a true helpmeet to him; but he was not without hope concerning her eternal safety. He had heard her in the night many times begging of God to have mercy on her soul and forgive her sins, which he believed was granted to her before she died. After her death my father went to a little farm near Mark Cross. He had much uphill work, and many trials and losses. Once he had a nice colt, worth a good bit, but it died; and thus he was led to see that his heart had been set on it, but that the Lord meant to have all his heart. Then he was brought to say to the Lord,

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

He was enabled to see it was all in love the Lord chastened him.

After he had been there a few years he had a very bad illness, but was very much favoured in his soul. Hymn 410 was made very precious to him:

"How sovereign, wonderful, and free  
Is all His love to sinful *me*!  
He pluck'd me as a brand from hell:  
My Jesus has done all things well.  
  
Whene'er my Saviour and my God  
Has on me laid His gentle rod,  
I know, in all that has befell,  
My Jesus has done all things well."

He asked to have it sung in the chapel. He told me afflictions made him see what else would escape his sight. But the Lord saw fit to raise him up again, and spare him to us for some years. Once when he was in very trying circumstances, very much bowed down, he went out to sow some wheat, begging and pleading with the Lord to appear for him, when the Lord appeared with great power, with these words: "The eternal God is thy Refuge, and underneath are the everlasting Arms." (Deut. xxxiii. 27). He was so blessed and

overcome with a sense of the Lord's goodness and mercy to him that he forgot if he had sowed the wheat, and went back to look. And he said that bit of wheat grew better than all the rest; thus showing him how the Lord was able to do all things right for His children, that nothing needful should be lacking.

Thus he went on up and down, fearing and doubting, and sometimes praising his Lord. He was a great Bible reader; his Bible, Mr. Popham's Sermons, and Bunyan's Works were very precious to him. About three years ago he had a slight paralytic stroke, but not to keep his bed. Soon after, one night he was going home from chapel, and was seized with another stroke. He had to be fetched home, and the use of all one side was taken. He was ill for some months, but was enabled to leave everything with God, who so blessed his soul we thought he was about to be taken from us. Many friends visited him. One said it seemed like a little heaven to be with him and converse with him. The things of God were uppermost with him. He felt he would like to go to Jesus, which would be "far better"; but it was not the Lord's time. He was spared to get about again, but was never so well again. The Lord seemed gently to take down his poor tabernacle. He often went to the house of God when scarcely able to get there; and when called upon to speak in prayer, it was with much weakness of body he did so. But friends have told me since how they miss his prayers; there seemed a savour in them. He loved to hear Christ exalted and the sinner debased, and loved good, searching, and experimental preaching. He used often to beg on his way to chapel, and wrestle in the night, for God to be with the minister, and bless them together.

On the last Sunday in February this year, he started to chapel quite bright, and my sister thought him better that morning; but just as he got to my house in High Street, he was getting off his tricycle, and was seized with another stroke. I was fetched from chapel, and we got him indoors, and had two doctors. He was ordered to bed, from which he never rose again. He was only laid by ten days, and then died so quietly we scarcely knew he was gone. He was unconscious most of the time, and could not speak much, his throat and all his right side being useless. But the night before he died, he tried to sing, and looked bright and happy.



The only words we caught were, "Come and behold Him"; or, "Come and adore Him." We feel quite sure he is gone to be for ever with his dear Lord, whom he so loved to speak of here; and is now praising Him, without any veil between.

RUTH HAIZELDEN.

MARY ANN DYER, a member at Hanover Chapel, Tunbridge Wells, entered her eternal rest, July 4th, 1912, aged 51 years, after intense suffering, from cancer. She was a sober-minded woman, well instructed in both the malady of sin, and the alone remedy of salvation by grace through Jesus Christ. She had a daily cross for years. One comfort to her in the heaviest part of her illness was the particular kindness of her husband; in this she saw the hand of the Lord. In the early part of her illness she wrote to me: "I felt it good to be in the house of God once more. I could say I have experienced what you said of prayer. It

" . . . can force a passage through  
Iron bars and brazen gates.' "

Yes, and it has 'brought relief in deepest straits.' A few days before I was taken worse, I was reading a hymn of Daniel Herbert's on Ps. xxxvii. 1 :

" And shall I envy those who go  
A sumptuous way to hell?  
No, rather form my precious soul  
Thy wonders, Lord, to tell.'

I was so broken down I felt willing to be anything or nothing, if the Lord would but bless my soul." Later she wrote, "I have tried to plead with the Lord concerning going to the hospital; and as I could get no word from Him, I felt it best to try and bear what He has laid on me; and may I see it is in *mercy* laid on me. I had these words after I had decided not to go under an operation, 'Let me not repine under these trying strokes of 'Thine.' Then a few days after, these rested on my mind;

" If death must follow, I'd comply;  
Let me be sick with love and die.' "

Friends who visited her to the end can testify to the faithfulness of God in supporting her soul and giving her patience amidst her sufferings. And she would acknowledge the goodness of God in His marvellous providence and the kindness of friends.

J. NEWTON, *Pastor.*

against. But how comes this to pass? Is it because their sins are through tract of time out of God's thoughts and memory? No; a thousand years are with Him but one day. He is an eternal God, and they are as fresh and present before Him as if they were just then in committing. Is it because God thinks better of their sins than formerly He did when He frowned upon them, and wrote bitter things against them? No; their sins are as distasteful to Him, as much hated by Him, as ever they were; nor will He ever to eternity have a better thought of any of them. Is it because believers are become more vain and senseless and slightly spirited than they were in those former days of bitterness and anguish? No, verily; they have more of the heart of flesh than they then had; and there is in them now a deeper sense of the evil of sin, and a deeper work of the spirit of humiliation, and more thorough thawings and meltings of heart before the face of God than ever. Whence is it, then, and how comes it to pass that believers are made, even in the view of their own endless sin and guiltiness, yet to triumph and rejoice with joy unspeakable and full of glory? It is hence—*God hath clothed them with the garments of salvation, He hath covered them with the robe of righteousness; as the prophet speaks, Isa. lxi. 10.* This righteousness of Christ is upon them; and thence they have the consolations of God delighting their souls and abounding in them.

Lastly. There are not only such great and precious things enjoyed by believers while here, but there are also things high and glorious laid up and reserved for them hereafter, when they shall be here no more. There shall be a glory revealed in them far beyond all, compared with any of the afflictions they meet with in this world, Rom. viii. 18. They are now indeed the sons of God, and that is such manner of love and so great, men and angels may stand and gaze and wonder at it; but though now already they be thus loved, nevertheless it doth not yet appear what they shall be. Only we know that when the Only-begotten of God, the Prince of life and Lord of glory shall appear, then shall they appear with Him in glory, and they shall see Him as He is, and they shall be made like Him; even these their vile bodies shall by Him be fashioned like His own glorious body, Col. iii. 4, 1 John iii. 1—2, Phil. iii. 21. And in that day the world shall see and know, and they themselves shall everlastingly feel that Christ

is in His Father, and they in Christ, and He in them, Jno. xiv. 20. And that both Christ and the Father too have loved them as the Father hath loved Christ; and that very love wherewith the Father hath loved Christ Himself shall be in them for ever, Jno. xv. 9, xvii. 23, 26. But now if you ask, as she sometimes did concerning another great work of love and wonder, Lu. i. 34, "How can these things ever be?" seeing they are such sinful, such guilty, such vile, loathsome, and hateful creatures in themselves, this text, this doctrine answers all in this one word—the *righteousness of Christ is through faith unto them all and upon them all without difference who do believe*. Let your hearts answer, and echo back as Mary's there did, verses 38—45, "Behold the handmaid of the Lord, be it unto me according to Thy word." Stagger not you at these great things as incredible, as impossible ever to be done for you who are so ashamed of, and do so exceedingly abhor yourselves, and who are worthy of nothing but to be rejected and abhorred of God eternally; but believe, take them in by faith, and by faith receive the gift of this righteousness; and then there shall most assuredly be a performance unto you, even unto you, of those things that have been told you from the Lord.

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## THE UNFAILING WORD.

A MORNING READING BY JAMES BOURNE.

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SUNDAY, Sept. 27th, 1840.—Gen. xxviii. 15: "And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." It is said Jacob "lighted upon a certain place." All the places we get into are of God's appointment. Some are suffered to get into a high place, that they may fall and break their necks; and some are brought low, that they may be exalted. God has the ordering of all these things; and whatever word *He speaks* on your heart, or whatever He leads you in the remotest degree to expect—nay, moreover, all those wishes that He has led you to form and to bring before Him in prayer according to His mind and will, *He will most assuredly fulfil*. He would not have helped you by His Holy Spirit to ask for such things, if it were not so. Therefore I

we live, He knows; the circumstances in which it is better for His interests that we die, He knows.

1. The Lord hath an interest in our living. He said to the Father, of the eleven, "As Thou hast sent Me into the world, even so have I also sent them into the world: I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Jesus finished the work which was given Him to do; but there was a work, founded on that work, which was committed to the apostles—the work of the ministry; and there is a work for all Christian men and women to do.

The interests of Christ are bound up with His having a people on the earth. "A seed shall serve Him; it shall be accounted to the Lord for a generation." The saints of God, believers in Christ, weak or strong in the faith, they whom God hath received, Christ says to them, "Ye are the salt of the earth," "Ye are the light of the world."

His interest is to have a living, witnessing people, a people witnessing by lip and life that He is the Christ, the Son of the living God—witnessing to all His truth, and ordinances, and laws. The words, "*None of us liveth to himself*," indicate that the life of every one of Christ's personally, every individual life, the Lord knows what interest He hath in it, what He is preserving the soul in life for. It is true of each individual that he draws his breath not merely, like every human living being, by divine bounty and sufferance; he is living by divine bounty and grace for the Lord's interests, as the Lord sees and designs—he lives unto the Lord.

So it were well for us by faith to receive this truth, and recollect it, and live continually upon it:—"The Lord Jesus Christ hath before Him and in His view a life for me to live, the bounds and steps of which He hath determined; I live not to myself, my life is His special care."

2. The Lord hath an interest in our dying: "No man dieth to himself." Jesus when He prayed, "I pray not that Thou shouldest take them out of the world," prayed also, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." It would not do for His designs in this world to take away these eleven with Him—where then would the gospel have been? where should we have been? But neither could the end for which He came and purchased His people be accom-

plished by their living in this world always :—" That they be with Me where I am, that they may behold My glory."

(1) He hath interest in them, they were given Him. (2) There is a glory given Him. (3) Because this people were given Him, and this glory is given Him, His interest lies in their being with Him where He is, and beholding His glory. And that could not be accomplished with life ; there must be death. " No man dieth to himself. Whether we die, we die unto the Lord." " To me to live," says Paul, " is Christ, and to die is gain ;" " Having a desire to depart and to be with Christ, which is far better."

But not only was it far better for Paul, it was an interest of Christ's ; indeed, if it had not been an interest of Christ's, Paul could never have got it. Paul would have been the last man to say that he had done anything to deserve it. It was because it was an interest of Christ's that those who had been given Him should be with Him where He was, to behold His glory, that Paul had the prospect of departing and being with Christ, which was far better for Paul.

So, then, the time of our death, the manner of our death, the concomitants of our death, the results of our death, are things in which the Lord hath interest.

While we live we can glorify Him by lip and life, can glorify Him in holding our lives not dear to us, being made willing, as Paul was, to die. And when we die, we can glorify Him in our death.

Take the case of the martyrs. We say their blood was the seed of the Church, so that not only in apostolic, but other times many have been converted to Christ by beholding their steadfastness, and triumph, and joy.

But even those believers who were not called thus specially to die for the name of the Lord Jesus have, by the calm and tranquil, yea, it may be, and often has been, by the triumphant joy of their death, been the means both of strengthening the faith and hope of believers, and of bringing others to the Lord. How often have the words uttered on a dying bed been either speedily or at a more distant period the means of awakening sinners to think of what Christ is, and what death is, and what death in Christ is, and of bringing those dead in trespasses and sins to the Giver of life spiritual and eternal ! Christ hath an interest in our death ; and to this may be traced much of the peace and quiet or triumph and