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THE

GOSPEL STANDARD.

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VOL. XLI., 1875.

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# THE GOSPEL STANDARD.

JANUARY, 1875.

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

## TO OUR SPIRITUAL READERS.

Dear Brethren and Sisters in Christ,—We feel that it is a solemn as well as a sweet thing again to address you at the beginning of another year. We want to write something which may be for the Lord's glory and your real advantage. For this we trust we have prayed, at the same time that we have felt a painful consciousness that a love of self and vain-glory will creep into our most holy things. Alas! We cannot speak, we cannot write, without this, we hope hated, monster pride coming in. The Lord pardon, then, the sin of our holy things, and grant us the needed assistance of his Holy Spirit whilst we address you in these lines, according to our annual custom. The heathen used to call upon their fabled divinities to help them. How sweet and good it is for us to remember that sure word of promise: "The Father will give the Holy Spirit to them that ask him." Shall we, then, shrink back from attempting any work he calls upon us to do? No. In everything we need the Holy Spirit; but the promise comes up to all our necessities; in all we have to do or suffer for the dear Lord Jesus, the Father will give us the Holy Spirit to help our infirmities. On this sure promise we would, by his own help, lean at this time.

Dear friends, the apostle plainly tells us that in the last days perilous times shall come. We certainly must see that this characteristic of those days is present. One has written,

"Nothing know we of the season  
When the world will pass away;"

but the Lord Jesus has told us to watch the budding of the fig-trees and all the trees, and has so represented to us the characteristics of the end of this state of things, that his watchful, prayerful people need not be taken unawares, or that day come on them as a thief. Peter has told us that we have a more sure word of prophecy, to which we do well to take good heed; and if the Lord has condescended to give us practical information upon these matters, it is good for us to pay respect to it. What a light the Scripture throws upon the events of this day! How plainly, too, it contradicts the vain expectations of the general professing world! The cry to the watchman is, "What of the night?" And the answer, not that there is to be a progressive improvement of

the world, but "The morning cometh." Yes, and a morning without clouds, when the Lord Jesus shall be revealed in the glory of his Father and of the holy angels. But, then, the night cometh first; and such a night! Is it not plain that before the Sun of Righteousness arises with sweet healing in his wings, before that King shall reign in righteousness and princes execute judgment, before he shall take to him his great power, and the kingdoms of the earth shall be manifestly the kingdoms of our Lord Jesus Christ, before he shall wear openly his many crowns and, as the poet expresses it, amongst them

"The crown of all the earth,"

that there will come a time of great tribulation and a most awful apostasy? Do not, the Lord helping us, let us blind ourselves to these things, and be amongst the dreamers, who, contradicting with their vain fancies the word of God, cry peace and safety when sudden destruction is about to come upon them. We do not assume to be prophets. We would be very cautious in expressing any opinions contrary to those of the good and dear men of God who have gone before us; we see folly, not wisdom, and pride instead of humility, in broaching mere novelties; but we dare not swear by any man. We reverence the men of God who in their day and generation have been burning and shining lights; but we desire to study the word of God for ourselves, and sit at the feet of Jesus, depending for every right thought upon the unction from the Holy One. In this posture we would read the prophecies of God's word, as well as all other parts of scripture. We would seek not to put our own or men's thoughts upon God's words, but to receive his mind from them. We feel when we read that Word that there are dangers on more sides than one in these last days, and warnings given in respect of various evils which are not to be slighted. We firmly believe that God has represented, in the most striking and accurate manner, the abominations of Popery and her daughters. When we see the woman drunken with the blood of saints, as in Rev. xvii., can we for a moment doubt that the abominations of that false and corrupt Church and her affiliated Churches are set before us? We do not wonder, then, that our dear Reformers recognized the picture. We do not wonder that God's people should now stand in horror of everything that has this system of iniquity about it, nor that they should long for the time when the ordained judgment shall be fully executed, and the blood of the martyrs avenged upon her. But shall we be so taken up with this spectacle of a corrupt Church as to be blinded to other evils,—evils, perhaps, more really endangering us than the others? Are we sure that Popery is the only persecuting form of error? May we not fear, even if this is the case, that we may be trifling with things which will one day ripen into a more deadly form of iniquity? When we have it boldly proclaimed by those honoured, admired, and listened to that the worlds were not framed by the word of God, but things which are made are formed of things

which do appear; or, in simplicity, that God, the Creator, is dethroned, and matter, his creature, invested with self-existence and other attributes of its Maker; when, instead of such sentiments being received with a shudder of universal horror, they are accepted by numbers and but faintly reprobated by others, have we not reason to anticipate a still greater apostasy than Popery, and a denial not only of revelation, but even of the very testimony of the works of God's hands, amongst those who have been specially favoured with gospel light, and in those countries which have professed Christianity? We simply express our own very strong opinion upon these points; we write as to wise men. Judge ye what we say. We by no means deny the possibility of Popery regaining an ascendancy for a time; but we also look for, if possible, a more deadly thing than Popery,—a denial, prevalent denial, of the only Lord God and our Lord Jesus Christ.

Now, if these things are so, and we merely beg our readers to consider prayerfully what we write, and, like the Bereans, to search the scriptures for themselves, then what must be our exhortation in this Address to our readers; the Lord enforcing any sound words of instruction or counsel upon their minds as well as our own.

In the first place, how should God's children prize the Bible! This is a sure characteristic of God's people; they set the highest valuation upon the Word of God as contained in the inspired Scriptures. How David expresses his love to that Word: "O how love I thy law; all the day long is my meditation in it;" and his knowledge of it was not a mere speculative knowledge. No! "Thy Word," he says, "is a lamp unto my feet, and a light unto my path." By the word of God's mouth he kept himself from the paths of the destroyer. Thus, too, he was like the blessed man he describes in the first psalm as a tree planted by the rivers of waters, bringing forth his fruit in due season. Paul commends the Ephesians to the word of God's grace, and bids Timothy still keep close to holy Scriptures, which were able, in the hand of the Spirit of God, to make him wise unto salvation. Satan hates the Word of God, and dreads it. He well knows the keenness of its edge, as the sword of the Spirit, in the hand of true faith; and therefore he will, if possible, rob us of the Word of our testimony—that blessed Word with which our fathers overcame the power of the brethren in their day and generation. Remember, then, dear brethren, how you have received that Word, and what were the all-prevailing evidences to you of its being the Word of God. Did your faith stand, O ye saints of Jesus, in the wisdom of man? Was it merely some external evidence that prevailed with your hearts to receive it, as it is in truth, as the Word of God? No! The same God Almighty who commanded the light to shine out of darkness himself shone with the all-sufficient beams of his Spirit into your hearts; and you had thereby as sure and certain an evidence of the divinity of God's Word, and the truth and reality of the things declared in it, as a



seeing man naturally has of the sun giving light, and the reality of those things manifested by it.

Dear friends, never give up this. Could all the blind men in the world reason you out of the persuasion that there is such a thing as light naturally? Why should the reasonings of men, as Paul calls them, of corrupt minds, shake you in respect of the divine glory of the holy Scriptures, and those blessed things revealed therein? If these last days are to be as we have represented, and if Scripture is true they must be so, then there will be a running to and fro; knowledge will be increased, and with it the "oppositions of science, falsely so called,"—a science that denies instead of leading to the Creator; a science which, after all, is too often only the corrupt opinion of men who, without fear of God, yea, perhaps with an utter disbelief in him, irreverently pry into his works, and miss the Creator of them. How often those professing themselves to be wise become fools; if men begin by rejecting the Word of the Lord, what wisdom is in them? Happy are ye, dear friends, who are content to become fools for Christ's sake, that ye may be wise. You may have to bear the scorn of men, but what says the apostle? "Let us go forth to him without the camp, bearing his reproach." May we then cleave to God's Word, and beware of these "oppositions of science, falsely so called."

How happy are ye, dear friends, of whom it is true that God has revealed his dear Son in you, and formed him in your hearts the hope of glory. You well know the truth of those words of Christ: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto you, but my Father which is in heaven." Those things which God, in the secret councils of his wisdom, has hidden from the wise and prudent, he has manifested unto you; and to you, into whose hearts the hidden light and love of God hath shined, to you is Christ precious. Unto your hearts he is a glorious Christ, chiefest among ten thousand and altogether lovely. What is the chaff to the wheat? Whilst others are disputing, your happiness is to be possessing and enjoying. Whilst others, neglecting and despising the revelation of God's mind in his Word, are returning back, so far as a knowledge of the true God goes, into the darkest darkness of ancient heathenism, you are entering by a divinely-wrought faith into the knowledge and possession of God; and truly your communion is with the Father and his Son Jesus, by the power and grace of the Eternal Spirit. How sweet to you are those marvellous truths of God revealed in his Scriptures. God himself has shone in them to your hearts. If you have not plunged at present deeply into that river of his eternal love which flows so pure, so clear from the throne of God and of the Lamb, you have at any rate had some precious discoveries of it, have tasted of its life-giving streams, and longed to go more deeply into

"That sea of life and love unknown  
Without a bottom or a shore."

O! God is no unknown God to you; no object of mere speculation; no creation of your vain imagination. Shining in his Word with a divine glory, he has illuminated your mind, and has made you to cry out, "This is the Lord; we have waited for him; this is our God for ever and ever, and he shall be our guide even unto death." You may not know much at present, comparatively speaking, of Christ; but you have seen that in him which has made you count him the Pearl of great price, compared with which other things are worthless. Your own righteousness is as dross and dung, vile and worthless in the view of his robe of righteousness, provided in infinite love for the adornment of your souls. His atoning blood is the fountain in which you daily want to bathe and wash your guilty polluted souls. His arm is what you want to lean upon, and thus, in his sweet strength made perfect in your weakness, to come up out of this wilderness of sin and sorrow. Christ's wisdom is your true light. His head to you is as the most fine gold. Yes, view him in every point of view, he is all in all, and in everything most precious.

To you who know the Lord in some degree,—truly know him as he is, the Christ of God and revealed by the Holy Ghost as full of grace and truth, we write. Is he not to you most precious? Many may be the jealous fears of your hearts whether this One so great, so glorious, so altogether lovely, can love such a one as you; many may be your fears lest one so prone to wander, so naturally idolatrous, so wilful and so weak, should not be found a sincere character and real lover of Jesus; but when faith has leave to speak, and the voice of the new-created nature is heard, is not this its language? "He is altogether lovely." "The Spirit and the bride say, Come. O come to my heart; come quickly, Lord Jesus. Yea, still the cry is, 'Come; for never shall I be fully satisfied until I awake up in thy likeness and

"Mine eyes shall see thee in that day,  
The God that died for me;  
And all my rising bones shall say,  
Lord, who is like to thee?"

How glorious are the truths upon which our faith is founded and built up! How marvellous and almighty the power that builds us up upon them. God lays the foundations of Zion with precious stones,—heavenly truths; and God the Holy Ghost builds up the walls and the towers upon them: "I will lay thy stones with fair colours." The work of so great a salvation all is and must be of God. Here there is nothing availeth but a new creation. Nothing then suffices for this work but the exceeding greatness of God's power, even the same almightiness of his power which was manifested in the resurrection of Christ. The flesh profiteth nothing; it is the Holy Spirit that quickeneth, and does everything in the church of God. Jerusalem, which is from above and free, is seen by John coming down from God out of heaven, adorned by his divine hand as a bride for her husband; therefore, the glory of God does lighten that city, and the Lamb is the light thereof.

Now, if such truths as these are the foundations of our faith; if we believe in the Father's eternal love, the Son's rich and free grace, the Holy Spirit's work, the blessed announcement of the Word of God concerning the glorious appearing of the Lord Jesus Christ, when he that shall come will come, and every eye shall see him, and they also that pierced him; O that we might hear the apostle's words of practical inference: "What manner of persons ought ye to be in all holy conversation and godliness!" Alas! How little do these blessed truths influence us in heart, and lip, and life, in comparison with their excellence and glory. They do influence us in some degree, or we do not in reality know anything about them. But, alas! We are part flesh as well as part spirit; therefore they meet with a continual opposition in our own hearts. Hence the many groans of our hearts in secret before God.

"Each his tale in secret tells,  
And sighs to be set free."

What child of God, who has tasted that the Lord is gracious, and looked into the perfect law of liberty, has not felt his heart all on fire to glorify God in his day and generation? He would be holy, because God his Father, Redeemer, Sanctifier, is holy. He worships the Lord in the beauties of holiness in Christ, and longs to be perfectly conformable to that which he spiritually beholds and delights in. He would walk humbly with his God, and serve him upon earth who lives for him in heaven. He would bear about daily a sweet perfume of the name of Jesus, and be what a Christian should in all manner of conversation and godliness. In the church of God he would walk in love and be clothed with humility; if in any office, he would serve the Lord therein with a single eye to his glory, and seek the peace of all his brethren. He would not seek the praise of man, but the glory of God. If a church member, he would be useful in any way in which he can to his fellow-members; keeping his own place, not intruding into another man's office, not seeking his own, not froward, but meek and lowly in heart and life likewise. In the world he would desire to walk wisely toward those that are without; to be upright and exact in his dealings with his fellow-men; not idle, not a busybody in other men's matters; but diligently, patiently, and contentedly serving God in that sphere of duty which God has placed him. As, after the image of Christ, he is too noble, yea, kingly, in his mind to envy those merely richer or more prosperous as to this life, he knows he has the greatest glory possible for the creature bestowed upon him, and is delivered, when in his right mind, from all that littleness of spirit which would make him envy others, and be a destroyer of social order. As after Christ the words of Peter are fulfilled in him: "Honour all men, love the brotherhood, fear God, honour the king." In private life, too, as well as in public, he seeks and earnestly desires and prays to be a Christian in deed. Yes, in the family, in the closet, in public, in private, the great truths of his

profession have an influence upon him; and thus, having, as John writes, this hope, he purifies himself, even as Christ is pure.

Dear friends, in these dark and degenerate days may we ever kept mindful of the nature of our high and holy profession. O that we could walk as becometh the glorious gospel of Christ, and adorn the doctrine of God our Saviour in all things! O that men might take account of us that we have been with Jesus! O that we might be daily exercised with Paul to have a conscience void of offence towards God and man; and then, under a daily sense of our infirmities and sins, might return again and again to that sweet fountain still open and flowing for sin and uncleanness.

"Bathe there and be whole,  
Wash there and be white."

Surely our hearts' desire is to live the life of God, as well as to hold a form of sound words, and make a profession of Christianity.

But have we not reason to pray for more separation from the world in these days? The same waters in Numb. xix. which purified, separated likewise. The blood of sprinkling not only removes guilt, but cleanses from idols. (Ezek. xxxvi.) "Love not the world," says John, "neither the things which are in the world; for if any man love the world, the love of the Father is not in him." Does not the state of the world at this time really call for a greater degree of separation from it than ever? Is there not a sad ripening of that which will lead on, as we have suggested, to a grand apostasy? Should not the children of God fear the mark of the beast, or even the number of his name, whether we consider that beast in a falsely-religious or openly-atheistical God-denying form? As one has well remarked, a certain degree of singularity becomes the child of God. He should not even appear to be of the world, but so stand as apart from it as to its spirit and ways as to testify against it. Noah not only preached righteousness, but bore the reproach of singularity; as he walked with God, built the ark, and thus condemned a world of ungodliness.

In the foregoing remarks we have addressed ourselves more particularly to those who have attained to some degree of comfortable persuasion of their interest in Christ, who have tasted that the Lord is gracious and come to him, drawn by the spiritual glory of his sufficiency, fulness, and freeness. But we would not for a moment forget others of the living family who may be in very different conditions and stages of experience. How precious is the Word of God in its variety and consequent suitability to God's people in their infinitely varied states. Like the good Samaritan, it comes where they are. It is very noticeable that God the Father gives the Lord Jesus a special charge in respect to the afflicted of his people: "Give strong drink to him that is ready to perish, and wine to such as be of heavy hearts;" and says to him, as an Advocate, "Open thy mouth for the dumb; . . . plead the cause of the poor and needy." Yea, gives

him, as Mediator, "the tongue of the learned, to speak a word in due season to him that is weary." Some of God's people are bound with fetters in the prison-house of the law, shut up and unable to come forth. Now it is no use to give the same exhortations to them which are both sweet and salutary to those who have been enlarged, and who can say, "He has loosed my bonds." But we can tell such poor souls, and any of God's afflicted, of the grace of Christ. The truth, poor children of God, is that you want a view of the glory of God as in the face of Jesus Christ. You see everything now in a legal light; and thus God's gracious glory is obscured and darkened to you. Now, may the Lord show you what Jesus truly is as the *gift of God*. He is not a harsh exactor. He is not one who breaks bruised reeds and quenches the smoking flax. No! He is God's unspeakable gift to poor sinners who are brought to feel their need of him; and in and with Christ God gives to the needy everything.

"The gospel declares that God sending his Son  
To die for lost sinners, gave all things in one."

To this precious, full, and Almighty Saviour the poor, the needy, the lost, and miserable are freely welcome. Yea, the sense of all their misery is, as one well writes,

"The Spirit's rising beam."

Thus the Father draws to Jesus. When Christ was upon earth,

"The wise and righteous men draw near,  
His wonders see, his sermons hear,  
And think him nothing worth."

But those pressed upon him to touch him, as many as had plagues, and virtue went out of him and healed them all. The Pharisees scorned him; but the blind and the lame came to him in the temple, and he healed them. Yes; Christ is the free, sweet gift of God to the lost, the guilty, the weak, the vile, the worthless, the chiefest of sinners; he casts out none that come to him as such. No! He cannot deny himself. Come, then, poor needy, helpless sinners, unto him. So cries the gospel; and he will heal and bless you. You must first know Christ as a Saviour before you can serve him as a King. He is a Prince and Saviour. He must be embraced as God's Gift before a willing obedience can be rendered. When the blind man was healed, he gladly followed Jesus in the way; and when the lame man leaps as a hart, he will want to run in the way of God's commandments. Indeed, this is the incessant rule of the gospel. It is from first to last, always, and in all things, a giving rule and not an exacting; Christ loves and we love:

"He speaks; obedient to his voice  
Our willing hearts must move."

He sends forth his word and heals us, and then we long to live to his glory. With him is forgiveness to give to any poor wretches who come to him, led by his grace, for it; and with him also is mercy and plenteous redemption that he may be feared.

What a mixture at his best is the Christian,—part life, part death; part health, part sickness; part law, ~~part~~ gospel; as Erskine writes:

“To good and evil equal bent,  
He’s both a devil and a saint.”

Sometimes his new nature, with hard wrestlings, wins the throne, and sometimes the old nature seems to gain the day.

Thus it is of immense importance, not only in early stages, but always, to have clear views of what Jesus truly and properly is as the Christ of God; even “rivers of water in a dry place, and the shadow of a great rock in a weary land,” a mercy seat, a throne of grace, yea, a fulness of grace and truth. Sometimes it goes well with the soul; the Lord smiles and shines; then the man has a present evidence that he is Christ’s and Christ is his. But anon the clouds return; Christ hides himself; then more or less the words of the poet will be suitable:

“’Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his or am I not?”

God’s people dread in their right minds a mere dead-letter doctrinal assurance. They pray in secret to the Lord that they may have no witness in these divine matters but the Holy Spirit. They would sooner fluctuate in their degrees of confidence as depending upon the Holy Spirit’s grace for all the workings of the divine life in their souls than be able to sustain themselves in a mere doctrinal assurance, independently of the present light and power of that blessed Spirit. They dread presumption. They love not doubts and fears; they know these things are not in themselves good; they are not the divine life, though on earth they usually accompany it; but they dread false confidence and false comfort,—a resting in the flesh and not in the Spirit. In Christ’s presence they are happy, see light in his light, and walk in the confidence that a sense of his love produces. When he is absent they mourn after him, consider their ways, and cannot rest satisfied without his presence.

“They mourn for him absent, and can have no rest;  
And when he is present they feel themselves blest.”

As the hart pants after the waterbrooks, so pant their souls after God, and they attend diligently all means, that they may see, if he is pleased to shine upon them, his power and his glory, so as they have seen him in the sanctuary. They discern between a fleshly holding of the doctrines and such a spiritual reception of them as animates the soul, through hope, to seek diligently after God, and love to please him. They discern between a fleshly obedience to his precepts and a spiritual; from having those precepts made to live is their grace and glory in their hearts by the power of the Holy Spirit. They know experimentally that the doctrine is the precept in its principle, the precept the doctrine in its practice, and both in Christ. The promises are sweet,

but they can only lay hold of them or keep hold as the Spirit gives them power. In fact,

"They all confess I nothing am;  
My life is bound up in the Lamb;  
My wit and might are his."

These blessed ones of the Lord will be the scorn of men. To some they will be too good, to others too bad. Those who talk of free grace and feel not its power as constraining them to eschew evil and do good will call them legal; those who can maintain their own confidence without the present help and influence of the Holy Spirit will scorn their weakness; those who can manage to do without Christ, and thirst not for his presence, will pour contempt upon their holy longings and mock at their comforts; those whose native wisdom and strength are unbroken, whose own righteousness has not been found to be filthy rags and comeliness turned into corruption, who have not been emptied out of self before the Lord, will count them Antinomian. But what is the real truth? They delight in the law of God as after the inner man. Their inmost spirits breathe themselves out unto God for holiness, as conformity to God's image in Christ. They would do good, but then they feel their own utter inability to produce even a good thought. Like the poor woman in the gospel, they cannot lift up themselves; but, then, they have an experience of Paul's words: "Christ liveth in me." God works in them to will and to do of his good pleasure; and they sometimes sweetly say with the psalmist, "The king shall joy in thy strength, O God;" "I will go in the strength of the Lord God." "Most gladly, therefore, will I rather glory in my infirmities," my own weakness and inability, "that the power of Christ may rest upon me."

We must draw our Address to a conclusion. When we cast our eyes around us, what do we see? Look at the nations which have been long privileged with gospel light, those which are considered to take the lead in civilization, and we behold an armed camp. Is this civilization? Rulers speak to one another with the hand upon the hilt of the sword. Is this the fruit of a boastful science, of a refining civilization? How different would it be if God's word were really obeyed and Christ's rule truly submitted to: "Thou shalt love thy neighbour as thyself." "They shall call every man his neighbour under the vine and under the figtree." Well did the Holy Ghost represent these nations by the emblem of a wild beast with great iron teeth. (Dan. vii.) Look at Popery, what efforts it is making in our land and elsewhere; efforts possibly for a brief season successful. Rulers fear and hate, yet tamper with it, and may possibly, for a time, seek refuge in it from social disorder. Look at the upheaving forces of anarchy. "Evil communications corrupt good manners." Men cannot sow to Infidelity, Atheism, Materialism, selfishness, luxury, and pride, and not reap in social disorganization. Look at the professing world, casting aside the grand truths of revelation, and

substituting a modern rationalism for the pure declarations of God. The Deity of Christ, the eternal punishment of the wicked, one thing after another must go to suit modern reason and the religious taste of a corrupt generation. Look even closer at home, amongst those who have a purer faith and hold fast a form of sound words; what a torpor, what a want of zeal and spiritual energy! What self-seeking! How little conformity to the gospel precept! How little of doing unto others as we would be done by! What worldliness, seeking of man's praise, aiming at outward appearances on every hand. How little zeal for God's glory, pure love to Christ's cause, separation from evil, adherence to good, love to God, love to the brethren, doing good to all and especially to the household of faith, amongst those who yet profess the pure truth of God's gospel.

Why do we write thus, and set before our readers a somewhat gloomy picture as to the world and as to the church? We believe it to be far better to pray to God in secret than to indulge in fruitless complaining, and individually to look to ourselves than make an outcry about the evils we see in others, and round about us. Why, then, do we make these remarks? Merely that we may found upon them words of warning and consolation. In all these things we have the plain fulfilment of the Word of God. Of these things the apostles and prophets continually forewarned us. We have in them a confirmation of the truth of God's Word. The wise and foolish virgins are represented to us as in the last days slumbering and sleeping. These days are to be conspicuous for scoffers at the Word of God. We turn to the words of his book, and there we have a clear and comforting light thrown upon the pages of the world's past, present, and future history. In the world God's people are to have tribulation. Wars and rumours of wars are not to cease during this dispensation. The clouds of confusion amongst the nations are the dust of the Lord's feet: "Behold, he cometh with clouds, and every eye shall see him." The whole of the wheels of God's providence are governed by him who died for his people on Calvary. (Ezek. i.) To us their movements may be confused and contradictory; with God all move onward with a divine harmony. The end of all God's works is the manifestation of his own glory in the setting up of Jesus on high, and with him exalting all his people. The steps of the Lord in this matter are in the deep waters. He has determined that one thing after another shall rise up against the Lord and his Christ and the true church of Jesus; but then, one after another falls before the advancing purpose of God in Christ: "I will overturn, overturn, overturn," says God, "until he comes whose right it is, and I will give it to him." This is the burden of that Book of Revelation so highly commended to our notice by the very words of inspiration, so little understood, so often neglected or carnally interpreted, by God's people. Here we have the glorious Christ going forth conquering and to conquer; here we have the spouse, the church of Christ, seen in the heavenly places;



here we have dragon and beast, false church and false prophet, rising up against the Lamb of God and his bride; but here also we have the victories of the Lamb and the triumph of his people. The Lamb shall overcome them, and those that are with him are called, and chosen, and faithful. Rome Pagan has fallen, Rome Papal may fall; and if the last form of evil should be a dreadful Atheism, or an exalting the creature into the very throne of the Creator, and investing that creature with the attributes of God; for to what extent of impiety, folly, and madness modern science and the imagination of minds darkened by their revolt from the true God may run, only the Lord himself can tell,—if, we say, the last form of evil should be Rome Atheistical, still the word stands good: “The Lamb shall overcome them.” Mind, we are no prophets. We merely throw out in this Address awakening and comforting suggestions. We want our readers to search their Bibles with prayer to the Spirit of God. We want them to take good heed to the more sure word of prophecy. We want them neither to despise the opinions of good men of a former day nor to swear by them. We want them to see what a broad, clear light the Word of God throws upon these times. They may see there Rome Papal domineering over the kings of the earth, represented as a woman riding upon a beast with its ten horns. They may see there the nations represented by those horns casting off her authority, **hating** her, and burning her with fire. (Rev. xvii. 16, 17.) They may see, when all this is done, the beast, that emblem of nations, in some sense united together as an empire, still existing, and making war against the Lamb (Rev. xix.), and then they may see the Lamb of God coming forth to his final triumph over all these things, with his many crowns, and the beast and false prophet cast *alive* into the lake of fire burning with brimstone (Rev. xix. 20), into which at the great day of God are cast all those not written from eternity in the Lamb’s book of life (Rev. xx. 15.); a lake, remember, burning *something*, and unquenchable for ever.

But we must leave all this with our readers. Paul says, “Prove all things; hold fast [only] that which is good.” We want to be understood, and, therefore, to use a plain speech expressing clearly our own opinions; we want not to have dominion over our readers’ faith. Though man has no right of private judgment in the sense of being at liberty to receive or reject the testimony of God, he has a perfect right, in the light of God’s Word spiritually, to try the utterances and interpretations of man.

Now, what do we say? That in our judgment the Word of God points to a final form of Antichrist even worse than Popery, —a form summing up in itself all that is to be found in apostate human nature. Such may prove the real number of this beast. (Rev. xiii. 18.) But we love not mere speculations; our practical inference is, at any rate, of vital consequence. We may be on our guard against Popery. The doctrines we profess, especially as Strict Baptists, seem to shelter us greatly from its seductive, even if they expose us to its persecuting, power. We may

be utterly averse to Arminian and Pelagian forms of error, and the abominations of an antichristian priestcraft; but may we not be adhering, at the same time, sadly to the things of this world, indulging in covetousness, selfishness, luxury, and pride? May we not, too, be heedless of Paul's warnings against philosophy and vain deceit, and a false, because God and Christ denying, science? Now suppose, as the writer of this Address has indicated, a form of Antichrist should arise—we here only refer to the last form of the beast, or Antichrist—in which all that is of the glory of this world, all that is in agreement with the lust of the flesh, the lust of the eye, and the pride of life, should be embodied, might there not be a danger of in some degree being drawn away? When the multitude of unregenerate professors are carried away, may not the children of God, if unwarned and unwary, be in some degree drawn into the vortex of the apostasy? Our inference, then, at any rate, is agreeable to scripture: "Love not the world, neither the things which are in the world." In luxury, love of the world, selfishness, want of self-denial, shunning the cross, unmortified lusts, pride, worldly conformity, and such evils, we see the greatest danger to the church of God in these days. The Papists may again kill our bodies; but these things sap the very life of our souls, and these things, too, may yet ripen in the world into some deadly persecuting power ordained to manifest the vanity of a fleshly religion, and to scourge the saints themselves for and from their worldly conformity. We may abhor to drink of the wine-cup of the abominations of the Papacy; may we not be too near receiving the beast mark of a God-denying worldliness, or, at any rate, through prevalent pride, covetousness, and worldly-mindedness, be sadly too includable in the number of his name? Surely the signs of the times, as well as the words of God, cry aloud, "Watch and pray, lest ye enter into temptation."

But, dear friends and lovers of Jesus, let what will happen, blessed are ye. Christ is yours and you are his. Nothing shall separate you from his love. All the calamities you experience only bring him closer to you and you to him. Many waters cannot quench love. All the tumults of the world, the perplexities of nations, are but as the sound of his chariot wheels, and herald his appearing. You are of those who wait for the Lord from heaven, and love his appearing. You need not fear, though the earth be removed, and the mountains be cast into the midst of the sea. God will keep you alive in famine; God will protect you in dangers; God will never leave you nor forsake you.

"He by his church has always stood;  
His loving-kindness, O how good."

Your faith shall not fail, your hope be put to shame. God shall fulfil all your true desires. He gives power to his witnesses. His dead men shall rise. No evil, no death, no grave can hold you, no enemy really overcome you. Christ once appeared on earth in the likeness of sinful flesh to save you; he now appears at the

right hand of God for you. He will appear the second time as having made an end of your sin unto your salvation. "I will come again," he says, "and receive you to myself." "Father, I will that all those whom thou hast given me be with me where I am."

Beloved children of God, the same sure word of prophecy that forewarns you of evils and dangers here below carries you forward beyond the bounds of time into an endless eternity. It sets before us, in all its glory, the new Jerusalem, that city of our God. May our thoughts dwell much on these things. We require a great deal of weaning from earth and its vanities. In this sweet Book,

"Jesus, the bright, the morning star,  
Draws our affections from afar,"

by the discovery of glories far beyond all the things of this life put together. Here we have night and day; for the most part long nights and short days; "but there shall be no night there." Here much of selfishness will come in, much pride, vain-glory, and self-seeking. There the kings of the earth do bring their glory and honour into the city, and cast down their crowns before the throne of God and of the Lamb. Here we sometimes drink of the river of God's love, but often lose sight of it. There it flows in the midst of the street of the city, and the trees of life are on both the sides thereof. No sorrow is there, no sickness, no death; no sin to infest us, no devil to tempt us, no curse or fear of it to all eternity. We need there no candle of created reason, no light of any natural sun; "for God is the light of that city, and the Lamb is the light thereof." Grace and love there shine in an undimmed glory. There is no temple made with hands, no worship carried on through the medium of means. Now we see through a glass darkly, but then face to face. The temple of that city is God and the Lamb.

"There congregations ne'er break up,  
And Sabbaths have no end."

There all the dear saints will be with Jesus, not one left out; apostles, prophets, martyrs, those who fear God, small and great, will all be there; no strife, no division, no variation in judgment; no want to be something, no aiming to be first. All will be love and humility and peace; for God, as love, will be all in all:

"O sweet abode of peace and love,  
Where pilgrims freed from toil are blest;  
Had I the pinions of a dove,  
I'd fly to thee, and be at rest."

But with such hopes as these we may contentedly wait. To do and suffer for God will be our desire as long as he pleases. We are now as safe in the arms of Jesus as if in heaven. Dragon, and beast, and false prophet, and all the hosts of hell and powers of death and darkness, even if they put on their most frightful forms, cannot destroy Christ's love to us or ours to Jesus.

“Lord,” says each of us, as one of old, “I do love thee. Smitten by the beams of thy grace, my heart loves thee. O come, Lord Jesus, to my heart, day by day, as I toil along through this wearying world. Help from thee I every moment need; and then, Lord Jesus, then, when my appointed time comes, say to my soul, ‘Come up hither. Arise, my love, my fair one, and come away!’ And my soul, my inmost spirit, shall respond, ‘Even so, Lord Jesus; come quickly.’”

Dear friends, farewell. The grace of our Lord Jesus Christ be with you. Amen.

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### POWER NEEDED.

Dear Mr. Editor,—I hope you will excuse my taking the liberty of writing to you. I have had it on my mind many times to do so, but more especially since reading your last Address in this month's “Standard.” I have often wished to tell you how I used to feel about the “Gospel Standards.” I was really jealous of them; for my dear husband truly seemed to eat and drink them. I say it to my shame, I wished that something might happen to prevent his taking them; for I not having any spiritual religion, and plenty of self-righteousness, I thought he had more love for them than he had for me, and so I was led to pry into them to see what there was to interest him; but being spiritually blind I could not see what he saw.

Eight years ago we kept losing our sheep and lambs, one after another, and my dear husband took it so differently to what I did that I thought there was some comfort to be got from the books; so I looked into them again, and in reading the Obituaries I began to see that religion was more than notions, and that something must be known and felt. Then I read Mr. Philpot's sermons, and was led on to see election. But O! How hard to believe in it. I felt as if I might as well be lost if my dear friends had no chance to be saved with me. It took some stripping to make me yield and give up my church going, my “Jenks's Prayers,” and “Weekly Preparations.” But on reading Mr. Philpot's Reasons for leaving the Church, I was led to see the emptiness of my religion, and how I stood in need of just such a Saviour and Friend as Jesus. Still I felt so rebellious against some being born for hell and others for heaven, as I thought, I began to read the Bible, and to go from that to the “Standard,” and back again to the Bible; and the more I read the plainer the elect stared me in the face, day and night. I was so exercised I could get no sleep for dreams most frightful; the evil spirit laughing at me and saying, “Ah! Ah! It is of no use for you to pray. You have neglected it too long.” I was obliged to leave off praying from a book, as I could not find any to suit my case. I could not find words to pray to God. Indeed, I was afraid it was an abomination for me to try after mocking God so many years by reading another man's prayers for my own. My sins came

before my eyes so plainly from three years old, and I was in trouble because I could not feel sorry for them. My heart was so hard, not a tear would flow. I could do nothing but sigh and groan. I thought I would go to Godmanchester to hear Mr. Godwin; for I felt, who can tell? Perhaps I may hear something to comfort me; and if I hear my doom I cannot feel much worse than I now do. So I went and was comforted. When he began to pray for the needy, my heart was made soft; for I felt needy. I was hungry and thirsty; but I went six times before I got anything; and that time I got a broken heart, for at the prayer-meeting some friend gave out the hymn:

“When thou, my righteous Judge, shalt come,” &c.

I thought,

“What if *my* name should be left out,  
When thou for them shalt call?”

I could not bear it. I was obliged to give vent to my feelings, and wanted to hide myself. I could not get anything from the sermons for some time. “But marvel not that I said unto you, Ye must be born again,” came on one occasion with power; so that I could not tell what to do. I could get no comfort at the church, for I was weary and tired of “Do this,” and “Do that;” and Mr. Philpot’s sermons quite set me against the christenings. That Sabbath there were five babes sprinkled. I could not kneel down to the ceremony; and this quite offended the clergyman, for I was one of his communicants. He came to see me three times to get me back; but I could not go any more, although he told me it was a dreadful thing, and there was a woe pronounced against me for putting my hand to the plough, and then withdrawing. I told him I had not come away; but felt sure the Lord had drawn me away.

I hope I shall be right at last, for I have been led on to love the Lord’s people, and made willing to be saved in God’s own way, and feel very thankful for the “Standards” I once despised.

I feel quite ashamed to take up so much of your time; but I feel as if I could fill a volume, if I could only spell better. I fear it will be much trouble to you to make this letter out.

I must conclude with Christian love to all who write in the “Standard;” and it is my earnest prayer that it may be the means in God’s hands of bringing many more to the truth.

Buckden, Hunts, Jan. 12, 1874.

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PHARISAIC zeal and Antinomian security are the two engines of Satan with which he grinds the church in all ages, as between the upper and the nether millstones. The space between them is much narrower and harder to find than most men imagine. It is a path which the vulture’s eye hath not seen; and none can show it us but the Holy Ghost. Here let no one trust the directions of his own heart, or that of any other man; lest, being warned to shun the one, he be dashed against the other. The distinction is too fine for man to discern; therefore let the Christian ask direction of his God.—*Hart*.

## HEAVENLY PARADOXES.

Dear Sir,—The enclosed letter I have copied from the "G. S.," April, 1838. It contains so many precious truths that I think it would bear insertion again, and might be a word of encouragement to some exercised children of God.

Yours truly,

Southborough, Sept. 13th, 1874.

M. J. SIBTHORPE.

*(Extract from a Letter.)*

My dear Brother,—It is given to us not only to believe on him, but also to suffer for his name's sake; and the greater part of this suffering is internal, from the internal and infernal opposition to the holy life of God implanted in the soul. There is not an eternal truth fixed as an iron pillar in my soul by the teaching and witness of God but my wicked heart hates and my carnal reasoning mind cavils at. A religion without opposition centres in the flesh; a faith that is never tried is merely carnal presumption; where sin, self, and Satan never strive to reign, it is evident they were never for one moment dethroned; and where these infernals never fight for the mastery, and struggle hard for the victory, it is because there is no eternal life in the soul for them to wage war with. Who ever heard of a warfare when there was only one army in the field? The soul that loves God in sincerity feels his carnal mind at enmity against him; those that love God's family are often at the dirty work of picking them to pieces; those that loathe themselves for sin often seek sweetness from the bitter root; those that are zealous in the ways of God are often as sluggish as a snail; those that are melted by the rays of the Sun of righteousness are often as hard as a flint and as careless as a rebel; vessels of mercy prepared for glory often feel as if they were vessels of wrath fitted for destruction; and the only men that have any business in a pulpit are those that seldom desire to go there. Those that are clean often feel and mourn their uncleanness; those that are highest salvation often feel themselves farthest from it; those that are precious in God's sight are worthless, insignificant, unworthy, hateful, and abominable in their own; those that are strongest in faith are most buffeted and plagued with an evil heart of unbelief; and those that pant most after holiness are most pestered with sin. That is the religion for me which calls forth the hatred and malice of the world, the flesh, and the devil; and yet stands in the power of God, in spite of all their infernal thrusts that we may fall; and as the battle is not ours, but the Lord's, we shall conquer, and sweetly magnify and praise the sacred Three-in-One to all eternity.

It is strange up-hill work to attempt to minister in holy things, with one's wicked heart swarming alive with lustful desires; but it will teach you to keep sin and self low in the pulpit, and they will keep you low enough out of it. But as the Lord delighteth in mercy, and is moved with compassion towards vile lepers,

there is hope even for us. It will teach you how to rend hypocrites, level notions, expose the seeming holy priestcraft of the day, and stretch yourself upon the living child. Sure I am that the more you are tried and tempted, the more suitable and savoury will your message be to the poor and needy, the vile and the helpless. It is these sore exercises that keep us to the simple truth; and it is sips, crumbs, and smiles that make us valiant for it. I am sorely haunted, tempted, and tried, yet the Lord thinketh upon me. Yes, my brother, he has thoughts of peace concerning us, to give us an expected end. Bad as you are, you dare not say that he has never raised up your soul to a hope of mercy through atoning blood. You have tasted that he is gracious; and the day is fast approaching when we shall stand arrayed in white robes, with palms of victory in our hands, heartily ascribing the glory of salvation to God and the Lamb.

Your very affectionate though unworthy Brother,

W—, Jan. 24th, 1838.

D. S.

[We believe the above was by Mr. Smart, when he was at Welwyn.]

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*I LONG FOR THEE.*

I LONG for thee! No voice so sweet,  
 No love so rich as thine;  
 Dear Saviour, on thy loving breast  
 My soul would fain recline.

I long for thee! No worldly charms  
 Can satisfy this heart;  
 Reveal, reveal thy love to me,  
 And bid my doubts depart.

I long for thee! For darksome night  
 Hath hid thy face from me;  
 Remove, remove the gloomy pall  
 That keeps my soul from thee.

Pardon and peace and joy bestow,  
 And power to do thy will;  
 Then shall my feet with gladness climb  
 The heights of Zion's hill.

I'll long for thee, when ghastly death  
 Invades this house of clay;  
 And pray for angels' wings, to take  
 My soul to lasting day.

Bewdley.

W. T. J.

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As a tender father sits up himself with his sick child, and will not leave him to the care of a servant only; so God thinks it not enough to leave his children to the tutelage and charge of angels, but will be with them himself, and that in a special and peculiar way. So run the express words of the covenant (Jer. xxxii. 40): "I will not turn away from them to do them good; but I will put my fear into their hearts, and they shall not depart from me." Here he undertakes for both parts, himself and them. *I will not, and they shall not.*—Flavel.

## A PLENTIFUL RAIN.

“Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.”—Ps. LXXVIII. 9.

It hath been truly remarked that what comes from God returns to God. So that a living faith always traces the effects to the right cause; namely, to the fountain head from whence they spring, the same that all rivers come from, the great ocean, and to which they return again. But the possessors of a dead faith cannot, and do not, mount higher than what they know naturally, as brute beasts; so that for the want of the living faith that David had, they attribute things to nature instead of to the God of nature. Thus they look upon rain, as well as upon all other things, as coming in the ordinary course of nature. But the characters named in the text, namely, the weary ones, look upon them as coming from God, the great Author of all good; and to them these blessings are extraordinary. His hand is known towards his people; and they can and do say, with David, “It is thou, O God, that hast sent this or that blessing to me.” God thus maintains his throne of honour, and the weary soul is willing that he should; and thus God gets to himself a great name, and the weary souls get the benefit.

The spiritual blessings couched in the words before us are not sent to all indiscriminately, but to certain characters named therein, the “weary,” and the “inheritance.” In the foregoing verses they are set forth as “the righteous,” “the fatherless,” “widows,” and “God’s holy habitation.” Now, if we are not the righteous in God’s dear Son, and if we have not a holy principle implanted in us, which shows itself by a consistent walk, we are not the characters to whom the blessings belong. If we do not know what it is to be fatherless and widowed by the separating work of God’s eternal truth upon our hearts, we shall never look to God wholly and solely to take us up; nor shall we know what real destitution is, and trusting in God, and continuing in prayers night and day. We have no right and title to the blessings of rain if we do not need it. It is the living soul who cries out for the living God, and who thirsts for his salvation.

But let us endeavour to consider these heavenly blessings under the metaphor of rain. The apostle James tells us that “every good gift, and every perfect gift, cometh down from above, from the Father of lights.” He thus perfectly agrees with David, who says that God sent the plentiful rain. And sure I am, God’s living people often feel their need of a shower of rain. How their spirits droop without it! How the sweet graces of the Spirit droop and languish, especially if they are long withheld from them! Their cry is, “O when wilt thou comfort me?” They feel like the land that cracks and opens its mouth for the showers of rain; and though every green thing seems almost dead, yet when the rain comes, how it revives again! The child of God is compared to a worm, with many fears. Now, if you



go into a fallow when there has been no rain for a long time, and break one of the large clods, you will find there a worm coiled up into about the compass of a pea, with seemingly but very little life in it. If that worm could speak, it would give utterance to its feelings something like a child of God. "Will God be favourable to me no more? O that I could once more feel the heavenly blessing! O, I fear I have been deceived! Shall I never see the Lord again in the land of the living?" He shuts himself up; he is like a sparrow alone upon the housetop; he mopes and mourns, and feels himself a poor, dry, barren thing, and seems to be half dead. He cannot join the world, and yet is no society for the church. He goes to hear the word, but the showers are withheld from him. He gets weary and thirsty. He seeks water, and for him there is none; and, like the little worm, he fails for thirst. He is brought to say, "Must I sink down and die? O that he would once more appear, and grant me another blessing!" He cries and shouts, and God seems to turn a deaf ear to his cry. He reads the Word, but no comfort can he find. It directs him where to look, namely, to Christ; he does look; but he is like the servant of Elijah, he looks towards the sea, again and again. Still his cry is, "I see nothing; there are no signs of rain; not a cloud is to be seen." The command was, *to go seven times*. God will have his people keep praying. They are said to cry night and day unto him, not only on the Sabbath, or when they go to chapel, but always to pray, and not faint.

"The prayer of faith shall still prevail  
For blessings from on high."

God hath a set time; he doth not alter his decree. But he will make his children importunate; and the more weary they are, the more they will prize the blessing when it does come.

Sometimes there are signs of rain, and yet it does not come for a long time. This is like hope deferred, making the heart sick. The poor weary soul says, "I am afraid it will not come even now." Then a few drops come, which seem to say, "There is more behind;" and this raiseth the hope and expectation. But then it seems to go off again, and the spirit droops. The poor soul says, "Do not disappoint me, O Lord; O let thy blessing come." Presently the wind rises; a different air is felt; a flying messenger is sent, which seems to say, "There is a sound of abundance of rain." The only way that seems open for this weary one is to look towards the sea, the God of heaven, who said that when the heavens were shut up, and there was no rain, yet if his people looked towards his temple, which was a figure of Christ, and prayed to him, he would hear. And the weary one says, "I will look once more;" and whilst he is thus musing, or praying a secret prayer, the fire kindles. Then speaks he with his tongue, "And now, Lord, what wait I for? My hope is in thee. O, bless the Lord for his mercy!" Now his heart, like the earth after a shower of

rain; seems to ring with music, and the little half-dead worm is stretched out, saying, "Thy gentle showers have made me great." And how the worms now creep out of their holes; and what union, harmony, and embracing of each other goes on! O, it is when God sends a plentiful rain that his children forget past things, and embrace each other in Christian love and sympathy, and all unite to praise the Redeemer of their souls. Having felt and enjoyed something of these blessings yesterday, I can now say there is not a child of God nor an enemy upon earth but I would most willingly do him good. Yea, further, I should think myself happy to have an opportunity of putting into the lap of my greatest enemy some substantial favour, that he might see what the rich blessing of God can and does do when felt and enjoyed in the soul. Yes, this blessed rain will melt the hardest heart, like the rain breaks the hardest clods. It will make it run in the ways of the commandments. If his enemy hunger, he will feed him. It will give him a will to do what God requires, and everything that is dear to God to him will be also dear.

And now this poor soul can understand what David meant (2 Sam. xxiii. 4): "And he shall be as the light of the morning when the sun ariseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." He hath a clear view of God's dealings with his soul, and he sees and acknowledges before his God that it was by reason of his transgressions that the showers were so long withheld. He has clear views of marks of sonship and of the covenant of grace; and sees it in the same blessed light that Isaiah did, that it is "the sure mercies of David;" and that the soul that has once felt the rain of heaven is as sure of heaven as though he were already there. He hath clear views of his Father's love, and sees it is an eternal love. He hath also clear views of Jesus Christ as the God-man Mediator; and by faith sees him at the right hand of the Father, pleading the cause of his weary people. He reads his Father's will, and sees his interest therein, and the safety and security of God's dear people. And whilst God's church is his portion, the soul can from a reciprocal union say, "The Lord is *my* portion; therefore will I hope in him." How the tender grass springs up! O what love, fear, humility, and praise! What a holy desire to feed the church of God, the plants of his right hand planting! What tenderness for his dear honour! What compassion over God's loved ones! What a covering of their failings, rather than exposing them! O how it teaches these souls not to speak evil of any man, and to love one another! How clear do the commands of God in his ordinances appear! In fact, the precious rain has so cleared the air, and such a stillness is felt, that the very earth seems like a bell, echoing forth her great Creator's praise. The Lord says, "I love them that love me;" and the soul echoes back to God, and says, "I love the Lord, because he hath heard my voice and my suppli-

cations. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Now this rain washes and cleanses the soul, not only from the guilt of sin, but also from the love of it. He can now say with David, "I hate vain thoughts; but thy law do I love." And again: "Therefore I esteem all thy precepts concerning all things to be right. I hate every false way." Vain is every other means to bring about these rich blessings, when unaccompanied with the power and Spirit of God. We may water our garden plants by artificial means; but that will not produce the right effect. And is it not because the atmosphere is not the same? Before rain, there is a falling of the mercury; so spiritually; the spirits fall, the soul sinks down, and lies low. The Spirit of God prepares the heart. "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he saved them out of their distresses." But though all outward means, till he appear, will prove ineffectual, yet the Lord useth means, and blesseth those means to the watering of his church and garden.

Now if we look at the wonderful work of God in providence, what a marvellous method he employs in watering and blessing the earth! He doth indeed ride upon the heavens for the help of man; and his excellence is often seen in the skies. What a wonderful thing that the clouds, which are but vapour, should at his bidding go down into the sea, and take up that vast quantity of water, rise up by the mighty power of God, and by the wind be carried over the earth, dropping the blessings of God whereunto he shall be pleased to send them! And what does this teach us? May we not compare the clouds to God's ministers? False teachers are compared to clouds without water, carried about by winds; but not by the wind of the blessed Spirit. Therefore we may safely compare the clouds to God's sent servants; and in order that they may be a blessing to his church, they must go down, before, like Moses, their "doctrine will drop as the rain, and their speech distil as the dew." Some one hath said, and justly too, "Temptation, meditation, and prayer, make a minister." Now, this is coming down. It is by prayer, and searching the sacred mine of God's word, with the experience of it in the heart, that the servant of God is furnished.

The Holy Spirit, too, sends him, not where he would go, but where God would have him go. "Thou shalt go to all that I shall send thee" was the word to Jeremiah; and so it is to every sent-servant of God. The Lord sendeth rain to the poor land as well as to the rich; and so those churches that are poor, as touching this world's goods, stand as much in need of rain as those that are rich. Let every sent-servant of God consider this. I believe there are many congregations who would be glad for the preached word to be sent unto them; but they are poor, and cannot pay; and thus are seldom privileged to have a minister

come to them. I know many of God's servants are poor, and cannot go without being paid; nor is it right they should; but I do think there is too much consulting flesh and blood. It seems to me that in the day in which we live Peter's exhortation is but very little thought of. (1 Pet. v. 2, 3.) I wish to speak tenderly, and not wound the mind of any brother minister; and would leave it with them, their conscience, and their Master. Paul went wherever the Spirit directed him, irrespective of circumstances; these he could and did leave with God. But this we know, it was not the track that flesh and blood would choose; but God watered, not only himself, but those that heard him. Indeed, we have no reason to expect God to bless us, or those that hear, only as we are led by him and are as passive in his hands as the literal clouds are at his bidding. I have for near ten years had to go, yea, have been sent to a very poor people, who could but seldom get a minister; and have to go there under many trials and disadvantages. Yet I can say my face is towards them as much as Paul's was to go up to Jerusalem; and many showers of blessing have we enjoyed together, so that our souls have been watered. There have been showers of blessing; and again and again has our heavenly Father confirmed our weary souls in his love to us. We have proved the truth of Ezek. xxxiv. 26: "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." And when this is the case, there is a confirmation that we are his people. The minister is confirmed that God hath a people there, and that he hath sent him to water them; and it makes him humble to think that God should put such honour upon his word through him. He can then say with David, "O Lord, truly I am thy servant; I am thy servant, and the son of thine hand-maid." And the poor dear weary souls are confirmed too; for God hath said that "as the rain cometh down from heaven, and watereth the earth, so shall my word be that goeth forth out of my mouth." They receive the word with a "Thus saith the Lord;" and it confirms their weary souls. And they are confirmed too in the knowledge that he who is speaking to them, and dropping such encouraging words, is sent by God, and that God is in him of a truth.

O what heavenly showers and rich blessings God bestows upon his inheritance! And you that have been revived by these heavenly showers, and have felt and enjoyed the early rain, you shall yet prove the truth of Hos. vi. 3. Yes, poor weary soul, God will grant you a shower when you come to die, which shall cause your ransomed and redeemed soul to shoot forth into everlasting bliss, like a full-bloomed rose; no longer to need the rain to water your soul; for weariness and pain will be done away. Then shall you, with all God's inheritance, see the face of him who redeemed you, and sing the high praises of him whose glorious right it was to redeem.

AN ENGINE DRIVER.

## A FEW PASSING THOUGHTS, COMBINED WITH AN EXTRACT.

O THE glorious wonders and mysteries of God's electing, sovereign, and everlasting love! O the deep soundings for living faith that there are in the vast scheme of "eternal redemption," as accomplished by the eternal Son of God for all his chosen people! Deep soundings, did I say? Yea, it is an unfathomable ocean, that eternity itself will be too short for the whole church of the living God to explore. O the condescension of heaven towards worthless, sinful man! In looking at the professed gospel ministry of the present day,—I mean among those we have good reason to believe are divinely qualified and called to that momentous work, how many are its defects and deficiencies. And I sadly fear they increase rather than diminish. I will endeavour to treat on a few.

First. The amazing condescension of the Son of God in becoming man, in taking upon himself human nature; how little is this deep subject touched upon now-a-days by the Lord's "Ambassadors." I love and admire the following lines:

"How condescending and how kind  
Was God's eternal Son;  
Our misery reached his heavenly mind,  
And pity brought him down."—*Watts.*

"Unask'd he takes our humblest form,  
And condescends to be a worm,  
To lift us up on high."—*Berridge.*

There is something very expressive and sweet in the above lines to my thinking, containing, as they do, such sound and scriptural sentiments that any and every truly humbled soul can relish.

Again. Look at the sovereignty of this redeeming love in passing by the nature of angels. Yes, in the superlative riches of God's free grace and divine clemency (solemn and mighty fact!), he was pleased to leave all the host of fallen angels in their lapsed and lost estate, where they will be for ever. Here, then, is distinguishing favour indeed to vile man. As saith the great apostle of the Gentiles: "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Let the godly reader well note and deeply ponder over the above verse in the Hebrews, the "not" and the "but" therein especially; for sure I am they are quite a study for him. Now, how seldom is this passing by the nature of angels by the blessed and glorious Redeemer ever handled by Zion's heralds in these times.

The *eternal Sonship* is another mighty truth, and is very clearly revealed in the scriptures; but, for all that, it is "conspicuous by its absence" from many a gospel sermon. And even where and when it is spoken of in public preaching, it is rarely if ever contended for as it deserves to be by every genuine lover of it who is called to speak forth "the truth as it is in Jesus." "The

eternal Son of God" is a phrase well nigh dropped quite out of many Christian pulpits in England; and why? Because *some* who occupy those pulpits do not believe in it at all; others, again, are not clear in their views of *so vital* a point of doctrine. They have a misty, confused notion of it, and neither deny it nor fully and firmly believe and hold it. Then there is yet another class of ministers who are, without doubt, sound in heart, view, and principle concerning this great truth, but do not seem to see the necessity,—the *solemn* necessity there is to set it forth to their hearers, and contend now and then for it as being essential to the soul's eternal salvation. I imagine they think it is of no great consequence, and so it gets overlooked and kept in the background. If this last class of preachers are so easy and so indifferent about it, we cannot wonder that the second I have mentioned are and should be so too. This is a very sad state of things to have to record, but I fear it is too true; and few really lay it to heart before God in secret. The Lord in mercy appear, and make *every* sent servant of his more bold and honest, both in the pulpit and out of it, more outspoken, earnest, faithful, and discriminating, and enable them *all* to set forth and contend for every vital doctrine, and every essential truth, and to fear no man's face in so doing, either friend or foe, rich or poor, church member or member only of the congregation. When this is done, we shall see some of the accumulated chaff fly; I firmly believe we shall; yes, from out of some of the present places of professed truth, where there are such heaps of chaff sadly mixed up with the "pure grain," and has, alas! no vigorous thresher to separate it (ministerially) from the same. As our good friend, Mr. Cornelius Sharp, of Brighton, said the other day, "If the Lord should come and take the precious from the vile, we should be astonished." I fancy we should, indeed. But it wants doing for this one good reason, among others, viz., that it may be better and more distinctly seen and known who is in reality and in truth on the Lord's side, from all those that pretend or seem to be, and yet are not. I believe the professing church in these awfully degenerate days abounds with mere professors, semi-Calvinists, merit-mongers, duty-faith folks, and deceitful workers; and that, sooner or later, God's living church and people in the United Kingdom *must be* and *will be* well purged from them all; and then shall the "living in Jerusalem" be far better manifest and show better than they do now whose they are, and whom they serve. And though my carnal flesh trembles even at the very thoughts of a time of outward trial, suffering, purging, sifting, and furnace work coming on to try us religious professors as to what we are, and where our standing is, and foundation placed for a vast eternity, and whether, when tried, we shall stand the test, yet I am fully convinced of the needs-be for such an ordeal for the Lord's church to pass through, to make them more fruitful, that I am willing to see it come anywhere on account of the large amount of profit and spiritual good that will arise and accrue to

the people of God, combined with the advancement of his own declarative glory and the greater exaltation of King Jesus.

Blessed be the name of the Lord, he can, and he will, take care of all his dear sheep, and dear lambs too, in and under any and every trial, affliction, trouble, or ordeal of suffering they may be called to pass through. He will give them, at such times, all needful supporting grace, strength, love, and wisdom; for his presence and his grace are still all sufficient, and ever remain the same.

“ His promise is Yea and Amen,  
And never was forfeited yet.”

What a mercy it is to feel one loves the pure truth and word of God; to desire to be right in heart before a heart-searching Jehovah; to be right for death and for eternity; to be found in Jesus, saved, washed, and cleansed in his precious blood from all and every sin, and for ever clothed in his perfect and adorable righteousness. “ Be this religion mine,” dear reader. What sayest thou to it? Hast thou these desires and holy longings going forth from time to time towards the Lord God of heaven and earth from thy mind? If so, O what hath God wrought indeed, in having had mercy upon us even thus far! All honour to rich, free, unmerited, and sovereign grace and mercy. (Rom. ix. 15, 16.)

With the editor's kind permission, I will now give an extract from a learned divine, and blessed man of God, of the last century, viz., the renowned Dr. Gill. It is carefully transcribed from his “ Commentary,” Vol. II., on part of the 6th verse of Ps. xxii.: “ But I am a worm, and no man,” &c.

“ Christ calls himself *a worm*, not because of his original, for he was not of the earth, earthy, but was the Lord from heaven; nor because of his human nature, man being a worm, and the Son of man such (Job xxv. 6); nor because of his meanness and low estate in that nature, in his humiliation; nor to express his humility, and the mean thoughts he had of himself, as David, his type, calls himself a dead dog, and a flea (1 Sam. xxiv. 14); but on account of the opinion that men of the world had of him; so Jacob is called a worm (Isa. xli. 14), not only because mean in his own eyes, but contemptible in the eyes of others. The Jews esteemed Christ as a worm, and treated him as such; he was loathsome to them, and hated by them; every one trampled upon him, and trod him under foot, as men do worms; such a phrase is used of him in Heb. v. 29. There is an agreement in some things between the worm and Christ in his state of humiliation; as in its uncomeliness and disagreeable appearance; so in Christ the Jews could discern no form nor comeliness, wherefore he should be desired; and in its weakness, the worm being an impotent, unarmed, and defenceless creature; hence the Chaldee paraphrase renders it here a *weak worm*; and though Christ is the mighty God, and is also the Son of man, whom God made strong for himself, yet there was a weakness

in his human nature, and he was crucified through it. (2 Cor. viii. 4.) And it has been observed by some that the word there used signifies the scarlet worm, or the worm that is in the grain or berry with which scarlet is dyed; and like this scarlet worm did our Lord look when, by way of mockery, he was clothed with a scarlet robe; and especially when he appeared in his dyed garments, and was red in his apparel, as one that treadeth in the winefat; when his body was covered with blood, when he hung upon the cross, which was shed to make crimson and scarlet sins as white as wool."

Sept. 16, 1874.

A LOVER OF ZION.

## A TESTIMONIAL.

*To the Editor of the "Gospel Standard."*

It is said we are to rejoice with those that do rejoice, and weep with those that weep. I refer to the case of my dear Christian brother, Daniel Allen, who has been the instrument, in the Lord's hand, of bringing my poor soul out of darkness into the kingdom of God's dear Son. I have known my esteemed brother for about 24 years. I can say nothing about his ministry until the year 1858, when it pleased the Lord to bereave me of my dear partner in life. Although I had attended his ministry for about four years previous to that, yet I knew nothing about it. I believed him to be a good man, and myself a hypocrite, or too great a sinner to be saved, and longed to remove farther away, so that I could not attend; for I felt it was worse for me to go than to stop away. I had been for some time looking out for a farm; and, having suited myself, I removed 25 miles up the country to a place called Melton, near to which I had a brother in the flesh, who had a short time before been brought out and set at liberty, partly by Mr. Allen. Thinking I was now got away from chapel going, judge of my very great surprise when Mr. Allen proposed to come to Melton once a month to preach at my brother's on a week evening. This I could not understand, as I only knew of two who would be likely to attend. Well, it seemed as though I must go, as I knew my wife would want to go, and she could not go without me. But, alas! I little thought what the Lord was about to do.

As I was near my brother, he would sometimes talk about these things. At that time he was very much tried in his circumstances. I once made the remark that I had got my portion in this world, but that I believed he would have his in the next. There was nothing then troubled me. I could get on well enough. Everything seemed to prosper with me, but he knew not which way to turn. In less than six months my wife was taken from me, and I was left with two children; and then my crops failed. What a change had taken place! I now began to think of the remark I had made to my brother. Mr. Allen spoke at the funeral of my dear wife, of the hope he had of her, in some con-



versation that he had with her. I felt I did not sorrow as one without hope. There arose a "Who can tell? The Lord may yet have mercy upon me."

From that time I began to go with a willing and an anxious mind for about two years. The Lord having given me another partner in life, and blessed us both with pardon and peace in believing, through the instrumentality of Mr. Allen, we were constrained to come forward and give a reason of the hope that was within us. We were baptized, and received into the church. Our dear pastor continued coming to Melton until the time he left Melbourne. For about ten years, many a long journey he had, wet and cold; and in the summer the heat is very trying. He used generally to come on horseback. Plains extended nearly all the way, with neither shelter nor shade; and for a long time he had not so much as his expenses paid. He had other similar places in the country, with no other encouragement but the love he had for poor seeking souls, the zeal he had for the Lord's truth, and the glory and honour of his name. You would naturally suppose he had a salary from his church; but at that time it was not more than one pound per week, with a large family; so that he was living chiefly on his own means. He was ready to spend and be spent in his Master's work. If any one was in trouble or distress, he was always ready to help. I have said that Melbourne was not worthy of him, and have told him that I believed the Lord had a work for him to do somewhere else; and so it has come to pass.

Now, my dear brother, it has long been on my mind that some one has said something to shake your confidence in him. You never acknowledged him, or his place as a place of truth, when he was in Melbourne. Yet I can say that he is worthy to whom you should do this; yea, he is deserving of all the encouragement you can give him. He has always been favourable to the "G. S.;" and has in many places introduced Gadsby's Hymns. It is such a pity the enemy should set at variance, and hinder, instead of help, each other. There are plenty who *profess* to love the truth who would say, "Ah! Ah! So would we have it."

I have been a reader of the "G. S." this twenty years, and a lover of it for sixteen years. Many blessings and encouragements have I had, and should be quite lost without it, as we have no place of truth within fifteen miles of where we now live, and then only once a month. My desire is that the "Standard" may still be made a blessing, not only to the tried, afflicted, tempest-tossed, and Satan-hunted of the Lord's family, but also to many that are strangers and foreigners, that they may become fellow-citizens with the saints. May the Lord bless you in your labours, and grant you that grace and wisdom that you need; that you may be "wise as serpents, and harmless as doves."

Yours in sincerity and in truth, and in love for Jesus' sake,

FREDERICK NEWNHAM.

Juniper Farm, South Tylden, Victoria, Sept. 7th, 1874.

## CONWAY STREET CHAPEL.

THE Committee of Conway Street Chapel to their well-beloved friend and brother, Mr. Gadsby, wishing grace, mercy, and peace from God the Father, Son, and Spirit may rest upon you, yours, and the church over which the Holy Ghost has made you overseer. Beloved in the Lord, it was with real grief we heard of the heavy stroke your heavenly Father had laid upon your dear partner in life. We assure you with heartfelt joy we heard from friend Warburton's letter from you that the Lord had, in mercy, removed his hand from her. We believe this, with every other affliction, is in mercy, and, with every other dispensation of divine providence, shall work together for your good; and we hope you have already seen the goodness of God in thus afflicting you. It is a part of the much tribulation we must pass through in our way to the kingdom. May patience and submission to the sovereign will of God be given us all, that we may be brought under every stroke of the rod in our hearts to say, Thy will be done. We all feel our sinful and corrupt nature will rebel to the last. "That which is born of the flesh, is flesh;" and our frail nature is also so weak, we cry out, "Lord, take thy chastening hand away." Even the dear Lord Jesus cried out, "Take this cup from me;" and we feel the same shrinking back under every trying providence. But the Lord's furnace is in Zion, and he will thoroughly purify the sons of Levi, and purify them as gold and silver, that they may offer unto him an offering in righteousness. After this trying we come forth as gold, and are made meet for our Master's use, and prepared for every good word and work.

We have great cause for thankfulness to the Lord for his goodness in sending us the suitable supplies he has, which we believe have been made a real blessing to us all; and the ministers have all acknowledged that, while they, as instruments in the Lord's hands, have removed the stone from the well's mouth, they have also themselves been watered with the flock from the wells of salvation. And we have found that blessed word fulfilled: "Therefore with joy shall ye draw water from the wells of salvation." The good Lord was pleased to own and bless the word of his grace from the mouth of friend Fowler, for whose ministry, under God, we are indebted to you as the instrument; and we do from our hearts bless his holy name that he has not left the church without some faithful servants in this Sardis state to testify the truth as it is in Jesus, and to stand forth and declare all the counsel of God.

Our friend Warburton preached his farewell sermon to us on Monday evening from these words: "Brethren farewell." The Lord was with him of a truth. He showed wherein we met as brethren, being predestinated and chosen in the covenant Head, Christ Jesus, from everlasting; one with him by his incarnation, life, death, resurrection, and ascension; and all the blessings we

receive are from him, as the Lord our righteousness, Surety, Saviour, God, and Lord; together with our meeting in the unity of one Spirit, called in one hope of our calling, one faith, hope, and baptism; clothed in one robe, washed in one fountain, taught one language, and all hastening to one home. Blessed meeting place! To rest in the bosom of the eternal love of the most holy Trinity in Unity, and God is love.

We are happy to inform you the chapel will be begun as soon as possible, every hindrance being now removed. There has been a new trust chosen by the subscribers, and a partial change in the committee, according to the prospectus. Blessed be the Lord, there is, we hope, but one desire amongst us, the glory of God and the good of one another. We believe the Lord is with us, and that his hand shall be known towards his unworthy servants. We bless his name for inclining the hearts of his servants towards us, and hope our dear friend and brother will visit us again, if the Lord's will, as soon as possible, if his Majesty shall be pleased to send him. The unworthy writer of this does not forget the precious seasons he had, as many more can testify, under your ministry, which makes the feet of God's ambassadors beautiful to the Lord's people. When you come, may it be in the fulness of the blessing of the gospel of peace. May the Lord be pleased to hide us in the chambers of his mercy till every calamity be overpast. We rejoice with you that the Lord reigneth; although the earth be removed and the mountains are carried into the depths of the sea. "The Lord sitteth above the flood; the Lord dwelleth in Zion." We are persuaded with you that the shadows of the evening are stretching out over us, and that the Lord will fulfil his word in giving over the outward court unto the Gentiles. Indeed, who can be awake and not see this work going on apace, who observe what is going on both in the professing church and in the State? And when this work is accomplished, they will once more enter the holy place; but the Lord will arise and have mercy upon Zion, for the set time to favour her will then come. And he will break in pieces every oppressor and weapon they have formed against thee; and then there shall come forth the great Deliverer, and shall turn away ungodliness from Jacob, and gather together his dispersed from the four corners of the earth. The envy of Ephraim shall depart, and the adversaries of Israel shall be cut off. Judah shall not envy Ephraim, nor Ephraim vex Judah; but the one Lord shall reign over all the earth in that day, and his name shall be one from shore to shore. May our prayer be, "Thy kingdom come, thy will be done on earth as it is in heaven. Even so. Amen. Come, Lord Jesus; come quickly."

I must conclude with love to all that love the Lord Jesus. In the name of the Committee, for whom I am

Your unworthy Friend and Servant,

London, Dec. 19th, 1819.

J. MILES.

## LIVING EPISTLES BY DEPARTED SAINTS.

My dear Friend,—Your letter I received yesterday. This is the last day of my being here. I am to preach this evening, and to-morrow to go to Marlborough, where I am to stay till next Tuesday, and thence to Birmingham. From the people there I have received a letter which encourages me.

Hitherto the Lord has been with me, and not one barren time out of five have I found. The people are very desirous to hear, and attentive; and I have no doubt good will be done. I attack nobody,—professor or profane, neither curse nor bless; but preach the faith of God as I have received it, and so leave it, not without prayer and hope. My expectation is that we shall not die, but live,—even we, who are chastened sore, but not given over unto death; but are rather judged, that we should not be condemned with the world.

I have had some seasons of self-loathing, under a view and sense of the Lord's marvellous goodness, and find more and more how little I have known or do now know of my own vileness and his grace and glory. Feeling, at times, both good and evil, I am prevented from desponding as to the result of the conflict I am engaged in, and from shouting before the victory is gained. I cannot boast, having too often proved the fallacy of my strongest assurances, when they have led me to expect no renewal of past sufferings or feelings. I can only live from hand to mouth, and find, without looking as to to-morrow, that "sufficient for the day is the evil thereof." But as the day, so the strength has been; and I doubt not but, at last, I shall come off conqueror, and more. But it must be in the strength of the Lord God, or I shall have something to boast of in self; and heaven would be no place of happiness if God himself and all his chosen family were not wholly divested of all selfishness. Wherever there is that in any degree, there must be consciousness of superiority; and where there is this there must be contention; and where there is contention there must be misery. But God humbles himself to exalt us; and we exalt God at our own expense willingly. So in the scriptures, the Lord praises his people in life, death, and judgment, and his people say, "Not unto us, but unto thy name be the praise."

From the many furnaces I have passed through, I find I have lost some scum. How much more remains to be taken off a knowledge of my heart will not suffer me to calculate, it being a great deep; but this I find, the hotter the fire the more dross rises, till all the pure metal there is is at the bottom, and totally obscured and hidden. But, then, he that sits as a refiner takes the scum off, and lets off the silver and the gold into a mould, whence comes a vessel for the finer.

I wish you all that is good, as you know, and bear you in mind in every prayer of mine without ceasing; and have a good hope that you will stand every storm and live at last.

Give my kind love to your friends in Bolt Court. With all their attentions I do not envy you. The weather is fine, and the country so beautiful, clothed with the richest foliage, not yet in full autumnal glory, but the dark green yet predominant, with many lighter hues, gives a richness to the scene which cannot be conveyed. There is sufficient variety of scenery to employ all the leisure time I have. Sometimes the diameter of half a mile, amidst rich woods, rivers, and dells, presents a perfect picture; and, at a few steps from this miniature, an horizon bounds the view. From a hill near this place I can see Spittal Hill, at Lewes, and Cross-in-Hand, and down into Wiltshire. I choose to tantalize you if you have any taste for these things; but time must unfold what your taste is, whether for art or nature, for still life or active, neither or both. Ever, ever Yours,

W. J. BROOK.

[There is no date nor place to the above letter. We wonder what place this was from which the writer could see Lewes and Wiltshire at the same time. Mr. B. was contemporary with Mr. Huntington.]

Dear Cousin,—I received the balloting paper, and shall in future send it to you, as you have a better opportunity of judging who are most worthy of the charity. It is a wonder to me how you, or any child of God, can really feel any love towards me; I really seem as if I had no marks or evidences (much less fruits) of being a child of God. When I hear others talk of their experience, I am often afraid that mine is not a genuine religion. I tremble, at times, to think what if, after all my profession, I should only have the form without the power. I can assure you solemnly, before a heart-searching God, that I am more than ever ashamed of myself and out of conceit with *my* religion; and can say with Job, "I abhor myself, and [desire to] repent in dust and ashes." Nevertheless, at times, I trust I can say from the very bottom of my soul, yea, and with all my soul, "Whom have I in heaven but thee? And there is none upon earth I desire" in comparison of him whom my soul loveth. But then, again, there are times when I think of such solemn declarations as "Ye must be born again;" and the wise and foolish virgins; and the parable of the sower, and the wayside and thorny-ground hearers. And again, where the Lord himself says, "Many shall say in that day, Have we not prophesied in thy name, and in thy name done many wonderful works? And he will say, Depart."

Dear cousin, I sometimes fear I never had a real "law work," never came in at the "wicket gate," but climbed over the wall, and got my knowledge from good men's books; and feel more and more satisfied I was never, no never, sent to preach; and should be glad to get away to some place where I was not known, that I might not be suffered to deceive any one with thinking I knew anything. And I do, at times, resolve to give up praying, preaching, and singing in public, lest I should only be a deceiver.

You will say this is unbelief. Well, it may be my "infirmity;"

but this is the effect it generally has; it brings me just where the publican was. And I can solemnly assure you, my dear cousin, if this should be the last letter or word I should ever write or say to you on this all-important subject, that after all these years of profession and professed experience of the love of God the Father, and interest in the Lord Jesus Christ, and the communion of the Holy Ghost,—and I do humbly hope and trust I have tasted and known a little of this unspeakable mercy and favour, and with what is said of a “growth in grace and in knowledge of Christ,” here I am with the publican, “God be merciful, through Christ, to me, a sinner.” Thus you see, my dear cousin, if I am a child of God, a vessel of mercy, a brand plucked from the burning; if I am taught of God, and if there is any part or portion of God’s word in my favour, this is it: “They shall take root downwards.” I can hardly say the latter, for I see I manifest and bear no fruit upwards. O then, what saith Jesus? “Every branch in me that beareth not fruit, he taketh away.” You see what a paradox I am! I thought once I knew something of the grace of God and Christian experience. Now I seem to know nothing, and can say nothing. I am almost afraid to get into the company of real Christians; for I think they must soon see through the emptiness and flimsiness of my religion, and say, “Will it stand in a dying hour?”

You may, dear cousin, conclude, perhaps, by my writing in such a strain, that I am in the dark. Not altogether so; yet these are the workings and feelings of my soul. And my soul’s desire for you and myself, as for eternity, is (in the language of Newton): “Lord, decide the doubtful case;” and with Rebecca, “If it be so, why am I thus?”

Yours, &c.,

Tottenham, Nov. 10th, 1840.

CHARLES SMITH.

[Mr. Smith was connected with the late Mr. Field’s church, at Edmonton, and was known in fellowship with many ministers of truth, such as Mr. Gadsby, Mr. Kershaw, Mr. Tiptaft, &c. He died five years ago.]

### THE CHRISTIAN IS

SOMETIMES lame, and cannot walk;  
 Sometimes dumb, and cannot talk;  
 Sometimes blind, and cannot see;  
 Sometimes longing to be free.

Sometimes thinks the very worst;  
 Sometimes in his feelings cursed;  
 Sometimes writes himself the least;  
 Sometimes calls himself a beast.

Sometimes nearly out of mind;  
 Sometimes seeks, and cannot find;  
 Sometimes hard, and cannot feel;  
 Sometimes feels too dead to kneel.

Sometimes on the mountain top;  
 Sometimes longing there to stop;  
 Sometimes feels eternal love;

Sometimes longs to be above.

Lynn.

W. W.

## Obituary.

**E. W. CATCHESIDE.**—On May 18th, 1874, aged 43, E. W. Catcheside, a member of the church meeting for divine worship in Zion Chapel, Leicester, having joined our church in the year 1866.

She was first brought under deep impressions and convictions of sin whilst attending the chapel and Sunday school at Birmingham, where Angel James ministered, and led to Christ whilst reading Bunyan's "Come and Welcome." For a time she remained amongst the general professors, but became very uneasy in her mind, and for about two years wandered from one place of worship to another at Leicester, being very unsettled. At length she came to Trinity Chapel, Alfred Street. She was, according to her own testimony, much blessed under the ministry, and especially from a sermon by the stated minister, preached at Whetstone, from Luke xiv. 13, 14, feeling herself to be the character represented by the poor, the maimed, the halt, and the blind. She was persuaded of the scriptural foundation of our practice of believers' baptism during the administration of that ordinance in Trinity Chapel, but did not see her own way made clear, until next morning these words were applied sweetly to her mind: "Though your sins be as scarlet, they shall be as white as snow." After this she felt constrained to come forward and cast in her lot amongst us.

The nature of Mrs. Catcheside's illness prevented her saying much at the last, as she fell into a complete torpor, her death being quite unexpected, almost to the last, by those round about her; but from her diary, which, by her request, was put into my hands after her decease, it is very easily seen that she continued exercised in the things of God, and was kept alive in those things, and desiring the Lord's presence and blessing, until she was stricken down with that which proved to be her last illness. One of her last entrances was as follows: "Poorly in body, yet enabled to attend the public means. To the praise and glory of God my soul was blessed, and more especially in the last hymn, from these words:

● "I am with thee,  
Israel, passing through the fire."

My soul is in a very fiery trial." She gives the following interesting account of her exercises at the time of joining the church: "Heard Mr. H. July 4th, 1865. Especially blessed and encouraged under that sermon; also with a delightful, calm, and solemn feeling on November 7, from 1 Pet. i. 8, 9. Much humbled before God, and encouraged by receiving from him a letter. I long to be able to say he is my pastor manifestly. O to be settled with a people who fear God; to again take the bread and wine from love to Jesus, my All in all. Much impressed under a sermon by Mr. H. from Acts viii. 12. O to be enabled to follow Christ in all things! Heard Mr. H. on Thursday evening, Jan. 13th, 1866, who afterwards baptized three persons. I said to myself, 'I shall never go under the water.' Awoke the next morning, and the whole scene seemed before me. My soul was quite melted down before God, who, I felt, was my King in Zion. Isaiah i. 18 was brought very powerfully to my mind, and I was enabled from that time to say, 'In the strength of the Lord I will follow Christ in immersion.' The solemn feeling was upon me for several hours. The desire and resolve remain, and I now feel that Mr. H. is my pastor, the people under his instruction my people, and their God mine, and will be manifestly when the opportunity is given. Ebenezer! The Lord has granted my earnest desire. Mr. H. is now my pastor; the people of his charge received

me, to my surprise, April 29th, 1866. I love them, knowing this by my heart being drawn out in earnest supplication for them and our dear pastor, the esteemed very highly for his work's sake, for the Lord has blessed his instructions to my soul."

Thus Mrs. Catcheside was led to pass through the ordinance of believers' baptism, and to join the church. The diary shows her continual exercises of mind, how she was tried through great weakness of body, and the indifference to the things she loved manifested in many with whom she was necessarily associated; but how her own soul was kept seeking after Christ; how she was refreshed from time to time in attending the means of grace, but how she deplored the inability to attend those means as frequently as she desired. This state of exercise, trial, and longing after Christ continued to the last. She did not find in some others what she wanted to find, and expected would be manifested in those professing Christianity; and perhaps over expectations led her into a degree of censoriousness at times. It is hard to walk in the narrow path of maintaining the essentials of Christianity, and yet making due allowances for the infirmities attending God's people in this life. How difficult it is to walk in a becoming tenderness of spirit towards others, as remembering we are but dust, and considering duly our own vileness, sinfulness, and liability to err and fall, and at the same time not to get into that vain spirit towards ourselves and others which turns Christianity into a system of doctrinal notions, and which would make out that a man can be a good enough Christian and yet less moral, upright in his dealings, conscientious in his walk, and sober in his conversation than an honourable natural man; in fact, doing under the garb of a high profession what a tolerably upright natural man would be ashamed to do. Mrs. Catcheside perhaps erred, at times, in making too little allowance; many err in making too much, turning allowance into license, especially as regards their own conduct; using the doctrines of grace as an encouragement in evil, and sheltering, not their souls from sin and in infirmity, but their wilfulness, insincerity, and perverseness in evil, under the acknowledged infirmities of God's children. Mrs. Catcheside was, we have reason to believe, an exercised, God-fearing woman, seeking after the enjoyed presence of Christ, whom she now sees without sin and sorrow up in heaven.

G. H.

**EMMA SOUTH.**—On May 20th, 1874, aged 31, Emma South, of Tollerbury, Essex.

It appears that she had some convictions when young, whilst living in London; but as she came into years these seemed to die away, and the world, sin, and Satan had all her mind. At the age of 23 she married; and in five days after her marriage the Lord was pleased to lay her on a bed of affliction for many weeks with rheumatic fever. "This," she afterwards told me, "made no alteration in me. I had no thoughts about my soul at that time; it was no trouble to me then. With all my pain, trouble, and sorrow, all was dead."

This state of death continued for about seven years after her marriage. But it pleased the Lord to visit her with consumption, in August, 1873; and she began to fall away very quickly. Then the Lord began to work sweetly upon her mind by his blessed Spirit, not so severely as he does with some of his people, when brought under the law; but by degrees bringing her to see her lost estate by nature, and that none but a precious and almighty Saviour could save her from the pit of hell. Nothing but Christ alone could satisfy her now. After being taken ill she never heard a gospel sermon, but had the privilege once of speaking to our minister, Mr. Mayall, and the result was a union of



soul she never forgot. He was made a blessing to her soul, and the words he spoke to her were the means of increasing her hope in the Lord's mercy, and caused her to hope that he would appear in love to her soul before he called her out of time into eternity. Isa. i. 18 was, with some little sweetness, brought to her mind, which strengthened her hope; and she was enabled to lie passive in the Lord's hands, though, at times, low in mind.

One Lord's day, about a fortnight before her death, these words were blessed to her: "Thy sins are all forgiven thee;" and she told me, "I felt I could have gone at the time." When I told her a friend was coming to see her, she replied, "I want a visit from my Saviour. I am such a little one. I don't want the people to come to hear what I have to say; I want to hear what they have to say, that I may hope I am in the way." The Bible, the "Gospel Standard," and Kent's and Gadsby's hymns were the only books by her side.

On Sunday evening, May 17th, she was very weak in body, but happy in her mind. About seven the next morning, she raised herself in the bed, and began to praise and bless her dear Saviour, and spoke of his wonderful love to her soul. She said, "O! bless his holy name. I can see my dear Saviour. O! praise him. I would fall at his dear feet, if it be ever so low. I long to be gone to be with him. Dear Saviour, come quickly; for I long to be with thee." She sang:

"The dying thief rejoiced to see," &c.;

and said, "O! Help me to sing." Thus she continued for about an hour and a half. When I went up to see her, she had both hands out, praising and blessing the Lord. She said, "Father, do you think the Lord will take me?" I replied, "Yes." She continued, "I hope he will; I hope he will not let me live. Bless his dear name, Satan is not allowed to come near. Do not fear for me, father. A little while ago, I could not speak." I said, "The dumb shall speak." She replied, "Yes, they *must* speak."

In the evening I said to her, "You had a taste this morning, and have not lost the sweetness of it." She answered, "No; and I never shall. Sweet Jesus! he is here. As for Satan, he is gone. When the summons comes, I wish to fall into Jesus's arms like a lamb."

The next evening she said to me, "My sufferings have been great to-day. The Lord has enabled me to bear them; but they were too great for the flesh to bear. When the summons comes, it may be short." She now seemed to be going fast. I asked her, with my hand in hers, "Are you happy? Can you press my hand?" She did press it quite hard for a dying creature. She remained sensible to the last; and on Wednesday morning her happy spirit quitted her mortal body, to join the glorious number redeemed by a precious Redeemer's blood.

Tollesbury.

EDWARD COBB.

MARY WHITMORE.—On June 4th, 1874, aged 54, Mary Whitmore, for 21 years a respected and consistent member of the church meeting for divine worship in Zion Chapel, Leicester. She joined the church previously to my taking the pastorate, and becoming the stated minister, in Trinity Chapel; therefore I am not able to give the particulars of her earlier experiences. Since my acquaintanceship with her as a minister, I have found her a woman of prayer, and enjoying, at times, much nearness to the Lord, and communion with him. For some years her health had been failing, and at various times, when I have visited her in her illnesses, we have had sweet fellowship in conversing about divine things. She was one who sought to know the Lord's mind, and to have his word as a guide to her in matters, whether pertaining to this life or the things

of the church. She no doubt had her infirmities, but desired to fear God, hold a daily communion with him, walk in his ways, and live to his glory.

When on what proved to be her dying bed, the Lord was much and sweetly with her. As she lay on her sick bed, on the Lord's day morning before her death, she heard the Wesleyans in a chapel close by at their devotions, and the Lord took occasion from this to show her the sweet truth of his free and full salvation, and that her debt was already paid. To a remark of her daughter, who said, "Then you don't want to work for it?" she replied, "O no; he told me this morning he frankly forgave." She then wished her daughter to read the chapter in which the account of the poor pardoned woman is given; but not at the time being able to find it, she read one about the sufferings of Christ. To this Mrs. Whitmore listened with deep attention, evidently drinking in every word; and when it was ended said, "All that for me! He suffered all that for me." At the commencement of her illness this verse was very sweet to her, and abode upon her mind:

"As they draw near their journey's end,  
How precious is their heavenly Friend!" &c.

When I visited her, she told me that her will was swallowed up in the will of God, and she did not wish it back again. She felt she had three title deeds to heaven and glory,—*Love, Blood, and Righteousness*. Nearly her last words were,

"Death, like a narrow sea, divides  
That heavenly land from ours."

She was a poor widow woman, having lost her husband by a railway accident, who left her with a young family; but the God of the widows was hers; he never left or forsook her, and he provided for them what was needful in providence. He has called at least two of her children by his grace, and she had the happiness of seeing them united to herself in church fellowship. And at length he took her home to himself, to be with Jesus, which she felt was really better, though, as she said, he brought her by his grace to desire to have no will of her own, but that his should be done.

G. H.

JANE GODFREY.—On June 9th., 1873, aged 56, Mrs. Jane Godfrey, of Cardiff.

She was a lover of good men; the late Mr. Gadsby, Mr. Warburton, Mr. Philpot, Mr. M'Kenzie, Mr. Huntington, and all who preached the same things in our early days. We sought after the productions of their pens; and oftentimes found them to be savoury meat, which our souls loved. The "G. S." was our minister for years, as far as human means were concerned; our souls were often ravished with delight in its perusal. The Obituaries were a source of great consolation. The faith which the "G. S." contended for was "the faith of God's elect," and no cunningly-devised fable; and this my dear friend lived to prove.

Her last affliction, which began fifteen or sixteen months previous to her departure, was an internal one, which baffled medical skill to ascertain. A greater sufferer could scarcely be met with; but not a murmur fell from her lips. A friend said to her, "You are in great pain." "Yes," she replied, "mine is a drop; but his (Jesus') an ocean." It was not all bright shining with her; she had to encounter darkness that might be felt. One morning, thinking she looked rather sad, I asked her the state of her mind. She said she knew a little of what darkness was, that could be felt. I said, "Weeping may endure for a night, but joy cometh in the morning;" and she found it so in her darkness. Dear Mr. Philpot's last days were brought to her mind

very vividly. She said, "If such a dear man of God as he were suffered to feel such darkness, it is no marvel that such a poor thing as I should feel it too." Thus Mr. Philpot's experience was made a source of great consolation to her.

In consequence of her great pains, recourse was had to draughts to produce sleep. On one of my daily visits, I found she had a little respite from pain, and was in sweet meditation. As I looked on her countenance she said, "Dear Je——! Dear Je——!" I said, "It is, 'Dear Jesus, take me in.'" She replied, "Yes! Yes! That's it!" I said, "Is Christ precious?" She answered, "Yes; Christ is precious to my soul."

The church has lost an honest, warm-hearted, unflinching member; one who contended for the faith once delivered to the saints, in experience, life, and doctrine. If absent from the public services, there was a general inquiry as to the cause. I am confident that no one amongst us would be more missed than our dear departed one. She was loved by all; and, above all, by her God, that changeth not; therefore she was not consumed. And now we must leave her with this last little tribute to her memory.

WM. LUXTON.

JOHN KNIGHT.—On June 14th, aged 70, John Knight, deacon of the church at Witham.

Until about the age of 22, his state by nature and practice is strikingly expressed by Kent:

"At peace with hell, with God at war,  
In sin's dark maze they wander far,  
Indulge their lust, and still go on,  
As far from God as sheep can run."

He lived in all manner of wickedness, sin, and folly, "dead to God by wicked works," truly without God, and without hope in the world. One day he heard two persons conversing about 1 Jno. iii. 9: "Whosoever is born of God sinneth not;" and although at the time the conversation took no effect upon him, a few days afterwards, on coming home from his work, a conviction rushed into his mind that he was a sinner, therefore not born again; consequently there was not any hope that he was the character therein described. From that period he became more and more deeply impressed with his awful state as a sinner before a holy and righteous Judge. There was a resurrection of his past life, and the many awful sins he had been the subject of. He saw and felt the justice and holiness of God revealed and made known in a broken law, and felt he had been a transgressor from the womb; yea, had broken the law in all its demands.

He set to work in his way (like all God's quickened family) to mend his ways and better his condition, hoping to get his mind easy from the great weight of guilt, sin, and condemnation; together with the overwhelming presence of the eye of God on his soul; that he might get his sins pardoned, his guilt removed, and mercy enjoyed. These he strove to obtain, and hoped to enjoy some day; but, to use his own words, "I had no more knowledge of the way of salvation than a Hottentot." Instead of getting any better, enjoying more ease and comfort, peace and joy, he sank lower and lower, until he was weary of his life. He was assailed with the awful temptation that it was of no use praying, crying, reforming, resolving, promising; he was lost, without hope, cursed by the law, frowned on by Jehovah, that he had sinned beyond all hope, and the sooner he put an end to his existence the better it would be for him. Seeing no escape from this dreadful state of overwhelming anguish

which he endured, he felt truly what Paul describes: "By the deeds of the law no flesh living can be justified."

"The more he strove against sin's power,  
He sinn'd and stumbled but the more."

The temptation to self-destruction pressed so powerfully upon him, with the persuasion that his state in another world would be so much easier than if he lived longer on earth, he determined to yield to the temptation. Being at work alone in the fields, it was suggested, "Now is the time; no one is near; it will soon be over." He left his work, there being a pool of water near where he was, and as he was about jumping into the water (his own words were), "I saw a vision of the Lord Jesus Christ hanging on the cross; also heard a voice speak, 'I died on the cross for you, and for the wrath due to all your sins.' Immediately I felt my burden gone, my guilt removed, darkness fled, fear of hell and dread of God banished, and I was in a new state of existence. My soul was filled with love to Father, Son, and Holy Ghost. I wept for joy at the mercy I found. I sang, I rejoiced, I praised, I adored. I did not know what to do; I was completely happy. I returned to my work a saved sinner.

"Instead of hell, he brought me heaven."

He now became a member and constant attendant at the Independent chapel. Afterwards growing dissatisfied with the ministry, he could not swallow the free-will, duty-faith husks and God-dishonouring errors declared from the pulpit. For a considerable time he was prevented from going to hear at the Baptist chapel through reports that the people attending there believed they could live in all manner of sin, and yet go to heaven when they died.

In the providence of God I removed from Lancashire in 1856, having received a call to become pastor of the Baptist church in this town. Soon after my settling here, he, his wife, and several others came to hear me; and the word spoken being blessed to their souls, they withdrew from their Independent friends, cast in their lot with us, were baptized, and wore well, several having died in the faith of the gospel, while others are followers of those who through faith and patience inherit the promises. The subject of this memoir was added to the church Feb. 1st, 1857, and on June 9th, 1861, was chosen deacon, and some time afterwards clerk, giving out the hymns, until laid aside through disease. He was also several years superintendent of the Sabbath school, which offices he filled until a short time previous to his death. He lived and walked the gospel. The grace and fear of God made him exemplary in every position. He was much respected by all who knew him for his consistency of conduct, and greatly beloved by all his Christian friends. He was decided for truth in all its branches; firm, constant, mild, kind, plodding, patient, enduring. He was a man of prayer, a lover of good men, anxious to maintain good works, upholding his minister's hands, and an example to the people.

During the early part of his illness he was tried and severely tempted. His disease being of a peculiar nature, Satan took advantage to harass and distress him, suggesting he was a pest and a nuisance to all about him, even to his wife; that he was obnoxious to man, and cast off by God; therefore the sooner he took away his life the better. This made him wrestle, cry, and pray that the Lord would keep him in this hour and power of darkness. His cry was, "Hold thou me up, and I shall be safe." His conflict with Satan became desperate, and his countenance looked fearful, indicating the struggle within. But the Lord was pleased to fulfil his blessed word, "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19); which he did by applying with power Rom. viii. 37: "Nay, in all these



things we are more than conquerors through him that loved us." His face now shone, his tongue was loosed, and he testified of the victory he had gained once more over the great enemy of souls under that awful temptation to commit self-destruction. He was enabled to sing hymn 232; also the following:

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

After this victory, Satan was not permitted to distress again.

As he became weaker and weaker, he took to his bed, suffering greatly in body, and his mind began to ramble. But when spoken to on spiritual matters, he was at home in an instant. He was often in prayer, at which seasons he was calm, sensible, and fervent. Many friends visited him, to whom he spoke of his hope and faith, resting and trusting in the Lord Jesus Christ, the Rocks of Ages, whose blood and righteousness alone were the foundation upon which he built for salvation in time, and glory in eternity; fully realizing the truth of those words, "Godliness is profitable for this life, and that which is to come."

His brother deacon visiting him on one occasion, quoted that hymn:

"I feel this mud-wall cottage shake," &c.

He fixed his eyes on the speaker, and with a smile added,

"And long to see it fall."

The deacon states he never visited one who had the fear of death so much removed. Real godliness only can enable a man to meet death with fortitude, and prepare the soul to enter eternity. He enjoyed much communion with the Lord. Nothing seemed to trouble him now; his desire was to depart and be with Christ. He expressed himself thus: "I wish to close my eyes on this world; still, 'All the days will I wait, until my change come.'"

Again visiting him, I said, "Well, John, a prisoner still, but a prisoner of hope." His eyes brightened up, and with a smile he replied, "Yes, rejoicing in hope of the glory of God." He quoted hymn 1093:

"In that dread moment, O to hide  
Beneath his shelt'ring blood!  
'Twill Jordan's icy waves divide,  
And land my soul with God."

His mind was calm; not a doubt, not a fear, not a want. Such patience under affliction, such faith, peace, and joy, I seldom or never witnessed. He tried to repeat hymn 1022:

"O, could I climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's streams nor death's cold flood  
Should fright me from the shore."

His wife assisted him to finish the verse, and asked if he wished to be there. He replied quickly, "Yes." He spoke of the preciousness of Jesus, as felt in his soul in prospect of death; that he should be like him, and see him as he is.

One night he was noticed to be engaged nine different times in prayer for his wife, son, minister, church, Sabbath school, cause of God and truth, and for the Lord to land him in eternal glory, where he longed to be. He lived and died in the manifestation of Ps. cxv. 1: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and truth's sake." He called out, a short time before his death, "O come, thou God of our salvation."

A few days before his death he lay in an unconscious state, and a short time before it took place he was seen to smile most sweetly, and

those who were watching and waiting upon him say they shall never forget the impression then made. Their exclamation was, "He is holding communion with his God." He breathed shorter and shorter, until he drew his last breath. Hymn 189 was so strikingly expressive of his state experimentally, that he wrote his name underneath it in his hymn book in full. "The righteous shall be in everlasting remembrance.") Ps. cxii. 6.) "The memory of the just is blessed." (Pro. x. 7.)

Witham, Essex, Nov. 9th, 1874.

JOHN FORSTER.

MARTHA DEWIS.—On Sept. 23rd, 1874, Mrs. Martha Dewis, of Coventry, in her 71st year.

The following account of her conversion and happy dismissal from this world is partly from the pen of a friend and partly from some papers written by herself. She was born in the year 1803, at Bedworth, a village about five miles from Coventry. Losing her father when very young, she was brought up by her grandfather and grandmother to the trade of ribbon weaving. Her grandparents were strict church-goers, and tried to bring her up as such. They sent her to the church school, and had her confirmed by the bishop when she was about 13 years of age. They wanted her to go to the Lord's table; but her conscience was at this time so tender, she dared not, knowing she was not the character.

About the year 1819 she became acquainted with her husband, who survives her. In the course of conversation he made the following remark: "What an awful thing it is to live and die in sin! Living and dying in sin, where God is we never can come." These words greatly impressed her mind, brought her sins to remembrance, and made her feel guilty before a holy and heart-searching God, and brought her to cry on her knees for mercy and forgiveness. She then went among the Methodists. They set her to work; but after she had tried, she found it brought no peace into her soul. She next went among the Independents, and they endeavoured to heal the wounds sin had made by telling her she must do her part, and God would do the rest; that it was partly by works and partly by grace that peace would be obtained. But she found them physicians of no value, and was farther off in her own feelings than ever. At last, when every refuge seemed to fail, the Lord put it into the heart of a neighbour, an old lady who saw her distress, to introduce her to the late William Smith, of the Strict Baptist chapel, Bedworth. He was then a member, but afterwards he became the preacher. She attended the chapel, and got a little comfort. But it was in reading this portion of the Word that her soul was delivered: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" And truly, she said, her heart did burn within her with love to the Lord Jesus, the Friend of sinners. She could then rejoice in the forgiveness of sin, believing that he was her Friend. And the effects produced were a tender conscience, love to his ways, his word, and his people, and a heart enlarged for others to be brought to a knowledge of the truth as it is in Jesus. Under this blessed influence the desire of her soul was to join the church, to say with David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." She went before the church at Bedworth, was accepted, and baptized by Mr. W. Smith. For some time the word and the means were very precious to her soul; but she had a very chequered path she had to travel, adversity and prosperity, darkness and light, hope and fear, ups and downs. She met with an accident by falling off a high stool about four years before her death, which fractured her hip.

After this, in the providence of God, she was removed to Coventry, and met with the people at Rehoboth. She was confined to her bed for

about two years before her death, during which time a few of the members of Rehoboth met on Wednesday evenings for prayer at her house. She looked forward to these meetings with great pleasure, as she acknowledged she frequently received comfort. Mr. Garner often called to see her, and read and prayed with her. She expressed to a friend how she appreciated his kindness; she also alluded to others of the Lord's ministers she received a blessing under. A sermon by dear Mr. Philpot was much blessed to her soul, from 2 Cor. iv. 6; also in reading his "Meditations."

On several occasions before her death the Lord specially appeared for her; once, upon a Monday morning, in Sept., 1872. She had been very much harassed by Satan, when, about three o'clock in the morning, these words came with power: "I have seen the affliction of my people, and have come down to deliver them." She had such a blessed view of the dear Lord coming down to deliver his people that her soul could rejoice in the certainty of being delivered. At another time, a verse in the 471st hymn:

"In Christ's obedience chothe,  
And wash me in his blood;  
So shall I lift my head with joy  
Among the sons of God."

Again, in Oct., 1872, Mr. Garner called and read Rev. i., and prayed. After his departure, she acknowledged how much it was blessed to her soul.

A friend who came in May, 1873, to supply at Rehoboth, called after the service to see her; and, though she had been under a cloud, the Lord made his visit a blessing. He showed her that she was sure to be delivered from every trouble, through the relationship and union that subsisted between Christ and his dear people.

On the Lord's day before she died she was in very great darkness; and, to show the state her mind was in, she quoted this verse of Newton's:

"Instead of this, he made me feel  
The hidden evils of my heart;  
And let the angry powers of hell  
Assault my soul in every part."

On the day before she died she broke out with: "Bless the Lord, O my soul, and all that is within me, bless his holy name!" Her daughter replied, "Let the redeemed of the Lord say so; as it is only the redeemed child of God can say that feelingly, mother." She replied, "Yes, yes; that's it."

A few hours before she died a friend called, and said to her, "Martha, you are a poor sinner, and nothing at all." She replied quickly, "But Jesus Christ is my All in all." Her daughter said, "He is a Rock." She replied, "A complete Rock, and his work is perfect. He hates to put away. He will not put me away." The last words she spoke in this world were: "Perfect love casteth out all fear;" raising her voice, and repeating the words, "All fear." Her husband asked her if she felt it. She replied, "Yes. I shall praise him at last, praise him at last." Then her speech failed, and in a few hours her happy soul took its flight.

Coventry.

THOMAS PLAYER.

The following epistle was sent to the husband of the deceased by one who occasionally supplied the pulpit of Rehoboth Chapel when Mr. Garner was from home:

"My dear Brother,—I hear from friend Adams your poor afflicted wife has gone home, in the blessed light of the Sun of righteousness.

What a mercy! How good is the word of the Lord spoken by the psalmist: 'There shall no plague come nigh thy dwelling.' As this is literally, so it was spiritually, as she stood in the person of the Lord Jesus Christ. What a consolation this is, to know she has only gone a little while before you; for it will not be long ere you will be called to go the same way. May you, my dear friend, pass that way under the same blessed smile, declaring from felt power 'that perfect love casts out fear.' She has taken possession of that rest, because she was born to the inheritance, that being the purchased possession; and she being redeemed from the curse of the law to take possession when time with her should be no longer. It is true, poor thing, she often thought she never should come into possession of so blessed an inheritance; it seemed too great a blessing for one so vile as she felt her *old* self to be; for it was not at all times she could see that truly she was born from above. Now and then she could see it, when you brought some feature of the new-born soul and presented it to her. Then she would see her likeness in the glass of the experience of another, and say, 'If you are born again, and that is the evidence, then I am born again; and if you have passed from death unto life, so have I, if that is the fruit.'

"How many times I have been witness of these things I know not; but this I know, that I could see her life, if I was ever so death-like myself. She may be said in life to be a living epistle of Christ Jesus the Lord. How plainly it might be seen that Christ was formed in her the hope of glory! Any one who knew the language of the better world could hear and see this was not her rest; it was too polluted for her redeemed spirit to find a resting-place in. She was not born for a work-house; her Father filled a throne. Therefore when the fulness of time was come, and the child came of age, she was called to take possession of the estate prepared for her from the foundation of the world. Here she had to put on garments wrought by mortal hands to comfort a poor corrupt body; there she has gone to wear that robe wrought out by the Father himself, the Lord of heaven and earth; so that she appears in the garment of her spiritual Bridegroom. You have no claim upon her now; that relationship is dissolved. She has gone to her spiritual Husband, to whom she was betrothed here some years back. The contract now is consummated, the marriage is complete, and the greatest blessing is, it is for ever. No more death, that frightful foe will scare her no more. There death cannot enter, any more than sin; for if sin could, so would death. Why, even here, that wicked one toucheth him not; that is, to defile the grace of God, or the new man in the heart of the child of God. There will be no more bones out of joint, no restless nights, no more crying for patience to endure the will of God, no more dictation how, when, and where the pain should be. No more longing to be gone, no more saying at night, when will it be morning? And in the morning, when will it be night? No; the former things are done away; all fears are gone, never to return.

" 'There to behold his face,  
And never, never sin;  
But from the rivers of his grace  
Drink endless pleasure in.'

"You, my dear brother will shortly follow her, to behold that face that you have been many times so glad to see here by faith. Your doubts, fears, castings down, nor sins, will prevent your taking possession of that joy that is in reserve for you through Christ. I know you will sigh at this, and perhaps say, 'I wish I could see all this plainly, that no cloud could come between to obscure the one glorious Object that my soul so desires to love.' My brother, whom have you in heaven



that you worship? And is there any upon earth you desire beside him? Is he not your only hope, or can you cast anchor upon any other? Is he not your only rock? Are you not brought off every other hope, trust, safety, and righteousness? Has not the Lord, your only hope of life, of bliss, and blessedness, taken away all hope from every other quarter? Has not every refuge been swept away, but him who is your life, hope, and love? You must show that you never were brought from darkness to light, from the power of sin, and that sin has dominion over you, that you are dead to all spiritual love, fear, and knowledge, and that you never were born again, before you will make us believe you are not to inherit that glory for which the Lord has prepared you by the new birth, by giving you a new heart, a right spirit of fear, love, and peace. And you must also show that you never, at times, long, desire, and pant after those things, as the thirsty hart pants after the waterbrook. We, I say, are sure the grace of God has made you a new creature in Christ Jesus; and I may say, from evidences, you cannot deny the same. Then, my brother, heaven is yours, with all the bliss and blessedness of the glorious place; and the sooner you possess it the better for you, if your time were come. The sting of death is taken away by the Lord himself, who has called you out of darkness into his marvellous light; and, as the sting is gone, you have no cause for fear. Though perhaps you do fear him, yet he is a conquered foe, and has no cause of fear in him to the child of God.

"The Lord bless you, my dear bereaved brother; and may you find grace in the wilderness to help at all times to cast your care upon him. That you may find him your joy in that day when you come to gather up your feet in the bed of death, and yield up the ghost, to have a glorious entrance into that rest that remains for the people of God, is the prayer of Yours in the Bonds of the Gospel."

HANNAH HUNTLEY.—On Nov. 11th, 1874, aged 41, Mrs. Hannah Huntley, a member of the church at Gower Street.

Her affliction was disease of the kidneys. She took to her bed on the 17th of April last, and was at times deranged. At other times she spoke most blessedly from passages of scripture and portions of Mr. Gadsby's hymns. Lifting both hands, she would exclaim with rapture:

"The soul that on Jesus hath lean'd for repose," &c.;

"Bless the Lord, 'O my soul," &c.,

until her speech failed. She was very weak, but not in much pain, until the last two or three days, when she became speechless, and fell asleep without a struggle or a groan.

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AFFLICTIONS can do the children of God no hurt. They may afflict, but cannot hurt them. We may meet them with fear, but shall part from them with joy. An unsanctified rod never did any man good, and a sanctified rod never did any man hurt. He may afflict our bodies with sickness, deny or cut off our comfort in children, impoverish our estates, let loose persecutors upon us; but in all this he really doth us no hurt, as he speaks in Jer. xxv. 6; no more hurt than a skillful surgeon doth in saving his patient's life, by cutting off a mortified, gangrened member; no more hurt than frost and snow do the earth in killing the rank weeds that exhausted the sap and strength of it, and preparing and mellowing it to produce a fruitful crop of corn. By these he recalls our minds from vanity, weans our fond and ensnaring affections from the world, discovers and mortifies those lusts which gentler methods and essays could not do. And is *this* for our hurt?—*Flavel*.

## LINES TO THE MEMORY OF THE LATE HENRY FOWLER,

MINISTER OF GOD'S WORD AT GOWER STREET CHAPEL,

WHO DIED DEC. 16TH, 1838.

DEDICATED TO HIS BELOVED CHURCH AND CONGREGATION, BY J. KENT.

"The memory of the just is blessed."

To friendship due I shed the silent tear;  
 'Tis nature weeps; grace lifts our thoughts on high,  
 Does o'er the spoils of death her banner rear,  
 And wipes the tear from sorrow's weeping eye.

'Twas gain to die, to him whose only hope  
 The Rock of everlasting ages bore.  
 He saw the goodly land from Pisgah's top,  
 Where sin or death are felt and fear'd no more.

While kindred weep beside the dreary tomb,  
 The church triumphant vent their swelling joys,  
 And greet the weary pilgrim welcome home,  
 From sorrow's vale to mansions in the skies.

Swift as the holy prophet's wondrous flight,  
 On angel's wing his spirit soar'd away  
 Up to the regions of eternal light,  
 And left to earth and worms the sleeping clay.

Steadfast his hope, that anchor of the soul,  
 Which sin nor hell nor death could e'er remove,  
 While o'er his shatter'd bark the billows roll,  
 Firm as the basis of eternal love.

As death approach'd, calm as the summer's sea,  
 Without a ruffling wave that kiss the shore,  
 Such was his passage to the realms of day.  
 He died to live, and lives to die no more.

Walmer and Deal his friendly visits hail'd;  
 With joy they greet him to the eastern shore,  
 Till pale disease his mortal frame assail'd;  
 He bids farewell to share their joys no more.

Near his fond heart that little Sardis lay,  
 Without a shepherd, yet a chosen fold,  
 Where Jacob's God still condescends to pay  
 His Bethel visits, as in days of old.

No more to preach salvation to the lost,  
 The silver Thames shall bear thee to and fro;  
 Long as her waters roll from coast to coast,  
 Or in perpetual motion ebb and flow.

In manners gentle, and of soul sincere,  
 Grave without gloom, in conversation free;  
 To human woe he ever lent an ear,  
 And dropp'd the tear of filial sympathy.

His lonely fold, the church, need one to feed,  
 Who shall immortal souls to Jesus win;  
 No hireling, clad as with a shepherd's weed,  
 Who never yet by Christ the door came in.

O church of Jesus, as a virgin pure,  
 May he still keep thee with his watchful eye;  
 From every error well the fold secure,  
 And from his fulness all thy wants supply.

Ordain'd a pastor, by the Spirit led,  
 He took the pastoral charge and fed the fold;  
 E'en that dear flock for whom their Surety bled,  
 Whose goings forth were from the days of old.

Such was the man, I still to memory hold,  
 Whose pledge of friendship oft-times meets my eye;  
 Nor has my fond affection yet grown cold,  
 Nor does mortality dissolve the tie.

Not at Gamaliel's, but at Jesu's feet,  
 As from the fountain head he wisdom drew;  
 'Twas there he sat his studies to complete—  
 Jesus the Alpha and Omega too.

From Jonas Eathorne's blest obscure abode,  
 Beside the bed whereon that cripple lay;\*  
 Reflection wakes, my thoughts retrace the road  
 That to his future labours led the way.

'Twas there, nor is the pleasing scene forgot,  
 Where from his lips at first salvation flow'd;  
 Nor was that little consecrated spot  
 Less than a temple dedicate to God.

No more the standard of the cross to rear,  
 No more to set the battle in array,  
 Nor yet with Amalek to break a spear;  
 The conflict's o'er, and victory crowns the day.

Beyond the reach of sorrow, sin, and death,  
 Where brethren false no more thy peace annoy;  
 Nor the base whisperer's pestilential breath  
 Shall damp the pleasure of eternal joy.

His sword and buckler, for the winding sheet,  
 The veteran soldier of the cross laid down,  
 The promised great reward of grace to meet,  
 To bear the palm, and ever wear the crown.

Write on the tablet o'er his sleeping dust:  
 Here rests in hope, through Jesu's blood and pain,  
 Till the last trump the hollow tomb shall burst,  
 With his exalted Lord to live and reign.

Yet still he speaks, as from the silent dead,  
 The hollow chambers of the dreary tomb.  
 Repeat what Jesus to the church has said:  
 Watch, for behold, I quickly, quickly come.

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\* He was bedridden for the extraordinary space of 27 years, in the town of Plymouth.

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EPHRAIM mourns at God's feet, and God falls upon Ephraim's neck. "I have been as a beast," saith Ephraim. "Thou art a dear son, a pleasant child," saith God. "My bowels are troubled and pained for sin," saith Ephraim. "And my bowels are troubled for thee, and my compassions rolled together," saith God. O blessed fruits of sanctified rods! Such precious effects as these richly repay you for all the pain and anguish you feel. And thus as the wound of a scorpion is healed by applying its own oil, so the evil of affliction is cured by the sanctified fruits that it produceth, when it is once put into the covenant.—*Flavel*.

"A HAPPY NEW YEAR."

DEAR readers, we feel that we cannot refrain  
 From venting our hearty, warm cheer;  
 The wish of our heart is express'd by our pen,  
 When we wish you "A Happy New Year."  
 'The joy of the worldling is pleasure and gold;  
 His heaven he is looking for *here*;  
 But in the possession of riches untold,  
 May yours be "A Happy New Year."  
 No balm for our grief can this desert afford,  
 No hope can it yield in our fear;  
 True joy and true blessing in Jesus are stored,—  
 He can make it "A Happy New Year."  
 Be it yours to rejoice in the smiles of his face,  
 To feel his glad presence draw near;  
 May he water your souls with the streams of his grace,  
 And give you "A Happy New Year."  
 In the day when your sighs and your sorrows abound,  
 May his goodness and mercy appear;  
 Temptations and trials will surely be found  
 Succeeding "A Happy New Year."  
 His promise fulfill'd in the days that are past,  
 Has scatter'd your doubting and fear;  
 May your hope as an anchor in Jesus be cast,  
 As the pledge of "A Happy New Year."  
 Although our desires are so feebly express'd,  
 We know they are real and sincere.  
 May the Lord drop his blessings, the choicest, the best,  
 And grant you "A Happy New Year." W.

The following are the verses referred to in page 468, last year:

- "DEATH is the consequence of sin,  
 And sweeps away all ranks of men;  
 He takes no bribe, nor waits to see  
 Whether his presence welcome be.
- "To courts or dungeons swift he flies;  
 Spreads gloom o'er all created joys;  
 The beggar's or the prince's heart  
 Alike receives his fatal dart.
- "Commission'd from the lofty skies,  
 Death oft as swift as lightning flies;  
 Without a compliment or nod,  
 Commands the soul to meet its God."

*The Gardener's Magazine.* (Allen, Ave Maria Lane, London.)—Speaking of this magazine in the "Gospel Standard," Dec., 1866, wrapper, Mr. Philpot said, "We are much obliged to Mr. Shirley Hibberd for his continued attention in sending us this periodical; and, by way of return for his kindness, feel bound to express our honest opinion that, so far as we are acquainted with the subject,—and we are not altogether ignorant of floriculture,—it is the best that we have seen of the gardening publications of the day; and we may add that some of Mr. Hibberd's own communications are singularly beautiful, both in thought and expression, in those pieces where he does not confine himself to mere details of garden operations, but takes a wider range on general subjects."

EXOD. VII. 19.—These “vessels of stone” were probably such as are used now for filtering purposes. The waters of the Nile, being very turbid, are not fit to be drunk until filtered. The vessels are made of the Nile mould, and are porous.

DEUT. IX. 5.—This passage, if there were no other in the Bible, ought to silence for ever all who think their works find them favour with God. God determined to give the Israelites the land of Canaan; but it was not because of their righteousness, but because of the wickedness of the Canaanites. So, if we are his people, we may sometimes see, and some of us *have seen*, God’s vengeance taken upon those who have maliciously wronged us; but it has not been because we were by nature better than they, or because our works merited God’s favour; but because he had a favour towards us, and requited them according to their deeds.

MATT. X. 2-4; MARK III. 16-19; LUKE VI. 14-16.—The three Evangelists give the names of the twelve apostles; and it is remarkable that neither Mark nor Luke call Matthew a publican; but when Matthew gives the list he adds to his own name *the publican*,—the exactor, the cheat, the defrauder; just as Paul calls himself the chief of sinners, though no one else considered him so. The publicans were most odious in the eyes of the Jews. They were the tax collectors, and no doubt *farmed* the taxes; that is, paid the Roman Government a certain fixed sum per year for the taxes, and then made the most they could for themselves. And so long as the Romans received the stipulated sum they cared not what means the collectors of the taxes took to collect them or enrich themselves. This is still the case in some parts. A man whose heart grace has taken possession of is never ashamed to confess his origin. Indeed, look where he will, while he looks into his own heart, he frankly avows that he is a publican of the worst stamp,—the vilest of the vile.

A CERTAIN man had a wayward son. His conduct brought down his father to a premature grave. On the day of his funeral the son was present, saw unmoved the pale face of his father in the coffin, stood unmoved on the brink of the grave. The family retraced their steps. Their father’s will and testament was read; in that testament was the name of the undutiful son. As his name was read his heart heaved with emotion, his eyes were bedewed with tears, and he was heard to say, “I did not think my father would have so kindly thought of me in his will.” In the family of Christ, some of us, in reading his Testament, and thinking upon his great love, feel our unprofitableness and unworthiness, and, by the blessed Spirit, are filled with contrition and gratitude, with love and wonder.

ONE inconvenience of “Little-faith” is that while it is always sure of heaven, it very seldom thinks so. Little-faith is quite as secure for heaven as Great-faith. When Jesus Christ counts up his jewels at the last day, he will take to himself the little pearls as well as the great ones. If a diamond be never so small, yet it is precious because it is a diamond. So faith, be it never so little, if it be true faith, is “like precious” with that which apostles obtained. Christ will never lose even the smallest jewel of his crown. Little-faith is always secure in heaven, because the name of Little-faith is in the book of eternal life. Little-faith was chosen of God before the foundation of the world. Little-faith was bought with the blood of Christ; ay, and he cost as much as Great-faith. “For every man a shekel,” was the price of redemption. God has provided a crown for him, and he will not allow the crown to hang there useless. He has erected for him a mansion in heaven, and he will not allow the mansion to stand untenanted for ever.

# THE GOSPEL STANDARD.

FEBRUARY, 1875.

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

## GOD OUR SALVATION.

[The following discourse was the last preached in Warwickshire by the late Mr. GADSBY. It was delivered on Wednesday evening, June 14th, 1843, at the Baptist Chapel, Bedworth. The chapel was densely crowded. While preaching, Mr. G. seemed to be quite at home. After often hearing Mr. Gadsby for the space of 26 years, and having outlived him upwards of 30 years, yet the savour of his preaching is not erased, for there are times and seasons when the words and the sweetness attending his ministry come quite fresh to my mind. Well, he has gone, and is beyond the reach of all trouble, safely landed; and we who are now past the age of threescore and ten, but yet in the wilderness, can and do look back with a grateful and thankful heart to God for his great mercy that we are still spared to show forth his power to the rising race. The simple reading of the sermon will give but little idea of the burning energy, life, and power in the preacher during its delivery.]

“Say unto my soul, I am thy salvation.”—Ps. xxxv. 3.

You and I stand on the verge of an eternal world, and unless God himself say to the soul, “I am thy salvation,” we must eternally perish. The great body of professors of religion are quite satisfied in talking about or hearing of a salvation. They tell us what great salvation God has accomplished for us, if we will but close in with it, if we will but do our part; and other professors please themselves with talking about the discriminating doctrines of the gospel, and more or less ridicule the inward teachings and workings of God the Spirit in the soul, and the feelings of the poor sinner under them. But whenever the Lord the Spirit circumcises the heart of a sinner by the knife of the law, he lays his heart open, and lets the contents of the heart begin to ooze up with abominable filth, guilt, and horrors. Nothing will then do for the soul short of the Lord speaking, and saying to such a soul, “I am thy salvation.”\*

All the efforts of nature will leave a man to perish in his sins. There is not strength enough in an angel to save him. In fact, if all the angels in heaven were to unite to save one sinner, that sinner must be eternally lost if he had not a better salvation than they could give him. He must have a salvation which none but the Lord himself is, and none but he can make known.

\* This is what some superficial religionists call “corruption preaching.” Mr. Gadsby was wont to say such professors were sinners assuredly; but they were *pretty* sinners, never having seen their own ugliness as in the sight of God; and not having been made to feel the malady, they knew little or nothing in reality of the remedy. Let the poor tried child of God judge how far he was right.

If you are never brought to see and feel the need of such a salvation, your religion is not worth a thank'ee.

I shall endeavour, as the Lord shall give me wisdom and grace, and strength of body and mind, to make a few remarks on the following particulars:

I. Show what makes this salvation *essentially necessary* and *particularly suitable* for the sinner.

II. What this salvation *couches in it*.

III. That *God himself*, in his Trinity of Persons, *is this salvation*.

IV. Show the *effect* of a sinner being made to feel *his need* of this salvation. The quickened sinner, made alive to God, will be putting up this petition, and never rest satisfied without an answer, "Say unto my soul, I am thy salvation." It will not do for him to be told all have a chance of being saved; it is all lumber to such a poor sinner. The man must have a salvation that leaves no chance of being lost. This alone will fit his troubled conscience; therefore his soul will from time to time vehemently cry, "O Lord, say unto my soul, I am thy salvation."

V. Show what is the *effect* of the Lord *revealing this salvation* to the conscience.

I must be brief. May the Lord the Spirit lead me to speak such things as his solemn Majesty designs to apply to your hearts.

I. Show what makes this salvation *essentially necessary* and *particularly suitable* for the sinner. What a blessing it will be if the Lord lays open some poor heart to-night! If he does, and lets you feel what your heart is, you will not be able to find a greater wretch than yourself in all the town. There may be *practically* worse; but you will feel, between God and your own soul, the seeds of all iniquity within you. If they have not come out in practice, there is no merit due to you; for had the Lord placed you in the same circumstances as some are, and left you to your own workings, they would have come out. So we have cause to be thankful to God that we are preserved from the outward enormities and evil practices of others. I am a living witness of it, and can say now to the honour of God that he kept me from one awful branch of open vice and immorality; for had he not, I should have gone on the same as others. I remember the time well. I resided not more than three miles from this place, when I was bent on more than three miles I would do, and laid my plan most successfully, as I thought, being determined to gratify my carnal heart by committing gross uncleanness in its various branches. But the Lord restrained me, and I was not so well pleased, I assure you, that I was frustrated, so wretched and guilty was I at that time. But when his solemn Majesty laid my heart open, what a scene presented itself to my view! What a horrible wretch I appeared in my own eyes, my own feelings, before a heart-searching God! The truth is that law and justice, holiness, and everything becoming the character of God, as a just and holy God, is against sin, and sin is against this holy God. "For we have all sinned and come

short of the glory of God." Every perfection of his nature will unite to cut down the sinner in his conscience if he has quickened his soul, and eternally if not interested in this salvation.

We need a salvation that is as extensive as the requirements of God's holy law, as extensive as the demands of justice, as extensive as the sinner's awful depths of depravity; a salvation,—I speak it with reverence, that the Lord cannot mend nor Satan mar. A salvation short of this will not reach the core of your heart. We may cover the outside of the wound, but the core is untouched. As we have sinned against God, and as his holy law says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," and, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all," do not we need a great salvation?

Perhaps some of you may say, "I have never gone the lengths that some have; I have never committed adultery or fornication." Neither have I, practically; but I say, when the Lord laid my heart open, I found, what you will, if he lays yours open, there were within all the seeds of evil. The law of God looks at the intents and thoughts of the heart. It condemns for filthy thoughts, it condemns for evil principles. So extensive is the law, in its searching power, and the sentence that it passes, that it solemnly declares, "He that offends in one point is guilty of all." Have you never offended in any one point? Now, when your heart has been laid open to the eye of infinite Justice, and the strictest scrutiny of God's law, where must you look for help?

Rather than that the Almighty can save the sinner at the expense of his justice, or to the disparagement of his law, his very nature binds him to doom to eternal misery the whole world. Some persons try to mend the law, and what they call mollify it. They tell us we must do by it as the schoolboy does by his copy, come as near to it as we can; but God's law will have nothing to do with their copies. You may depend upon this, you must either bring a holiness and righteousness that the Lord cannot find fault with, or he is bound to send you to hell. If you cannot produce a holiness and righteousness that the Lord himself cannot find fault with, his very nature binds him to send you to eternal punishment. "The soul that sinneth, it shall die." As we have all awfully sinned, we need a salvation, and a great one, and such a one as no creature can produce.

If the Lord has taught you, and you take notice, you will see there are two tribes of professors in our day who appear quite different in their creed, but both unite in self. One party says, "We all need salvation, and all have it in our power to save our souls if we perform the conditions laid down;" and another party says, "There are no conditions. Salvation is full and free; without any conditions on our part. We have only simply to believe in Christ and the doctrines of the gospel, and we have no cause to be concerned about the misery and wretchedness of our corrupt nature, or about our sins, or to look for any special



manifestations. We have simply to believe and receive the doctrines of grace and truth as in the Word, and we shall be happy." The truth is, the devil would rejoice in such happiness; for all you do will never disturb any of the powers of darkness. One party says, "Work;" the other, "Believe;" and both act from their selfish nature. But when the Lord brings his people experimentally to know they can neither work nor believe, they are brought to feel, before a heart-searching God, they have need of this great salvation.

"Say unto my soul, I am thy salvation." Justice must be satisfied, the law must be honoured, sin must be destroyed, Satan defeated, the world overcome, and God glorified, or the sinner cannot be saved. We pass on to notice,

II. What this salvation *couches in it*. There are two distinct branches in salvation. First, what it saves *from*; secondly, what it saves *to*.

Before I enter on this point, allow me to illustrate it thus. Suppose you knew one of the vilest of the vile in the town of Bedworth, one who had committed all manner of abomination till the whole town rang with it; he is taken up, sent to prison, tried, cast, and condemned; but, through some interest, the queen pardons him; he is set at liberty, and escapes the gallows; that would be in one sense salvation. But this is not half a salvation; because nobody would employ him. The whole neighbourhood thinks it a pity and a shame such a vile character should be let loose to be the terror of the place again. As nobody would like to see him, in all probability the poor creature must have recourse to his old practices of stealing, or he could not get bread. So this would not be half a salvation. But if the queen could prove, and did so, that he was one of the royal family, and was in her heart and affections, and sent her state carriage to fetch him from the prison to the palace; washed, clothed, adorned, and fed him; made it known he was to be in the palace as long as he lived, and commanded the nobles to honour him; and put such honour on him that he was arrayed in the royal robe, and the nobles proclaimed, "Thus shall it be done unto the man the queen delighteth to honour;" so not only lifts him from the dungeon and saves him from the gallows, but raises him to the highest honours, conferring upon him the greatest glory the nation can confer, this looks like a great salvation; so that the poor wretch would not be in the danger he was in before. But the salvation of which I am about to speak, if the Lord will lead me on to declare it, you will see is infinitely more than even this. It takes a poor man from the dust, and a beggar from the dunghill. Depend upon it, "he raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set him among princes," the princes of God's people, and makes the man inherit the throne of glory. He takes him from the lowest state of degradation, and exalts him far beyond angels. The Lord does more for the sinner he saves than he has

done for all the angels in heaven, put them all together. That sinner who is blessed with God's salvation in his heart has blessings vastly greater than the angels. They were predestinated to a holy state, and confirmed in it; but they were never redeemed. They know nothing about redemption for themselves. Here is a poor sinner, a beggar, a pauper, a law-breaker, a God-dishonouring sinner, a hell-deserving sinner, redeemed, quickened, consecrated, and raised from his degrading state of guilt and filth, and raised to the highest state of declarative glory that the Lord can possibly raise a poor sinner to. What a salvation it is that accomplishes this! O! This is God's blessed salvation. It is a salvation that saves from *the guilt* of sin; the *damning power* of sin; the *curse* connected with it; the *reigning power* of it, the *love* of it, and at death the *inbeing* of it. It is a salvation completely from sin. What a salvation, then, this must be; for sin conquered all the world. O, this horrid monster, sin! We read of one great conqueror who conquered all the known world, yet never conquered the hearts and affections of the people; but sin has done this. There is not a man or woman under the sun who has not some way given their hearts and affections to sin; embraced it and cleaved to it, so that they would be eternally lost before they would part with it, if the Lord did not quicken their dead souls, and give them divine life. Such is the vileness of nature, the love of sin, that they would never part with it.

Well, this salvation of which I am about to speak is a complete salvation from that enemy who has conquered the whole universe and every human being. This is a complete salvation from that monster sin, so that where sin abounded, grace did much more abound. Hence the Lord Jesus Christ is said to have finished transgression, made an end of sin, and redeemed his people from all iniquity.

This salvation is not only a salvation from sin in all its bearings, but it is a salvation from the curse of the law. The law cannot curse the sinner that is saved, because he has become dead to the law by the body of Christ. What adds to the blessedness of this salvation is, that it is a salvation of manifestive union to the Son of God. Those who are killed to the law are married to Christ, and are manifestly one with Jesus; they are bone of his bone, body of his body, flesh of his flesh, and spirit of his spirit. Then what a glorious salvation that is which the Lord has accomplished for poor sinners.

I have often thought of what Paul says: "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." Have you not found it so? When in the flesh, working such abominable things, sometimes it has brought forth legal vows and promises; at other times working wrath and rebellion; so that in the end it brings forth fruit unto death. This is all that ever the law can do for a sinner. All its workings in a poor sinner's heart only make it fruitful unto death. But, being delivered from the law

by the blessed body of the Lord Jesus Christ, we bring forth fruit unto God; we bring forth fruit unto holiness. Thus it is a salvation that raises a sinner from the most awful state of degradation and ruin to the blessed, solemn, glorious state of manifestive union to Christ; to oneness with him. They therefore bring forth fruit unto the praise and glory of his name.

This salvation is a salvation from death in all its bearings. "The wages of sin is death." This is a salvation from death. Say you, "Will not the Lord's people die? Shall we not all die?" I will tell you how it is. The Lord's people go to sleep; they sleep in Jesus. That is what the Holy Ghost declares: "They fall asleep in Jesus." Death to the child of God, who is saved by the grace of God, is no worse than a gentle nurse coming and rocking a peevish child to sleep. They are rocked asleep in the cradle of the love and blood of the Son of God. "They that sleep in Jesus will God bring with him." They shall be eventually raised from this sleep. It is a salvation from every appearance of death; a salvation to all the glorious appearances of divine life and love. This is the salvation the Lord accomplishes for his dear people. You know what the Lord says concerning this people with the rest of mankind, that they are all dead in trespasses and sins. "You hath he quickened, who were dead in trespasses and sins." Then, whether you know it or not, if the Lord has not quickened your soul, you are as dead to spirituality as a dead corpse in the grave; and it has as much power to come out of the grave and work as you have to quicken your own soul. This salvation is a salvation that brings quickening power, and makes the dead soul alive to God; brings the soul that was spiritually dead up into life in the Lord.

That soul that is made a partaker of this salvation is brought to cry, sigh, groan, pant, pray, and wrestle again and again, day by day, and will never rest till the Lord manifests to him Christ's salvation. There being living movements in all his ways, after the Lord makes him alive, he has living movements towards God. It is as that blessed portion of the Word of God says, "The Spirit maketh intercession for the saints according to the will of God." That poor soul in which the Lord has begun salvation,—at times he cannot talk; he cannot speak in prayer to the Lord. Perhaps some poor soul may be here to-night who is so bewildered, who is so confused, when he is on his knees he has not words to speak. "But," say you, "if he cannot speak, he should use the prayer book." You might as well count 20. There is no prayer book that will touch your case, or come to the core of your disease. Now, mind what the Lord says. The Spirit helpeth the infirmities of the saints: "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." The Spirit maketh intercession according to the will of God. †Is there a soul here groaning, sighing, and panting for the living God? There is the inditing of the Spirit of God in your soul.

He has commenced his divine life, seating himself there; and you may rest assured of this, he will maintain the life he has commenced. This salvation brings peace to the conscience, and is a salvation from death to life. That poor soul is alive that is in such a state that he sighs and groans to God to have this salvation brought down to his conscience. Once there was a time when he had no desire to groan; he had set his eyes, his ears, and his heart on pleasure; when he took his fill of sin, saying, "What is it to anybody? We are to do as we like. Come, let us have another glass to drive and drink away sorrow." Many thousands drink away sorrow, till they drink themselves into the wrath of God in black despair. It is through the mercy of the Lord he does not leave you to say this.

When this salvation is made known and manifest, it leads the soul to plead with God; sometimes there is such a blessedness in it, the man feels such fellowship between God and his conscience, that he is led to follow the Lord from Bethlehem to the wilderness, from the wilderness to Gethsemane's garden, from the garden to the cross, from the cross to the grave, and from the grave to the right hand of God, who has raised his people up together with Christ, and makes them sit together with Christ. Thus he raises the soul up to have holy converse with God. Thus he can plead with God as a man pleads with his friend. This is the nature of this salvation; it takes away his filth and gives him Christ's holiness. Christ is made to such a sinner sanctification. It takes away his unrighteousness, and gives him the righteousness of Christ. Christ is made of God unto him righteousness. He delivers him from all his foes, internal, infernal, and external. In the end, it raises him up to have intercourse with God in glory. He shall reign with him and Christ for ever and ever.

What a blessed salvation this is! Talk about doing our best, and the Lord will do his part, is all foolishness, mere lumber. When the Lord, in the riches of his grace, comes into the soul and raises the sinner up to God, and brings God and heaven down to the sinner, then God and heaven meet in the sinner's heart. Here is immortal glory not to be described by all the powers of men and angels.

"Say unto my soul, I am thy salvation." You sometimes talk about the glorious body of Christ. Did you ever give it a thought what is intended by the glorious body of Christ? See the Lord Jesus Christ travelling in the desert; we do not see his glory. I have often thought of one thing that eclipsed his glory, and an awful thing it was,—the sins of his people. They were all imputed to him and put upon him. If only yours and mine are so great, what must all the sins of God's people be? Do you wonder the people saw no beauty in him? It was no wonder when he was covered with such an awful garment as your sins and mine. There was one place where his solemn Majesty appeared in his glory. That was on the mount of transfiguration.

Peter, and James, and John were with him, and said, "It is good to be here." Peter wanted to stop there for ever. Poor creature! He was for setting about building three tabernacles; but the Lord had better work for him to do.

This salvation our God has accomplished,—a salvation from death in all its bearings, and which shall issue in life in all its matchless glories. By this salvation he will raise the bodies of his people and fashion them like to the glorious body of Christ. Body and soul shall be together glorified with Christ.

III. *God himself*, in his Trinity of Persons, *is this salvation.*

It is said in Isa. xii., "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." Our prayer is, "Say unto my soul, I am thy salvation." Had I strength and you patience, we might attempt to notice how the Three-One God, in all his glory, is our covenant God, is this salvation. However, as there is not time, a hint shall suffice. Let us hear what the Holy Ghost says upon the subject: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." You see he saves us before he calls us. How so? "By his eternal purpose and grace, which was given us in Christ Jesus before the world began." This is what God says about it. Therefore the Holy Ghost, in another place, speaking on the subject, says, "Sanctified by God the Father;" that is, set apart by God the Father; and where God the Father put them they are preserved in that state; there Christ preserves them. "Preserved in Christ Jesus." God the Father put them in Christ, and Christ never lost them. They lost themselves in Adam the first, but were never lost in or by Christ. They were secured where the Father put them; and where the Father put them he preserved them; he preserved them in Christ Jesus, and in God's own time they are called, quickened, and made alive by God the Holy Ghost who manifests this salvation. The Father brought, predestinated, and gave them to Christ. Christ secured all the new covenant blessings. In Christ their Head the Father has secured all that shall make them holy and righteous: "The Lord shall glorify the house of his glory." In speaking to the believer the Lord says, "Thy God thy glory." What a blessed glory this is compared with our poor creature fleshly glory that we are sometimes so foolishly built upon, which is nothing but rags when we have done; but when we are brought under the sweet and blessed teaching of the Spirit, and can enter into the mystery of God being our glory, we then know what this means: "Thy God thy glory,"—God glorifying the house of his glory. We are led in some blessed measure to know something of this salvation proceeding from the heart of a covenant God.

Now we may ask, what part has Christ in this salvation? Bless his holy name, honours crown his brow for ever and ever!

O my soul, adore him! He stood in his people's law place, called their sins his own, took their debt as his own, cancelled it by his blood, groaned, and sweat, and bled, and died. "He died the just for the unjust to bring us to God." Can you think lightly of sin? Can you call it a trifle, while it tore the heart of our dear Christ, and horrified him? His soul was in an agony, so that he lay on the earth, and cried out, "My soul is exceeding sorrowful, even unto death." He drank into his holy soul the hell that his children must have endured. Yea, he put out the flames of hell with his heart's blood, that my soul might obtain eternal blessedness. Then adore him, my soul, and bless his precious name! He obeyed the law in all its jots and tittles; for God says, "Not one jot or tittle shall fail till all be fulfilled."

You who imagine you can go to heaven by taking the law as your rule of life, how will you do? You have not fulfilled even its *great* commands, leaving alone its jots and tittles. When are they to be fulfilled? They are all fulfilled by our Lawfulfiller; by the living and dying of our God-man Mediator. Therefore, "he died for our offences, and rose again for our justification."

When the Lord the Spirit gives a poor sinner faith in his great work, this immortal work of the Lord Jesus Christ, he presents to God a perfect righteousness. Thus the apostle says, "Do we then make void the law through faith? God forbid! Yea, we establish the law." Under the teaching of the blessed Spirit, we find the Lord Jesus magnified it, made it honourable, and brought in an everlasting righteousness. When the Lord the Spirit gives us faith to put on the Lord Jesus Christ, then we are swallowed up in Christ, and can appear before a heart-searching God without blame. Christ has completed, by his blessed obedience, dying, and rising, this salvation. He hath redeemed us from all iniquity. It is said, he hath redeemed us from destruction, redeemed us from death, redeemed us from the curse of the law and all iniquity. He hath put an end to sin, finished transgression, and by one offering he hath for ever perfected them who are sanctified, or set apart. Then, to close the business, he hath blessedly redeemed us from sin, redeemed us from our foes, redeemed us to God. This takes in the eternal world, and this redemption being eternal, it cannot be lost in time. Blessed be God for this salvation.

"Say unto my soul, I am thy salvation." Do you think the Lord Jesus Christ gave his life, his honour, and his blood for an uncertainty? Now, mind what he says: "The redeemed of the Lord shall come to Zion." It does not say they shall have a chance of coming, but, "The redeemed of the Lord *shall* come." Unbelief says they shall not, their carnal hearts and fleshly appetites say they cannot come at present; flesh wants a little more pleasure. But when the Lord's time comes, when "*Shall come*" gets hold of them, he conquers them by his constraining power, and says they shall come. "The redeemed of the Lord *shall* come. When the Lord's "*Shall come*" gets hold of the con-

science, it not only says, "They shall come," but assures the poor souls that "everlasting joy shall rest on their head, and sorrow and sighing shall flee away." Thus our blessed Christ has accomplished this great salvation.

What hand hath the Spirit in this? Christ says, "He shall glorify me." The Lord Jesus Christ says to the Father, "And now, O Father, glorify thou me with the glory which I had with thee before the world was." The Spirit takes his stand on Christ; Christ says, "He shall glorify me." How shall he do this? He takes of the things of Christ and shows them to the poor soul, those things revealed in the Bible. We are such poor blind creatures, we cannot see them till the Lord the Spirit reveals them to the conscience; but when he reveals them, we can see and feel them, and bless God for this rich salvation. As the Holy Ghost lays our hearts open, and the heart of the Lord Jesus being open, what a blessed thing when these two meet! Our heart loses nothing but sin, and the heart of Christ brings nothing but blood and love, which is sweetly brought into ours by the Spirit. So we see this is the way the Lord healeth us. Well may we say, "O say unto my soul, I am thy salvation." Thus the Spirit of the Lord commends the blessings of the gospel to the conscience, and brings us to feel a sweet measure of the love, life, and power of it in our hearts.

Do you know anything of this salvation? However, I must draw towards a conclusion, and

IV. Show the *effect* of a sinner being made to feel his *need* of this salvation. Every living soul made alive to God will be putting up this petition, and never rest satisfied without an answer: "Say unto my soul, I am thy salvation." If you can go on satisfied, and do not care what religion you have, saying you have many things pleasing to the flesh, many external duties, and much internal piety; or if, with your exalted notions of the doctrines of grace, you are satisfied with anything short of God himself speaking to your soul that he is your salvation, you are in the gall of bitterness and the bond of iniquity. I do not care what your religion is; let it be what it may, if you are satisfied without this, it is not the religion of the Son of God. Where the religion of the Son of God is, that soul wants the revelation of God's salvation. This will cause the soul to supplicate, "Say unto my soul, I am thy salvation." If the Lord does not at once manifest himself, the poor soul will not give up until the Lord does condescend to answer his prayer. He must have some sweet meltings down in his mind, some little liftings up with intimations of mercy, some droppings of his love, here and there a berry just to wet the mouth of the poor creature, and keep it from parching up, in order to keep it still sighing, groaning, and mourning. They cannot be satisfied, they cannot rest who have been quickened until they have the life and power of a salvation in their own hearts, by being able, sweetly and feelingly to say, "God is my salvation." They must feel the Lord has graciously

and blessedly given them that sweet and blessed power to feel in their souls that God is their salvation. "Cannot be satisfied?" say you. "Do you not think that persons who are decidedly pious, and do their duty, and never injure anybody, but love everybody, and do good to everybody; do you not think that they are right?" And perhaps some may say, "My minister says it is all enthusiasm to talk about this salvation being revealed to their conscience; all we have to do is simply to believe the Word, be decidedly pious, do our duty, and hope for the best." Now with all this, with all your decision, if this is all the religion you have, you will, so dying, be eternally lost, as sure as the Lord lives. You must have some better ground of a living power in your heart, and not rest short of God saying to your soul he is your salvation. Nothing short of this will do. You must be made to say, "As the hart panteth after the waterbrooks, so panteth my soul after God, the living God." If any here are resting on the delusive ground of their decided piety, there will be nothing but confusion, when the Lord, by a mighty earthquake, is pleased to come and shake you off your sandy foundations. If you have no better resting-place, you will sink into black despair. I do not mean to say there are none of God's children living but what have enjoyed this salvation. O no. But this they will do; they will sigh and cry, with heart breathings, meanings, and pantings, and not be satisfied without it. They want the power of it in their own consciences. They want the Lord the Spirit to speak to their souls, so as that they can sweetly and blessedly say, "He loved me, and gave himself for me," vile *me*. Until this is the case they will not be satisfied.

Are you breathing and panting for this salvation, for this life, this power? If so, the Spirit of the Lord has brought you to it. Come, poor soul, go on. Give the Lord no rest until he make your soul a praise in the earth, until he bring his salvation and reveal it with power, and set your soul at rest from the bondage of despair, and bring you to enjoy solemn intercourse with the Three-One God.

V. What is the *effect* of the Lord *revealing* this salvation to the heart?

Some may say, "Would not a certainty of the revelation of this salvation make us negligent, and careless, and love sin?" Let us hear what the Lord says upon it. When he is speaking of the revelation of this, he says, "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God." When the Lord brings salvation to the heart, and causes the poor sinner to feel his love, the Lord fills him with a holy and blessed shame before God. He is ashamed, on account of his many sins, and he is ashamed that he has so base a heart; and he is lost in wonder at the wonderful love of God to him. The apostle says the grace of God teacheth us the denying of ungodliness, &c. And all you who are ac-



quainted with it remember when you were in the gall of bitterness and the bond of iniquity. Has there not been a change wrought in you? Has not something taught you to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world? This is what the grace of God leads us to. This grace brings humility, humility brings patience, and patience is to have a great deal of tribulation. I tell you how you will find it when the Lord reveals salvation to your heart, blessing you with the manifestation of it. You think you will never have any more sorrow, no more oozing up of sin, no more darkness, no more dismal feelings, no more conflicts within; and you sometimes act as if you wanted a sweet enjoyment of salvation, for the same purpose that a lady places a trinket upon her mantelpiece, to make a display of it. But that is not the purpose for which the Lord gives it to us. If he gives patience, it must be tried with tribulation; if he gives us faith, we shall have something for that faith to do; faith obtains the victory; but there can be no victory without a battle, and faith has many battles to fight,—battles with sin, battles with unbelief, battles with the world, battles with the man's own heart, battles with the devil in various ways. And when the Spirit gives us light, it is that we may see Christ as a Saviour, and long for his salvation.

When this salvation is revealed to the heart, it is proof against the devil and sin, pride, lust, and every abominable thing working in our vile nature. It overcomes every evil, to the honour of God and the glory of God. It shall show forth his glory. Sure I am it produces the most blessed effects; it sweetly calms the mind, produces peace, and purges the conscience from dead works. Is there a child of God in bondage, guilt, and pollution? Perhaps you will find him so peevish and wretched as not to converse with you; he cannot be pleasant with any one. And it is no wonder, seeing the numerous enemies he has to contend with. But when the Lord reveals this salvation to his conscience, it brings calmness, serenity, holiness, happiness. The man knows a little of this truth: "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This light, this knowledge of the glory of God, transforms the mind in some blessed measure. Then we walk in the light as he is in the light, the whole mind being under a gracious feeling and very blessed enjoyment of this salvation.

To conclude. What do you know of this salvation? ~~The greater part of you are strangers to me; but~~ you and I must meet God and be seen exactly as we are; and if we have not this salvation, what an awful meeting it will be! Nothing short of this can do. Any salvation that does not come to the core, and give us freedom from sin and death, will leave us to perish.

May the Lord lead you and me feelingly into the blessings of God's salvation, for his name and mercy's sake. Amen!

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

“And say unto Zion, Thou art my people.”—ISA. LI. 16.

It has been much on my mind, at times, to write a little about Zion, for I believe there are many things spoken in God's Word which are much overlooked that really are very precious and very encouraging to the weak in faith. Our Lord told Peter to feed his *lambs* as well as his *sheep*. I am sure that we live in an awful day, the work of which is to make hypocrites and starve real saints; but it is the work of every minister of the Spirit or labourer in the Lord's vineyard to “Cast up, cast up the highway, and to take up the stumbling-blocks” out of the way of God's people. And the Lord told his servant Jeremiah, “If thou shalt take forth the precious from the vile, thou shalt be as my mouth.” God bless this feeble attempt, and he shall have the glory.—JOHN RUSK.

It is not my intention to say much about Mount Zion literally. We all know that it was situated in Jerusalem, and that David took it from the Jebusites, calling it the castle of Zion, or city of David. He built the city, even from Millo round about, and Joab repaired the rest of the city. You have the account at large in 1 Chron. xi. and onwards, which any one may read at leisure. But what I have to do with is Zion spiritually; for it is this which concerns us. For we are either citizens of Mount Zion, or we are not; and, therefore, what I have in view principally is the marks and evidences which God's Word speaks of, and which, when properly set forth, are calculated (but only by God's blessing) to silence unbelief and encourage every drooping heart.

Now, in order to this, let us

I. Take notice of *Zion*; and

II. Treat very largely on the *marks and evidences* that every Christian has more or less an experience of, and which make it manifest, both to himself and to others of God's family, that he is a citizen of Mount Zion, or, as our text says, one of God's people.

I. *Zion* collectively includes all the elect, chosen, predestinated family of God, whom God fixed his eternal love upon from everlasting in a sovereign way; some of which are now in glory above, some in the church of God below; some grown up, but still in the ruins of the fall; some little children, some babes, and some in the womb, as well as in the loins of men. But ultimately all shall be brought home to everlasting glory to celebrate the perfections of a Triune God throughout the countless ages of eternity, unto which they are all predestinated. And, therefore, there is a work carried on in them in time, by the blessed Trinity, and what is called forming them for God's self, to show forth his praise. But, as before observed, Zion fell. She is in the ruins of the fall, under the reigning power of Satan, sin, and death, the same as the rest of mankind; but still this is Zion, though in such a sinful, polluted, and corrupted state. Neither did all this in the smallest measure alter that everlasting, discriminating, unchangeable, sovereign, full, free, and eternal love

which God has towards her. "For the Lord hath chosen Zion." (Ps. cxxxii. 13.)

But again. This Zion, or God's elect, is called a building. Hence you read that "mercy shall be built up for ever;" and "when the Lord shall build up Zion, he shall appear in his glory." Now, in order to this, there must be a foundation for Zion to be built upon; and this foundation is Jesus Christ the Son of God, co-equal and co-eternal with the Father and the Holy Ghost, the Second Person in the ever-blessed Trinity. Hence the Father says by the prophet Isaiah, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," &c. (Isa. xxviii. 16.) This foundation was laid in a two-fold sense; first, in God's eternal purpose, in his decree, in his eternal mind. There is nothing new with God: "Known unto God are all his works from the foundation of the world." He, therefore, calls things which are not as though they were. This foundation was laid in the eternal covenant between the Father and the Son, and which took place before time, before man was made, and before he fell in Adam the first. And in this covenant Jesus Christ engaged on our behalf, wretched and deplorable, lost and ruined, as he could foresee we were. The Father gave us to his Son, and he became surety for us,—the foundation to bear the weight of mercy's building; he is, therefore, called the Lamb slain from the foundation of the world. Thus he was laid for a foundation in God's eternal purpose; and upon this ground it was that all the elect were saved before he came into this world to do his Father's will and to satisfy divine justice. But, secondly, he was laid manifestly as a foundation in Zion when he took our nature upon him. Hence you read: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." (Gal. iv. 4.) "God so loved the (elect) world, that he gave his Son," &c. And "For this cause was the Son of God manifested, that he might destroy the works of the devil."

Now this is the only foundation that can ever bear up mercy's building; and it has been tried to the uttermost, and never has and never will give way. It was tried with the sins of all the elect of God; all that ever were and all that ever shall be committed by the elect of God, from Adam our federal head to the last believer that ever will be upon earth, both original and actual, were all placed to his account. They were transferred from us to him when he was eight days old, and he bore the whole weight of them to and upon the cross. Hence you read: "He bore our sins in his own body on the tree." Now here were millions and millions of sins; but this foundation bore the weight; so that it may well be called a *tried stone*. But again. All the anger, vengeance, judgment, and vindictive wrath of Almighty God were laid upon this foundation. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the Shepherd," &c. (Zech. xiii. 7.) "It pleased

the Lord to bruise him." (Isa. liii. 10.) "He was wounded," but it was "for our transgressions; and bruised," but it was "for our iniquities." Again. "He that spared not his own Son, but delivered him up for us all." (Rom. viii. 32.) He trod the winepress of the fierceness of the wrath of Almighty God. (Isa. lxiii. 1-5.) This, therefore, is a tried stone, a sure foundation. Lastly, he was tried with all the malice, cruelty, and wrath of men and devils; and, therefore, he told them, "This is your hour, and the power of darkness." Yes, he bore all that men and devils could invent and lay upon him without murmuring all through his life and upon the cross; and through death he destroyed him that had the power of death, that is, the devil. He spoiled principalities and powers, and made a show of them openly, triumphing over them upon the cross; and thus "he led captivity captive." So that he is a tried stone, a sure foundation; which, at the best, I can only hint at.

Now what makes this a sure foundation is the eternal Godhead of Jesus Christ. And here take notice that no creature-saviour will do for you and me, no saviour whose human soul pre-existed from everlasting; because our God and Saviour in all things was made like unto his brethren, and his brethren's souls did not pre-exist from everlasting. No; we have not so learned Christ. Such doctrine never comes by the teaching of the Holy Ghost, but from Satan, and secretly cuts at his divinity. God grant that you and I may never be wise above what is written. Now, he is God, the Rock of ages; for, as David says, "Who is a rock save our God?" And upon this rock Christ will build his church, and the gates of hell never did and never shall prevail against either the foundation or the superstructure.

Having treated a little of the *foundation*, let us next take notice of the *materials* used to raise this edifice. Observe, then, they are called stones, lively stones: "Unto whom coming, as unto a living stone (that is the foundation of which I have been writing), ye also, as lively stones, are built up a spiritual house," &c. (1 Pet. ii. 4, 5.) And the reason they are called lively stones is because they are all quickened and have spiritual and divine life: "You hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.)

Say you, "I should like to know whether I am a living stone, and have come to this foundation." I am glad to find you so inquisitive, for there are but few that care anything about it. But of this I hope to treat after, in the marks and evidences.

The cement which binds these stones to the foundation I believe is the love of God; and, therefore, Paul says, "Be rooted and grounded in love; for charity is the bond of all perfectness." "That their hearts might be comforted, being knit together." Thus these stones are cut and polished under the preaching of the everlasting gospel, the instrument being the preacher, a minister of the Spirit, commissioned and sent of God to the work, and called a worker with God: "We, then, as workers together with

him." (2 Cor. vi. 1.) And when they are thus prepared, under the tuition of God's Spirit, by cutting convictions, sore afflictions, trials, and temptations, they are then laid on the foundation; and this love is sensibly felt, which joins them to the other lively stones. So that life proves me to be a stone, and love cements, binds, unites, or knits me to the building. And then they are gathered one by one, or more, as God sees fit in a sovereign way. "To him shall the gathering of the people be."

Let us next take notice of the *walls* and *gates* which are round this building or city. Salvation is one of the walls; and this at once shows the many enemies Zion has,—all the fallen angels, which are innumerable; all the ungodly, whether professors or profane; all false doctrines, errors, and heresies; with all the millions of corruptions of the human heart which are in themselves and others. But saved they are, and saved they shall be in time and to all eternity; for "salvation will God appoint for walls and bulwarks." Again. God himself is said to be a wall. And as he is a wall to protect them, what have they to fear? He is Almighty, and all their enemies are at his control. He has all power over devils and men, as well as over all the corruptions of the human heart, and will never let any error work effectually in any but in them that perish. "I will be a wall of fire round about them, and the glory in the midst." And this wall includes the other wall also. Hence the church breaks out, and says, "Behold, God is my salvation; I will trust, and not be afraid." (Isa. xii. 2.) You have a beautiful description of this city in Rev. xxi., in which this wall is spoken of: "And had a wall great and high" (verse 12). Now, then, this wall is God, for he is great: "Great is the Lord, and of great power; his understanding is infinite." And as he is great, so also he is high; yea, the highest himself is to establish Zion.

The *gates* may be called twelve, and yet they are but three. 1. Jesus Christ is called the strait gate, the door by which we must all enter, or we never can be saved. 2. His perfect and spotless righteousness is another gate: "Open to me the gates of righteousness," says David; "I will go in to them; this gate into which the righteous shall enter." (Ps. cxviii. 19, 20.) 3. Another, or third gate, is praise; because when we have gone through these three gates we praise the Lord. "Thou shalt call her walls Salvation, and her gates Praise." Take it, then, as follows: 1, we are at the strait or difficult gate; 2, we enter into the gate of righteousness; and 3, into joy. And Jacob, finding this, says, "This is none other than the house of God, and the very gate of heaven." And at last it will be said to us, "Enter thou into the joy of thy Lord."

Upon the walls already mentioned there are *watchmen*, and they are to sound the alarm when an enemy approaches, and are not to sleep. Now, these watchmen are the ministers of Christ, whose work it is to give tongue continually whenever danger is nigh. And also they are, under God, to protect Zion from secret

enemies which endeavour to creep privily into the church. Hence Paul says, "I am set for the defence of the gospel." Such are to "contend earnestly for the faith once delivered to the saints." These watchmen are to show also the desolating judgments that are sure to come on the ungodly, sooner or later. Hence you read that some inquire, "Watchman, what of the night? Watchman, what of the night?" (This was to a watchman upon the walls; not a blind one, for God never sets such upon his walls.) And the watchman said in answer, "The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." And then he tells what he saw: "For thus saith the Lord unto me, Within a year, even the year of a hireling, and all the glory of Kedar shall fail; and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished; for the Lord God of Israel hath spoken it." (Isa. xxi. 11-17.) Again. These watchmen are to warn the wicked, telling them the awful state they are in, and the dreadful consequences of living and dying in a course of sin and wickedness. This is the work of a real watchman. (Ezek. iii. 17.) Again. These watchmen are not only to be upon the walls, as God says they shall,—“I have set watchmen upon thy walls,” &c., but they are to take their walks round the city, and to look well after those citizens who are bent to backslide; and to take hold of them, smite, wound, and discover again and again to them their true state by nature in the fall. This is the work of these watchmen. And, therefore, you read: "The watchmen that went about the city found me, they smote me (that is, she was reproved and rebuked under the word preached), they wounded me (that is, she felt sore and tender; God's Word cut her to the heart, and she needed the great Physician), they also took away my veil from me (that is, carnal security went, and she discovered again all the corruptions of her heart)." Thus God by these watchmen destroys the veil, or the covering that is spread over all nations, which is blindness of mind and carnal security. These things are the work of a real watchman.

But what are the watchmen (in general) in our day? The prophet Isaiah tells you: "They are blind, they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber; yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." (Isa. lvi. 10, 11.) Surely, if ever there was a day in which there were such watchmen, it is the day in which we live. But remember this one thing, that even the real watchmen are only instruments in God's hand, and are no more to us than God makes them; and that we may learn this lesson well is one cause of so many barren opportunities as we have under the word. And I believe the church in the Song was at one time looking too much to the watchmen, instead of her Beloved; and, therefore, she honestly tells us, "It was but a little that I passed from them"

(that is, the watchmen), "but I found him whom my soul loveth." But she must pass from them. And how often do you and I find the same! As, for instance, we shall be under sore trials and inward conflicts, insomuch as we expect nothing but black despair. In this deplorable state we go heartless to hear the word, concluding it to be of no use; and God is pleased to clothe the word with an irresistible power, that we come away fully delivered. Now, after this, it is very likely that there will be a measure of trust or leaning upon the watchman, and we think of him more highly than we ought. We go again and again, but find not that power. But when we pass by them, and go again discouraged and heartless, knowing that they are nothing of themselves, it is then we prove the almighty power of God. So true is it what David says: "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." Thus much for the watchmen.

The next thing we shall treat of is the *towers* which belong to Zion. I shall mention four: the high tower, the strong tower, the tower of David, and the tower of ivory; and Jesus Christ is all these four.

1. The high tower. If you take this respecting his human nature, it is true; for God has given him a name that is above every name. And we read that he ascended far above all heavens; so that he is above the heavens. And if you view him in his highest nature, as Abraham did, he is the most high God. Here we trust; and "blessed are all they that put their trust in him." When faith gets here, we are out of the reach of every enemy; for he is our *high* tower. (Ps. xviii. 1.)

2. He is a *strong* tower. He is the Son of man whom God made strong for himself by the union of the two natures; and therefore all power is given to him in heaven and on earth, so that he is our strong tower. "The name of the Lord is a strong tower; the righteous runneth into it, and are safe." And do not you and I find safety when by faith we can enter into that covenant name that God proclaimed to Moses? "Gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin." I say, when we believe that he is all this to us, how safe we feel we are from every foe! But this name is in Christ Jesus, the angel of the everlasting covenant. Hence God says to Israel, "I will not go up with you, for ye are a stiff-necked people; but I will send my angel. Provoke him not, for he will not forgive your iniquities, for my Name is in him." (Ex. xxiii. 20, 21.) The Lord Jesus is, therefore, this strong tower.

3. The next tower is called the tower of David. And of what use was this? Why, to hang the armour on. Christ says, "Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." (Song iv. 4.) Now, all this is needful for the fight of faith that

Zion is engaged in. Hence Paul tells us to "put on the whole armour of God." And when she has this on, what enemy can hurt her? This armour, according to Paul, consists of six things, all of which come from Christ Jesus: 1. The loins are to be girt about with truth; and Christ says, "I am the way, the truth, and the life." 2. The breastplate of righteousness; and he is "the LORD our righteousness." 3. The feet are to be shod with the preparation of the gospel of peace. This preparation of the gospel of peace was before-time in the everlasting covenant; for the council of peace was between the Father and Son. Faith and love are the feet; which makes Paul say, "We walk by faith," and "walk in love." And when we can believe our interest in this covenant, and love God with all our heart, then our feet are shod with this preparation. But then Jesus Christ is the covenant; hence the Father says, "I will keep him, and give him for a covenant to the people." (Isa. xlii. 6.) 4. The shield of faith; and he is that: "Abraham, I am thy shield, and thy exceeding great reward." To this the psalmist David agrees when he says, "The Lord God is a sun and shield." (Ps. lxxxiv. 11.) 5. The helmet of salvation, which is hope: "And for a helmet, the hope of salvation." And Christ is this blessed hope, and God's salvation to the ends of the earth. 6. All prayer. And of what use is all prayer without a Mediator and Intercessor? Therefore he says, "Whatsoever ye ask, ask it in my name; and I will do it." So that he is this tower of David, for all our armour comes from him. Then says Paul: "Put on the whole armour of God;" that is, put ye on the Lord Jesus Christ, and walk in him. But, say you, "Is not that called the tower upon which this armour hangs, which is the church? How then can Christ Jesus be this tower?" I answer, Because she only has these things by virtue of her union with him. Besides, Christ does not say, "Thy neck is the tower of David;" "but *it is like*;" and so it is. And David's tower was the Lord Jesus Christ. (Ps. xviii. 1; cxliv. 2.)

4. The last tower I shall mention is the ivory tower: "Thy neck is as a tower of ivory." (Song vii. 4.) By this I understand the love of Christ; for as the neck joins the head to the body, so love joins Christ the Head and all his mystical body together. And as ivory is smooth and fair, so is the love of the church in his eyes; and he says that her neck is as the tower of ivory. And what can separate us from the love of Christ? "Many waters cannot quench love, neither can the floods drown it." (Song viii. 7.)

(To be continued.)

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An unsound heart never comes out of the furnace of affliction purged, mortified, and more spiritual and holy than when he was cast into it. His scum and dross are not there separated from him. Nay, the more they are afflicted, the worse they are. "Why should ye be smitten any more? Ye will revolt more and more." (Isa. i. 5.)—*Flavel*.



## A PRAYER.

JESUS, I long to see thy kingdom grow,  
 I'd love to see the Jews and Gentiles flow  
 Unto thyself, who freely savest thine,  
 For wheat, for honey, for the milk and wine;  
 To see thee sending forth thy truth and light,  
 To end poor sinners' dark Egyptian night;  
 To shed the vital day to wand'ring feet,  
 To bring them weeping to thy mercy-seat,  
 And there to find forgiveness of their sin,  
 And hear with power thy still small voice within,  
 Thenceforth to seek and serve thee in their day,  
 Thyself in all things willing to obey.

Thus glorified be thou in men below,  
 In their salvation from eternal woe.  
 In all the trials of thy children be  
 Admired by them and loved most fervently.  
 Thou know'st their sighs and cries; thou canst undo  
 Their heavy burdens, and their souls renew.  
 O speak a word to comfort those who mourn;  
 Their pride, and lust, and envy overturn.  
 Subdue the evils of each bleeding heart;  
 Say to the monster unbelief, Depart.  
 Refresh the weary soul that longs for thee  
 With soft'ning rain, with gospel liberty.  
 Bind up the wounds of each poor soul of thine,  
 By pouring in thy gospel oil and wine.  
 Enrich the poor with dying love and blood;  
 Show them their riches are with Christ in God.  
 The halting souls with greater grace endue,  
 That they the race before them may pursue.  
 The hungry feed thyself with choicest food;  
 And what so choice as thy dear flesh and blood?  
 The sickly heal with Gilead's powerful balm,  
 And in them shed the savour of thy name.  
 The souls imprison'd, buffeted, and bound,  
 O let them hear thy gospel's joyful sound.  
 Go forth with those whom thou hast sent to preach;  
 Enlarge their souls, and make them apt to teach.  
 To them make known thy gracious secrets, Lord,  
 And help them in thy strength to preach the word.  
 Deliver them from all tormenting fear,  
 And be to them, while speaking, sweetly near.

Our "Gospel Standard" make a blessing still  
 To thine in every state, if thy dear will.  
 Go with it where it goes, clothe it with power;  
 Upon the writings thy rich blessings pour.  
 Make it a means of op'ning many eyes  
 To see their state, and seek for thee with cries;

Still pointing many to the bleeding Lamb,  
 That they may find a refuge in his Name.  
 Lord, qualify the writers, give them grace,  
 Wisdom, and love, to fill the solemn place.  
 Thus far for truth the "Standard" firm has stood;  
 Unfurl it still for truth and precious blood.  
 Still may it tell of what the Father, Son,  
 And Holy Ghost, for such poor souls have done;  
 Still advocate the doctrines of free grace,  
 That God will have his own elected race,  
 That Christ and they are one by ties divine,  
 That they with him will all in glory shine;  
 Still show that souls thus loved and bless'd by God  
 Were dearly bought with Jesu's precious blood;  
 Still show that truth must go beyond the head;  
 That Christ will help his own in time of need;  
 Still set him forth in all his sov'reign grace;  
 That seeking souls will surely see his face.

Be not afraid, lift up thy voice, and cry  
 To Zion's children, that their God is nigh;  
 Contend for truth, whoever may despise,  
 Expose the sandy refuges of lies.  
 Be not afraid to speak all that you know;  
 Bring forth the blessed ordinances too;  
 Let them not be kept back, but duly brought  
 Before the people, and with unction taught.  
 And may the God of Jacob bless thee more  
 To feed the hungry, halt, and maim'd, and poor.

Thus forward go, thou messenger of God,  
 With arrows dipp'd in Jesu's precious blood;  
 And God shall by thee stand, as he has stood.

Eastbourne, Jan. 20th, 1874.

H. B.

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THIS handwriting of ordinances, which was contrary to us, is taken out of the way by God, being nailed to his cross. (Col. ii. 14.) He hath abolished the obligation of the moral law, as to any condemning power, it being the custom to cancel bonds anciently by piercing the writing with a nail. The ceremonial law was abolished in every regard, since the substance of it was come, and that which it tended to was accomplished; and so one understands, "having spoiled principalities and powers, he made a show of them openly" (ver. 15), of the ceremonies of the law, called principalities and powers in regard of the divine authority whereby they were instituted. These he spoiled, as the word signifies, unclothing or unstripping; he unveiled them, and showed them to be misty figures that were accomplished in his own person. The flower falls when the fruit comes to appear; grace and truth came by Jesus Christ, grace to obey the precepts, and truth to take away the types. But it is also meant of the condemning power of the moral law, which was nullified by the death of Christ, who, upon his cross, sealing another covenant, repealed the former.—*Charnock*.

## A WORD IN SEASON.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—MARK XVI. 16.

A SHORT time ago we ventured to write a few thoughts upon our Lord's commission in verse 15. We now want to add some meditations upon the solemn declaration accompanying that commission.

We would approach the subject with great tenderness and godly fear. The Lord has said, "Every word of God is pure," and bids his people not to add to his words, or take from them. We would not corrupt the words of God, but as of sincerity, but as of God, in the sight of God, write things in perfect harmony with the divine oracles. We do hope God's Word is very dear to us. We have found his words, we trust we may say, and have eaten them; and they are and have been the joy and rejoicing of our heart. Out of them God has appeared in our hearts in perfect beauty. There is treasure hid in this field, even the unsearchable riches of Jesus. We hope we can say, with David, "O, how love I thy law!" though we dare not add, "It is my meditation all the day;" but we hope this much we can say truthfully, those are amongst our happiest moments when the Holy Spirit shines upon the words of God as contained in the Scriptures, and brings the truth to light. Pleasures are there, like those at God's right hand; sweet streams of divine love, mercy, and grace flow down from the throne of God in the words of the Bible into our hearts, and we behold in them the glory of the Lord, as in the face of Jesus, full of grace and truth. Now, if all this is true, we do not want to falsify those words, but to receive ourselves, and impart to others, according to ability, the sincere milk of the Word, that we may grow thereby.

The words of our text are very solemn, and equally sure. The promise is sure; the threatening likewise. He that believeth the gospel of our Lord Jesus Christ shall be saved; he that believeth not shall be damned. Christ is King in Zion, and King over all the creation of God. He is Lord of all. What he says is infallible truth; what he promises must be fulfilled; all he declares must come to pass. The end is as certain, both as it respects believers and final unbelievers, as if the former were in glory and the latter in the lake burning with eternal fire. The godly, we are sure, will approach to such words as these with deep awe, and a desire to try themselves by them; they may, with the Lord's blessing, as we meditate on them, arouse to a due and solemn consideration some who have not at present been affected with the certainty of the words of truth.

Now in the words we have certain things set in opposition one to the other; and we shall just observe the following order in our remarks upon them:

I. We have to notice the words *saved* and *damned*.

II. We have to dwell upon the *believing* and *not believing*.

III. We shall briefly notice the *connexion* between believing, being baptized, and salvation, on the one hand, and not believing, and damnation, on the other.

I. *Saved and damned.* These are the ends of the two sets of persons represented in our text, plainly set before us. Hearers of the gospel are the persons here spoken of. Some of those hearers are supposed to be believers, some unbelievers. Believers shall be saved, unbelievers shall be damned.

Now what is it to be saved? It is not to be put, as some think, into a salvable state, or to be merely delivered from temporal evils, or to be restored to the condition of Adam before the fall. All such ideas are fleshly and unscriptural. No! Salvation is a great thing, and briefly includes a full deliverance from all evil on the one hand, and a bestowment and bringing into the enjoyment of all blessedness on the other. Words with God have a fulness and completeness about them. They are the words of God; and, like the works of God, have a divine perfection, finish, and glory connected with them. So the word *saved* here does not mean partially saved, saved from one or two things, but saved altogether, from everything hurtful and injurious, to all that spiritual and eternal glory and blessedness provided for God's children before the world was.

We shall not here attempt to go minutely into particulars, as we study brevity; but we may just notice that this salvation comprehends—1, A present deliverance from those things which can by possibility prevent the believer in Jesus coming to that glory and blessedness ordained for him. This we understand to be the meaning of the Lord's words in Jno. xvii.: "Father, keep them from the evil." Certainly God's saints will be so kept, in answer to Christ's intercession, that nothing shall be allowed to injuriously affect their best and final and eternal interests in Christ. All things must work together for their good. They may have to wander in sheepskins and goatskins, in deserts and caves of the earth; they may be tempted and harassed by Satan; they may go down to the bottoms of the mountains; but their final and eternal interests can never be lost sight of by God, or this word of promise be falsified: "*Shall be saved.*" 2, As saved in God's eternal purpose, and in the finished work of Christ, for he is become their salvation, from sin and its deserts, they are already quickened, being his believers, from a death in trespasses and sins; and shall finally be put into the enjoyed possession of a complete deliverance from sin, Satan, death, fear of hell, and the wrath of God; yea, from every possible evil and sorrow, and the possibility of any such things to all eternity; for there shall be no more curse, and God will wipe away tears from all their faces for evermore. But not only shall they be thus saved in time and eternity from all evils, but, 3, they shall be put into possession of all that exceeding weight of glory prepared for them before the foundation of the world. God himself shall be unto them all in all. They shall see his face with joy; in his presence

is fulness of joy, and life for evermore. The Father's boundless love, the Son's endless grace, the Holy Spirit's sweet fulness, shall be theirs to eternity. They are heirs of God. They shall wear their royal robes of a Redeemer's righteousness, and their crowns of gold, before the throne of God and of the Lamb; they shall be like him, seeing him as he is, and perfectly conformed to his image; they shall stand upon the sea of glass (Rev. xv.) mingled with fire, risen out of and above all the troubles of this life, and the fears of God's judgments which tried them here; they shall look down upon those depths of sin and sorrow from which they have emerged in safety; and they shall sing the song of Moses and the Lamb to their harps of gold. O, happy believers, who are privileged to say even now,

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

“’Tis strung and tuned for endless years,  
And form'd by power divine,  
To sound in God the Father's ears,  
No other name than thine!”

They are saved in hope now; they shall be saved in possessed enjoyment of salvation then. And when in heaven, they will not want to sound any other name in the ears of God the Father than that of Jesus. Eternal life, glory, blessedness, all things derive their sweetness for them, as all are theirs, in and through Jesus. They owe to him their very selves; their being and their blessedness. Saved, saved with an everlasting salvation, “O how sweet their songs arise!” One of our poets seems to have had a foretaste by faith when he wrote as follows:

“While thus I laid my listening ear  
Close to the door of heaven to hear,  
And then the sacred page did view,  
Which told me all I heard was true,  
Yet show'd me that the heavenly song  
Surpasses every mortal tongue;  
With such unutterable strains  
As none in falt'ring flesh attains;  
Then said I, ‘O to mount away,  
And leave this heavy clog of clay!  
Let wings of time more hasty fly,  
That I may join the songs on high.’”

Happy songster! He caught the sound of the distant music of heaven. It made such melody in his soul that he longed to be there, where Jesus is. Saved in enjoyment, for to possess Christ thus is salvation.

“His presence is the heart of heaven.”

But now turn to the word set in opposition to this. How amazing the difference! The word *damned* means, of course, condemned, and includes all the consequences. The word is a judicial word; it supposes the soul cast at the judgment-seat

of God, brought in guilty, and found worthy of eternal condemnation and its consequences,—everlasting punishment from the presence of the Lord and from the glory of his power. This is all in accordance with the strictest righteousness, “not,” as one says, “a drop of injustice in all that sea of wrath.” It is a consequence of the divine perfection. The saints are to give thanks at the remembrance of God’s holiness; the condemned will find that this infinite self-purity, essential holiness, and goodness of God seal their damnation. God cannot deny himself. He acts himself in all he does. He is a God of infinite perfections in the legal condemnation of the lost, as well as in the eternal blessedness of the saved. The pit the lost sink into is bottomless; the fire burns to eternity. Sin is never by those fires ended. God cannot change. There is no alteration in the sinner; there can be no change in God. The worm of a guilty conscience is undying; the fire of God’s wrath unquenched. Stripped of all God’s image in holiness and goodness, the soul must remain under the unspeakable wrath of God for ever. This scripture plainly asserts, but its language is calm and solemn. It does not deal in terribly wrought-out pictures of these things, such as might affect the imagination of the souls of men, and such as the flesh might lead us to indulge in. Peter’s method of brief inquiry is far more really impressive and affecting: “What shall the end be of them that obey not the gospel of God?” All we need say is, that as the word *saved* implies not only an exemption from all possible evil, but the possession of all possible good, so the word *damned* signifies not only the loss of all natural good, the deprivation of all contained in the word blessedness, the exclusion from all the benefits of God, yea, the eternal withdrawal, as to all communications of goodness, of God himself, but the infliction of all that is contained in the curse of the law, the presence of guilt and sin, and the wrath of God for ever.

(To be continued.)

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## EPISTLES TO VARIOUS FRIENDS.

Dear Mr. C.,—I duly received your welcome note, and should have replied earlier, but have been waiting for the coincidence of inclination and opportunity. All things are full of labour; and of late I have been immersed in a world of care, racking both body and mind in labouring for those things that perish in the using. I have had some strange, yea, rebellious thoughts on this head, wondering why we should be tied down to such ignoble servitude, passing our little day with our eyes prone on the earth, till the shadows descend, and the evening comes on apace, and wearied humanity, unable to toil more, reclines in the icy arms of death. Mother earth opens her mouth to receive us, and our names are obliterated from the land of the living. The evil spirit that troubled Saul fled before the music of David; but I need the minstrelsy of a greater than David to drive away the

spirit that troubles me at times. And what a mercy that the Lord of heaven and earth does look down upon his poor creatures, and give them a blessed hope of a better inheritance! For truly all here is vanity and vexation of spirit; and though at times I feel as barren as the mountains of Gilboa, I am now and again favoured with a comfortable hope that I shall one day be found amongst the living in Jerusalem.

I have to inform you that death has visited our little band, and carried away our esteemed elder, Mr. Lord. He was at our prayer-meeting on the Wednesday night before, gave out a hymn, read a portion of the New Testament, commenting upon it, spoke of his growing helplessness, and reviewed his past career as though he had known the hour of his departure was at hand. On the Saturday he was dead, and was buried on the Wednesday following. He was mercifully dealt with. He was essentially a man of peace in life; and truly his end was peace. The doctor called his disease English cholera; but I can scarce think it was. He complained of being unwell at the prayer-meeting; but he was at the foundry on Friday. When he came home, he fell asleep, and awoke not again. What a blessed departure!

"No racking pains disturb'd his breast,  
But like a child he sank to rest."

The first word that was ever spoken to my soul with mighty power was under Mr. Lord, about six years ago. I was in depths of misery. I had known my sinnership some time, and had been weighed in the balances, and been found wanting. I had prayed thousands of times, but received no answer. Esau and Saul were my companions,—too late for the blessing, and forsaken of God. My head hung down like a bulrush, daily expecting some heavy judgment to fall upon me. Like the condemned felon, my sentence had gone forth, and I but waited the execution. Things in providence were at that time strangely working, and I could see some change hanging over me. "Now," I thought, "the Lord is about to make short work with me," and went to chapel bowed down. There was no minister that day, and Mr. Lord had to carry on the service. He read Isa. xlv. The first words broke over me like the dew: "Thus saith the Lord to his anointed." And O how those words melted my soul: "I have called thee by thy name; I have surnamed thee, although thou hast not known me." Every verse seemed for me. And how the Lord's disregard to all my petitions was explained in the 15th verse: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour!" These were the first rays of mercy that shone on my benighted soul. Satan beheld it with dismay, for I believe, like me, he never expected it; and he made a last desperate effort to shut out the light and rob me of my sweet words. "Why all this ado," said he, "over this chapter? It is all a delusion. You can have nothing to do with it; it refers to no one but Cyrus," and so forth. But still Mr. Lord read on to the 22nd verse, and here Satan and unbelief were put to flight. "Look unto me, and

be ye saved, all ye ends of the earth," &c., rolled through all the avenues of my soul like a clap of thunder. They were the words of a King, and indeed clothed with power. Distraction and confusion heard and fled, and dismal anarchy gave way to peace. Well might John call it "the voice of many waters!"

I have felt many a sweet word since then, but not unfurled with such might, majesty, and power; their contemplation is sweet to my soul as I write. That voice spake the universe into existence; the same voice awoke me when slumbering I lay amongst the ruins of a world undone. And I trust to hear that blessed voice once again in the resurrection morn, when, at its sound, the righteous shall awake; and I do hope to be found in that day amongst those who have learned the song of grace.

Sept. 21st, 1874.

GEORGE HEALEY.

My dearly-beloved Friend,—I write these few lines at the desire of my father-in-law, as he is at this time so much engaged that he cannot write, and is afraid you would think it unkind not to receive a line. I sincerely hope they will find you well in health, fat and flourishing in your soul. Bless the Lord, we are as well, and better than might be expected, under the bereaving stroke that we have lately met with.

Indeed, my dear friend, the Almighty has been better to us both than all our fears. He has made good his blessed word in our behalf, that as our day, so has been our strength; and here we raise our Ebenezer. Hitherto the Lord hath helped us. Blessed be his dear name for ever, he has brought us through fire and through water, and I do believe he will at last bring us to a wealthy place. The path of tribulation must be kept open, and it is the will of the Almighty that I should walk in that path; but sometimes I can see, and feel too, that though it is a rough way, yet it is the right way; and believe, at times, that when he has tried me I shall come forth as gold. Though I have lost a very kind and affectionate husband, and the greatest earthly comfort that ever the Lord bestowed upon me, yet, blessed be his dear name, he has not taken away his blessed self. Though I mourn my loss, yet I sorrow not as those without hope, being fully assured he sleeps in Jesus.

The dear Lord in his tender mercy was pleased to set his soul at happy liberty on Sunday morning, August 12th, nine days before he died; and such a deliverance I never saw before. He was well in health *then*; his soul was like melted wax. He was afraid to go to the chapel, fearing he should disturb the people. He did go, but could attend to nothing that was spoken. His soul was so filled with joy and love that he could scarcely contain himself. He said, "O father, I now know the reality of true religion. I often used to wonder how people could talk, but I do not wonder now; for if I should hold my peace, the stones must cry out. O what love do I feel to God and all his dear people! I cannot express the love that I feel. O this is joy



unspeakable, and full of glory. He has poured me out such a blessing that there is hardly room enough to contain it." His affections were completely dead to this world, and everything in it. He did no more work after this. He got up on the Monday morning, and said, "I shall not work to-day. This is Jubilee day. I shall keep holy day. The servant is now freed from his master, and my hands are delivered from the pots." He sang that hymn:

"The year of Jubilee is come.  
Return, ye ransomed sinners, home."

I was afraid he would die. He really seemed as if he was in heaven. He exclaimed several times, "What can heaven be more than I now enjoy? Sure, I must be in heaven."

He prayed to the Almighty several times to stay his blessed hand a little, or his poor frame could not bear it. He said, "My dearest Lord, thou knowest that my poor body must sink under this unutterable bliss that I feel. Stay thy blessed hand a little till I get above. Then shall I have no clog, nor anything to interrupt me there."

He awoke about four o'clock on the Tuesday morning, and said to me, "My dear, I think I am going to be taken from you." I replied, "I hope not." He said, "I believe I am, for no mortal can live under what I now feel. I seem as if I was wafted up to the third heaven, and I see and hear unutterable things. I do not pretend to revelations; but I see, as it were, chariots of fire and horses of fire preparing to take me hence." He was so completely delivered from the fear of death that he exclaimed, "Death! I am no more afraid of death than I am of you. Afraid? No. I could gladly welcome death with as much pleasure as I ever did the nearest and dearest friend on the earth." And then he exclaimed, in raptures I shall never forget, "O death, where is thy sting? O grave, where is thy victory?" Then he said, "Into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of truth."

I did not tell you how my dear husband died, so I have taken another piece of paper to tell you a little about it. He fully intended to write to you himself if the Lord had spared his life, also to Mr. Chamberlain. As I told you before, he was very happy all the Monday, and he continued so all the Tuesday until after dinner. About five or six o'clock he was beset with a violent temptation, which lasted, at times, all the night. He said, "The old enemy seems as if he is determined to have me after all;" though he kept on repeating, "I know he never will." On Wednesday morning he was very happy, quite calm and composed. A friend coming in asked him how he did. He said, "I am happy; all is well. This has left no guilt on my conscience." He was so afraid of sinning that he said several times he had rather die than ever be left to sin against such a good God, that had done such great things for him. On Thursday morning he got up and came down to breakfast. He said he felt very weak, but was very

happy. "Here I am, Lord, do with me as thou seest good. I am willing to be anything, and willing to be nothing; willing to live, and willing to die; willing to go with thee, my dear Lord, to prison or to death." He was so overcome with his feelings while relating the goodness of God to him that he nearly fainted in his chair. He continued very happy till dinner-time. A friend or two coming in, he talked of the goodness of God, and of the love he felt to them for Christ's sake, in a way I believe they will never forget. He took his leave of them in a very kind and affectionate manner, as if it was the last time; and so it proved to be, though we little thought it then. He never saw them any more so as to have any knowledge of them. He walked into the garden after dinner, and asked me to walk with him. He was very happy, and talked of the goodness of God to him. He said, "I have no wife, no children, neither house nor land. I have nothing; I want nothing. I have Christ. I want no more. He is mine, and I am his. I know I feel it." I said to him, "I am sorry to see you look so poorly; I think you are not well." He replied, "Cannot you give me up?" I said, "No." He replied, "I wish you could. I can give up my body, soul, and all that I have, and all that I am, into the hand of that God that redeemed my soul from destruction." Very soon after, he walked in, sat down, and never took notice of us any more. The doctor said it was matter formed on the brain. He was very violent in the bed; but afterwards he was very still. So he continued until Tuesday morning, about ten o'clock, when he breathed his last.

O, my dear friends, this was a trying day to me indeed. Left with six children and a poor afflicted body, I seemed as if I had lost all in this world. Indeed, I have felt ever since, at times, no pleasure in anything beneath the sun; though, bless the Lord, I have good friends. Mr. N. is as kind as if he were my own father, and my dear brother Francis is like a father to the dear children. Still they cannot make up my loss.

I hope, my dear friend, you will remember me before the Almighty, for I need your prayers and those of all the dear people of God, that I may be kept submissive under his hand, and be brought to kiss the rod and him that hath appointed it, and to say at all times, "He has done all things well." I shall be very glad to hear from you. I hope you will write me a long letter, as you have not written to me for a long time. I do not like short letters. Pray remember me kindly to Mr. Parr, and to Mr. Lock when you see him. I should have written to him, but I am such a poor hand at writing. Pray excuse this, and accept of kind love from

M. A. NEWTON.

Lakenheath, Oct. 7th, 1832.

Dear Friend,—May grace, mercy, and peace be with you, from God the Father, and from our Lord Jesus Christ.

It is a blessed thing when we are enabled, by the witness of the Holy Ghost, to realize that we are the objects of God's

eternal love and mercy, and that we are saved by his grace, unmerited and free. Free grace is a joyful sound to the poor soul that feels and knows its guilt. The man who thinks to gain heaven by his works does not know what it means practically and experimentally. But God be praised if we are led to know it, for there is no difference between us. We must all come where Paul did, and say with him, "By the grace of God I am what I am." This is indeed very humbling to the poor deluded work-monger. But only let a man be brought by the blessed Spirit to see himself as he is in the sight of a holy God, only let him feel the lashes of the law, and he will soon find that if he is to be saved at all, it must be all of free grace. For if we are the objects of God's eternal choice, it is all of grace; if we have an interest in that covenant ordered in all things and sure, it is all of grace; if we are born again, it is all of grace; if we are redeemed from among men, it is all of grace; if we are justified, it is freely by his grace, and not according to our works, for they are but filthy rags; if we are adopted into the living family of God, it is all of grace. Yea, our salvation from first to last is of grace: "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." And yet there are some who would make us believe that we are saved partly by grace and partly by works. But, blessed be God, we have a more sure word, whereunto we do well to take heed.

And not only does the word of God teach us this, but our own experience. Certain it is, we can do nothing of ourselves. We have to cry, like Isaiah, "Woe is me! For I am undone." We know that naturally we want to have a *do* in it ourselves; self-righteousness comes as natural to a man as eating and drinking. As soon as Adam had eaten the forbidden fruit, he made himself a garment, as we read in Gen. iii. 7: "They sewed fig-leaves together, and made themselves aprons." He thought, undoubtedly, that this was sufficient to hide him from the wrath of God against his crime. But he was soon undeceived. He heard the voice of the Lord God in the garden, and he trembled and hid himself. He found that self-made righteousness would not stand the scrutiny of an omniscient God. Thus shall it be with all these boasting self-righteous Pharisees when they are called to stand before the judgment-seat of Christ. But the robe of righteousness which our blessed Jesus wrought out has stood all the scrutiny of an omniscient God, and of the holy law, and they are not able to find a flaw in the whole garment. The law is made honourable; justice is satisfied with it, and glorified by it. O to know that this righteousness is ours! We have none of our own; but if Christ is our righteousness, we are blessed indeed, and have all we need for time and eternity. Satan is trying to find some deficiency in this robe, but he has never found it yet. O, how often does he accuse us before the throne of God, like Joshua of old! But Christ is our Advocate on high; he is able

to answer all the accusations brought against us by the enemy of souls. "The Lord rebuke thee, O Satan."

I know not how it is with you, but, for my own part, I feel to need this blessed Advocate more and more every day I live. How often do I wander from the path of duty! How often do I forget God! But, blessed be God, he delighteth in mercy; and mercy suits poor sinners well. Salvation is for the lost; it is not suitable to any one else. Salvation is the great theme of the Bible from first to last. The thoughts of Jehovah were engaged about this from all eternity. It depends not on the will of man, but on the immutable will of God, Father, Son, and Spirit; and this is our only ground of hope. Did it depend on ourselves, we should never have it. Christ took it entirely into his own hands. The Father gave all his elect to him, to save them, and to bring them to glory. "Those that thou gavest me I have kept, and none of them is lost." "Not a hoof shall be left behind." We might as well try to pluck him from his throne as try to pluck the weakest of his sheep from his hands. We are his by covenant engagement; we are his by the purchase of his precious blood.

O may God grant us the witness of his Holy Spirit, to bear witness with our spirits that we are the sons of God, that we are heirs of heaven and joint-heirs with Christ, that we are members of his mystical body, and that as sure as he is in heaven we shall be there also. We often have our doubts and fears, and all seems dark with us. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Our title may not always be clear to us; but, as I said before, our salvation is in Christ, not in ourselves. The Lord be praised for it.

Trusting that these few lines may find you both in the enjoyment of good health, and that they may be blessed to your souls,

I remain, your affectionate Friend,

Northampton, Oct. 1874.

O. T.

My dear Friend,—This busy world often makes me neglectful of writing to those that I ought to write to. But I must say it does not make me forgetful, any more than David, when God gave him the victory, in answer to prayer, when he not only slew his enemies who had burnt Ziklag and taken away all that he had, but also gave him something to send to his friends, who had been kind to him and his men, thus showing the gratitude of his heart. This will be the case with the Lord's own people, who will also use the language which he uses: "What shall I render to the Lord for all his benefits?" He could only do this: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows now in the presence of all his people." And then he adds: "Precious in the sight of the Lord is the death of his saints."

This, my friend, is indeed something for us to look at, and to ask ourselves, Am I one of his saints? Has not this been a

matter of deep anxiety with us, whether he had chosen us to salvation, through sanctification of the Spirit and the belief of the truth? This includes much; in fact, it includes all. For, first, here is choice; second, here is salvation; third, here is sanctification; fourth, here is truth and the belief of it. And how this is verified in all his dear people! And how grateful they are to him for it, live to his glory, melted with a sense of his love, with tears of repentance bathe his feet, and thus have a religion that will stand all the assailments of time, let them come from whatever quarter they may. But how fearful have I been, at times, that I never should stand. For I must say that I never got my religion cheap, and, therefore, cannot part with it at a cheap price. What we pay dear for we value much. Thus, we value the eye-salve that cures our eyes, which have failed in looking upwards; and the pure white raiment that has covered our shame. The Father has looked upon this robe, which was put upon us when cast in the open field, to the loathing of our person. We value the gold which has made us rich in faith, and heirs of the kingdom which God hath promised to them that love him. And we cannot but love him who is dearer to our eyes, our ears, and our hearts than any one; and we say, "How blessed art thou, O love, for delights!" This love is constraining, is pure, is disinterested, flies to its own object, casts out all fear which hath torment, is the very essence of perfection, overcomes all other loves, makes us give up all idols, shows us that it was in God before all time, follows us through time, preserves us, provides for us, keeps us in his ways, and preserves us from sin. Love, we are told, is the great commandment of the law; thus "the righteousness of the law is fulfilled in them that believe, who walk not after the flesh, but after the Spirit."

"Love all defects supplies,  
 Makes great obstructions small;  
 'Tis prayer, 'tis praise, 'tis sacrifice,  
 'Tis holiness, 'tis all."

It was this which carried Peter through all. "Lovest thou me more than these?" was the question Jesus asked. The reply was, "Thou knowest all things; thou art God as well as man, and none but God knows all things. And, therefore, thou knowest the inmost recesses of my heart; thou knowest, Lord, that what I utter is truth; thou knowest that I love thee." And the subsequent periods of his life proved this. He was among the number of those who loved not their lives unto the death; among the number who stand before God's throne, and praise him in his temple day and night. This love ever abides with his people; for if we love him that begat, we love those also who are begotten of him.

Then what a knowledge we have of his work; that it is himself and none other that creates the fruit of the lips. And what is the fruit of the lips but praise? And "he that offereth praise glorifieth me; and to him that ordereth his conversation aright"

his salvation will be shown. And who are they that order their conversation aright but those who speak of his sovereign acts in showing how they have been made to know that he called them as he did Abraham; that he blessed them as he did him; that he led them as he did him; that they walk in the steps of their father Abraham; that God has made a covenant with them as he did with him; that he hath showed to them that this covenant can never be broken, that it is ordered in all things and sure; that we must come into places to prove its stipulations; that it is trials and afflictions which make it known; and that "having loved (which is in the past tense) his own which are in the world, he loved them unto the end?"

Perhaps you will say, Where is my friend running to? Not off holy ground; but having proved of late how he has answered my prayers, and how he has carried me through difficulties into which I have been plunged by a man who I thought was a gracious man, but whom I found not to be so, you will say with me that he is a God that doeth wonders. \* \* \* But I draw to a close, having to go to preach. Pardon all you see wrong; it has been written rather hurriedly, but from a warm heart. God bless you. So prays thine affectionate Friend,

Butleets, Sussex.

J. C.

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"HEAL ME, FOR MY SOUL IS SORE VEXED."

Ps. vi. 2, 3.

JESUS, Friend of sinners, hear  
 A poor sinner's cry;  
 Draw in great compassion near;  
 Save me, or I die.  
 O bestow of thy great grace  
 Healing on my soul;  
 Mine is a most urgent case;  
 Speak, and make me whole.  
 When one heard in her own land  
 Wonders thou hadst wrought,  
 Came, and healing from thy hand  
 For her daughter sought,  
 Thou didst not her prayer reject,  
 Nor her suit deny;  
 She was with a devil vex'd;  
 Saviour, so am I.  
 Thou didst never turn away  
 One who rightly came;  
 Thou art yesterday, to-day,  
 Evermore, the same.  
 Thou art *able*, I believe;  
 Lord, my faith increase;  
 Let me healing full receive;  
 Bid me "Go in peace."

Nov. 1st, 1868.

M. BAKER.

## REVIEW.

*Union with Christ in Predestination, in Grace, and in Glory.* By Mr. Ormiston, Vicar of St. David's, Holloway.—London: 61, Ellington Street, Islington, N.

WHETHER the pure unadulterated gospel of God be preached and published by God-taught men in the Established Church or by godly men as Dissenters outside its pale, the truth is the same, and its opponents, blessed be the Lord, cannot change it, or transmute it, however much they may try, into error. They may advance error instead of truth; they may garble the truth and preach a spurious doctrine,—truth and error mixed; they may make a general offer of Christ to all men, and tell all indiscriminately that it is their duty to believe; but the real truth of Christ abides in itself the same thing, in spite of all the trickery, garbling, and sophistry of men who would carnally pervert it. God ever has taken and ever will take care of his own truth. He will maintain its glorious dignity and honour, until Truth shall triumph over all error, and its enemies shall be made to yield a verdict in its favour, and by a compulsory subjection shall bow their knee, and confess that Christ is God, and his truth *The Truth*, to the glory of the Father.

Mr. Ormiston, the author of the above pamphlet, is, we believe, known by many who love a free-grace gospel, as being one of the few clergymen in the Established Church in the present day who preach the distinguishing doctrines of grace in their purity. We are thankful that he has been mercifully raised up from much affliction, and that he is spared to stand as a watchman on the walls of Zion to bear a faithful, outspoken testimony for the Lord and his distinguishing grace in the salvation of an elect and eternally-predestinated people. Nothing is more clear to our mind than that the blessed truths of free and sovereign grace, such as election, predestination, effectual calling, and the work of the Holy Ghost in bringing poor blind, dead sinners to believe and repent, will yet provoke a more desperate rage in the minds of carnal professors of religion than what has been openly vented against these doctrines for many years past. What with the widely-spreading error,—abominable error, of Modern Perfectionism on the one hand, and the legal, fleshly, duty-faith trash dished out by revival preachers on the other hand, we have seen for a long time past what a dreadful contempt is being manifested by the bulk of professors against the sovereign grace of God in the salvation of his elect.

We shall not be surprised if Mr. Ormiston's tract be thought by some somewhat too doctrinal; but no doubt the writer's object, specifically so, was to defend doctrine, and we have no hesitation in saying that the only way of withstanding the awful errors of the day is for the servants of God who have received the truth in the power of the Spirit into their souls, to stand, by God's help, firm to the doctrines of grace, and experimentally to preach and

proclaim those doctrines, whether men hear or whether they forbear.

The three stages which the writer traces in the divine order,—viz., *Union with Christ in Predestination*, in *Grace*, and in *Glory*,—are a three-fold cord which neither men nor devils can break, nor time nor eternity dissolve. If the union of the church with Jesus began in time, it might end in time, and we might on that principle be, as the Arminians say, children of God to day and children of the devil to-morrow; but, as our author says:

“In Jehovah’s book of purpose every bone of Christ mystical was ever lovingly enrolled. To the divine mind the entire company of the elect was always present, and never other than as one with him who in the beginning was with God, who was then by him as one brought up with him, who was daily his delight, rejoicing before him. (Prov. viii. 30.) For, mark well the language of the Father in that 42nd chapter of Isaiah, ‘Behold \* \* \* mine elect in whom my soul delighteth.’ The fact that the eternally-begotten Son of God is spoken of in prophecy as the ‘tried stone,’ bespeaks the anterior settlement of the great question of his election unto the headship of the church. Christ had a glory with the Father before the world was. (Jno. xvii. 5.) In that glory with which he stood invested from all eternity as the appointed Mediator,—ὁ μεστρτης,—all whom he represented were most intimately interested. The exceeding great love of the Father found the object of its rest in a whole Christ, not merely in the official Christ, the personal Christ, but in Christ mystical; in that Christ of whom the Holy Ghost speaks when he says, ‘For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ’ (1 Cor. xii. 15); not Jesus, nor the Son, let it be well noted, but Christ,—the anointed chosen one,—Head and members!”

Here then is the glorious mystic union traced back to the predestinating enactments of the Triune Jehovah in the covenant counsel of peace everlasting; and short, indeed, of the full truth, as stated in the pamphlet, “do they fall who associate the choice of the persons of the saints, as the body of Christ, only coincidentally with the incarnation of their Head. And shorter still fall those who make the divine choice to depend on the foreseen faith and good works of the believer. Rest we confident, beloved in the Lord, that no election to salvation is true but that which is absolutely dependent on the alone good pleasure of Jehovah’s will.”

The second stage is *Union with Christ in Grace*. The exaltation of the character and glory of God as the God of *Grace*, in saving from the ruins of the fall the fore-known heirs of salvation and predestinated partakers of spiritual life.

“Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.’ Enough that the gracious work of thus conforming dead sinners to his own likeness, according to the decree of divine predestination, is vested in the hands of one who ‘hath life in himself’ and who by consequence hath power to communicate eternal life to as many as the Father hath given him. (Jno. xvii. 2.) That passage in Jno. v. 21 supplies us with an unconditional view of the prerogative



and power of the Son of God in the discharge of the decree concerning the communication of spiritual life to those whom its provisions embrace: 'For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.' And here our minds are forthwith led to consider the nature of this grace-begotten union,—this union of life,—between the Head and the body. For, a union of life it is, and all who are not partakers of this life are dead in the sight of God even while they live, both here and hereafter. 'He that hath the Son hath life, and he that hath not the Son hath not life.' (1 Jno. v. 12.) 'As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.'

The somewhat metaphysical question as raised amongst "divines," as to "whether the quickened spirit of man is in regeneration first united to the human nature of Christ, and by it to the Godhead, or immediately to the Godhead," we think quite needless to have referred to in a mere tract for general circulation, as such distinctions only tend to confuse the minds of ordinary readers. Moreover, we do not quite understand Mr. Ormiston himself, where he says, "The Holy Ghost is the active Agent of communicating the divine life *into* the new nature of the regenerate." Peter's expressions are "begotten again," and "partakers of the divine nature." Now we simply say that we believe that when we are made partakers of the divine nature, it is at the same instant that we are begotten again, and that simultaneously with our being spiritually begotten, we receive the divine life. We do not regard the "new nature" apart from the "divine life," but as being one and the same thing. Perhaps Mr. Ormiston means no more than this. If so, we may have taken his remarks contrary to the sense he intended them to convey, though, as they now stand, there is to our mind an obscurity about them.

The third stage is *Union with Christ in Glory*. When Christ shall "transform the body of our humiliation, so as to be conformed to the body of his glory,"

"Then shall the God-man, as the predestinated Head of the 'chosen, and called, and faithful,' be glorified in the saints, and be admired in them that believe. Then shall be realized that ideal of the eternal mind,—the 'perfect man' (Eph. iv. 13), the 'man of God' (2 Tim. iii. 17),—even Christ the Head, and his people the body in absolute oneness,—oneness of sinless human nature with the Godhead. Then shall be accomplished that profound purpose of the Great Eternal,—'God shall be all in all.' (1 Cor. xv. 28.) Then shall the truth of our sonship appear, for while we are indeed even now sons of God it doth not yet appear. Even now we are able, as the Spirit bears us his witness, to cry, 'Abba, Father,' as did Jesus in his low estate in the garden of Gethsemane; but then our sonship, like his, will be a manifested sonship, and the fatherhood of our God a declared paternity; for then the many sons will be instated in the Father's house, the great decree of predestination will be acted out, and the glorious first-born will stand forth in all the beauteous perfections of his generation, surrounded by his many brethren bearing the like image, even his own comeliness clothed upon them."

We desire for Mr. Ormiston's tract a wide scattering, and the blessing of God to make it useful. May he, with all who love God's truth, and ourselves amongst them, be favoured with a sweet feeling realization of the blessedness of that union with a precious Christ which the tract sets forth.

## Obituary.

ANN WILDEN.—On March 23rd, 1874, aged 52, Mrs. Ann Wilden, member of the church at Frittenden.

The subject of this Obituary was much afflicted for years with loss of sight and other weaknesses of body. She was very zealous with the Wesleyans up to 1865. About that time her husband went to hear the truth. A good man sometimes went to see her husband, and talk about the best things; and her enmity rose high against his coming to the house. This man, with her husband, came to hear me once a month, and asked her to go. She consented, and went with them, and after service said that she did not want to hear me any more. Before the month came for me to preach, she asked when that man was going to preach again. She was answered, "On Sunday," and said, "I will go and hear him." When service was over, she scolded this friend for telling me all about her.

From this time she sank into much distress and bodily weakness; and some few days after arose from her bed about midnight to throw herself under the mail-train that passed about that time. Just as she reached the rail the Lord dropped a little power into her heart, and thus delivered her from that temptation. A few nights after this she was tempted to drown herself, and arose from her bed and went to the pond; but the Lord applied his Word with power, and delivered her from that awful temptation.

I wish many more had been witnesses of the soul trouble she fell into after this. She had no sleep for 48 hours, her distress being so great. The Lord helped her and relieved her a little when able to get out to hear. She used to hear as for eternity; at times much cut up under the word, and often much cast down. Once in particular, when some friends called to see her, she arose from her chair like one desperate, and said she should be damned. She was a poor and needy sinner that really waited for the moving of the waters.

In the afternoon of the 6th of August, 1870, the Lord delivered her from bondage into the liberty of the gospel. After service I went out of the chapel, and saw 30 or more standing about her. When she saw me, she rushed through the crowd, reached out her hand, and said, "I can say now 'My Father,' for he has owned me as his daughter. Bless the Lord, O my soul; bless his holy name for evermore." Tears were flowing all around. Never could the power be more conspicuous than at that time, when so many witnesses saw and felt the power of God resting upon her, weeping and praising God with her. Some time after this, she gave in her testimony before the church; and a blessed account it was. When she was baptized, she felt she could die in the water. She was and looked happy. Onco she came to see me, some miles from her house, and said, "I have lost the presence of the Lord." I asked, "How long?" She replied, "Three weeks." I said, "Not many, if any, in the parish are troubled about that."

After this she was taken ill, and confined to her bed for some months. Once, when I went to see her, I asked her if she could tell me what the

Lord had done for her soul. She rose up in bed, and said, "Have you forgotten?" I said, "Partly so." She then spoke very sweetly about it, and said, "You hardly ever spoke of those blessed words, 'I will see you again, and your heart shall rejoice,' but it broke my heart." Her illness was great indeed, wasting her frame to a skeleton. Her soul was often blessed with love to her Lord in humbleness and contrition of spirit till the last. She was very happy indeed a few hours before she died. A good man being present, she said, "I want four good men to carry my body to the ground," naming the four by name. She very much wanted to be buried in the chapel court where she was delivered from bondage, but it could not be; we therefore buried her in Smarden Chapel ground.

THOS. CLIFFORD.

CATHERINE MITTON.—On May 5th, 1873, aged 69, Mrs. Catherine Mitton, of Stamford.

Mrs. Mitton was known to many friends as the widow of the late Mr. Lightfoot, a dearly beloved and much-esteemed deacon of Mr. Philpot's church at Stamford. For many years she was a member of that church, and highly valued for her love to the truth, and great honesty in the things of God. It was at her house that the ministers who visited Stamford were in the habit of staying during a period of 30 years. I can now recall some of the happy hours spent on Sabbath evenings conversing with the dear friends who dropped in from time to time, and who always found a kind welcome at her fireside. Many who then heard her speak of her spiritual fears and trials, from which she suffered greatly, will rejoice to know, from reading this little account, that they were all removed, and that at evening time it was light.

Her bereaved and sorrowing husband is able to tell us a few of the sweet things which fell from her lips, which I shall give in his own words. Their heavenly converse may remind us of that word: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. iii. 16.) If the Lord thus condescends to bow his gracious ear, may not we also find it good to listen? Mr. Mitton says:

"About the year 1849 my dear wife had a very dangerous illness, from which it was not thought that she could recover. These words came with power to her mind: 'Thou shalt live many years; and I will show thee my salvation.\*' The first part of this promise was fulfilled in her life being prolonged for 24 years; and the latter part in the blessed assurance she had of the pardon of all her sins, and of the everlasting salvation she was about to enjoy.

"Some little time before her last affliction, Mr. Clough preached at Stamford from these words: 'But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ.' When I got home, and opened the door, I said to my dear wife, 'My willing soul would stay, &c.' She said, 'Did you hear well?' I said, 'Yes.' She added, 'O! I have had such a feast.' I said, 'Bless the Lord for his merciful kindness to us; his mercy endureth for ever.'

"When she was in London, waiting for an operation to be performed on her eye for cataract, these words came forcibly to her mind: 'I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me.' In her last illness the latter part of the verse was brought sweetly to her mind: 'He will bring me forth to the light, and I shall behold his righteousness.'

\* The nearest Scripture to these words is Ps. xci. 16: "With long life will I satisfy him, and show him my salvation."

"About six weeks before her death she said, 'If I endure to the end, and am favoured to feel any sweet peace in my soul, I should like to have this word put on my grave-stone: "Precious in the sight of the Lord is the death of his saints."' Many sweet seasons she had before the Lord took her home to glory. Once she said, 'I have had those lines made very sweet to me to-night:

"He that has made my heaven secure  
Will here all good provide;  
While Christ is rich, I can't be poor;  
What can I want beside?"

At another time she said, 'The Lord has spoken a blessed text to me this night: "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."' Another time she said, 'I have had some very solemn thoughts of death, things seem very gloomy;' and added:

"O that I had a stronger faith  
To look within the veil,  
To credit what my Saviour saith,  
Whose words can never fail!"

I said, 'No, they never will, my dear; it is a mercy of all mercies.'

"At another time she said, 'How I have been supported to-night! Those words came with such sweetness and power:

"Fear not, I am with thee; O be not dismay'd;  
I, I am thy God, and will still give thee aid.'

Upon another occasion she begged to have that hymn found, it had been so precious to her:

"As gold from the flame, he'll bring thee at last,  
To praise him for all through which thou hast pass'd;  
Then love everlasting thy griefs shall repay,  
And God from thy eyes wipe all sorrows away.'

She also added:

"Secure, when mortal comforts flee,  
To find ten thousand worlds in thee.'

"She expressed a wish that at her funeral, hymn 466 should be sung at the cemetery; and at the chapel, the first Lord's day afterwards, hymn 406. Many things the dear departed one said that I cannot remember, being so much engaged attending her. She lay for about an hour and a half, and neither spoke nor moved, and then gently breathed her last, to be for ever with him she loved here below. What a glorious change! One minute weary of sickness and a sinful world; the next, partaking of fulness of joy and pleasures everlasting in the presence of the Lord. It sometimes appears to my mind so glorious that I am almost tempted to unbelief. O what grace, love, and mercy! To fit, prepare, and exalt poor sinful worms to behold the glory of God the Father, God the Son, and God the Holy Ghost.

"My desire is that my last end may be like hers. O what a loss, to lose such a godly companion! But these trials bring us with an errand to the Lord, to tell out our case into his ear, and to feel that underneath are the everlasting arms."  
J. MITTON.

ANTHONY SMITH.—On Oct. 2nd, 1874, aged 73, Mr. Anthony Smith, Baptist Minister, Prittlewell, Essex.

He was, before called by grace, a very ungodly man, and obtained his livelihood as a farm labourer; but the Lord in mercy brought him to his footstool "by terrible things in righteousness," and showed him what a desperate sinner he was. After enduring great anguish of mind on account of his sinfulness, the Lord manifested himself as a God pardon-

ing iniquity, transgression, and sin, revealing Jesus unto him as his Saviour, so that he was constrained "to tell to those around what a dear Saviour he had found." It was to a few poor people in a room at Southchurch that he first proclaimed the gospel of peace. But God in his providence made a way for his further usefulness in the following manner: A gentleman of property, a Mr. Sutton, from London, on account of his health visited Southend; and being desirous of hearing the gospel on the Sabbath, he made inquiry, and found that a few poor people met in a room at Southchurch, to which place he went. His appearance on entering made some little stir, and fearing Mr. Smith, who was in the attire of a farm labourer, might be confused, rose, and said, "My friend, be not disturbed at me, for I am a poor, needy, helpless sinner, like yourself." This circumstance led to his coming to Prittlewell, where Mr. Sutton erected a chapel, supplied a cottage for the minister, and made provision for Mr. Smith to remain there as long as he lived. For 20 years he preached in this village; and in the early stages of his ministry was blessed with much gospel liberty, power, and unction, which many can testify, having enjoyed the sweetness arising therefrom. But the days of darkness followed; and owing in a measure to bodily and mental affliction, his life was a scene of tribulation. Hymn 189, Kent's, was very encouraging to him:

"'Tis Jesus speaks," &c.;

especially the 9th verse:

"In every time, in every place,  
In safeguard thou shalt be,  
And find my everlasting grace  
Sufficient still for thee."

Also when in great distress these words helped him: "I will never leave thee nor forsake thee;" and when feeling he had departed in heart from his "best Friend," hymn 1032, Gadsby's Selection, lifted him from his low place:

"How can I give thee up?" &c.

When some friends went from a distance to see him a few months before his death, he said, "When we meet again it will be in spiritual places, in the mansions of eternal day, where there will be no need of light, for 'the Lamb is the light thereof,' while the wicked are in eternal darkness." He used frequently to repeat to those around him, "Remember thy Creator in the days of thy youth;" adding, "When the Lord is pleased to shine into the soul, speaking peace, when the youth is renewed like the eagle's, they go forth as princes of his people, rejoicing in the Lord as their portion." After a season of great darkness, he exclaimed, "I love the Lord Jesus, the Father, and the Holy Ghost." When told that his preaching had been acceptable to many, he replied, "I, who am *so ignorant*, have preached Christ because I know that I love him." Isa. l. 10 greatly helped him during his darkest seasons.

When the end came there was still light in the dwelling. "Salvation is of the Lord" dropped with sweetness into his mind; and, "My peace I leave with you;" and he spoke of that peace which passeth knowledge. Nearly the last time that he was conscious he said to a friend, "I hope *my* name is registered in heaven;" and added, "The firmest belief I ever had of it was from these words: 'I give unto my sheep eternal life,' &c."

Thus passed away one whom the Lord had made very useful, although so unlearned in natural things. He was a very acceptable supply at Barking and Forest Hill, thus defeating the enemy, who told him he would never publish abroad the glad tidings. But he was, through the Lord's goodness, enabled to do so many times; and his

message was much blessed to the comforting and establishing of God's children.

J. M.

[A short time before Mr. S.'s death, he, being laid aside through age and infirmity, was aided by the "G. S." Aid Society.]

ALICE FLATTREY.—On Nov. 2nd, aged 50, Alice Flattrey, a member of the church meeting for divine worship in Zion Chapel, Leicester.

She joined our church when we worshipped in Trinity Chapel, in the year 1869. In her childhood she had convictions and anxieties about her state, and joined a Wesleyan church. After a time she became dissatisfied with this connexion, and feared she had committed the unpardonable sin by partaking of the Lord's supper, having eaten and drunk damnation to herself. At length she came to Trinity Chapel, but was, at first, full of prejudices against the doctrine. About ten years ago she began to fall under the power of the truths she heard from the lips of the stated minister, and earnestly to seek for mercy. Many times in hearing she was raised to a sweet hope, having her exercises of various kinds met with in the word preached, and deliverance and blessing bestowed upon her. In September, 1869, she felt very distressed in hearing a sermon preached from Lam. i. 12: "Is it *nothing* to you, all ye that pass by?" But went home crying to the Lord for a blessing, and the words of the text came with power to her, and the whole sermon was by the Lord preached over to her again, and she felt constrained to hope that it was *something* to her that Christ had died. After hearing a sermon, in November, from Hos. ii.: "I will betroth thee unto me," &c., she went home longing for this betrothing, and the words came to her, "Mighty to save," intimating to her Christ's almightiness to save, and she hoped even her. These words abode with her all the week. On the Lord's day she wanted this to be the text; but it was not on that day. Still the words abode with her, and again she begged to have something spoken to confirm her soul, but hardly dare, though she desired it, ask that the sermon should be from Isa. lxiii. 1; but, at night, what was her astonishment when the minister took that very text. She was at once so lost in wonder, love, and praise, that she hardly heard the first part of the sermon, but what she heard flowed sweetly into her soul. She went home, but wanted neither food nor sleep; she had all; Christ hers, and she his. She opened her Bible on these words, "Whosoever confesseth me before men," &c. She had previously been exercised about baptism. She now felt constrained to come forward, feeling that if she held her peace the very stones would cry out. How wonderfully the Lord works! At this time I was feeling discouraged, and had temptations about this very sermon; Satan telling me then, if I remember rightly, as he has done at other times, how greatly I had sinned in preaching such a sermon as that, as if it was one of my greatest crimes; indeed, such a sin as to be well nigh, if not quite, unpardonable, a sort of finishing stroke to my other enormities. O how that accuser can make black white, and white black! But how good it was of the Lord to send our sister to me, and constrain her to recount what God had done by that sermon for her soul. Thus she was brought into our church fellowship, and though the harshness of spirit displayed by one discouraged her, the Lord restored her comfort by the words, "I have trodden the winepress alone," and she was enabled by his grace to walk in the way of his commandments.

About nineteen weeks before her death she was taken ill after attending the funeral of another of our members, and this sickness proved to be unto death, so far as the body was concerned, but for the glory of God, as bringing much spiritual blessing out of the temporal evil.

To a friend visiting her at the beginning of her illness, she said she felt to trust the Lord that he would do what was right, but she did so want a manifestation of his love once more to her soul. At another time she said that she felt "peace in believing." Not long after the commencement of her illness she was given a most sweet and refreshing view from Rev. vii. of the church militant and the church triumphant, the church on earth and the church in heaven, as making only one communion. She saw the safety of the church below, but the glory of the saints in heaven, "for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." About this time a friend asking her if it was bright, her countenance quite lightened as she said, "O so bright; I cannot describe the glory, for I am safe in the arms of Jesus." "Underneath are the everlasting arms." Then she said, "O when I had a view of the *beyond*, it was so glorious that I long to be there."

At another time she said to a friend, Mrs. Hale, that she felt her standing in the covenant; it was complete in Christ; he had done all; if even a good thought could purchase heaven, she could not command it. On another occasion she said she had had such a visit from the Lord Jesus, how near and how dear she had felt him to her, she could have shouted aloud, "Crown him, crown him, crown the Conqueror Lord of all." To the same friend she said, "Do not be too anxious about this world. I feel I have been; you will see it all vanity when you are laid upon a dying bed. It will not signify to me soon what my position in this world has been." She greatly felt leaving her sister, Mrs. Flattrey, but said she had committed her into the Lord's hands, who would support her when she was gone; for whatever he lays upon us he will give us strength to bear.

Her illness was of an extremely painful and distressing nature; but she bore all with great patience, and said to a friend, Mrs. Bass, "He is taking down the tabernacle so gently, and how thankful I ought to be, for it is getting near the end now; but what are my sufferings to Christ's?" Water forming in great quantities, she underwent four operations; on the second occasion the water was deeply dyed with blood. They wanted to hide this from her, but she saw it, and, at that moment, these words dropped into her heart: "And forthwith there came out blood and water." Thus she was led from her sufferings to a more suffering Christ. The illness necessarily caused, at times, especially towards the last, great restlessness, and, her heart being tender in the fear of God, she was afraid that this was impatience. Children of God may thus be unnecessarily burdened, making sin of that which is, perhaps, purely physical, a part, indeed, of the infirmity of sinful human nature. The water towards the last so enlarged both legs and one arm that she could not use them. She prayed the Lord to spare to her the use of the other arm, and he heard her cry. Raising this arm on one occasion, she said, "What a mercy I can use this! I am surrounded with mercies."

She had a sweet visit from the Lord Jesus on the 17th of October, and was enabled to give all up into his hands; and, since then, as she said to a friend, "she had not had one trouble or care, but it had been uninterrupted peace." It seemed to her as if the Lord had come to her as a Father, and taken her by the hand; and she had begged him to hold her up every moment, lest, if he left her in the least degree, she should, even on a dying bed, offend against him. Her cry was, "O, Father, take my hand, and through the gloom lead safely home thy child."

On the Monday following the Lord gave her what we may call the crowning visit, from the words in Rev. xxii. 17: "And the Spirit and

the bride say, Come; and let him that heareth say, Come; and let him that is athirst Come; and whosoever will, let him take the water of life freely." The invitation, she felt, was so large, so free: "O that *whosoever!*" "My heart responded," she said, "in these words:

"Lo, glad I come, and thou, blest Lamb,  
Shalt take me to thee as I am;  
Nothing but sin I thee can give,  
Nothing but love shall I receive."

"I am now," she continued, when relating this to a friend, "willing to die or wait a little longer, just as pleases my heavenly Father. Good bye; we shall meet in heaven."

She still lingered on in much suffering for a few days, resting in the love, blood, righteousness, and promise of Christ. When I saw her towards the end of her illness, she begged me to forgive anything that had been unbecoming in her as a church member; any deficiency in respect of attendance upon means. I could honestly say I wished all church members walked as humbly, tenderly, and as much in the fear of God as she had done. Towards the last she said to a friend, "Good bye; we shall meet again to part no more. What will it be to be there?" I am anticipating seeing the prophets and good men mentioned in the Bible, but most of all Christ, the Lamb, in the midst of the throne. O what glory awaits me.

"If such the sweetness of the streams,  
What must the fountain be?"

She then said, "The pain has left me; these are light afflictions compared with the weight of glory." When death had begun his work, she said, "I can't talk, my voice is so strange; but I shall sing soon."

Thus passed away from this world, entering into her rest, one of the quiet in the land, a plain, sober-minded, God-fearing woman; called to endure on a dying bed great sufferings, but sweetly supported by the grace of Christ, and enabled to glorify God in the fire. "Such honour have all his saints."

G. H.

PRISCILLA ABBOTT.—On Nov. 18th, 1874, aged 65, Priscilla, widow of the late William Abbott, of Brighton, and granddaughter of Mr. Bramstone, formerly minister at Mayfield, Sussex.

The dear deceased had feared God for many years. Her life was a series of trials and bereavements. In 1861 it pleased God to take to himself her only son, and in 1871 her husband; and in less than six months after, her only daughter also. Thus was she left a widow indeed, and desolate. Her spirits were much broken by these heavy trials; and her reigning desire was that the Lord would revive his work in her soul, and take her to himself.

It soon became evident from her letters that the Lord was gradually but surely answering her prayers, in reviving his work in her soul, and causing her to be humble under his mighty hand. About twelve months before her death she caught a severe cold, from which she never recovered. She felt satisfied, for many months before her death, that it would be the cause of her removal.

Many extracts might be given from her last letters, but three only must suffice. "My cough is worse, but the Lord gives me a little strength to go through the day. I do not wish to murmur, but be submissive to his will, and say, 'Thy will be done.' I think it will not be long; our time is appointed. O that the dear Lord may be with me in the trying hour! I feel very dark at present, but I know we must see light in his light, and that can very soon be if it is his blessed will. When I returned home I found much that is not worth writing about;



but I will speak of the goodness of my God. I had not taken my bonnet off, before Mrs. A. came in with a present. Mr. H. also came the next day, and, shortly after, Miss —, the most unlikely person I should have thought of. The goodness of God was so great to me I felt quite broken-hearted. So the Lord has not forgotten me. But in came the old enemy, saying, 'Ah! You get on pretty well now; but how will it be in the winter, when you can scarcely get out of doors or get your breath?' I thought Mr. Hart's words very suitable:

"They could not plough, nor till, nor sow,  
Yet never wanted bread.'

What unbelieving creatures we are! I am obliged to leave my troubles, as I have done before, and say, 'Hitherto hath the Lord helped me.' O that we could have more of his blessed presence! It would make the crooked straight and rough places plain."

"Oct., 1874.—I am very sadly to-day. It may be my time is drawing near. I hope the Lord will come and comfort my poor soul. I have had a little comfort from the words, 'Our light affliction, which is but for a moment.' And again, another night, from these words: 'As Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up.' O! I thought, that dear Son of man! What should I do now without him? It is a trying time with me now; but what a mercy it will be if the dear Lord takes me to himself! The Lord wonderfully provides for me. He knows our wants. The silver and gold are his, and the cattle upon a thousand hills."

"Nov., 1874.—My cough is very bad, night and day. I do want the dear Lord to come and comfort my poor soul. This morning I was obliged to go to him, as a poor penitent sinner, to his precious feet, begging for mercy, or I must perish. I felt a little nearness, bless his precious name. I hope the dear Lord will soon take me. There is an appointed time, and we must wait that time.

"Whom once he loves he never leaves,  
But loves him to the end.'

Do pray for me; I stand in need of your prayers."

Although she was not favoured with any particular manifestation, she was enabled to hold fast her confidence as to what the Lord had done for her in former years, in granting her a knowledge of the forgiveness of her sins, saying she did not expect anything different from what she had experienced, but wanted the same brightened and confirmed. On the Sunday before her death, she said, "O! The precious love of Christ! What on earth is to be compared to his love? O, how I want to fall into the arms of Jesus!" On the day of her death she said, "I can leave all on earth now; I want the Lord to come. He has hid his face. Come, dear Jesus!"

She was taken suddenly with death a few minutes before 10 p.m.; and at five minutes past 10 the spirit fled.

"Thus one by one they hear the call,  
'Come in, the Master calls for thee.'  
O, welcome hour! What gain to die,  
For ever with the Lord to be!"

The above is not sent for insertion on account of anything uncommon or peculiar, but that the loving-kindness of the Lord may be seen as manifested in children's children.

A brief notice of the death of W. Abbott was given in the "G. S.,"  
Oct., 1871. A. A.

ERRATA.—Page 13 in our Jan. No., line 4 from the bottom, "is" should be "in." Page 16, line 6 from top, "may" should be "must."

# THE GOSPEL STANDARD.

MARCH, 1875.

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

## THE BURDENED SAINT RELEASED AND THE GROANING SAINT TRIUMPHANT.

“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. Now he that hath wrought us for the selfsame thing is God, who hath also given unto us the earnest of the Spirit.”—2 Cor. v. 4, 5.

THE persons whom the apostle includes with himself, when he says “we,” are the elect of God. It was common with the prophets and apostles when writing to or respecting these to use the terms we, us, our, &c. I know multitudes are rebelling against God’s election; but they will find it a mountain of brass, immoveable. They may and do injure themselves in kicking at it, but they can never overthrow it. And strange it is that thousands who hate and oppose it are continually saying (for I cannot call it praying) this prayer: “Endue thy ministers with righteousness, and make thy chosen people joyful.” And it is as clear as the sun at noonday that in Scripture God speaks of and speaks to a special people, who are the objects of his special and everlasting love, choice, and redemption. Words cannot be plainer than these: “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” (not when we believe, as some say, but) “before the foundation of the world,” (not because he foresaw we should be good and perform good works, as others say, but) “that we might be holy, and without blame before him in love.” (Eph. i. 3, 4.) Holiness is the effect of election, and not the cause. The latter is God’s sovereign will, and nothing else. (Exod. xxxiii. 19.) In almost every page of Scripture this precious truth is revealed, and it is an awful thing to oppose it; for such as do are fulfilling the very decrees they are rebelling against. (1 Pet. ii. 8.) All who are at this fearful work will, sooner or later, find it hard work “to kick against the pricks.”

But leaving such to the righteous judgment of God, we proceed to treat of those included in the word “we.” I said they were God’s elect. Yet not all of these either; for some are already above. These have reached that blissful place where groaning, sighing, and sorrowing are for ever unknown. When the soul quits the body it takes an everlasting farewell of every cause of

grief, ascends to God who gave it, is cordially received, and led by the Lamb who is in the midst of the throne unto fountains of living waters; and God wipes away all tears from the eyes. As these are not meant, so neither are those who are yet dead in trespasses and sins, much less those unborn. The elect are by nature dead in sin, fulfilling the desires of the flesh and of the mind, and children of wrath, even as others. It is true that "the whole creation groaneth, and travaileth in pain together until now." The effects of man's sin in pains, losses, disappointments, and a variety and constancy of troubles, are felt by all; but all do not groan, being burdened in the sense of my text. Whatever is meant by this groaning, sure I am it is that which is peculiar to the church of God, the saints of the Most High, to whom this epistle is directed and sent.

The persons, therefore, who are spoken of in my text are the elect of God upon earth, who are enlightened and quickened by the Spirit of God. For God promised his dear Son that he would "pour the Spirit upon his seed, and the blessing" (of life) "upon his offspring." The plain truth, according to the Bible, is this: God having from all eternity fixed his love upon a certain number of the human race, whom he purposed to create, chose them in Christ to salvation before ever the earth was made; and foreseeing the fall of man in Adam, he gave his elect to Christ from everlasting, that he might redeem them in time, and bring "the many" (predestinated) "sons to glory." Hence Christ says, "Thine they were," (not merely by creation, but by love and choice) "and thou gavest them me," that is, to save; for he adds, "and none of them are lost." In consequence of this gift, they became the Lord Christ's. Hence the angel says, "His name shall be called Jesus, because he shall save *his people* from their sins;" and Paul declares that "by one offering he hath perfected for ever them that are sanctified," or set apart, by the will of God for eternal salvation. By the perfect obedience of the Surety of the better testament to all the precepts of God's most holy law these are righteous and justified in the sight of God; and by his enduring to the utmost the penalty of that law, due to their transgressions, are they justified from wrath. By the whole of this his obedience justice is satisfied, the law magnified and made honourable, sin put away, and sinners redeemed. In consequence of this work, he is to see his seed; and in order to bring them to light, the Holy Spirit is given to them; and from the first moment he takes possession of them, to illumine and quicken, to the last moment they are upon earth, do they, at times, groan, being burdened. "When he, the Spirit of truth, is comè, he shall convince of sin." This he does by applying the law to the sinner's conscience, and attending the application of it with light and life. By this means the sinner sees and feels the exceeding sinfulness of sin; the wrath of God revealed against it; the guilty, condemned, helpless state he is in; his mouth is stopped from boasting, his strength complete weakness, and his

condition ruined and lost. These being the characters our dear Redeemer seeks and saves, his commission reaching these (Luke iv. 18), the Holy Spirit testifies of him as God's salvation to the ends of the earth, discovering to the sinner his suitableness, ability, and willingness to "save to the uttermost all that come to God by him." By these means he brings every thought, desire, and prayer, respecting salvation, into captivity to the obedience of Christ, and disposes the soul to seek the Lord in the means of his appointment. And, when God's set time to favour Zion is fully come, he presents Jesus, the object of faith, clearly before the eyes of the understanding, which he enlightens to discern him, works faith in the heart to receive him, and enables the whole soul to love him and to delight itself in him. Then the seed is manifest, is furnished for God's service, and formed to show forth his praise. (Ps. cx. 3; xxii. 30.) These many sons shall be brought to glory; but they "must through much tribulation enter the kingdom." Therefore my text says, "We that are in this tabernacle do groan, being burdened." Which brings me to treat of what Paul means by a tabernacle.

The first account we have of a tabernacle in Scripture is that which God ordered Moses to make; and it appears, according to Paul, Isaiah, and Peter, to be typical of three things:

1. Of *Christ's human nature*. Hence Paul says, Christ was "a minister of the sanctuary, and of the true" (in opposition to the typical) "tabernacle, which the Lord pitched, and not man." This was that body which Christ says God prepared for him, and into which he came to do the will of God. Man made and pitched the first tabernacle; but God alone made this. Hence the angel Gabriel told Mary that "the Holy Ghost should come upon her," &c. (Luke i. 30, &c.) In this he ministered as a priest, praying and making an atonement for the people. John says, "The word was made flesh, and dwelt" (it should be, tabernacled) "amongst us." This tabernacle was taken down, reared again by God himself in three days, and is for ever inhabited by Jehovah the Son. But this is not the tabernacle Paul speaks of.

2. Isaiah informs us it was a type of the church. "Look upon Zion," &c. (Isa. xxxiii. 20.) By Zion and Jerusalem the church of the living God is meant, chosen by God (Ps. cxxxii. 13), redeemed by Christ. (Isa. i. 27; lxii. 12.) It is called the city of our solemnities, because only in the church is the Passover, Pentecost, and feast of tabernacles kept, in their true spiritual meaning. "Christ our Passover was sacrificed for us." "We that have the firstfruits of the Spirit," &c., and here only is the feast of tabernacles observed. "Unto us a Child is born, unto us a Son is given," "a quiet habitation." God and saints reside in it, and in spite of men and devils peace is within her walls, and prosperity within her palaces. It is for ever secured from all the storms of wrath, devils, or men; "a tabernacle that shall not be taken down." Christ ever has had and as long as the world continues ever will have a church upon earth. "Not one of the

stakes thereof shall ever be removed." By these stakes believers are meant. Out of the church they never go. For though they remove from earth to heaven, yet are they not removed from the church. It is one church, part triumphant in heaven, part militant upon earth. From a profession of religion, from outward church membership, from the congregations of God's people, many do remove. But then John tells us these were not the stakes. (1 Jno. ii. 19.) The cords fasten the tents, from the canopy or covering, to the stakes; and these, being driven in the ground, keep the tent or tabernacle standing. The covering, I believe in my heart, is Christ's atonement, which secures all within the tent, or under that, from storms of wrath, &c. The word in the original, which is translated atonement, signifies "to cover." The cords are all the blessed effects of that atonement. We read of being bound in the bundle of life; we read of the bond of peace and of the more perfect bond of charity, or cords of love. All the covenant engagements and every promise that is Yea and Amen in Christ are as cords. These secure the standing of the church of God. But this is not the tabernacle Paul means.

3. Paul and Peter both speak of the earthly house of this tabernacle, by which the body is meant, the body being a habitation for the soul. (See 2 Pet. i. 14, compare with Jno. xxi. 18, 19. See also 2 Cor. v. 1.)

But why does Paul call it a tabernacle? First, because it is moveable and to be taken down. The silver cords will be broken, all the pins or stakes removed, and the body be dissolved, but not annihilated. Every particle of dust, of which it was originally made, will be preserved. The dissolving, or taking it down, signifies death: "The body without the spirit is dead." All sicknesses, infirmities, &c., accomplish this work, and are all warnings to the inhabitant, viz., the soul, that it must quit. We are tenants at will, and are obliged to remove when God pleases.

Secondly, it is called a tabernacle in allusion to that in the wilderness; because, in the first place, God dwells in it. (1 Cor. vi. 19.) His dwelling in them signifies his presence; his walking in them his gracious acts in and towards them and their communion with him. In one sense, God is everywhere. David says, in heaven, earth, or hell there is no going from his presence. In another sense, he is only in heaven: "Our God is in heaven." In the third place, he is only in Zion, or in his people. The first signifies his powerful, providential presence; the second his glorious, and the third his gracious presence. In the hearts of his chosen does he manifest himself as their own loving, merciful, faithful, covenant God. (Isa. lvii. 15.) In Jno. xiv. 23 both the Father and the Son are named. And Christ also speaks of the indwelling of the Spirit: "He dwelleth with you, and shall be in you." If you ask, "How shall we know this?" Let me ask you, "Have you felt the love of God shed abroad in your hearts?" If you say, "Yes." Then "God is love." Has the atonement of

Christ been applied, and peace, the effect of it, enjoyed? Can you say, "Yes?" Then there is Christ. "He is our peace." "Have you experienced the witness of your adoption, the cry of 'Abba, Father,' or spiritual consolations? Does conscience reply in the affirmative?" Then there is the Spirit. Cannot you come up to this? Then let me come down to you. Have your hearts been wounded under a sense of your sinful and lost estate, and your souls afflicted and mourned under the correcting hand of God? Have you been humbled under your vileness, confessed it before God, implored pardon from him; and have you found heart-oppressing and distressing fears, and sad conclusions about your state, and at other times such support and comfort communicated from God's Word perused and heard that have encouraged you to hope and wait, trust and expect his salvation, and found a sweetness in so doing? This is God's dwelling with the broken and contrite heart, to revive them, &c. (Ps. cxxxii. 13.) God did not manifest himself to the walls of the tabernacle, or temple, but to the people within. So, though our bodies are the tabernacles, or temples, yet it is the soul that enjoys the presence of God. Here God also walks, or acts by loving-kindness, tender mercy, compassion, wisdom, power, &c.

Secondly. In the tabernacle God was worshipped, and the tabernacle was made use of for that purpose. In that sacrifices were offered, the Word of God preached, &c., by the priests. So in the earthly house of this tabernacle the soul, quickened by the Holy Spirit of God, has an appetite for every spiritual blessing, and by him is furnished for every branch of spiritual worship; and Peter tells us that the chosen of God are "a royal priesthood;" "a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." The morning and evening sacrifices are constantly offered: "The lifting up of the hands as the evening sacrifices." The sacrifice of prayer for supplies, support, deliverances, perseverance, and for every spiritual blessing and temporal mercies that are promised, is meant. And this sacrifice, upon various occasions, is repeated through the day. Every display of God's love, care, and goodness towards us furnishes us for the sacrifices of joy and thanksgiving. Every time a deep sense of sin and a sweet sense of pardoning and immutable mercy meet in the soul there is the sacrifice of a broken heart. The soul hears the Word of God preached by the great Prophet of the church; for when he speaks it is with power, and that reaches the soul. The body is also made use of in this worship. The eyes pore over God's book, and often pour out tears of sorrow or joy to God; the hands administer to the wants of the saints; the feet carry us to God's house; the ears hearken to the word preached; the lips show forth his praise, utter petitions, speak good of his name, talk of his power, speak of the majesty of his kingdom, and tell those who fear God what he hath done for the soul. And where the Spirit of God is, it is far from bodily exercise alone. Multitudes say prayers and speak praises, by a

form of sound words, and so "honour God with their lips, and draw near to him with their mouth;" but, the heart being far from him, it is in vain. The eyes may ache in reading his book; the feet constantly carry them to church or chapel; the hands give alms; they may kneel, stand, and sit, as taught by the precepts of men; they may hear sermon after sermon; but, the heart being disengaged, it is nothing but bodily exercise, which profits little. The performance of the duty will satisfy the formalist and hypocrite; but not so the saint. If prayer does not prevail to obtain answers of peace in the joy of the heart; if the word is not applied to correct, instruct, supply, comfort, or establish; if love and gratitude are not felt in praising; if the man does not experience life, fervour, liberty, confidence, faith, hope, love, the approbation of God, the testimony of conscience, acceptance in and access by the Mediator in his worship, he is dissatisfied and miserable. Without these, the Pharisee and hypocrite can rest content; the bare duty will do; but without these the saint cannot.

And this brings me to treat of the *groaning* of the inhabitants of this tabernacle.

The cause of their groaning is said to be their being burdened. A burden is a load or weight that is oppressive and wearisome to the body, especially if heavy, and carried for a length of time. The word, therefore, is made use of to represent whatever is oppressive, wearisome, and distressing to the soul. One heavy weight the saint has to carry is what Paul calls the body of death. If you could properly imagine the state of a traveller, eager to get forward on his journey and reach his home, yet a very weakly man, and a heavy dead body upon his back, you might know Paul's meaning literally. They know it spiritually who are favoured with an anxious desire to make great progress heavenward and reach their Father's house, but who find their grace weak, their souls infirm, and have the dreadful depravity of their nature, the soul-oppressing and wearying corruptions of their heart continually upon them, which are constantly opposing all that is good, and continually endeavouring to draw or drive them into all evil. The pride, lust, unbelief, passion, carnal and slavish fear, deadness, deceitfulness, perverseness, coldness, hardness, rebellion, swarms of evil thoughts,—time would fail me to mention all they feel. These cause a heavy and constant load, which produces this groan: "O wretched man that I am! Who shall deliver me from the body of this death?"

Another cause of groaning is the many infirmities that encompass us about in every attempt to worship God, except at those highly-favoured seasons when the Holy Spirit sweetly and powerfully operates. We sincerely wish to have the whole heart engaged, the mind entirely stayed upon God, every thought brought into sweet captivity to the obedience of Christ, and our affections completely fixed upon him in every branch of his ser-

vice; to pray with energy, faith, and liberty; to praise with the sincerest and warmest gratitude; to hear his word with attention, understand, believe, experience, and love it; to converse with his saints with cheerfulness, liberty, and to mutual profit; to tell what he has done for us with meekness, filial fear, humility, joy, and gratitude; to have his honour near and dear to us, and the welfare of his people in view, &c. But, alas! What wanderings, coldness, unbelief, pride, darkness, and barrenness do we feel! Hence another groan: "When I would do good, evil is present with me."

Another burden is the hidings of God's face: "Thou didst hide thy face, and I was troubled." By the frowns and smiles of a man's face, if honest, we discover how his heart is affected towards us. God makes use of this metaphor to set forth his love or anger. The light of his countenance lifted up upon us, his smiling, showing his face, &c., mean his love to us, his approbation of us. When this is enjoyed, the soul is lively and joyful, satisfied and delighted. But when this is lacking, we are miserable, desolate, and afflicted. Nothing can repair the loss, nothing else give satisfaction. "In thy presence is fulness of joy," but nowhere else. O how distressing it is to seek God in prayer, reading, hearing, conversing, meditating, for in all these means he is to be found, and yet not to find him: "I called, but he gave me no answer; I sought him, but found him not." When the enjoyment of his love is missing, no sweet views of it experienced, the comforts of his Spirit lacking, and his sweet operations withheld, no blessing at his house, &c., what bitter groans do these cause! (Ps. xlii. 9, xlv. 24, xc. 13.) How did Job, David, Isaiah, Hezekiah, Jeremiah, Micah, and, above all, the dear Redeemer, groan under this! "My God, my God, why hast thou forsaken me?" The whole church complains of it: "The Lord hath forsaken me, and my Lord hath forgotten me." This groan never came from the heart of a hypocrite in this world. His providential presence being withdrawn they have complained of, but his gracious presence they are utter strangers to, and, therefore, can never mourn after it.

Again. Fresh-contracted guilt is another burden and cause of groaning. "Iniquities prevail against me," said the sweet singer of Israel. "There is not a just man that doeth good, and sinneth not," said his son. "In many things we all offend," said James. Our feet need washing. The saints are subject to many slips and falls, which bring a sore burden on the conscience. When the soul is alive, foolish vain thoughts, idle hasty words, foolish jesting, as well as bad acts, will sorely oppress the inhabitant of the tabernacle. O what bitter groans have issued from the hearts of God's children on this account, especially when they have been left so to fall as to disgrace the blessed cause of God, dishonour his holy name, stumble his family, and cause the way of truth to be evil spoken of. And this has been the case with some.



Again. Past sins brought to remembrance, when the eye of faith has been off the atonement which Christ made and which the Spirit applied, have been found a heavy burden. Job groaned under these. (xiii. 26.) David did the same. (Ps. xxxviii. 4; lxxix. 8.) Many times my body has shook and my soul trembled at the recollection of past transgressions; and has sunk under the weight, until the good Spirit has brought to my remembrance the sweet and full pardon I had received.

Again. There are scarcely any of God's children but who groan under a constitutional or besetting sin. I have no doubt that when Paul, writing to the church at large, mentions "the sin that so easily besets us," he means unbelief; for this is a family complaint, and felt by all of them when sharply tried. But it is equally true that most if not all God's children can, upon looking back, remember one sin more predominant and more indulged in while in a state of nature than others. Some have found pride, others passion, some covetousness, some one sin, others another. Upon this, whatever it is, will Satan work at every opportunity, after we are called by grace. When pardon is applied, and the love of God shed abroad in the heart, the guilt and power of every sin are taken away. And though they never return, either in guilt or power, as they did before we received the atonement, yet, in dark seasons and low frames, by the subtlety and power of Satan, an easily-besetting sin may prevail and bring guilt so as to distress and sink the soul very low, procure and make heavy the correcting rod of God, and alarm us. For the feeling of this again, which is generally charged most upon us under convictions, is so unexpected and so completely contrary to the renewed mind, will, and heart, that it becomes a heavy burden, and makes us groan.

Again. The subtle, frequent, powerful, and unwearied assaults of Satan, in soliciting us to sin, drawing us into it, accusing us for it, taking advantage of God's absence, of every rising corruption, every happy frame to puff us up with pride, and every low frame to cause us to despond and doubt, with all his blasphemous, atheistical, rebellious, and unclean suggestions, temptations, and buffetings, are another cause of groaning.

Again. Legal bondage is another burden. When the Holy Spirit withholds his operations as a free Spirit, legality is as natural to us as to breathe. This hides the grace of God, the work of Christ, and our completeness in him from view. It straitens the soul and hardens the heart. Under this influence we struggle against sin in our own strength, and labour in vain to make the old man a good man. Not succeeding, we fret and despond because we are no better. Hard thoughts of God, enmity against him and his law, pride, darkness, confusion, deadness, barrenness, slavish servile unbelieving fears, reluctance to and weariness in his service, all spring from that spirit. Hence the groan, "I am shut up, and cannot come forth." (Ps. cxlii. 7; li. 12.)

Again. The slips and falls, the trials and troubles, the weakness and wants, the darkness and deadness, and various afflictions of fellow-saints, are a heavy burden also: "Bear ye one another's burdens, and so fulfil the law of Christ." God will often lay the afflicted state of the church and of its members that we are in union with as a heavy load upon us, that we may by prayer cast it upon himself. So our love to the brethren is proved and their love to us increased; and this love is Christ's law. (Jno. xiii. 34.)

Again. The fatherly displeasure, or correcting hand of God, is another cause of groaning. David confessed that the hand of God pressed him sore and was heavy upon him. God smites the conscience with reproofs and the soul with trouble. Sometimes his hand is upon our family, sometimes on our circumstances, sometimes on our bodies, and, at times, on all together, as it was on Job. Now, when we forget, which we are very apt to do, that God dealeth with us as with children, and imagine anger in or by afflictions, it lies heavy upon the soul, and makes it groan deeply.

Again. The various afflictions attending this life, which the saint labours under in common with mankind, make him groan also. For though they are very light, when compared to soul trouble, yet when God's face is hid, the darkness of our mind gives Satan and carnal reason such opportunities of misinterpreting their nature and end that they often cause such discontent, murmurings, hard thoughts of God, rebellion, impatience, and unbelief, which make them inward troubles also; and so they possess double weight. "All these things are against me."

Again. To all the foregoing, add reproaches, persecutions, hatred of relations and former friends, malice of hypocrites and sinners, infirmities of the body, which often hinder the activity of the soul; all our weaknesses, proneness to backslide, delayed answers to prayers, supplies withheld; all our misgivings of heart, suspicions, and jealousies, with every other weight and hindrance to our progress heavenwards,—the whole are the cause of many a heart-felt groan. All these things are heavy, and of long continuance. They are called a daily cross; and "we must through much tribulation enter the kingdom of God." But here lies our encouragement and comfort,—God will "bear, carry, and deliver us." These things are borne by the beloved of God, and by them only. Tribulation is appointed for them by a wise and good God. "It is the lot of God's elect." And, blessed be God for ever, it is not to be so always; for not only the voice of groaning, but "the voice of rejoicing and salvation is in the tabernacles of the righteous;" and the time is hastening on when they who now weep shall laugh; when "the ransomed of the Lord shall return, and come to Zion" (above) "with songs, and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." If hypocrites escape our groaning, they also miss our joys, both

here and hereafter. The sweet returns of God; the repeated enjoyments of pardoning mercy and sin-subduing grace; the supplies, blessings, and deliverances which we meet with, cause us to shout aloud for joy. We have our golden hours, as Bunyan calls them, and our days of prosperity, as the Scripture terms them, as well as our miserable seasons.

My next particular is to describe the nature of this desire, expressed first, negatively: "Not that we would be unclothed;" secondly, positively: "but clothed upon." What Paul calls unclothed, Peter terms "a putting off the earthly house of this tabernacle." It signifies the soul quitting the body; or, in plain words, temporal death is meant: "The body without the spirit is dead." Dust was its original, and unto dust it must return. Now, death being contrary to nature, for "the creature was made subject to it, but not willingly;" it being attended with many pains, sinking of the spirits, parting with very dear friends, and often with many sorrows (for generally the righteous have bands in their death), it is by no means desirable, as considered in itself. No saint but would gladly get to heaven without it, if he could. To be translated, as Enoch and Elijah were, or to be changed in the twinkling of an eye, as those will be who will be found alive at our Lord's second coming, is far more desirable. Hence, though the saints have experienced many burdens and miseries in this life, and have but little esteem for it, yet have we many prayers recorded in Scripture against death. (Ps. xxxix. 13; Isa. xxxviii. 3.) And upon this occasion Hezekiah wept sore, and prayed for a reprieve. Even the human nature of the dear Redeemer recoiled at death. And here I may make a remark, which may be useful, viz., that many of God's people are distressed because they are not delivered from the fear of death, when their distress arises from not distinguishing between the fear of death as it respects the body and as attended with natural circumstances, and the fear of death as a penal evil, with the after consequences of it. Many are delivered from the latter fear who are subject to the former.

"Not that we would be unclothed, but clothed upon." That is, with our house, which is from above. So it is expressed in the first and second verses of this chapter. This house is not the glorious body which the saints are to inhabit; for the body will not be raised and fashioned like unto the glorious body of Christ till the end of the world. Nor, strictly speaking, is that body from above. It will be raised from the earth, and changed by the Holy Ghost like unto Christ's glorified body. Nor is heaven meant; for this house is said to be from above, and, therefore, distinct from heaven. I believe in my heart that the full, uninterrupted, and everlasting enjoyment of the perfections of God's nature in Christ Jesus, as far as finite creatures can possess and enjoy them, is meant by the house, which the children of God desire to be clothed with; and the following passages of Scripture are my proof. (Jno. xiv. 2, 3.) His father's house is heaven, called "his

dwelling-place;" and the many mansions there are the eternal rest, peace, fulness, joy, and delight which the saints will there possess. His going to prepare a place signifies his satisfying justice, clearing truth, delighting holiness, and so making way for all the attributes of God communicating their blessedness to the saints. His coming again is visiting his saints by death, to receive them to himself: "Absent from the body" (there is death), "present with the Lord." It is expressed in the Canticles. The garden is the church, "a garden enclosed is my sister, my spouse" (Song vi. 2); the beds of spices are believers with grace in exercise; his feeding is delighting himself in their faith and love, satisfaction and comfort, prayers and praises, &c.; and his gathering lilies is plucking saints from the church below to put them in his own bosom. All that blessedness which the spirits of just men made perfect possess in Christ and in the perfections of God in him is the house. Hence Christ is called "a house of defence," "a strong habitation," "the dwelling-place" (of his people) "in all generations;" and "the name of the Lord is a strong tower." The name of God signifies all those attributes by which he is known. To be found in Christ was Paul's desire; for us to be in him and he in us was Christ's prayer; and the everlasting enjoyment of him and the glorious perfections of God are the glory of heaven and the desire, prayer, and expectation of every saint.

"That mortality might be swallowed up of life." There is nothing subject to mortality in the children of God but the body. Paul calls it, "this mortal that must put on immortality." There is such a thing as "dying daily." The mortality of it every afflicted, every dying saint feels. But when the soul quits the body it enters into glorious life: "For God is not the God of the dead, but of the living." And when the bodies of those who sleep in Jesus shall be raised and fashioned like unto his glorious body, and when those who are alive at his second coming "shall be changed and caught up to meet the Lord in the air," then will mortality be swallowed up in eternal life in glory. No more death then, but soul and body shall exist in the presence of God, hold eternal communion with him, and enjoy pleasures at his right hand for evermore. Then, but never fully till then, will mortality be swallowed up of life. This is the desire of every saint.

"Now he that hath wrought us for the selfsame thing is God." This selfsame thing is eternal life in glory. And the work of God,—Father, Son, and Spirit, is to bring us to this. It includes all the Father's purposes towards us. (Ecc. iii. 14.) Hence "the vessels of mercy" are said to be "afore prepared unto glory." It includes the whole work of a dear Redeemer delivering us from deserved wrath by his sufferings, from sin by his blood, and giving us a right and title to bliss by his righteousness. "That being justified by his grace" (through the redemption that is in Christ), "we might be made heirs according to the promise of

eternal life." And to bring the many sons to glory was the Captain of their salvation made perfect through sufferings. The creation of the soul capable of that enjoyment, and the whole work of God's Spirit upon it, are also included. He enlightens and quickens, applies the precious blood and righteousness of Christ to it; works faith, hope, love, and every grace in it; works out many deliverances for it; and all his refreshing, reviving, restoring, strengthening, supporting, supplying, and preserving influences are included. "Thou hast wrought all our works in us." The Father ordained all the chosen seed to eternal life; the Son is in possession of this life, and it was given to him for us; he delivers us from death, and works out a righteousness "for our justification unto life;" and the Holy Spirit quickens and preserves us in life for evermore. It is God's work also to raise the mortal body, to make it spiritual and glorious; and "his work is perfect." Ourselves, men, and devils can never take therefrom or add thereto. God works all things after the counsel of his own will, and is too wise to be frustrated, too powerful to be hindered: "I will work, and who shall let it?" I have often admired the goodness and condescension of the Holy Spirit in directing holy men of old to speak so firmly on this point. The opposition of this truth by devils, heretics, and unbelief requires it. Hence, says Paul, "Being confident of this very thing" (as if he was more persuaded of that than anything else), "that he which hath begun a good work in you will perform it unto the day of Jesus Christ." Dagon might as well have stood before the ark as the accursed, God-dishonouring, and soul-distressing notion of the saints finally falling before such a passage. And Paul had "solid rock" for his confidence to stand on; for he knew that God never began a good work upon any but whom he had predestinated to salvation; and he knew that God never would or could be disappointed in his purpose. And the Holy Spirit writes the same precious truth upon the fleshy tables of the heart. Hence the distress of his people when doubtful whether the work is begun; their anxiety to know and feel his working hand; the difficulty they experience, through Satan and unbelief, to make it out; the delight they possess when it is discovered and felt; and the confidence of holding out when it is made clear to them. They know that no other work will stand the fiery trial; they are confident that the work of God will.

I come now to the last particular, viz., "Who also hath given unto us the earnest of the Spirit." An earnest is for security. The Saviour tells us that the Father hath prepared a kingdom for his children before the foundation of the world; and from all eternity. Paul declares they were predestinated thereto. In consequence of their union with Christ they are heirs of it; and to these the promise of it is made; but there is an appointed time to take possession, and through much tribulation they must go to it. The Holy Ghost, as a Comforter, is given as an earnest to assure us thereof. Hence, as it respects the soul, Christ says,

“Whosoever drinketh of the water” (by which he means the Spirit, see Jno. vii. 38, 39) “that I shall give him shall never thirst; but the water” (the Spirit) “that I shall give him shall be in him a well of water springing up into everlasting life.” And when that Holy Spirit takes possession the soul is assured by him that he shall never perish, but have everlasting life. As it respects the body, see what Paul says in Rom. viii. 11. Thus is the Spirit given as an earnest to assure.

But again. An earnest is the same in kind, only differing in quantity from that which it is an earnest of. And I believe in my heart there is not a joy in heaven but what the Holy Ghost, as a Comforter, gives the saints a foretaste of here. The presence of God, the preciousness of Christ, light, life, love, peace, rest, joy, gratitude, blessing and praising God and the Lamb for redeeming grace; freedom from all sin, from temptations, cares, sighing, sorrowing, &c., are, in Scripture, represented as the bliss of that place; and all these the Holy Ghost gives us the experience of, only the measure is small compared to the fulness above. I declare for myself that I never read any part of the blessedness of heaven, as recorded in God’s book, but what I have found in my own heart. (Heb. xi. 1; 1 Pet. i. 8.) This earnest is God’s gift. It is to assure us of heaven, and is a part of it. An earnest must be forfeited or lost if the thing which it is an earnest of is not given. But can the Spirit of God be lost? “I will give you a Comforter, and he shall abide with you for ever.” How, then, can the saints miss of heaven? Blessed, for ever blessed, be God, it is impossible. The inheritance is reserved for them, and they are to be kept by the power of God for that; and the gift of the Holy Spirit is an earnest to assure them thereof. Self-moving love in God is the sole cause of that gift, and that love “knew no birth, and never can expire.”

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“*BEHOLD THE LAMB OF GOD.*”

Jno. i. 29.

LAMB of God! Rest for the weary!

Weary, restless now I come;

Yea, would quit a world so dreary,

To enjoy thy peaceful home;

Quit this world to dwell with thee,—

Quit this dark mortality!

Lamb of God! Is not thy presence

Heaven’s ecstasie, fullest joy?

Constitutes it not the essence

Of delight without alloy,

Ceaseless bliss, felicity,

Such as can but flow from thee?

Lamb of God! I come dejected,

Fearing, hoping, and dismay’d;

Foes of strength, oft unsuspected,  
Lurk in sunshine and in shade.  
Lamb of God, what arm but thine  
Can repel such foes as mine?

Lamb of God! As chief of sinners,  
Well deserving wrath, I come;  
Wilt thou rank me with beginners  
In the race to heaven, to home?  
Though I halt along the road,  
Holy Lamb, lead me to God.

On thy bosom lay me, Saviour,  
Bear the outcast in thine arms;  
Let the world, in its endeavour,  
Though it tempts, allures, alarms,  
Know each arrow hurl'd at me,  
When it pierces, reacheth thee.

On thy Spirit's mighty pinions,  
Lamb of God, I would be borne  
Far above the world's dominions,  
Reckless of its love or scorn;  
Safe, secure, and sweetly blest,—  
Prelude of eternal rest.

Rest from weariness and weeping;  
Rest from earthly care and toil;  
Rest, the body sweetly sleeping,  
Let the grave enjoy its spoil,  
Till thy summons bid the clay  
Burst its bonds and soar away!

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

Lamb of God! Whilst here a stranger  
Be my faithful, constant Guide;  
Shield from ill, defend in danger,  
Comfort, strengthen, and provide,  
Till I quit a world of woe,  
And what grieves me leave below.

ANN HENNAH.

THE free grace of God in Christ is that which gives immutability to the New Covenant. It is not built upon works, but grace. This Covenant is not founded, as the first was, upon the variable and inconstant obedience of man, but upon grace, which is a steady and firm foundation of it.—*Flavel*.

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 69.)

Now, then, "Walk about Zion, and go round about her; tell the towers thereof,"—towers in the plural, though strictly speaking but one. Look at the high tower, the Son of God in human nature, who is higher than the heavens. Look at the strong tower, "the Son of man made strong" by the union of the two natures, who has all power in heaven, earth, and hell. Look at the tower where all the armour hangs, and see the mighty weapons of war which the saints have put upon it, "which are mighty through God to the pulling down of strongholds," and which they receive from the fulness of the God-man. And look at the tower of ivory, the love of Christ, which is strong as death, which many waters cannot quench, nor the floods drown, and which nothing can separate us from, and see therein the safety of the church of God, Mount Zion.

But next we will just touch on her bulwarks and strongholds. By bulwarks I understand salvation; for so God's Word says, and I ever wish to be guided according to that unerring rule. Hence the prophet Isaiah says, "Salvation will God appoint for walls and bulwarks." This salvation is one God in Three Divine Persons. Hence the church breaks out, as you read in the prophet Isaiah, and says, "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." (Isa. xii. 2.) Jehovah is an incommunicable name, and belongs to none but God,—Father, Son, and Holy Ghost; and this is the bulwarks of Zion, and God himself is her strongholds. This is a place of retreat in which to hide from the enemy, as David did from Saul. Hence you read, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." (Nah. i. 7.) And we have proved this again and again in great sinkings of soul, when heart and flesh have both failed, and our hope appeared to be removed like a tree, when our enemies have been lively and strong. We have proved the Lord to be good and a stronghold in the day of trouble, who has kept us from black despair. I have a few things more to say about Zion.

1. Her palaces. And this, in a word, I believe is the heart: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." (Luke xi. 21, 22.) The strong man is Satan, and his armour is unbelief, hardness of heart, self-righteousness, human strength, with various other things. The palace is the heart, wherein he dwells with all this armour until the Holy Ghost casts him out. Satan is the spirit that reigns and rules in the children of disobedience, till he is cast out.



2. Her adornments. "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Now in these palaces there are precious stones: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and thy foundations with sapphires, and all thy borders of pleasant stones." By all which I understand the graces of God's Spirit being in lively act and exercise. We read of precious faith, of beautifying the meek with salvation, and of the ornament of a meek and quiet spirit; by all which are certainly meant the graces of God in the heart. "A meek and quiet spirit is in the sight of God of great price." The stones, beyond all doubt, are the elect of God, called by Peter (as before observed) *lively stones*, being quickened by God's Spirit. God promises to lay these stones with fair colours; and instead of a hard heart, meekness is felt; having a full persuasion that "I am saved in the Lord with an everlasting salvation, this is the beauty of these stones. Here are precious faith and a meek and quiet spirit. Quietness is the effect of righteousness; and this righteousness is Zion's clothing: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments." (Isa. lii. 1.) Add to this the atonement of Christ felt in the conscience: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. i. 18, 19.) Then shoes on the feet: "How beautiful are thy feet with shoes, O prince's daughter!" This is faith and love holding fast God's everlasting electing love to us in Christ Jesus, called the preparation of the gospel of peace. The ring also is put on the hand of faith, which is a full persuasion that God the Father loves us in Christ Jesus, and for his sake; that God the Son, out of pure love to us, became incarnate; that God the Holy Ghost, out of pure love, makes us feel our need of Jesus, testifies to us of him, applies the benefits of his death to us, and sheds abroad in our hearts the everlasting love of God the Father. If you read the Song you will see much more than I have mentioned. These stones, after being polished, cut, and prepared by God's Spirit under the Word (some for years), are brought to the foundation Christ Jesus, and then beautified with 1, meekness and salvation; 2, precious faith; 3, quietness; 4, beautiful garments; 5, the atonement brought into the conscience; 6, shoes on the feet; and, lastly, the ring of everlasting love on the hand of faith. Is it not true that these lively stones are laid with fair colours?

3. Having treated of the palaces and stones, take notice that this is the residence of God. Hence you read: "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." (Ps. cxxxii. 13, 14.) And in this palace of the heart are to be found, 1, God the Father: "He that dwelleth in love dwelleth in God, and God in him." (1 Jno. iv. 16.) 2, The Son: "That Christ may

dwell in your hearts by faith." (Eph. iii. 17.) 3. The Holy Ghost: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (1 Cor. vi. 19.) O what great condescension in the Most High God to stoop so low as to look to and dwell with sinful man! And yet so it is. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.) The heaven is his throne, and earth his footstool; yet he will look to and dwell with him that is of a broken and contrite heart, and never leave such to all eternity.

4. There is a King in this blessed city called Zion. Hence the Father says: "Yet have I set my King upon my holy hill of Zion." (Ps. ii. 6.) "The Lord is King for ever and ever." (Ps. x. 16.) This King is no other than the Lord Jesus Christ. He is King over devils, for they are all at his control. He is King of the nations of the world. He is King of Zion in the church militant here below. And he is King of glory in the highest heavens above, where ultimately the church militant shall be with him in the church triumphant to all eternity.

5. Let us next take notice of the riches of this King. His riches, as the eternal Jehovah, are beyond all that can be advanced; indeed, we are lost in the attempt. It is impossible to describe his riches; neither will we attempt it. But again, he is rich as man, as God-man. O what a height is our nature advanced to, to be united to the Son of God! Therefore, you read of the unsearchable riches of Christ. He is rich in mercy, and rich in grace and love. You have a beautiful account of his riches in Proverbs viii.: "Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver." (Verses 18, 19.) "Happy is the man that findeth wisdom; and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver; and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared to her." (iii. 13, 15.)

6. Having just hinted at the riches of this King, we shall lastly mention the titles and honours conferred upon Zion, the church of the living God. She is the wife of this blessed and heavenly King; and, therefore, as he is the King, she is called *the Queen*; "Upon thy right hand did stand the queen in gold of Ophir." (Ps. xlv. 9.) I believe that this gold in which she is clad is the spotless righteousness of the Lord Jesus Christ, because in the 13th verse it is called "wrought gold." And this righteousness is the same that you read of in the Revelation of John, where it is said: "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." (xix. 7, 8.) Now in both these

texts we may see the purity of this righteousness. And as it is called wrought gold, and as it was wrought out by the Son of God, it is very plain to me that this is the imputed righteousness of Christ. The "raiment of needlework," I think, is the internal work of God's Spirit, he being called in the Song the "cunning workman." "She shall be brought to the King in raiment of needlework." (Ps. xlv. 14.)

Another title which Zion has, according to Scripture, is *kings*. Hence in glory they will sing: "He hath made us kings and priests unto God, and we shall reign for ever and ever." This reign begins here below; for Zion reigns over Satan, sin, and death by a living faith in Christ Jesus. Hence the promise: "I will give you power to tread on serpents and scorpions, and over all the power of the enemy." This victory is felt when faith is in lively act and exercise, 1. Over Satan: "Whom resist, steadfast in the faith" (1 Pet. v. 9); and James says, "Resist the devil, and he will flee from you." 2. Over sin: "God purifies the heart by faith." 3. Over death: When sin is pardoned, the sting of death is removed; and by faith this pardon comes, for he that believeth shall receive the forgiveness of sins. Then says Paul, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God that giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 55-57.) 4. Over the world: "This is the victory that overcometh the world, even our faith." (1 Jno. v. 4.) All others are overcome by the world. Lastly, over the law: "As many as are of the works of the law are under the curse; but as many as are of faith are blessed with faithful Abraham." (Gal. iii. 9, 10.) But we are indebted to the King of Zion for all this reigning. Do we reign over Satan? "He destroyed him that had the power of death." (Heb. ii. 14.) Do we reign over sin? He "made an end of sin." (Dan. ix. 24.) Do we reign over death? The victory, as before observed, is through our Lord Jesus Christ. Do we reign over the world? It is through him: "Be of good cheer, I have overcome the world." (Jno. xvi. 33.) Do we reign over the law, or have we victory over it? "Christ has redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) Well might Paul say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ," &c. Thus they reign in the world, and will reign to all eternity.

But again. They are called *princes*. Hence Hannah says, "He raiseth up the poor out of the dust, and the beggar from the dunghill, to set them among princes." Again. "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. xxxii. 1.) Two things will prove that we are princes: 1. Prevailing with God in prayer, so as to get spiritual blessing. This is clear from the beggar being raised from the dunghill and set among princes; and also by Jacob getting the blessing by prayer: "As a prince hast thou power with God," &c. 2. By

having peace. Jesus Christ is called the Prince of peace; and he says, "My peace I leave with you; my peace I give unto you." And we derive our title from him that is a Prince and a Saviour; bless his holy name.

Again. The honour conferred on Zion. I shall mention two grand things: 1. To be called sons and daughters of the living God, to be adopted into God's family, is truly wonderful indeed. Well might John break out, saying, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 Jno. iii. 1.) This appears to me to be the highest honour that Zion has. 2. Having this high honour of being called queens, kings, and princes, they not only reign over their enemies in this world, but certainly will to all eternity. And this is a great honour. "Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honour have all his saints. Praise ye the Lord." (Ps. cxlix.)

(To be continued.)

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## A WORD IN SEASON.

(Continued from p. 75)

II. We now come to the consideration of the words *believe* and *not believe*, with which salvation and damnation in our text are connected.

What is this believing on the one hand, this not believing on the other? Here the sheep are distinctly separated from the goats:

"And whilst his awful voice  
Divides the sinners from the saints,  
We tremble and rejoice."

To understand what this believing is, we must turn to other portions of Scripture. There we distinctly see that there is a believing which will not save a man; consequently, the word in our text must have a divine signification attached to it. We should never lose sight of this great truth, that the words of God are *divine* words, and must have, therefore, a meaning of their own not to be found out by just looking into a dictionary, but through a spiritual understanding of divine things. James says of a kind of dead or worthless faith, "Can faith," such a faith, "save a man?" The devils, we are told, believe and tremble; and when the Lord was upon earth, we read that many believed on his name when they saw the miracles which he did. (Jno. ii. 23.) But Jesus did not commit himself to them. And again (Jno. viii. 30), as he spake certain things, many believed who afterwards cavilled. We read of stony and thorny ground hearers; of a

believing Simon Magus; and when Nicodemus said unto the Lord, "We know that thou art a teacher sent from God," the answer was, "Ye must be born again." All this most plainly shows that it is not every kind of believing that is connected with salvation. The judgment may be convinced upon external evidences; the heart temporarily affected; it may believe after a manner, and tremble, or believe also after a manner, and have joy; and yet all this may be no accompaniment of salvation. What, then, is this believing which salvation is connected with?

In the first place, it is nothing that can be found in or produced from the old man, or that nature which man had in, or derives from, his first parent Adam. It is a part of the new creation. Thus Christ said to Nicodemus, "That which is born of the flesh is flesh," and cannot possibly rise above its origin; "that which is born of the Spirit is spirit," something entirely different from anything to be found even in human nature in innocency, and "Except a man be born again, he cannot" so much as "see the kingdom of heaven." He cannot even discover the true nature of gospel things; how, then, can he truly believe in them? "The natural man receiveth not the things of the Spirit of God, neither can he know them." Why? Because he lacks a spiritual faculty, and "they are spiritually discerned." How, then, can he properly believe, or even have so much as a true desire for these things, having no right apprehension of them, or idea of their true nature? Can a man savingly believe that of which he has not the smallest true conception? But Paul tells us positively what sort of believing that is which accompanies salvation: "We having the same spirit of faith." Yes; it is a spiritual believing, *a spirit of faith*, that is bestowed upon all the children of God. The first Adam was a living soul, and his posterity naturally cannot rise above this; the second Adam is a quickening Spirit, and, therefore, his spiritual seed are quickened by him into a different sort of life, higher far in its nature than even that of Adam in innocency. Thus Peter calls it "like precious faith;" and Paul, again, signifies that it is peculiar to God's people when he uses the expression, "The faith of God's elect." It is remarkable that the word Paul uses for natural in 1 Cor. ii. is one signifying man as having a soul, as though he would intimate that before a man could possibly discern spiritual things, he must have a higher life communicated to him than Adam possessed in Eden. He must receive a new nature, and be created anew in Christ after the image of him who created him. As soon could a man blind from his birth understand the nature of light and colours, as soon could the birds of the air cleave the waters of the deep, and the fish fly in the open firmament of heaven, as a natural man see, enter into, or truly believe in, the gospel of our Lord Jesus Christ. If any man be in Christ Jesus, says Paul, all things are new, and all of God; he is a new creature in a new creation. Put into Christ before the world began, he enters into Christ by believing, and this is of God; "for of him

are ye in Christ Jesus," says Paul. The Jews, anxious to do something, said, "What must we do to work the works of God?" And Christ answered, "This is the work of God, that ye believe." This is the greatest work, the foundation work, that ye believe; but God's people we know are created in Christ Jesus unto good works. So a true believing can have no existence where there is only the old nature.

How plainly from all this we see that the believing which is connected with the salvation we wrote about must be something which cannot be found in man naturally; nay, did not exist, even in the principle of it, in innocent human nature. It is a new creation. "Behold," says God, "I create Jerusalem a rejoicing, and her people a joy." It comes from the everlasting covenant; is the fruit of the Holy Spirit; it is a part of the fulness of Christ, and never can be found in, or possibly produced from, any man as he is merely a descendant of Adam. Look at what it *believes*;—things unseen, things which sense and reason can have no apprehension of, things existing in the mind of God, and his secret purpose in Christ Jesus; look at what it *does*;—natural impossibilities; look at what it *suffers*;—the loss of all things dear to nature for the sake of Jesus; look at what it *puts a man into possession of*;—salvation, righteousness, eternal, not conditional life; look at what it *ends in*;—glory, a throne with Jesus, the paradise of God, heaven; yea, God himself in Jesus; and then say, Can it be some mere natural product, some mere rational assent, yea, anything to be found in man as first created in Adam, which the Lord Jesus means by this word *believeth*; and with which he so positively connects salvation? No! Man must believe with the heart for it to be unto righteousness; must be born again, born from above, born of incorruptible seed, born of God; the word of God must be a new-creating, living word in his heart; the Holy Spirit must come with it as the author of a new and far more glorious creation into his soul; must re-beget him into a higher, holier, sublimer life than he lost in Adam, for him to be manifested as an heir, or put into possession of salvation.

Here, then, we pause. Is all this scriptural and true? Is the writer correct in these things? If so, can it be also correct to tell men generally that it is their duty thus savingly to believe? If the premises are true, that conclusion surely must be false. Are the premises, then, true? We believe they are; consequently we cannot but draw the conclusion that it is extremely erroneous to urge upon men that it is their duty to spiritually and savingly believe; *i.e.*, to do what never lay in the capacity of human nature at its best to perform, and to tell men that God will damn them for not doing what is, therefore, not a moral, but a physical, impossibility. Not an impossibility merely of the will, but of the very nature. These are the considerations that have forced us, contrary to all our natural training and bias, to reject what is commonly called the duty-faith system; which seems to our minds to completely overthrow all the great truths of God's

Word, especially these two of such vital importance in the present day,—the complete and special redemption of Christ, and God's work of a new creation, whereby he rescues his elect from the ruins of the old, and raises them up to the enjoyment of a higher life and an infinitely more glorious condition than they lost in Adam. To savingly believe is to spiritually receive the truth as it is in Jesus; to savingly believe is to look to Christ, come to Christ, receive Christ, as he is declared and revealed in the Word of God, and by the Holy Spirit in the heart; to savingly believe is to die to a man's former self, to put off a man's very nature, not in part, but as a whole; to savingly believe is to enter into the eternal life promised in Christ before the world began, to enter upon a new and sublimer state of existence than man by nature can even conceive of, to be manifested as one of God's elect, one of Christ's redeemed, to be separated from the rest of the world as far as heaven is from earth: "Between us and you is a great gulf fixed;" it is a work, as Paul tells us, in which is manifested the exceeding greatness of God's power; it is a fellowship with Christ in his resurrection. How can it be the duty of every man, of any natural man, to savingly believe?

But, then, it may be said, is there no such thing as a faith which is a duty? We by no means assert this. What is wanted here is discrimination, and that the most holy things of God should be kept separate from all others. There is a duty-faith unquestionably, such as the law might justly demand of man in accordance with his first creation; and though even this cannot be found in our apostate human nature, fallen man is condemnable for the sin-produced want of it. Man was created at first with a capacity for knowing his Creator and his relationship to that Creator as his creature. When God spoke to him, he knew it was God, and knew what God's will was as thus spoken. He knew his Maker, himself, and his duty. He was bound to believe God in respect to the declaration of his will to him as his creature, and to trust God as his friend and benefactor. He sinned and fell when he received the devil's insinuations and lies, and withdrew his allegiance of mind, heart, and act from his Creator. The law that demanded such a natural faith from Adam can, though we are crippled through the fall, and thus disabled, also demand it of us, and condemn the sin of our unbelief in God as our Creator and Lawgiver. But what has all this to do with saving faith in the Lord Jesus? That is but earthly at best; this is heavenly and from heaven. Again. The law could justly require a certain kind of belief as to the gospel, a certain kind of reception of Jesus. It did so in respect of the Jews; threatening that nation with the most deplorable national consequences for the rejection of the Messiah. So, again, in respect of those nations favoured with the gospel. There may be solemn warnings, as in Rom. ii., of the danger of infidelity, despising and rejecting Christ; but all this has nothing to do with saving faith. The law is not the gospel. Sins of some

kind, under the dispensation of the gospel, are sins against the law, and as such the law itself will condemn for them. But none of these things make it the duty of every man to savingly believe the gospel; they only show that those who hear the gospel may have a natural duty in respect to how they hear it, and may grievously sin in a way of despising, neglecting, and scorning the Lord Jesus. No doubt the Jews' treatment of Christ, the natural man's contempt and hatred of the gospel, his infidelity, neglect, or hypocritical subjection, as it respects Christ, are most aggravated forms of sin, and proofs of the entire ruin of human nature; no doubt these things will one day call down the manifestation of the extreme displeasure of God; but it by no means, therefore, follows that it is the duty of every man to savingly believe, and that God will damn him for the want of that which nothing but God as a new Creator can bestow upon him. Here, then, we discriminate. We do not for a moment deny that there is a duty connected with hearing the gospel, and, therefore, a danger; we do not believe that Pharaoh's sinful blindness and hardness made him free to reject the word of Jehovah, and say, "Who is the Lord, that I should obey his voice?" So we do not believe that man's sin-blinded, hardened state, his pride and worldliness, the atheism and vanity of his heart, make him at liberty to despise, neglect, or persecute the gospel, and will shield him from the reproofs of God for the way in which he has disregarded it, or manifested hatred to the Lord Jesus. But what we do assert is this, that saving faith is something different from anything which can possibly be found in, or brought forth from, human nature; it is spirit. Therefore, he who justly condemns man for the fault and folly of his sin against God, for the fall and its consequences, both positive and privative, does not condemn him for the want of that which his nature in its utmost integrity was utterly incapable of. Saving faith, then, we see is not a duty of the old man, but a grace of the new. It is a certain divine knowledge in the heart of the secret things of God, and is not a condition on the fulfilment of which by the creature his eternal state is dependent, but, wherever it is bestowed, an evidence and assurance of eternal salvation.

To these things we must add one word. Though we are by no means surprised that men who have been trained in universal notions and a duty-faith system, should very slowly give up their opinions and fall under the sanctifying, separating truths of free grace, it does seem deplorable to find, as is the case with some, men going away from these truths, after professing and even preaching them, back into that which after all is only fleshly. Might not Paul say of such, "Who hath bewitched you? This persuasion cometh not of him that calleth you." Can any doctrines but those of free grace really sanctify? Can any others separate a man from his former self, from this present evil world, from sin and law, unto God? And this only is sanctification. Is the flesh to be won to Christ, to be saved, to



be sanctified? Make a man a believer as after the flesh, it is but flesh still. Allow natural duty to come in, as it must do where God is the speaker, for we have freely admitted that God cannot speak and the creature hear without responsibility attending it; still what must be the natural duty? To believe what God says to be true. Now what does he say? That all flesh is grass; that the flesh profiteth nothing; that man is utterly lost under the law, and dead in sin, utterly helpless to recover himself from his fall. Let a man truly own this, which, indeed, he never will do but of grace, and he will lie at the foot of God hopeless and helpless, and dependent not upon the performance of a duty, but the sovereignty and riches of God's grace for all that accompanies salvation. Surely, then, these departures from the grand, spiritual, new-creation truths of God imply that those who thus depart have not been truly slain to their own selves, and had the sentence of death in themselves, that their only hope, in respect of salvation for themselves and others, should be of God.

Yes, it is to this want of knowledge as to their utter ruin and wretchedness as sinners, this ignorance of their naturally helpless, hopeless, condition, to, in fact, their own unbelief in God's testimony, we must trace these deviations from the truth. If a man's wisdom is turned into folly, his strength into weakness, his comeliness into corruption, which things accompany true faith, he glories in the truth that in salvation all is of God as a new Creator. "We are the clay, and thou our Potter." If some native strength, wisdom, beauty, goodness, remains, then the heart rejects the whole counsel of God. Hence arise endless heresies; denials of man's being born in the guilt of Adam's sin, as well as shapen in iniquity; some supposed capability of man to do at least something towards his own recovery; fleshly exhortations; with a calling upon all men to believe savingly; threatening them with damnation for a want of this saving faith. As though God loved all men alike, Esau as well as Jacob; as though Jesus had died equally for all; and as though the Holy Spirit was not absolutely required to give man so much as a right perception of his ruin, the smallest discovery of the grace of Christ, a desire after Jesus, yea, one true idea of spiritual things.

Mind, in writing these things, we wish to be no advocates of a cold speculative way of setting forth God's truth. John was a burning as well as a shining light; in preaching, the truth may be both clear and warm. We do not hesitate to say that there seems to us a lamentable deficiency in most of our pulpits, and we are compelled to conclude that the secret source of that deficiency in warmth, earnestness, and powerful, honest appeals to men's consciences, is a very low state of the divine life in us ministers. We believe that our addresses to our hearers might be much more warm, affectionate, solicitous, and appealing than they are, and yet not deviate a hair's breadth from the Word of God, and the spirit of the gospel. We firmly believe, too, that

were our own hearts more deeply and livingly affected with the great truths we preach, the solemn realities we believe in, the views of that heaven and hell, that curse of the law and mercy for sinners in Jesus we proclaim, we should be more in earnest with our hearers, more pathetic in our appeals, more urgent with their consciences. In love to their souls, in zeal for God's glory, in the spirit of Christ, we should seek so to wield the sword of the Spirit as to cut off the flesh on every side; and so to testify of Christ's mercy that our poor fellow-sinners, of his holy will, might be brought to him. But, then, we might do all this and not transgress the doctrine of Christ. Paul could cry, "I would to God that not only thou, but *all* that hear me this day, were not only almost but altogether such as I am," and yet keep within the bounds of the pure truth. Yes, what we want is not new truths, but the old truths of free grace with greater power in our hearts, separating us from the world, from error, from false profession, from a thousand evil things which now enervate our souls, rob us of our locks, and render the gospel in our mouths so lifeless a thing, and, alas! so little effectual. Isaiah's words, in fact, show us where we are: "Until the Spirit be poured upon us from on high." Yes, that is what is wanted; more of the spirit of truth. Now, we have the letter, and we do not wish to change that for earnest, zealous error; but we want the pure truth, and the spirit of truth, to give it life, warmth, and power. We would rather lie as dry bones in the valley of vision, waiting for the true Spirit to breathe upon us, than live in a false, because fleshly, life, and act by any natural, though ever so energetic, a power.

Mind, we have no wish to make a man an offender for a word, or lay a snare for him who reproveth in the gate. We are not of those who are scared by every verbal appearance of Arminianism, every mere shadow of a shade of legality, where the whole tenor of a man's writings or preachings is sound and spiritual. We believe, too, that a man like Whitefield may be led, at times, to address persons, under such immediate influences of the Spirit, like the apostles of old, as shall make it impossible to bring his utterances under ordinary rules. Take, for instance, the case of the conversion of Mr. Tanner, of Exeter, &c. We write not in reference to such extraordinary and exceptional cases. We dread, too, crippling and bonding ministers, and tying them up to some mere dead-letter formulary of orthodoxy. It is the Spirit that quickeneth; but we must protest against such exhortations to believe as contradict the grand principles of the truth, and any teaching or modes of address to saints or sinners which, fairly interpreted, imply some creature power to do anything aright, or any capability, before or after grace received, of so much as thinking a good thought without the present influence and operation of the Holy Ghost as a new Creator in Christ Jesus.

But does not this doctrine of impossibility of believing unto the salvation of the soul, unless there is a new-creation work

upon that soul, this teaching that it is not a part of the duty of all men savingly to believe, or of preachers to bid them believe and be saved, and thus do their duty, put a stumbling-block in the way of those who would come to Christ and be saved? We answer, Any teaching which really tends to hinder a poor convinced sinner from coming to Christ, or puts any obstacle in the way of any man who is really made willing, and needs the things which Jesus, as a Saviour, has to give, cannot be of God. One truth cannot contradict another. "This man receiveth sinners, and eateth with them." "Him that cometh to me I will in nowise cast out." Christ is able and willing to save to the uttermost all who come unto God by him. "Whosoever will, let him take the water of life freely." Any man who really wants Christ is welcome to him. But, then, all this real wanting is of God. There the Holy Spirit is working. Christ is present, though unperceived, and drawing the soul to himself. He that wills may come; but, then, he that truly wills God draws him.

(*To be continued.*)

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## CONWAY STREET CHAPEL.

*To the Committee Meeting at Conway Street.*

Dear Brethren and Friends,—Your kind letter I gladly received, and should have sent sooner, but have been from home. I certainly had been thinking you had forgotten poor John; but when the letter came it was all set to rights.

I have had many conflicts since I saw you last, both for within and without; and I am quite at a point in this, that neither the devil nor the old man is one whit better than he was when I was at Conway Street; for they plague me and torment me sometimes till I am at my very wits' end, and know not what to do, and I should sink into hopeless despair were it not for the unspeakable kindness, mercy, love, and grace of our adorable God and Saviour Jesus Christ, in giving me fresh tokens for good by the sweet witnessings of his blessed Spirit, testifying to my soul his wonderful love and fatherly care, assuring me he will never leave me nor forsake me, and that all my concerns, both for body and soul, for time and eternity, are all in his hands, all perfectly right and straight, not one thing out of its proper place. I am quite surprised to see how the Lord can fit everything so well together in one moment that such a fool as I could never make straight to all eternity. When this is the case, my dear friends, I envy no mortal upon earth. I am satisfied with the will of my God, and can say, "Let him do what seemeth him good, for he is too good to be unkind, and too wise to err." I can also say, when this is the case, like one of old, "Happy is the man whose God is the Lord, whose hope is in the Lord his God, which made heaven and earth, the sea and all that is therein, which keepeth truth for ever, which executeth judgment for the oppressed, which giveth food to the hungry." Were it not for

such distinguishing mercy and free favour made manifest to my soul by the sweet witnessing of the Comforter, I must sink into black despair; for my path very often lies through deep waters whose deeps call unto deeps; and my cry is, "Let not the pit shut its mouth upon me;" and a most dreadful pit it is. David calls it "a horrible pit." And O the horrid things I sometimes see and feel in this dreadful horrid pit of corruption is beyond either tongue or pen to describe! It is a depth without a bottom. And such is my depravity and the devilishness of my nature that if my salvation, and salvations, too, both for body and soul, for time and eternity, were not of free grace, unmerited grace, immutably fixed in God's eternal mind, to be bestowed and applied to my soul by the blessed Holy Ghost, I should as surely be lost as ever I am born.

My dear friends, I cannot do yet without a feeling religion; for I have such feeling misery, at times, that I must have feeling mercy to enable me to sing of mercy and judgment; I have such feeling weakness I must have feeling strength to triumph and say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." I have, at times, such feeling enmity and hatred in my old heart against God and everything of God, I must have feeling love from God shed abroad in my soul by the Holy Ghost before I can sing this song: "I will love thee, O Lord, my strength, my rock, my fortress, my deliverer, my God." I have such feeling darkness, darkness which is indeed felt; that I must have light both seen and felt before I can glory and say, "Rejoice not against me, O my enemy; for when I fall I shall arise, and when I sit in darkness the Lord will be a light unto me." I have so many feeling wounds that I groan sometimes, "Woe is me; for my wound is grievous;" from head to foot nothing but wounds in myself; and I am sure they are felt; for they are corrupt, and I must have the good Samaritan to pay me a visit, and, of his free favour, pour into my wounds oil and wine, and in mercy bind up the wounds, before I can sing this song: "Bless the Lord, O my soul, and forget not all his benefits; who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." I have so much hardness that my heart is sometimes like a rock of flint, unmoved by either judgments or mercies, and I must hear and feel the still small voice, causing his doctrine to drop as the rain and his speech to distil as the dew, before ever my heart either melts or moves one hair's breadth towards God. But, thanks be to God, when this is the case, I can go to God as my God. O the beauty and sweetness of his saying to my soul, "I am thy God;" and I can love to answer him again, and say, "The Lord is my God." When this is the case it is all right; not one crook but what is all straight; not one valley but what

is exalted; not one mountain but what is laid low; not one devil, either within or without, but what is silenced and conquered; not one rugged path but what is all plain; not one storm but is hushed up to a calm, and my soul engaged in thanking, praising, and blessing the precious name of my God and Saviour for his wonderful mercies to such a poor, unworthy, helpless wretch as I.

Dear friends, I have not forgotten you, nor do I believe I ever shall. I hope the good Lord is with you and will direct you in all things for his glory.

My kind love to you all, and the God of peace be with you.  
This is the prayer of Yours in Love,

Trowbridge, Aug. 20th, 1819.

J. WARBURTON.

### JOHN XV.

LET me, Lord, abide in thee,  
And do thou abide in me.  
Fruit I cannot bear, I know,  
But as sap from thee does flow.

If in thee I do abide,  
Cleaving to thy wounded side;  
If by faith thy love I see,  
Then shall I more fruitful be.

Sever'd from thee, Lord, alas!  
I should wither like the grass;  
But in thee, thou fruitful root,  
I must surely bring forth fruit.

Purging, Lord, I must expect;  
'Tis the lot of thy elect.  
Purge me, then, and do not spare,  
So that I more fruit may bear.

Do through me thy gospel bless  
To the heirs of righteousness.  
Give me, Lord, my soul's desire,—  
Sons and daughters for my hire.

'Tis this honour, Lord, I crave,—  
Souls through me from Satan save.  
From their dreadful dark estate,  
Do in mercy them translate.

Yet I shall astonish'd be,  
If thou dost do good by me,  
Bringing rebels back to God  
Through the Lamb's redeeming blood.

Kind and everlasting Friend,  
If my prayer thou dost attend,  
Self-abasement shall be mine;  
All the glory, Lord, be thine.

## EPISTLES TO VARIOUS FRIENDS.

My dear Friend,—I understand that you and Mrs. Godwin saw poor Mrs. R. Healy on your way to Leicester, and found her much altered. When we received the tidings of her death, though in some sense it came as a shock, as such tidings always do, yet I felt it to be a merciful release. There was nothing before her in this life but suffering and pain; and as one had a good hope of her eternal safety, no one who loved her could wish her to continue in her house of weakness and suffering. It was a kind providence that she had her father's house in which to spend the last days of her widowhood, and so kind and attentive a nurse as her sister Emma, who has much risen in my estimation from her unwearied devotedness to her suffering sister. Mr. and Mrs. Keal would doubtless feel the stroke; but I have often observed that in old people the natural feelings are a good deal blunted, and that they bear loss of relatives with much less sorrow than those who are younger. My desire and prayer for them both is that the Lord would sanctify the affliction to their souls' good. They must shortly follow; and it will be their mercy if the Lord brighten their evidences, and manifest himself more clearly unto them before he calls them hence. We know their great kindness, liberality, and hospitality to the Lord's saints and servants; and how they have borne the heat and burden of the day, and stood by the cause with unabated firmness for so many years. Now if the Lord would but shine into their souls in their latter days, what a strength and comfort it would be both to the people and to those like us, who have received from them so many proofs of kindness and affection.

We think of bringing out a little memoir of poor Richard as a little memento of him; and I think it will be well received. It will contain his experience, which appeared in the "G. S." last year, and the letters to his wife, which our friend Mrs. Peake has put together, and which have appeared, and will appear also in the "G. S." He was a man well taught in the things of God, tender in conscience, liberal in heart, and circumspect in life. We have at various times had a good deal of conversation upon spiritual things; for he would come up to me in my little study at O., and there we would often compare notes upon the precious things of God. We saw much eye to eye in the precious truth; and if we did not meet on every point, we never jarred nor disputed, as he always treated me with great respect and affection, and knew well how much I was attached to him. He had a great esteem and affection for you, as your ministry had at various times been blessed to his soul; and when he was first brought under deep spiritual trouble, he felt as if he must come and see you, that you might give him some encouragement. He was also very fond of our dear friend the late W. T., and in many points much resembled him. I little thought, when I made him my executor, that I should survive either him or his wife. But

O how many stronger and heartier men have I seen removed from this vain scene; and I am still spared, who have held my life in my hand, as it were, so many years, and known so much of bodily affliction. My desire is to live to the Lord all the days that still remain to me in this lower world, to walk more in his fear, enjoy more of his presence, and be more spiritually-minded, which I know, from experience, is life and peace. My chief trouble is the recollection that I have not walked more in the fear of God, but have been so often entangled in the snares spread for my feet. I do earnestly desire to know more of a broken heart, a contrite spirit, a tender conscience, and a humble mind, with sweet visitations of the Lord's love, and the rich manifestations of his superabounding grace. It is my mercy that I am not settled on my lees, or at ease in Zion, but find my soul for the most part kept alive in the things of God in prayer and supplication, in meditation, in reading his holy Word with sweetness and savour, and passing my time much alone in the exercise of it on divine realities.

Through mercy I am pretty well in health, and had a nice long walk to-day, quite enjoying the free, fresh air, after being so much shut up in the house. The cold, severe weather much tried me; but I hope, except being a little older, I am not worse in health than I was a year or two ago. Indeed, since I gave up the exercise of the ministry in the winter months, I have not had those long, severe, and trying attacks which I had at Stamford; and, I think, another reason was that I was wrongly treated,—I mean medically. I ought to have taken good support, such as meat and wine, instead of which I touched neither, and at last got so weak that I had no strength to stand up against and throw off the complaint. But now I rather add than diminish my support, and find by this means more strength given to throw off the attack.—Yours very affectionately,

J. C. PHILPOT.

6, Sydenham Road, Croydon, April 1st, 1867.

For about two years I have been taking the "Gospel Standard," and have also endeavoured to get some friends to take it. We apply to a bookseller, who sends for it from England as the most convenient way; consequently you may be ignorant of many who take it. I consider it the soundest periodical I have yet seen, advocating those blessed truths revealed in God's Word, and wrought out in the experience of every God-taught soul.

The first that I knew of the Strict Baptists in England was a sermon I saw by the late editor, J. C. Philpot, translated into the Gaelic language in Scotland, a copy of which found its way to Canada. The sermon was entitled, "The Soul's Growth in Grace." I could perceive at once on perusing it that the trumpet gave the certain sound; and I felt my soul ever after cleave to this dear servant of God. I took the "Gospel Pulpit" for a short time. I found Mr. Philpot's preaching very, very

precious indeed; sufficiently doctrinal to be clear and discriminating, yet far removed from that high, speculating, empty, doctrinal manner of preaching that is sometimes to be met with in those professing orthodoxy. On experience he has but few equals in meeting the various cases which, where God works, are sure to come under the care of the called servant. Lambs and sheep can find food, a portion of meat in due season, in those sermons. And, although with a good deal of caution, as if fearing to be charged with "legality," not less faithful is he in admonishing and exhorting to the practice of true godliness. I sometimes thought, however, that he did not address the unawakened, indifferent, profane, &c., so much as the spiritual weapons which the man of God is to wield will admit of. But all have not the same gift. There are "sons of thunder," and "sons of consolation;" and I believe Mr. P. belonged to the latter class.

Komoka, Ontario, Jan. 5th, 1874.

J. M'A.

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Dear Friend,—Yours ought to have been answered before; but lately I have been much taken up in journeying and preaching, so much so that my home, if I may be said to have one, is quite a treat. I hope our journey's end will prove we are in the new and living way, though few find it. I find the road marked with many troubles; and my being a sinner brings no evidence nor comfort to my soul that I am a saved sinner. The taking up of a daily cross, and denying myself and all ungodliness and worldly lusts, have been so imperfectly done, that my past life affords me no satisfaction; for though through grace not left to live after the flesh, the flesh hath not been sufficiently mortified and put off for Christ's sake. So that I have no good life to look back to, nor one work or worthiness of my own to plead before the throne of grace. My all is nothing worth. My ministry hath been poor as it regards my part; and if at any time the Lord hath been pleased to make it of any profit, it cannot be on account of any goodness, worth, or worthiness in me. My only hope of acceptance with God is in and through the alone work and worthiness of our Lord Jesus Christ. Whatever blessing hath been granted hath been all of grace; yea, and my hope of glory is grounded on sovereign grace,—rich, free, abounding grace.

Before yours came, my time was filled up for the whole of next year, should I be spared so long to labour; and if not, I hope to be for ever with the Lord, joining in the perfect worship with the glorified spirits in heaven.

I should be glad to hear that a faithful labourer was raised up amongst and placed over you, a man after the Lord's own heart, who preached with his feet, his heart, and his tongue, and so declared the whole counsel of God. Should anything take place which might afford me an opportunity of serving you, I will very gladly do so.

Upper Dicker, Dec. 15th, 1845.

W. COWPER.



My dear Friends,—I have, through grace, found my mind still and quiet upon the whole, and Jesus precious to me. My mind is in some degree stayed upon him, knowing he will do his own work by what instruments he pleases. I am his, and I know he will do with me as he sees fit; therefore it is of no use to resist. I do earnestly desire to be resigned to him; it is a most desirable thing. I hope my dear friends do not forget me, a poor, weak, sinful creature, at the throne of grace. I am sure I do not forget my friends in —, and in many more places. May the dear Redeemer be precious to your souls, and his love be sweetly enjoyed by you, and the blessed unction of his Spirit be poured forth upon you. Greater blessings I cannot wish you to enjoy, and less will not do.

Please to give my love to my dear friends in Christ Jesus who may think fit to ask after so unworthy a brother in the path of tribulation. Do not forget me to B—— friends when you write; I love them for the truth's sake.

\* \* \* Should I reach Mr. ——'s I should have no objection to spend an evening in telling about the love of God in Christ Jesus to lost sinners; a most blessed subject. \* \* \* A good many here have expressed a wish for me to continue with them. I believe this is a general wish; but I shall think it over pretty well before I consent, which at present I feel no ways disposed to do. How wonderful are the ways of the Lord! How very unwilling I was to come to this place, and yet I have good reason to think it was the Lord's will it should be so. I am not my own, but my Master's property, and wholly at his disposal; and my prayer is that he would dispose of me for his glory and his people's good.

\* \* \* Should we meet, I shall be able to say more; but if we never meet again in this world, we shall meet in a much better place, and be better able to relate the wonders of God's everlasting love to such unworthy sinners. May the Lord be pleased to bless you with every new covenant blessing.

Yours in the Bond of an unalterable Covenant,

1822.

G. PAYTON.

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## A PROVIDENTIAL LEADING.

*To the Editor of the "Gospel Standard."*

Dear Sir,—I have had it in my mind for a long time to write to you, but always kept putting it off, thinking I would only be troubling you, as I am an entire stranger. My object in writing is to inform you (which is only right for your encouragement) of the benefit my dear wife and myself have derived from that excellent and most spiritual periodical, the "Gospel Standard." It is rich in Christian experience, and, to my mind, sound in doctrine. The sermons that appear in it month after month are full of edification and spiritual consolation to God's children. We have taken it now for these last three years, and we are

always glad when the end of the month comes in order to get it. Often when our souls have been cast down and filled with darkness, we have found comfort and consolation through reading your publication, especially the sermons.

The way we came by the "Gospel Standard" may be interesting to you and your readers. It was in this wise. We were a few years ago living at Mayfield, in Sussex, amongst those despised people called Hyper-Calvinists, for that is the name they go by there. We formed an acquaintance with one of these despised people, and found in him a truly Christian spirit. He invited my wife to go and hear one of their preachers. She went; and often has she thanked God that she did, for the words of the preacher came home with power to her heart. That preacher was dear Mr. Page. The gentleman I have mentioned, who invited my wife to the chapel, lent us a few "Gospel Standards" to read; and we liked them so well that we began to take the work ourselves; and many a blessing have we received from it. Our prayer is that God may bless the "Gospel Standard" this year more than ever to his dear children. I will say no more at present, as I am afraid to occupy too much of your space.

Jan. 14th, 1875.

J. C.

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## REVIEW.

*New Year's Pastoral Address for 1875.* By Edward Wilkinson, M.A., Ph.D., Rector of Snargate and Snave, Kent.—London: Macintosh, 24, Paternoster Row; Ashford: Miller. 3d.

IN concluding his Epistle to the Ephesians, Paul gives the following benediction: "Grace be with all them that love our Lord Jesus Christ in sincerity." Adding, "Amen!" (So let it be.)

Now Paul was a perfect Jew. By this we mean that he had fulfilled, or had had fulfilled for him, all that the Jewish law required; as we find from Phil. iii. 4-6. This being the case, he, being one of the strictest of Pharisees, while in that state, looked upon every one who was not a Jew as being little, if any, better than a reptile. But how different now! All, whether Greeks,—the most abominable of the heathens, so filthy that other Pagans cried shame of them; barbarians,—Romans and other Pagans who were not Greeks; Scythians,—a warlike race; bond,—slaves; no matter what they were by nature or birth, or what they had been by practice, *all* who loved the Lord Jesus Christ in sincerity were in his heart. The Arminians, when reading this benediction, often exclaim, "O noble Paul!" We would say, "O sovereign grace, which, in the hands of the blessed Spirit, could so humble so proud a man!"

Now, as before a heart-searching God, we can solemnly adopt the language of Paul, and say, "Grace be with all them that love our Lord Jesus Christ in sincerity," whether Churchmen or Dissenters; and it is under this feeling that we sit down to notice the little pamphlet at the head hereof. But, while all have a

right to expect in us some proof that *we* love the Lord Jesus Christ in sincerity, we are justified in looking for the like proof in others. And if we find some, be their profession what it may, saying "A confederacy" with those who altogether deny or in any way compromise the everlasting discriminating truths of the gospel, reducing the glorious atonement of the Lord Jesus Christ to a mere make-weight to make up their deficiencies, or his Person, as the Son, to a mere modern being, we are not called upon to believe that they can love him in sincerity. Our privilege in such cases is to endeavour earnestly to pray for such that their eyes may be opened to see how they stand in the sight of God.

And there are others the sincerity of whose love to the Lord Jesus Christ may well be doubted. As the author of this little tract well observes: "For professing Christians to cherish malice and enmity, while they daily pray, or should pray, God to forgive them as they forgive others, and that for long years, is fitting the soul for the company of the devil and his angels rather than for Christ and his saints." So, when we meet with men unbending and utterly unbendable; when we hear it said of some, "Once offend that man, and he will never forgive you,"—O! How dwelleth the love of God in such a one?

Mr. Wilkinson is a firm believer in the doctrines of God's discriminating grace. He tells us he was not taught these doctrines by men; for the preachers he heard—he cannot call them teachers,—they taught him nothing, and, when he himself began to preach, "so long as he knew no distinctive doctrine he could preach none." "The Arminian doctrines of man's free will to save or lose himself, and his consequent merit in doing the former, need no teaching; for all men profess to be sinners, and to believe that Christ came into the world to save them; and if they only do their best Christ will 'supplement' what they have left undone, this is a kind of natural religion, and one which unconverted men are ready to accept." This is indeed true; so, such a religion being natural, and just what suits the carnal heart, preachers are not required to teach it. But, as our author continues,

"Such men, both preachers and hearers, ignore the fact that it is the Holy Ghost alone that really convinces of sin; and faith, which they represent as so easy, comes to man only as the free gift of God." . . . "The Papists and their followers add to this natural religion sacramentarianism, with sensuous attractions of decorated altars, music, flowers, incense, and vestments, in order to exalt self called priests, and be a deceptive substitute for real spirituality. Of such vain worship God himself says, by the prophet Amos (v. 21, 23), 'I hate, I despise your feast days, and will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.' If language have any meaning, and the Word of God be not read in our solemn assemblies as a mere form, such language conveys an awful warning to such mockers of God. 'God is a Spirit, and they that worship him must worship him in spirit and in truth.'"

There is, perhaps, no hymn in all dear Hart's which is more abused than the following :

"Disputings only gender strife," &c.

We remember once the deacon of a Baptist church triumphantly selecting that hymn for singing, he himself being a waverer concerning, if a believer at all in, the doctrines. As though dear Hart meant that the doctrines of grace were not to be contended for. Whereas, a firmer contender for them there could not be, as his other hymns and writings prove. And just so with Mr. Wilkinson. Having himself experienced the blessings of the doctrines, he is anxious that they should be made known to poor sinners :

"I have instructed you in 'the doctrines of grace,' which strike at the root alike of human pride, worldliness, and Popish superstition, and I am thankful to know that many of you have so learnt them that you can not only defend them against the adversary, but teach them to others. And this every converted child of God should diligently do." . . . "Never be satisfied, my dear friends, with any preaching from which you may not clearly perceive that the preacher holds the doctrines of grace, and that he preaches them in such a way that any person completely ignorant of them may so learn them from his preaching as to be able to give a reason of the hope that is in him, and declare God's plan of salvation to others. An intelligent man from Folkestone lately observed to me, after service at Snave, 'They must be dull indeed if they cannot learn what you teach them; and if such and such men hold these doctrines, as you say they do, why do they not teach them so as we can learn them? I have been an anxious inquirer for years, and have gone from place to place in order to learn, and yet have seldom heard anything but what I knew as well as the preacher himself; and it did not satisfy me. It is an everlasting "Do, do, do!" and "Only believe! Only believe!" As if we could do great things to save ourselves, and as if belief were the easiest thing in the world, and without fully explaining to us what we are to believe. "To believe" is the very thing I want to do, but I find it the hardest thing of all. Tell me to go to Jerusalem, and I could set out at once; but to tell me "only to believe" is to mock me.'"

Our author begins at the beginning. He is not one of those who, ignorant of their own hearts, quibble at the effects of Adam's fall: "Unless you are right on the effects of the Fall," says he, "you cannot possibly understand the necessity for regeneration." This remark is very striking. We have heard a good deal of some who are going about quibbling about the Fall; but we never heard of one of them who could give any solid account of its effects on his own heart. Such are they who call "corruption preachers" those who speak of the exercises of a poor tried child of God,—tried by Satan, tried by the world, and, worse than all, tried by their own evil hearts. But, as Mr. Philpot once observed, such heart preachers "often hit the right nail on the head, as many a poor child of God can testify."

"The Papists," says Mr. W., "and their dead-letter followers, teach that the new birth is by Baptismal Regeneration, and consequently a child is dependent for the new life upon its parents

bringing it to the font." How sad to think of this! What an awful responsibility rests upon parents if the doctrine of Baptismal Regeneration be true!

Mr. W. tells us, and correctly so, that "at the late confirmation of the young Imperial Prince of Germany, he was specially examined by Dr. Heim, in the presence of the whole court and the Prince of Wales, on the doctrines of 'Predestination and Original Sin.'

We feel that, on the doctrine of Redemption, we must quote the following:

"The chief doctrine of all which I have taught you is, however, the Finished Work of Christ in the Eternal Redemption of the chosen people of God, whom the Father gave to him for his heritage. It was for these that he came to lay down his life, dying the just for the unjust, to satisfy the justice of God. So that 'none could lay anything to the charge of God's elect.' He laid down his life for the sheep, not for the goats; and every sheep for whom he died he saved. I have impressed upon you that 'the faith of God's elect' is, that Christ obtained 'Eternal Redemption' for his people; that he delivered them from the bondage of Satan, from the dominion of sin, from all iniquity, from the wrath to come, and brought them into the glorious liberty of the children of God. This is the full and proper meaning of redemption; and if Christ did less than this, we cannot accept him as a Redeemer and a Saviour, but simply as a prophet and a teacher, as the Socinians regard him. According to our view there is no conceivable difference between Eternal Redemption and Eternal Salvation, and, if language have any meaning at all, this is what the Word of God teaches us. We profess to believe that Christ died for our sins, and as he died long before we were born, or had done either good or evil, he must have died either for some or all of our sins, for a certain portion of our life or for the whole. And if not for all our sins, and consequently for the sins of our whole life, he is neither an Eternal Redeemer nor a complete Saviour, and we ourselves must 'supplement' his unfinished work by our own exertions."

. . . "If Adam, in his perfect state, could not keep one command, and that apparently the easiest, it is not reasonable to expect that his fallen, corrupt children, with their 'phronema sarkos,'—lust of the flesh, can keep ten." . . . "And when the Lamb shall open the Book of Life, it is the redeemed who shall sing a new song, saying, 'Thou art worthy to take the book and to open the seals thereof; for thou hast redeemed us to God by thy blood *out of* every kindred and tongue, and people and nation.' Observe well the '*out of*,' and then say whether every kindred, tongue, and people, and nation are redeemed."

The following quotation from Dr. Owen, too, may be read with a *confirming* profit:

"The Father imposed his wrath due unto, and Christ underwent the punishment for, either, 1, All the sins of all men; or 2, All the sins of some men; or 3, Some of the sins of all men. If the last, then all men have some sins to answer for, and so no man can be saved. If the second (which is the proposition we lay down as truth), then Christ (in their stead) suffered for all the sins of all the elect in the whole world. And if the first, Why are not all freed from the punishment due unto their sins? You answer, because of unbelief: I ask is this unbelief a sin or not? If not, why should they be punished for it? If it be, then Christ either suffered the punishment for it, or he did not. If he did, why must that hinder them more than their other sins for which

he died? If he did not, then he did not die for all their sins. Let them (the Arminians) take which part they please."

Like Mr. Ormiston's sermon, which we noticed last month, this is principally upon doctrine, though it is by no means destitute of experience. In answering the question (p. 15): "Not, 'What good thing shall I do that I may inherit eternal life?' but, 'Have I any evidences within myself that I am one of the redeemed of Christ?'" we think one author will admit he goes suddenly too far. The first part of the answer he gives right enough; but how few there are who can go the full length; and some poor child of God, though right in the way, might be greatly discouraged because he cannot adopt the language of the full assurance of faith. Still, sure we are that nothing short of it will ever satisfy such a one.

We must also take objection to one or two expressions; such as that Christ purchased pardon. And again: "Hold fast this blessed doctrine, dear brethren, and then you will enjoy the glorious liberty of the children of God. You will then be no longer in bondage, but Christ will have made you free indeed." It reads as if the child of God could at will hold fast the doctrines; whereas the doctrines, in the hands of the Spirit, must hold him. And this, we are persuaded, Mr. W. well knows. But when a man has been brought up amongst the Arminians it is no easy matter for him to get rid entirely of all the old leaven.

How easy it is for a reviewer to find fault! But there is the other side of the question, that when mistakes or errors are pointed out, the authors of the works reviewed have the opportunity of correcting them in future editions, when otherwise they might have overlooked them.

We wish every Churchman in the land had a copy of this pamphlet.

Do we, because we have spoken so favourably of this and Mr. Ormiston's little works, thereby imply that we approve of the forms, &c., of the Church of England? Nay verily. If it were the will of God, we should rejoice to see both Mr. O. and Mr. W., and some others, following the example of Mr. Philpot, Mr. Tipstaff, &c. &c., and casting in their lot amongst us poor Baptists. But we will commend truth wheresoever we may find it.

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## Obituary.

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**JAMES BEAVEN.**—On Jan. 5th, 1874, aged 78, James Beaven, of Cherrel, Wilts.

Our departed friend I knew for many years. He was the son of that good and gracious woman, the late Eunice Beaven. James, being brought up under her eye and care, often heard her read and expound the Scriptures on the Lord's day; and the solemn weighty manner in which she would answer the church minister when he would come and reprove her because she did not come to church. She would say, "I cannot come to your church. You preach to them that are under the law, and the

human works of the creature for justification before God; but I am delivered from the curse of that law. Christ hath suffered under the law for me, nailed my sins to his cross, and for ever put them away. This is a mystery the Lord hath hid from you. You preach as a blind leader of the blind, and both will fall into the ditch, unless grace prevent."

These solemn and weighty things seemed to lie on James's mind, so that he never fully forgot them. The weight and power of eternal things used to employ his mind, at times, both day and night. As his lawful calling now became that of a carrier, from the village where he lived to Bath, and travelling much by night, he was often led to reflect on the important things of eternity, and of the infinitely great I AM, whose great and wondrous works he often admired. He often felt his soul humbled down into the dust before the great Jehovah.

But the time drew near when the dear Lord worked more powerfully in the soul of our departed friend. About two years before his death, the Lord was pleased to lay him on a bed of affliction, and to bring him down to the borders of the grave. During this affliction the law was brought home with its killing power. The commandment came, his sins revived, and for a time he died to all hope of being saved. The wrath of God and the terrors of the Almighty encompassed him about. In this dreadful state he continued for months, and spent many sleepless days and nights. During this painful time his brother came to him; and seeing him in such a lost, despairing state, burst into tears. James replied, "Ah, John! If ever you are brought where I am, on the borders of eternity, with all your sins from childhood brought up like mountains before you, rising higher and higher, with an angry God frowning upon you, and no hope, you may well weep, and that bitterly. I can see no way of escape, but that I must be for ever cut off and frowned away where the worm dieth not, and the fire of his fierce wrath is never quenched."

Many wearisome days and nights did our departed friend pass through before his blessed deliverance, which came to pass in the Lord's time. The dear Lord sweetly applied these words of Ps. xl.: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Through the infinite sweetness, power, and glory of those blessed words, for a time his poor fallen part swooned away. His wife thought his soul had departed; but, to her joy, he recovered, and burst forth: "O bless the Lord! Bless the Lord, O my soul! He hath forgiven all my iniquities, and pardoned all my sins. He hath delivered my soul from death, from hell, and the power of the grave. The blood of my Saviour hath gotten the victory. He hath suffered on the cross for my sins, and hath for ever put them away. He hath in love to my soul delivered it from the pit of corruption, and cast all my sins behind his back. He hath put a new song into my mouth, a song of deliverance, that I could never sing before. My sins are all gone for ever." Being worn out, his partner in life began to entreat him to try to get a little sleep. To which he answered, "Sleep? I cannot. What, sleep, and see what great things the Lord hath done for my soul? O, if I had a thousand tongues, I could set them all praising my blessed God and Saviour for the great things he hath done for my soul. To think that he should come at last in his great love and compassion, and deliver me, when all hope was gone!" Thus was he most blessedly delivered from all the wrath and curse of a broken law, and fears of death and judgment. His precious soul was brought forth into a large room, and it was his meat and drink to tell to all around what a dear Saviour he had found.

The sweetness and savour of this blessed deliverance never fully left him on this side of Jordan. The dear Lord often shone upon it and owned it as the genuine work of his own hands. I saw him many times during his illness, and they were indeed favoured times to my soul. On one occasion I said, "Well, James, does the enemy try the reality of your hope and your blessed deliverance?" He replied, "Yes; he comes sometimes with the temptation that there are some secret sins that have never been pardoned, and attempts to try the foundation of my hope. But it is like throwing a ball against a hard brick wall; the harder it is thrown the more it glances off. The Lord sends such blessed promises into my heart one after another that this cursed foe flies, and cannot stand against them: 'I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.' 'As far as the east is from the west, so far hath he removed our transgressions from us.' 'As I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee.' Yea, he hath so walled my soul around with the infinite *shall*s and *will*s in his blessed Word, that no enemy can ever break through them. Heaven and earth may pass away, but my Lord and Saviour's words shall never pass away. What the Lord has done is done for ever. He will have a desire unto the work of his hands."

At another time, as I entered his humble cottage, he looked up with eyes sparkling with love, and said, "O! I have been thinking of you, and of all the dear Lord's sent servants. How I do feel my heart go up in prayer for you on a Lord's day morning, that he would enable you to go forth and preach the things of the kingdom, and lift up and exalt a precious Christ, and point poor sinners unto the blood of his cross; for who can despair, seeing that I have found mercy?" At another time he said, "My dear friend and brother, you are come at last. I have been fearing that I should see you no more below. I cannot express the sweet union I feel toward you, for we can walk together in the path to heaven, and see eye to eye in the precious things of the kingdom. We shall sit down in the kingdom of heaven together, and sing the same song, and it will be all of grace: '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.' I do want to see all the dear children of God that are near me. They can understand the blessed things I feel, and can rejoice with me, because I have found the Lord's Christ. But how few in this dark village have any desire after him, or an interest in his finished work! We live to see his words fulfilled: 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.' What will heaven be, the glory prepared for all the saints, gathered out of all nations, languages, peoples, and tongues, that will arrive there all washed in the blood of the Lamb, having palms of victory in their hands! 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.' The saints cannot but cast their crowns at his feet, and for ever crown him Lord of all."

The last time I saw our dear departed friend, on asking him the state of his mind, he answered, "Firmly built upon the Rock of Ages. My outward man gets weaker; but my inward man is renewed day by day. I am waiting patiently for my change to come. No fears of death; all are for ever removed. Jesus Christ, the same yesterday, to-day, and for



ever, gives unto his sheep eternal life; and they can never perish. All that the Father gave him shall come unto him, that where he is they may also be, to behold his glory. Not a hoof will be left behind." Thus was he held up in his last days with a good hope through grace, his lamp trimmed, his light burning, waiting for the coming of his blessed Bridegroom. His house was built upon a rock that the winds and waves of death could never destroy. Whilst heart and flesh were failing, he continued to tell to all around that he would soon be landed on Canaan's happy shore, and be for ever free from sorrow, pain, and suffering. He patiently endured all his Heavenly Father's will, until the happy moment arrived to bid a final adieu to all below, and his soul went forth into the presence and glory of that precious Christ he so loved on earth, to drink larger draughts of the river of life, and for ever to cast his crown at the dear feet of him that had done such great things for his soul.

Thus fell asleep in Jesus James Beaven, in the dark village of Cheverel, who was manifested to all around a monument of grace.

Market Lavington, Dec. 20th., 1874.

JOSEPH TOPP.

CHARLES HOLMES.—On Dec. 21st, 1874, aged 53, Charles Holmes, of Leeds.

The subject of the following remarks was so very reserved that even those who were constantly about him never learnt when the "strong man armed" was dispossessed of his palace, and the "stronger than he" asserted his rightful claim, made his triumphant entrance, and took possession of this poor sinner. He had been afflicted a great many years with weakness in his legs, together with nervous debility, which confined him entirely to the house until within nine months of his death, when, to the surprise and delight of himself, and the wonder of his friends, strength returned to his limbs, and the nervous debility was removed; so that he was not only able to walk about without any assistance being given to him, but also to resume his former occupation as a joiner, which he had not had the strength to follow for upwards of 20 years. For some months before his restoration to strength, some of his friends thought they observed signs of a secret work going on upon his soul; but, as we have before hinted, he was a person of a very close habit of mind, and for some length of time not a word dropped from his lips to any of his friends on the subject which now entirely engrossed his attention. He was, however, heard by his wife to be much in prayer, especially in the night; frequently saying, with much earnestness, "O Lord, establish thou my goings, that my footsteps slip not." It was now seen that the newspaper and other books were laid aside; and the Bible and Gadsby's Hymn Book became his constant companions. About two years ago he called his wife to him, and, placing his finger on the 4th verse of that sweet hymn of Medley's (the 9th), he said, "Those words express my feelings exactly:"

"When trouble, like a gloomy cloud,  
Has gather'd thick and thunder'd loud,  
He near my soul has always stood;  
His loving-kindness, O how good!"

He now manifested a great desire to be present in the house of the Lord when the doors were open, and took much delight in sitting and listening to godly conversation. Twelve months ago last November he said to one of the supplies at the chapel (St. James's Street Particular Baptist chapel), "Mr. B., these words have been applied to my mind with peculiar power and sweetness:

'The bud may have a bitter taste,  
But sweet will be the flower;''

at the same time asking him what he considered to be couched in them. He did not, however, long enjoy the health and strength to which he had been restored; for in December he caught a severe cold, which brought on bronchitis, and he was soon confined entirely to his bed. From the first he stated it as his firm belief that he should not recover from this sickness. On one occasion during his illness, when his wife was washing his hands, he observed that she was alarmed at the deathly appearance which they presented; upon which he, with the greatest calmness, said to her, "Don't be alarmed; it is all right. I shall not get better."

Hymn 333 was a particular favourite of his; especially the last verse. He would often exclaim,

"Happy songsters!  
When shall I your chorus join?"

The following also he would often be repeating:

"Rise, my soul, and stretch thy wings," &c.

Also,

"Jesus, my All, to heaven is gone."

Once he appeared to have some difficulty to repeat a hymn which he wished to quote; but kept saying with emphasis, "Ended, ended." His wife said, "You mean, 'Happy soul, thy days are ended.'" "Yes, yes," he replied; appearing much pleased that she understood what hymn he referred to.

Upon his wife inquiring of him whether he had anything to say respecting his temporal affairs, he at once replied, "No. I have given all up, and you too; and have been enabled to leave you in the Lord's hands. I have asked him to bless, preserve, and protect you, and I believe he will." His wife hearing him at one time cry out vehemently, "Lord, help me," she said to him, "Is Satan harassing you?" "No," he replied; "he is not permitted now; but he has been." On the Lord's day before he died, after he had lain quiet for a time, he suddenly exclaimed, "Grand, beautiful light! It is *everlasting* light." He told his wife he could not describe what he had seen; but that it was of a heavenly nature.

His strength was now rapidly leaving him; but, holding up both arms, he cried out, "Come, Lord. Why art thou so long in coming?" His wife had asked him to hold up his hand, in case he should not be able to speak, if he were happy when he was dying. In his closing moments she said to him, "Are you happy?" It was out of his power to raise his hand; but he slowly lifted his arm at the elbow as high as his strength permitted, and then gently laid it down. He was now observed to gently fold his arms over his breast, give two sighs, when his ransomed spirit took its flight to the regions of that *everlasting* light of which he spoke so exultingly a little before, and to that celestial city of which the beloved disciple speaks: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. xxi. 23.)

Buckhurst.

WM. LUCAS.

CHARITY STEPHENS.—On Aug. 8th, 1873, aged 29, Charity Stephens, of North Chailey Common, Sussex.

She was the daughter of godly parents, and with them attended the Baptist chapels at Skayne's Hill and Wivelsfield, Sussex, from her infancy. When a child she had convictions of sin, and often promised herself to lead a better life, feeling in herself she did not live or walk as

to please God. Such promises were broken as often as made, the convictions wearing away, until, when about 15 years of age, she became anxiously concerned through hearing a sermon preached from Mark xvi. 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Some years afterwards she wrote to the minister she heard at that time, desiring to join the church; and expressed herself thus concerning the impression wrought on her mind: "What a weight of guilt I then felt I cannot describe. I went home with a wounded spirit. I felt as though my heart was broken in a thousand pieces, having a guilty conscience, and feeling myself a condemned sinner. I went about labouring under a *load* of sin, feeling all things were naked before a heart-searching God. I became very careful in everything I did and said, feeling I should add to my sins here. I saw I had crucified the dear Saviour, pierced his hands and wounded his side. O what love I felt to him then, though I felt empty of good and full of sin! I could say with the poet:

"I can but perish if I go,' &c.

"I was very anxious then to hear the gospel preached, and the time soon came for my soul to be brought out of prison. On hearing you one Lord's day, your text was, 'Ye are Christ's, and Christ is God's.' This the Lord blessed to my soul. I felt full of joy and praise, and could say, 'It is enough, Lord;' believing I was clear from condemnation. It is about 13 years since then, but the dear Lord has blessed me with sweet visits, having passed through many trials and afflictions. Yet, amidst it all, the Lord in mercy has made me to rejoice."

Her bodily afflictions being so constant the last 10 years of her life, she seldom was able to attend the house of God, having nearly three miles to walk to the nearest place of truth. She was never able to attend but once after writing to join the church, and therefore could not join. Not long after this, being delivered of a child, which survived but a few weeks, she became very weak and ill with consumption, and chiefly kept her bed, during which time she was much tried in circumstances and exercised in soul. Her latter end was bright and interesting to those present, being delivered from the fear of death, which before had been such a distress to her. The night before she died, she exclaimed, "O! I am going now! O! I am going now! Why are his chariot wheels so long in coming? This is hard work, isn't it? I cannot last long, can I?" Her husband answered her, "I think not." After a short pause, while her hands were in her husband's, she said, "I am going home to glory."

Her weakness being very great, up to this time she was unable to raise herself in the bed; but suddenly she became strong as in full health, and her face shone with glory. She shouted *loudly*, in raptures of joy, "I am going home to glory! I am going home to glory! I know I am. She then fell back on her pillow, and cried out twice exceedingly loud, "I am going to glory!" Looking at her husband and sisters, she said, "I shall meet you there." After this she became restless, and expressed her desire to depart. Directly after she said, "Stand still a minute," and looked round the room as if beholding something, her face shining with bliss. Being still very sensible, she tried to express what she saw; but her weakness returned to prevent her saying anything but "Yes," or "No." In a short time she fell asleep in Jesus. B. C. B.

PHŒBE SMALL.—On Jan. 17th, aged 53, Phœbe, wife of John Small, of Bath.

I believe I may say with sincerity, after over thirty years' union, during which time we passed through many trials and bereavements,

under which she was deeply exercised, I could perceive she possessed the fear of the Lord for many years past. Having had a godly father, she was brought up to attend where the truth was faithfully preached, which was early made a blessing to her soul; although she was one that said but little, but felt more than she uttered or expressed. During her comparatively short illness she was deeply exercised to know her interest in Jesus; but she felt her soul to be as helpless as her body was by reason of affliction, of raising a real cry for mercy, which was a grief unto her. I said to her,

“Afflictions make us see  
What else would 'scape our sight.”

She replied,

“How very foul and dim are we,  
And God how pure and bright.”

She also said these words described her case:

“When overwhelm'd with grief,” &c.

I repeated the next verse to her:

“O lead me to the rock,” &c.

And added, “Can you not feel you can say that?” She said, “I can.” I tried to set before her the promise of Jesus to the coming sensible sinner, who graciously said, “Him that cometh unto me I will in nowise cast out;” and that it was easier for all nature to fail than for one word he had spoken to fall to the ground.

During the night preceding her death, I was awake by her earnest cries for mercy through Jesus Christ. I spoke to her; but she seemed unconscious of all around, and poured out her cries to Jesus for mercy over and over again. I was with her at intervals during the day she died, being Sunday; and my dear brother, at her request, offered up a fervent prayer, in which she joined. Being inclined for sleep, we left her in the care of her sister, and went to chapel; but had not been there long before my daughter came for me. Before I reached home her peaceful spirit had departed without even a sigh or a moan. She sweetly fell asleep in Jesus, I believe.

JOHN SMALL.

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ELIZABETH SMITH.—On Dec. 31st, 1874, aged 54, suddenly, Elizabeth Smith, of Tunbridge Wells.

When about the age of 14 or 15, the Lord led her to feel that she was a poor lost sinner, and to feel her need of mercy. I have heard her say many times what deep convictions she was under, and how she could not sleep, but used to walk about her bed-room at night for hours together, mourning her lost state. At that time she was living with Mr. Brodia, Baptist minister at Bessel's Green, whose preaching was made a blessing to her. Also the ministry of dear Mr. Shirley, of Sevenoaks, I have often heard her speak of as being much blessed to her soul.

About 1833 or '34, God in his providence removed her to Tunbridge Wells, where she had the pleasure of sitting under that never-to-be-forgotten servant of God, Mr. Kewell, at Hanover Chapel; under whose ministry she received much comfort, of which we have often talked together with pleasure and delight. She was baptized, and joined the church there about 1840, where we both stood members together until her death, having been married 28 years. Though we had our many trials, afflictions, castings down, fears, and misgivings, we had our mercies, and often thanked God together for them. This was the subject of our conversation at the breakfast-table on the morning of her death, which was very sudden. About 11 o'clock she was taken with a fit, and died about 1; so that with her it was “absent from the body and present

with the Lord." Blessed be God, I feel sure that my loss, which is very great, is her eternal gain.

"Ordain'd to salvation of old,  
And chosen in Jesus her Head,  
Preserved and brought into his fold,  
She loved in his footsteps to tread.  
No theme upon earth was so sweet  
As Christ in his Person and grace;  
And now, in his image complete,  
She dwells in the light of his face."

Tunbridge Wells.

W. SMITH.

PHILIP LAURANCE.—On Nov. 30th, 1874, aged 81, Philip Laurance, of Welwyn.

The deceased was for many years leader of the cause of truth in Welwyn. He was well known and highly respected by many of the Lord's servants, several of whom are fallen asleep, but some remain to the present time. Not much is now remembered of the early exercises of his mind; but he was very much favoured under the ministry of the late Mr. Robins, and has said that "he was as full of the love of God as he could hold."

Our dear brother was not permitted to leave what is called a dying testimony, but through many years he bore a living one. He gave out the hymns and led the singing as usual on Sabbath day, Nov. 22nd. At the prayer-meeting on the following Wednesday evening, he read, as he was wont, one of the extracts from the late Mr. Vinall's sermons; and appeared as well as usual on Thursday. It was his practice to rise early in the morning, and while the house was quiet to spend about an hour in reading and prayer; and has been known to say that these were generally his best times. On Friday, the 27th, he rose as usual, and came down stairs; and was found some little time after sitting on the floor at the bottom, with the light burning by his side. Though apparently conscious for the most part until Monday morning, he never regained his speech; and finally breathed his last on Monday afternoon.

In his case it may truly be said, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." J. D.

SARAH SMITHERS.—On Dec. 18th, 1874, aged 35, Sarah Smithers, of Kingston-upon-Thames.

For eight years she was a member amongst the General Baptists, and, according to her own confession, knew nothing of her lost state as a sinner before God, until her last illness; and then she was led to see that a mere profession of religion would avail her nothing, and was led earnestly to seek for salvation. \* \* \* When near her end, to a friend standing by she said, "I am going straight to glory," and was constantly blessing and praising God, and longing to be gone. When unable to speak, her lips moved, and we could now and then catch a whisper, "Come, come, come, dear Jesus, and take me," until five minutes of her departure. J. SMITHERS.

WHAT a miserable plight was Saul in, and how doleful was his cry and complaint to Samuel (1 Sam. xxviii. 15): "I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more." Heaven and earth forsook him at once.—*Flavel.*

# THE GOSPEL STANDARD.

APRIL, 1875.

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

## TO HIM WHO IS ABLE TO KEEP US FROM FALLING.

NOTES OF A SERMON PREACHED AT CRANBROOK ON SUNDAY  
AFTERNOON, MARCH 24TH, 1872, BY MR. SMART.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—JUDE 24, 25.

SATAN tells my reason there is no such place as heaven. But the Bible tells me there is, and tells me who shall be there, and what their employ shall be for ever; and I feel my very soul created, formed, and fashioned for it. And if I am more ambitious for one thing than another, it is to join the ransomed in blessing and thanking the Lord; for "he is good, and his mercy endureth for ever." I feel that my saved soul is fashioned, created, and prepared to show forth the praises of him who hath called me out of darkness into his marvellous light. Grace works upwards and downwards in the sinner's soul; down go sin and self, and up go God and his Christ. "Not unto us, O Lord, not unto us" (do not you find something in your souls chime in with it? I do), "but unto thy name give glory, for thy mercy and for thy truth's sake." Poor sinner, that which will flow out of thy salvation will be the lifting up of the Son of God for ever in heaven. God's greatest glory flows out of the salvation of the vilest of men. The beloved disciple John (and when we think of John, who lay on Jesus's breast, something says, What have we to do with him?) when he begins to speak of the Lord's goodness and mercy, says, "Unto him that loved us." Yea, he might well talk about love; he loved God, and God him. But he no sooner got the word out of his mouth, and it came from his heart, than he comes upon the washing: "And washed us." What from? "From our sins." But, John, you had none. Yes, I had; sins that must have sunk me to hell but for the blood of the Lamb. "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." Ransomed sinner, shout thy hearty Amen. So be it.

"Now unto him that is able to keep you from falling." Do not you feel your souls created and formed to lift up the Lord? I do. The higher I can lift him the better I am pleased. And if God honours a man, that man will honour God; if God blesses a man, that man will bless God; if God sets up a man, that man will set up God; and if God does not bless a man, he will bless himself. How is it? Are you created for his glory? Or, like

every carnal man, looking after your own, and leaving God to look after his? None will have the glory of God as their end but blood-washed sinners.

“Now unto him that is able to keep you from falling.” Have you any dread of falling? “He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.” See how tenderly people walk in slippery weather; they do not want to break their bones, and they put their feet on places they would scorn at another time. “Let him that thinketh he standeth take heed lest he fall.” But are you not afraid of falling? My flesh would like to be gratified; but do not you find idle words, and making a display of your wit, bring confusion and misery into your souls? It is a poor religion that sin does not afflict. It is bad to have broken bones, but a terrible thing to have the bones broken by falling.

“Now unto him that is able to keep you from falling.” Do you shun it, watch against it, strive against it, pray against it, and after all bring guilt on your conscience? I have a good many times. But you may depend upon it, it is “an evil thing and bitter” to depart from the Lord. If all my sins were printed on my forehead, I should never show my face in a pulpit; and I am obliged to be honest and confess what a vile sinner I am. And 'tis poor saved sinners that are fit to preach to poor sinners.

“Now unto him that is able to keep you from falling.” Sinner, I have groaned against it, and almost come to the conclusion I never should be such a fool again, and have been almost tempted to make a vow; and after all have brought guilt on my mind again. I should be sharper with you than I am if I were not such a poor creature myself. You see outward falling has such miserable consequences. Why grieve the saints, stumble weak ones, feed infidelity in people's minds, and open the mouths of transgressors to speak evil of the way of God? If alive to God, if you will have an ounce of sin, you must have a pound of suffering; an ounce of self-gratification, you must have a pound of misery in your heaven-born souls. “As many as I love I rebuke and chasten; be zealous, therefore, and repent.” It is a mercy to be kept. I know I get on best when God Almighty keeps me out of the dirt. And where the child of God is left to sin, God, who loves him, will chasten him in this life, that he may not perish with the wicked in the life to come.

“Unto him that is able to keep you from falling.” And the Lord will take means to keep us. You look at the danger. We are fallen sinners in a fallen world, prone to that which is evil. Sin is bound up in our existence, and is part and parcel of our nature; and we can no more get sin out of our minds than the marrow out of our bones. Thus we need a God to hold us up, and to pick us up when down. Look at the world, the flesh, and the devil. “We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” What

abundant cause to cry to the strong for strength! Keep me, and I shall be kept.

"I will put my fear in their hearts, that they shall not depart from me." The greatest preventive is the fear of God placed in the souls of the regenerate. "How shall I do this great wickedness, and sin against God?" "So did not I, because of the fear of God." "The fear of the Lord is a fountain of life to depart from the snares of death." And yet, notwithstanding all, sin is that rampant rebel that would rush upon the thick bosses of the Almighty; and, if possible, bring thee to ruin at last. The psalmist saith, "I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore." "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

Sometimes, when in the dumps, and hardly able to bear my misery, I have consoled myself with the thought that I have not brought public reproach. I would rather die than put the Lord to open shame. And you will see he will take means to keep his people; and those means, things which we would avoid if we could. And yet the rough things keep us on our feet. There are two things we would avoid if we could,—poverty and affliction. Millions of sinners have been kept on their feet by these means. How many are kept from excesses by poverty. Most things are in the grasp of those who have plenty of money, and are willing to part with it. Money is power, and we are not fit to have power. The donkey does not go forth to nibble the grass, because of his chain; and we should have liked many times to go beyond our chain, but have been kept by the power of God. It is trying to be kept short of money; and yet this is how God keeps from falling. "The rich hath many friends." "Men will praise thee when thou doest well to thyself." "All the brethren of the poor do hate him." And "the poor is hated even of his own neighbour." What a wise man Agur was. He says, "Surely I am more brutish than any man." And the psalmist said, "I am as a beast before thee." I tell thee, sinner, to know thyself will humble thee in the dust; and if God have mercy upon thee, he will wear the crown. And yet, under the leading of God, Agur prayed: "Remove far from me vanity and lies." Can you say that from your heart? Do you hate the way of lying? And are you made willing to give up the way of lying? Have you ever read that "all liars shall have their part in the lake?" "Give me neither poverty nor riches,"—I am afraid of both, "lest I



be full, and deny thee, and say, Who is the Lord? Or lest I be poor and steal, and take the name of my God in vain." He did not know where wealth might take him to. A man's wealth is the backbone of his pride. But to find a man praying against riches, as Agur prayed, this I call true wisdom. Old John Bunyan says *that* prayer has got rusty for want of using.\*

Now, you see how we dread affliction, and would avoid it; and then see how it puts the extinguisher on the things of time and sense. Let a man have plenty of money and health, and no one knows where the wretch would go to. I used to think, when a boy, if I had my father's money, I would see all the shows in the fair. Man wants power to carry out all his plots. But you get affliction, and how it will shorten the rope. And yet we would avoid these things. We cry to be kept, and then kick at the means God uses to keep us. How does God keep his people to the truth? By making them sensible of their fallen, helpless condition; and that keeps them to God's way of saving sinners by Jesus Christ. I have been ready to-day to weep over the goodness of God to the vilest of wretches, in that he has determined to give me to feel I have an interest in the life that now is, and in that which is to come. He deals with me abundantly in providence and grace.

O! Sinner, sinner, "Unto him that is able to keep you from falling." What are error, delusion, and the vanities that mortals invent, that they

"Should meet with a moment's regard,  
But rather be boldly withstood,  
If anything easy or hard  
They teach save the Lamb and his blood?"

All beside is sheer nonsense to my soul. I do not know how to lift God high enough, nor debase myself low enough.

"Now unto him that is able to keep you from falling, and to present you faultless." And this shall be carried out in the case of every child of God, down to the end of time. "And to present you *faultless*." But that is the very last word I should use. The psalmist said his iniquities were more than the hairs of his head. Who can ever count his sins before God? And yet, poor sinner, for all that, he is "able to present you faultless." And it is left on record, not for sinners to presume, but that poor sinners should not despair, but should magnify the exceeding riches of God's grace, and glorify the Trinity in Unity for saving sinners. Our God has found out a way whereby he can present us "a glorious church, not having spot, or wrinkle, or any such thing." And God himself says, "Thou art all fair, my love; there is no spot in thee." For "who shall lay anything to the charge of God's elect?" And "if God be for us, who can be against us?"

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\* This is indeed a remarkable expression of good John's. How few there are, nay, are there any, who, except, perhaps, now and then for a few moments, ever pray **not** to have riches given them.

"And to present you faultless." Poor fellow-sinner, the great hitch is sin. The crooked places are all brought by sin; but Jesus Christ says from age to age to his people, "Come now, and let us reason together." Let us talk the matter over; it is an important matter. Matters are weighty in a heaven-born soul. "The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth." Not 24 hours ago, the devil was trying to push my soul from the Rock with that text. He applied it to the villany of my heart, and tried to shove my feet off the Rock with, Are not you the character? Then it dropped into my mind, My flesh is the very character; but I hate that violence, and my God hates it too. How many times the devil has thrust sore at me, and my God has been pleased to give me the victory. Take care you are not hated of God. The violence of sin I hate after the inward man. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet." He knows all about the heart, and comes where you will begin first. You will begin about your scarlet sins, your murderous, adulterous hearts, and he says, "I shall not contradict it; but though your sins are scarlet, let me tell you about my crimson blood, the blood of God." "Feed the church of God, which he hath purchased with *his own blood*." Not mere human blood, nor brutal blood, but the precious sin-atonement blood of Jesus Christ. "Though thy sins be as scarlet, let me speak to thee, my child, of my sin-atonement blood. I know, poor sinner, thou wilt have the last word against thyself; and yet thou dost want to be saved. I will speak to thee of my blood." Poor sinner, dive down in self-reproach ten times, and Jesus Christ will dive down ten times deeper and fetch thee up. "Though they be red like crimson, they shall be as wool." "I have covered thee in my righteousness. I have clothed myself, by imputation, with thy sin."

"And present you faultless." "A number which no man can number,"

"Of that mighty multitude  
 Who of life were winners;  
 This we safely may conclude,  
 All were wretched sinners.  
 All were loathsome in God's sight,  
 'Till the blood of Jesus  
 Wash'd their robes and made them white;  
 Now they sing his praises."

"And to present you faultless," unrebukable, unreprouvable. "Upon thy right hand did stand the queen in gold of Ophir." And "She shall be brought unto the king in raiment of needle-work." God himself, accepting the church as perfect, shall say, "Thou art all fair, my love; there is no spot in thee." And as Dr. Watts has it:

"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."

My only hope is to be found perfect in Christ's righteousness, washed in his blood, clothed in his merits, holy in his holiness; and to walk with him in white, heartily willing to give him all the glory of saving a wretch.

"And to present you faultless before the presence of his glory with exceeding joy." How these words ravished my soul about 40 years ago: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"With exceeding joy." Poor fellow-sinner, think of the Father's "exceeding joy." Why, he sent the Son down to suffer, bleed, and die, that he might smile upon the children with eternal delight. What can set it forth? How impossible to grasp or describe the everlasting delight that God, our heavenly Father, shall feel when he welcomes the ransomed home to bliss! The ladder which Jacob saw, the foot of it rested on the earth, the top reached to heaven. Take away the humanity of the Lord Jesus Christ, and the ladder does not reach us; take away his divinity, and the ladder falls to the ground. This is the ladder by which sinners climb to heaven and God. Who is at the top? Why, the God and Father of our Lord Jesus Christ, there to welcome home with an everlasting smile every adopted, redeemed, and regenerated son or daughter. He will "rejoice over them to do them good." And "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And when Jesus would give his church a new name, he calls her "Hephzibah," which implies, "My delight is in her." And what more can a fond husband say? "My delight is in her." "And to present you faultless before the presence of his glory," to the exceeding, unspeakable joy of God our Father in Christ Jesus.

Then you think of the Friend of sinners, "who, for the joy that was set before him," which was having his Hephzibah with him, body and soul being reunited, to be for ever with the Lord, redemption's work complete, and the church lifting her heart and voice to ascribe all glory to him that sitteth on the throne. Then

"Falling before thee, we laud thy loved name,  
Ascribing the glory to God and the Lamb."

"Salvation to our God that sitteth on the throne." "Who for the joy that was set before him, endured the cross." Think of his joy, pleasure, and delight. "His delights were with the sons of men." "Endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. As many as I love, I rebuke and chasten."

Presented to the exceeding joy of God's dear Son, Immanuel, God with us. "What are these wounds in thine hands?"

“Those with which I was wounded in the house of my friends.” And now it will be to the “exceeding joy” of God the Holy Ghost, the Quickener of the dead, the Comforter, the Glorifier of God’s dear Son! What unspeakable delight shall Father, Son, and Holy Ghost feel in welcoming to glory all the members of Christ, the Lamb’s wife, that shall walk with him in white!

And there is another party that shall be welcomed home with unspeakable joy. “We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” You think of the vessel of mercy escaping the gulf of hell, and entering everlasting bliss, safe for ever, gone to see Jesus as he is, and join the ransomed. The devil can no more reach thee, but for ever art thou shut in with the Object of thy love. “The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” Only think of the “exceeding joy,” for the soul to wake up and find him there. “And to present you faultless before the presence of his glory with exceeding joy;” the joy of Father, Son, and Holy Ghost, and the joy of sinners landed safe. Do you hope to share it? I do; that I do, indeed.

“To the only wise God, our Saviour.” The greatest manifestation made known to the children of men is God in our nature, Immanuel, God with us; Christ the wisdom of God, and the power of God.

“To the only wise God our Saviour.” If a wise God, it would be wisdom in you and me to let him do as he will with us, and not to wish to have our will in the matter. But every fool will be meddling. When I can be quiet, things go smoothly enough, because God carries me and my troubles. Poor sinner, if he is “*the only wise God,*” it would be wisdom of us to fall into his hands.

“The only wise God our Saviour.” Some talk very flippantly about “our Saviour.” If you have a well-grounded hope that he is your Saviour, and has saved you with an everlasting salvation, you try and bear all that comes. I feel I ought to be the last to murmur.

“To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” And is it ever the language of thy soul, “So be it—Amen—So be it?” “Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth’s sake.”

☞ The sermon last month was by the late Mr. Turner, of Sunderland. The name was unwittingly omitted.

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ZEDEKIAH and the self-deceiving Jews, when they saw their own strength failed them and there was little hope left that they should deliver themselves from the Chaldeans, what do they in that strait? Do they, with upright Jehoshaphat, say, “Our eyes are up unto thee?” No, their eyes were upon Egypt for succour, not upon heaven.—*Flavel.*

## A WORD IN SEASON.

*(Continued from p. 120.)*

But again. Does not this kind of teaching imply that unconverted persons are to be left to themselves, and ministers neither to address them, nor concern themselves about them? All this is false implication. There is no truth that may not be thus perverted and misapplied. Thus a man may say, on the ground of election, "If I am to be saved, I shall be; and if lost, lost;" and there rest. But grace and godliness never so spoke or so rested. Saved and lost contain too much to be thus trifled with. So when we write as we have done, the proper inference is not that unconverted persons are to be neglected. God knows his own; we do not. Unconverted persons are not to be deceived, and God's sovereignty dishonoured. Their pride, fancied wisdom, and self-strength are not to be fostered by telling them they can and should do God's work, and savingly believe. Our hearers generally ought to be warned as to their dreadful natural state; the remedy should be declared to them; Christ's willingness to receive and save all who truly come to him should be testified of; yea, persons according to their different cases may properly be counselled to regularly attend the means (Luke xiv. 16), to read the Word (Jno. v. 39), to break off from their own evil ways, &c. (Daniel iv. 27.) Into such paths as these God usually leads and draws, in the dawnings of grace, his own; and, as a general rule, those who are lost either despise these ways or make a merit of them. In the way of his judgments the godly wait for God; the foolish pass on and are punished. Mind we are not here attempting to give an exact definition of what may be done in respect of unconverted persons or hearers generally; only showing from two or three examples that truth may be adhered to, and such persons not disregarded. Our aim merely being to vindicate the sentiments we hold from a reproach cast upon them, that they necessarily preclude our addressing unconverted persons, and dealing with hearers freely as the case may require. This they do not.

But again. What is this believing? Isaiah asks, "Who hath believed our report?" "So then," argues Paul, "faith cometh by hearing, and hearing by the word of God." The saving faith, then, of our text, is the spiritual believing, the receiving in the heart, through the power of the Spirit of God, that truth concerning the Lord Jesus which the apostles were commissioned to preach. Now this shows us what false and dangerous ground those go upon who substitute for the preaching of the Word anything in the shape of pictures to meet the eye, or visionary things to suit the fancy. Christ appears to his people's hearts in the hearing or reading of his Word:

"Christ's in the promises, and there  
Your faith and Christ may meet."

"We behold as in a glass," the mirror of his Word, "the glory of the Lord; and are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Faith is a revelation,

and the vision of faith is to see Christ as thus revealed; but what sort of a revelation? Why, Christ reveals himself in and by the Word, in his spiritual and gracious glory to the heart, and I see him when and as he thus reveals himself; this is my believing in him, and the source of it. Revelation brings with it both the right to believe and the believing; both the right to go to Christ and the will; the discovery of him in his gracious beauty to whom I go, and the drawing power.

"It gives me wings, and bids me fly."

All true revelation by the Spirit of the things of Christ does this. It is the same in nature, though not in degree. Now where this revelation by the Spirit is not, there can be no true believing. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." These things are hidden by God from the wise and prudent, but by the same God revealed unto babes.

Paul, in Rom. x., tells us distinctly what the righteousness of faith is. It is not to say, Who shall descend into the deep? That is, to bring up Christ from the dead, that we may actually see him rise; or, Who shall ascend into heaven? That is, to bring him down from above, that we may actually behold him as in glory. No! All this so saying is unbelief. What, then, is faith? "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." Paul and the apostles preached a crucified, risen Christ; and faith received the testimony, setting to its seal that God was true. Here, then, we see the craft of the Papacy, that mother of harlots and abominations. Her children lacking true faith, she must furnish them with some substitutes; therefore the beautiful pictures of Christ on the cross, her magnificent music, her incense, all to act upon the senses of her votaries, and delude them through her magnificent ritual into the idea that they are religious and true believers. But may not Protestants be deceived likewise? O these substitutes! The devil loves to keep out the truth; and he has no better course to take than bring in the false, and substitute for truth its resemblance:

"The child of fancy, finely dress'd,  
But not the living child."

Cannot he appear in the imagination, in the form of some beautiful human being, with a glory round its head, which the deluded one would swear was Christ? Is there no danger here? We pretend not to decide all cases; we merely know this, that now-a-days we crave no such things as these; content to wait for the time when we hope to see Christ with new admiring eyes up in heaven.

"To see him wear that very flesh  
On which our guilt was lain;  
His love intense, his merit fresh,  
As though but newly slain."

Now, what we want is to "Love him in his Word;" to see him in the gardens; to hold a spiritual communion with him; to have his presence in his love, mercy, grace, blood, and righteousness

in our hearts; to have spiritual views of his infinite glory, and Christ-like beauties; fully persuaded that the power of his Spirit is shown in making us endure, "as seeing him who is invisible."

"That Saviour whom absent I love,  
Whom, not having seen, I adore."

We remember how, at one time, having met with persons who spoke of visions, bodily sights of the Lord Jesus, we wanted the same; but we believe the Lord chastised us for this, and instructed us with a strong hand, not to look for these things. We now seem to be of Luther's mind, who, when something of the sort presented itself to his view, cried, "Get thee hence, Satan." And Augustine says, "Many have tried this, and have been fond of visions, and have deserved to be the sport of the illusions which they loved." Balaam had his visions, but his heart retained its covetousness; they changed it not. Many saw Christ on earth, but they cried, "Crucify him." Myriads shall even see him in the last day as their Judge; but what good will it do them? Give *me* those transforming discoveries of him in his Word, and by his Spirit, which change my heart, renew my mind, lay me in the dust, yet make me rejoice in Christ Jesus. Thomas, as to the fact of the resurrection, though at the time a child of God with faith in Jesus, would not believe unless he saw. Christ, to put him on a level with the other apostles as an eye witness (1 Cor. ix. 1), gave him what he required; but said, "Blessed are they who have *not seen*, and yet have believed." Suppose persons, then, even to have true visions,—and we unhesitatingly say that we are extremely incredulous in such cases, still there is no eminency of religion in these things; for, "Blessed are they *that have not seen*, and yet have believed." The heart is very adulterous, and very idolatrous; the Lord give us to beware of its deep deceitfulness, and the devil's wiles, especially when he comes as an angel of light, and keep us to the law and to the testimony. "Faith cometh by hearing, and hearing by the Word of God."

One word more about this. How often these supposed visions may be proved to be something delusive by their effects. Not but that they may produce great appearances of joy, zeal, boldness, and so on; but *true* frith, the fruit of true discoveries of God as in the Word, always produces the deepest humility. This may, and will, produce a sweet, unspeakable joy and gladness of the heart, but its sure result is *humility*. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness." "The fruit of the Spirit is meekness." "The wisdom which is from above is . . . peaceable, gentle, easy to be entreated." Job cries, "I abhor myself, and repent in dust and ashes." And Elijah, when the still small voice of God came to him, not only came forth, but wrapped his face in his mantle. Let us, then, try the spirits. We dread the visionary in religion, the devil's substitutes for a true Word-produced believing, his answer to the Jewish craving a sign. We write against

nothing that answers to the Word of God in its nature and effects. The complete Bible of God is in our hands; the all-sufficient Spirit is in the churches to reveal its meaning, and Christ in it, to our hearts, abundantly satisfying our consciences. We know that Stephen had a view of Christ at the right hand of God; Paul was caught up into the third heavens; John had his divine revelations in Patmos; the promise, too, is, "Your old men shall see visions;" therefore, on the one hand, we dare not reject everything of the kind; but, on the other, we retain an extreme distrustfulness as to such things in these days, believing, with a good old writer, that the fancy is a chamber in the heart into which the devil oftener enters than God.

So, then, faith is not seeing as with bodily eyes, it is not even the actual sight of Christ as in glory, it is not sense, it is not reason; but it is *the spiritual reception in the heart* of God's testimony to Christ crucified and risen into glory. Its fruits are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." And the promise is to these believers, "They shall be saved." Without, then, attempting to decide upon particular instances, we sum up our objections in the general to bodily discoveries of the Lord Jesus, or to actual sightings of him in respect of his human body; and, therefore, to children of God seeking after and expecting such things, laying any great stress upon them, or supposing them necessarily to have some eminency of religion attached to them: 1, They are not promised; but, 2, they seem rather opposed to the words of Scripture. (1 Pet. i. 8; 1 Cor. xv. 8.) 3, The revelation of God in his Scripture is already complete and sufficient. 4, The church has been established; therefore what might be needful in early days is not so now, as is the case with miracles. 5, These actual bodily sights seem distinctly opposed to the general purpose of God of saving by the foolishness of preaching those that believe. (1 Cor. i.) 6, Man fell through unbelief as to God's testimony; God recovers his people by making them believers in his testimony to Jesus. 7, These bodily sights seem more to have a tendency to satisfy and cherish the incredulity of the flesh than raise up to a new life of faith in the Spirit. The Jews require a sign. (1 Cor. i.) 8, Bodily sights of Jesus may be where there is no grace, no work of the Holy Spirit as a new Creator at all, as with the wicked in the day of judgment: "Every eye shall see him." 9, Such things are very liable to produce pride, vain gloriousness, and boldness, instead of meekness, humility, and lowliness of life and heart. 10, That arch enemy of the Reformation, and regenerator of the Papacy, Ignatius Loyala, the founder of the Jesuits, abounded in these bodily visions of the Lord Jesus. Whereas Luther was a doctor of the Word of God.

For these reasons, we consider such things generally in opposition to the Word, and the life of faith; having a tendency to pander to the fleshly mind. Whereas we believe the power of the Holy Spirit is peculiarly manifested in making unseen things



as real to our hearts as if we saw them, and giving us heart-affecting communion with an unseen Jesus.

What again, then, is faith? The heart's submission or allegiance to the Word of God, as in Rom. i. 5, also in vi. 17; a seeing of Jesus Christ, and the things pertaining to him, in his gracious beauty and glory. The bodily eye could see him bodily,—any eye; the natural fancy could picture some bodily resemblance of him,—any fancy; but faith is a divine thing, altogether above and beyond nature. It translates a man out of this world and life into the kingdom of heaven; reaches as high as the throne of God; and puts a man into possession of those things which were hid in God from the foundation of the world, and thus cannot be a thing of the flesh, a mere legal duty, or anything within the scope of the powers of nature.

But, now, what is the *not believing* of the text? Having dwelt so fully upon the believing, we need not say much about this unbelief. We wish to give our opinion with becoming humility. We hope we are not unwilling to be instructed, and, if we err in judgment, to be set right. In the last two or three years, we have seen brethren who held, as we thought, the same views as ourselves upon the doctrines of grace and their consequences, departing not from the profession of those doctrines, but into opinions in which they combined them with others, in our view, entirely inconsistent, and merely fleshly; also into modes of addressing unconverted persons, and even enforcing the practice of the preceptive portion of the Word, in a way tending, in their proper effects, to entirely subvert these doctrines. Some, indeed, appear to strike at the very root of Christianity by denying the proper imputation of Adam's guilt to his posterity, or that in Adam we all sinned; and some seem inclined to pass right over into the community of those who hold mere general views; but others appear only to deviate from what is held amongst us, so far as addressing unconverted persons in a way of exhorting them to savingly repent and believe, as though these were duties due from them to God as his creatures, and not new covenant gifts and graces. We do not wish to charge these last with the design or desire to overthrow the doctrines of grace; we believe they may be influenced by a zeal for the conversion of sinners, and also through having their hearts painfully affected by the present low state of religion in our churches. We think them mistaken in their views and methods, and believe, though they may not, that these exhortations are entirely opposed to, and subversive of, the doctrines of the gospel. We boast of no infallibility; we may be entirely mistaken; a false logic may have misled us. We do not think it has; but we certainly may ask of our friends, who have thus deviated from the views and modes of address common in our churches, to give us a clear exposition of their present opinions, and their reasons for these alterations.

Now, as to the *not believing* of our text, we understand the whole text to be principally of a declarative nature, and the un-

belief here not to refer to that legal duty-faith which we have written about, but to the absence of that saving faith which we have attempted to describe in respect to its sources and characteristics. He that is without this faith must be damned. Where this faith is not, damnation is inevitable. In this text, then, we understand the *not believing* to be the converse of the *believing*. Saving faith, and the absence of it, appear to us the things set in opposition. But where this saving faith is absent, let us remember such a faith in God as the law which is holy, just, good, and spiritual, or reaching to the heart, can properly require, is absent also. We are all naturally children in whom is no faith. The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. Man is by the fall utterly and totally ruined, dead in trespasses and sins; therefore where there is the absence of true, living, saving faith, a man is left under the reigning power of that natural unbelief, which came in with the fall, as well as all his other sins. We consider, then, the not believing to signify the absence of a true divinely-wrought faith; and this necessarily is accompanied by the unbroken power of the evil heart of unbelief which is in all of us naturally.

(To be continued.)

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“IT IS FINISHED!”

Jno. xix. 30.

O WHAT harmonious gospel sounds  
 Spring forth from Calvary!  
 Salvation through Christ's bleeding wounds  
 Is to poor sinners free.

For he the debt complete has paid  
 For all the chosen race;  
 For them his precious blood was shed;  
 He saves them by his grace.

Prisoners, behold the Son of God  
 In sad Gethsemane;  
 The winepress he alone hath trod  
 To set poor captives free.

Saved by grace will be the song  
 Of all who're bought by blood,  
 Both here and in the heavenly throng,  
 When taken home to God.

What sov'reign love was then display'd  
 By Christ, the church's Head,  
 When in a crown of thorns array'd,  
 To give life to the dead.

So, Christians, Jesu's name proclaim;  
 Sing of salvation free.  
 To pay the debt they owed, he came  
 To die on Calvary.

J. W.

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 113.)

As it is impossible, in writing about these things, to do justice to the text, especially by one like me, for I can only hint at things, I shall confine myself to three particulars, and briefly treat of each.

I. *Her riches.*

II. *Her crowns.*

III. *Her inheritance.*

I. *Her riches.* All Zion's riches spring from her Husband. Had she never been married to him, she would have remained poor to all eternity; but this indissoluble union has procured to her all her riches. 1. God has blessed her with all spiritual blessings in Christ Jesus; life, pardon, peace, rest, salvation, righteousness, and the love of God. All these, with many more, are spiritual blessings, and secured only to Zion in Christ Jesus, her Husband and her covenant Head. "The blessing of the Lord, it maketh rich." (Prov. x. 22.) 2. These riches consist in faith, because faith is the hand that lays hold of the promises, and brings them in; as you read: "By faith they obtained promises." And the more I enjoy of a living faith in lively act and exercise, the more I find the fulfilment of the promise, and live upon the riches that come from the fulness of Christ. Hence James says: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith?" &c. (Jas. ii. 5.) 3. To be saved from the reigning power and dominion of sin, and from the wrath of God; to have eternal life given us in Christ Jesus; to know experimentally that all his sufferings and death were for us; that he laid down his life a ransom for many, and that we are amongst that blessed number; that he is our Surety, and has discharged the infinite debt of sins we had contracted; that he took the curse that we might have the blessing; and that now God the Father is well pleased with us for his righteousness' sake, and accepts us in the Beloved; I say, in all this, and much more, our riches consist; and, therefore, Solomon says, "The ransom of a man's life are his riches." (Prov. xiii. 8.) 4. You read of the riches of God's mercy and grace. Mercy is regeneration by the Holy Ghost: "Of his mercy he saved us, by the washing of regeneration," &c.; which is putting living principles of grace in every faculty of the soul, and drawing them out as he sees best in a sovereign way. I believe there is a grace in the heart to oppose every corruption; so that there must be much grace, for we have much corruption. Hence Paul says, "But God, who is rich in mercy;" and this mercy is displayed towards Zion in regenerating her. These are the "sure mercies of David" which were given to Christ Jesus for the elect. Grace is the unmerited love of God, sovereign, full, and free, without any regard to what

I have or to what I shall be as considered in myself. This fountain of grace flowing from God the Father through Christ Jesus will superabound over all our sins in this world till we are landed safe in everlasting glory above. Grace is not intended to mend the old man, or make it better; and, therefore, the longer we live the worse we shall see and feel ourselves to be. And every now and then grace will flow into our hearts from this fountain; so that where sin abounded, grace will much more abound. We are not to improve grace, but grace improves us, and will spring up in our souls to everlasting life. All this is called "the exceeding riches of his grace in his kindness towards us by Christ Jesus." (Eph. ii. 7.)

II. I shall take notice of Zion's *crowns*; and shall mention six: 1. *Righteousness*. Every branch of righteousness belongs to Zion, and to none else. They obeyed every precept, commandment, and law that ever God gave, as considered in Jesus Christ: Hence Moses says that all those blessings should come upon them, and overtake them, if they observed to do all that was written in that law. Jesus Christ did the whole, as the Head and Representative of his church in Zion, and it is all placed to her account, the same as if she had done it in her own person. So that in him she never sinned in thought, word, or deed, but kept the whole law perfectly and completely, it being all imputed to her. Therefore, by trusting in this King, set upon the holy hill of Zion, they fully come up to the description given of a citizen of Mount Zion, as recorded in Ps. xv.

Now, every soul that enters eternal glory must come up to the description here given. This Zion does by trusting in Jesus Christ, who did the whole in his obedient life and death. And here it will stand good, for he changes not. Hence he says, "I am God, and change not;" and as they that do these things shall never be moved, so "they that trust in the Lord shall be as Mount Zion," notwithstanding all their doubts and fears, "that cannot be removed, but abideth for ever." (Ps. cxxv. 1.) And this is their crown: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but to all them that love his appearing." (2 Tim. iv. 7, 8.)

2. Another crown is *life*. This life was given them in Christ Jesus before the world began. It comprises every blessing of the everlasting covenant. Hence God's blessing is "life for evermore," and called *the* blessing, for it takes in all other blessings. It also comprises every unconditional promise that ever God gave Zion; for "this is the promise which he hath promised us, eternal life." It embraces every grace that flows from the fulness of Christ, and is, therefore, called "the grace of life." It takes in the new covenant; and therefore, it is called "the covenant of life and peace." It consists in the fountain, even God himself, from whom all the streams flow. 1. The Father; he is called

"the fountain of living water." 2. The Son: "I am the resurrection and the life." 8. The Holy Ghost: "I will put my Spirit in you, and ye shall live." "It is the Spirit that quickeneth." All this is our crown. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

3. The third crown is *loving-kindness*. There may be love in the heart of one toward another, but kindness is a display of that love; and, when joined with love, is loving-kindness. Now God, from all eternity, loved his church on Zion; and the display of this love was in the gift of his Son. "God so loved the (elect) world that he gave his Son;" this was loving-kindness. Another wonderful display of this love is the gift of the Holy Ghost, which is sent into our hearts to testify of him to us as our able, willing, and all-sufficient Saviour, revealing him to us, and glorifying him in us, and ultimately to all eternity filling us with all the fulness of God; and God is love; so that we shall begin in glory an anthem that will never end: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto our God and his Father; to him be glory and dominion for ever and ever." This is our crown. It is put on here, and we shall wear it to all eternity, in spite of every foe. "Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." (Ps. ciii. 4.) These mercies are called tender because they flow from the sufferings and death of our dear and blessed Lord and Saviour Jesus Christ.

4. The fourth crown is *knowledge*. Experience of spiritual blessings is a very valuable thing. But how often is it the case that many go bowed down continually, not knowing what a treasure they have. Here Satan, their own hearts, hypocrites, and heretics often gain ground upon them, and occasion them many a miserable feeling; but God has promised to establish Zion, and that "wisdom and knowledge shall be the stability of her times." I once heard Mr. Turner preach from this text, and he made the following remark: "Babylon was a city well fortified and secured from the attack of every enemy, with provisions laid up for many years; so that it would have been impossible for the enemy to invade it had not the gates been left open. Now in this city there were people of good knowledge, that understood how well it was fortified; and they would not be so fearful of an invasion as those that were young, and had not that understanding." He applied this to young Christians, and to their want of knowledge of the security of Mount Zion. I thought it was a beautiful remark. Now knowledge consists, first, in pardon: "I will give them a heart to know me, for I will pardon them whom I reserve." And when pardons are multiplied, and God leads us into his Word, in God's time we get fixed and established that it is God's own work. But there is much up and down work, and many changes take place, before we get to this standing.

Again. "He that loveth is born of God, and knoweth God." But, then, for want of knowledge we are puzzled here; for, at times, we feel a love to God, his truth, his people, and his ways, and after this we feel as much enmity to them all. Thus we go on till God is pleased to teach us that the old man, the heart and soul of which is enmity, is the same as ever in every Christian; and that only under the influence of the new man this love is felt. When this is well learned, we are not so much staggered as we used to be, knowing that the flesh ever will lust against the spirit, and the spirit against the flesh. An imputed righteousness will silence conscience, law, the devil, and the world. But though we, as Abel did, obtain witness that we are righteous, yet we enjoy this witness only at certain times; for, as Mr. Hart truly observes:

"If thou, celestial Dove,  
Thine influence withdraw,  
What easy victims soon we fall  
To conscience, wrath, and law!"

Now, in time we get knowledge, and we find out that only under the influence of grace this witness is felt. At other times these enemies are treading on our heels, and distressing our poor souls. Thus we know God as a pardoning God, as a God of love, and as a justifying God; for "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." We learn that as God the Father placed our sins to the Surety, he will never exact this debt from the debtor. "The Lord is well pleased for his righteousness' sake; he hath magnified the law, and made it honourable." And God will, at times, so furnish us before our enemies, that we stop their mouths: "I will give you a mouth and wisdom, which your adversaries shall not be able to gainsay or resist." "Hold that fast which thou hast, that no man take thy crown." "For the prudent are crowned with knowledge." (Prov. xiv. 18.) And here let me make a remark that I once heard from Bishop Huntington, for he is worthy, through grace, of that name. He was treating of the helmet being the hope of salvation, and said: "What, say you, is meant by the helmet, which is put on the head, a steel cap, being the hope of salvation? Why, I'll tell you. Suppose you have in your judgment every doctrine of the gospel, and every truth essential to salvation, and a heretic gets hold of you; he will soon dispute you out of these doctrines with his craft and cunning. But if you have a rich experience of these truths, if you contend for election, and you have made your calling and election sure; if you contend for pardon, and have felt the blood of Christ cleanse you from all sin; if you contend for the righteousness of Christ, and you have it upon you; and so on—that good hope which you have guards the head, and so for a helmet you have the hope of salvation, which it is impossible for a heretic ever to take from you!" A blessed and true remark, worthy of every Christian's observation.

5. The next crown is a crown of *glory*. This we must die fully to know. It certainly takes in all the perfections of God, which we shall shine in to all eternity; for glory signifies light: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And when the light shined upon Paul at his conversion, he tells us that he could not see "for the glory of that light." We shall be incorruptible and immortal; so that having a spiritual body, raised in power, we shall be capable, being the express image of Christ, of bearing an eternal weight of glory. We shall shine like the sun in our heavenly Father's kingdom for ever and ever. This is to be Zion's crown. God has promised it, and he will be as good as his word. Hence Peter says: "And when the chief Shepherd shall appear" (that is, the second time without sin unto salvation), "ye shall receive a crown of glory that fadeth not away." (1 Pet. v. 4.)

6. The last crown I shall mention appears far more wonderful than the rest, and includes them all. Yes, and Zion is to wear this crown also, for God's Word declares it; and that is *God himself*. Say you, I am afraid you are going too far. Then let me prove this also from the unerring Scriptures: "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people." (Isa. xxviii. 5.) O the condescension and love of God to us! And we are to be the crown that the Son of God will wear to all eternity. Wonder, O heavens, and be astonished, O earth! That ever the Lord Jesus Christ should humble himself so as to declare that *Zion is his crown*. You have it in Isa. lxii. 3: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

(To be continued.)

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## EPISTLES TO VARIOUS FRIENDS.

Dear Friend,—I received your letter, and like the cautious manner in which you seem to move by laying hands suddenly on no man. But now a few words about Mr. Creasey. It was, I believe, in 1845, our minister, Mr. George Muskett, saw Mr. Creasey at March, and invited Mr. C. to supply for him two Lord's days at Jireh Chapel, Norwich. Myself and some others felt an objection to this, as we knew nothing of Mr. C.; but he came. During the first sermon the hearts of the people, apparently from prejudice, seemed shut against him, until, towards the close of the sermon, he uttered these words: "I really believe that there are times when God's own children will not receive his own sent servants, and I am *sure* I am his servant," with a few more similar words. From that moment my prejudice gave way, and I was melted down; and it had the same effect upon the hearts of others. At noon I went to him to ask if I should give it out that he would preach the next Lord's day. I think I shall never forget the look he gave me,

and sorrowfully said, "I fear it is of no use, for the people will not receive my testimony." I was so overcome that I could hardly make him a reply, but shut the door, or I should have burst into tears before him. From that time the Lord made room in my heart and others that we could hear him with profit and pleasure. I spent much of the week with him, and parted with the sincerest affection, intending to write to him, but put it off until I heard of his happy death, and then I grieved at my neglect, for I have no doubt I should have had some valuable letters from him. But we expected to see him again, little thinking then that his race was so nearly run, judging by his appearance.

Sometimes I am so swallowed up with the troubles of this life that I have little heart to write; but, at times, I have felt it very sweet to commune by letter with some saints of God I never saw in the flesh. D., that you name, sometimes drops in at Jireh Chapel, but has little union with us. He may be a child of God, perhaps, but I fear cannot readily pronounce the word you name in the best sense. I mean *Shibboleth*. Our chapel will hold 200 persons, but the attendance is small, perhaps not more than 50 on an average, which is a small number for this great city. There is much better attendance in many villages, where there is not so much to take the attention as in this city.

You have one blessed mark of a saint, in being evil spoken of falsely for truth's sake. "Rejoice," says he that spake as never man spake, "and be exceeding glad, for great is your reward in heaven."

The person that told me about Mr. Sainly told me also that he was a man in a good way of business. How few of such there are that know much of salvation! I could from my heart bless God for a few moments this day that I was not born of rich parents, but a poor dependent creature upon the very bounty of heaven, having to watch his blessed hand in providence as well as grace. You ask if I have anything of Hart's. As you have his hymns, you have all that is worth having of his, and his experience and hymns are blessed indeed. The greatest treasure I have ever met with in print, next to God's blessed Word, are the works of the late William Huntington, of blessed memory. When I was in distress of mind I bought many books, until I got his works, 20 vols., which cost me £9, and sunk me almost to black despair. But I shall for ever bless the Lord that I met with them. As a body of divinity I know nothing equal to them. There are certainly a few good books besides his, and some that he recommends, but the number is very small. Dear old John Newton compares them to halfpence; it wants a great lump to amount to much. He says there are a few silver books, and some golden ones; but the Bible he calls a book of bank notes. And Huntington says he has proved "that these blessed promissory notes are payable this day, and every day, even to millions of ages after date, and God and conscience knows that I lie not."



I thank you for your offer of a visit. I do not know when our minister is going out, but will give you notice in time now I know you receive my letters. The time I allude to about Barnham was some years ago; I went to a prayer-meeting there. A man of God, whose name was Glover, visited that part of the county, I think, more than 50 years, and I believe preached, which made such an uproar that quite astonished the poor man. But the devil is more crafty now than to openly persecute; he finds it better to get his servants to put on a sheepskin.

Yours affectionately, for Truth's sake,

Norwich, Nov. 3rd., 1848.

A. CHARLWOOD.

[Mr. Charlwood was well known and greatly esteemed. He died in Australia, having removed there with his family about 22 years ago.]

Dearly Beloved,—Grace, mercy, and peace be abundantly with thee, if the Lord's good will and pleasure. Amen and Amen.

By my so continually coming I shall perhaps weary you; but forgive me this wrong. I hope my last arrived safely, and, by the blessing of God, not altogether in vain, seeing he has promised to give testimony to the word of his grace. I have yet something to set before you, and may the Lord favour me with wisdom from above, rightly to divide the word of truth and to utter knowledge clearly. Solomon's exhortation is this: "Consider the work of God; for who can make that straight which he has made crooked?" Then what this work of God is which we are to notice, he explains in the next verse, which is the experience of every saint while in this world. As it is God's own work, and includes the whole of our pilgrimage, so he declares it is done to the end that man should find nothing after him. He being the only all-wise determiner and appointer of every change of state that ever we shall have a knowledge of: "Working all things according to the purpose of his own will." For if not a sparrow falls to the ground, nor a hair of our head, without our heavenly Father's leave, then we are sure that he hath before determined the times that we shall continue in every place; and he it is that fixes the bounds of our habitation, with every circumstance that comes into our experience.

Two particular days contain all God's work with us and in us: "In the day of prosperity be joyful; but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him." In the day of prosperity we cannot help being joyful, according to the measure of it that we feel. For if temporal things wonderfully increase, there will be a joy found in the heart, but which falls far short of that which springs up and goes forth from the soul when pardon of sin is felt in the conscience, by faith receiving the atonement; when the same faith puts on a dear Redeemer's righteousness, in which we greatly rejoice in the Lord and our soul is joyful in our God; when a good hope of glory rises by the power of the Holy Ghost and abounds in the soul, which is

attended with rejoicing; and when the love of God is shed abroad in the heart by the power of the Spirit setting us above fear, torment, and misgivings of heart for the time it sensibly lasts. And thus the Lord "shall comfort Zion. He shall comfort all her waste places. He shall make her wilderness like Eden, and her desert like the garden of the Lord; so that joy and gladness shall be found therein, thanksgiving and the voice of melody." When this is the case, and the mind ascends in heavenly meditation and the witness of the Spirit to our adoption is enjoyed, then this is a day of prosperity; and the joy of it far exceeds all that which arises only from temporal prosperity; as David tells us, and as we know by experience: "There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us." When this was done which was a day of prosperity unto him, then he tells us the experience he felt within: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." This day in Job we have described in xxx.; but xxxi. gives us the other day.

"In the day of adversity consider." What are we to consider? That adversity is of God's appointment, and comes by his permission for our good. We ought to consider that no adversary whatever can go beyond God's limits; no not even one hair's breadth. Only observe how the devil had to fawn and cringe before he could get the Lord's grant to perform what he did on Job. These considerations are a sweet stay to the mind, and a consolation to the heart.

Also we are to consider and muster together all the promises that the Lord has scattered up and down in his word, that any way describe our case; and when collected we ought to consider that they are the promises of that God that cannot lie, whose faithfulness and truth are bound to make them all good. When this is considered, then we ought to take them to the throne of grace and plead them in Christ's name, and appeal to God as far as our feeling sense of want goes, that we are just in the state they hold forth; and then we watch unto prayer, for the communication of the blessings needed. This way we are sure of success, sooner or later; because it is said that in due time we shall reap if we faint not. This appears to me to be the best manner of considering the day of adversity.

But instead of this, when the God of Israel, the Saviour, hides himself, as we know he often does, and Satan is permitted to stir up the corruptions that are in our nature, then we begin to fret, to rebel, to complain, to conclude often in our unbelief that it is all over, that our religion is all in vain, nothing but presumption; we are certainly short of a real saint in our experience. All this arises from looking within at ourselves, instead of looking to Christ and the fulness of grace and salvation in him. We are declared to be in him complete, entire, lacking nothing; all fair, without spot. "The Lord sees no iniquity in Jacob, nor perverseness in Israel." While at the same time we see and feel

ourselves nothing but sin. But every believer our gracious God and Father views not in himself but in his dear Son. May the good Lord increase our faith, to view ourselves perfect and complete in him also. Then we shall find fulness of satisfaction in our own souls, and be at home. Every grace implanted in the heart must be tried by opposition, by Satan's temptations, by the life or struggling power of corruptions, and when under the hidings of the Lord's countenance, then this fiery trial is felt. But we are sure to come forth in the Lord's own time, as gold seven times purified, benefited and bettered by every cross and trying dispensation. This is the day of adversity in which we are to consider; and as the day of prosperity is right over against it, so we may always prophesy of salvation from it; and when in prosperity, then we may surely prophesy also that this shall end. So we are appointed to travel all through this waste, howling wilderness, never long at one place, as we see in all the movements of the children of Israel in the wilderness; for what happened to them were ensamples to us, upon whom the last, or gospel dispensation is come. And they that have no changes fear not God; therefore there is no occasion to envy these their happiness, though they may go all their days ever so smoothly.

Upon these changes, from adversity to prosperity and prosperity to adversity, I should like to set something before you here, if I can but get at it. If you read Ezek. xlvii. you will read of waters issuing out of the temple which ran away into the desert and sea, all living that partook of them. The meaning of this, I believe, is, the Holy Ghost, in all his saving grace, going from the Jews into the Gentile world; according to the commission of the apostles: "Go ye and preach the gospel to every creature." As they went, the river of the water of life ran, and those streams were dispersed that make glad the city of God. More or less these waters have been flowing ever since, and will till every tree of righteousness, of God's right hand planting, is made meet for heaven; and then in everlasting glory they shall flow in their infinite fulness for ever.

But if you observe, there is a man with a line in his hand, who measures three separate measures of 1000 cubits each, and brings the prophet three times through. First, the waters were to the ankles; secondly, to the knees; thirdly, to the loins; after which the waters were so risen that it became a river that could not be passed over,—waters to swim in. Now, those three times through with the growth of the waters I understand to mean three different statures of experience in grace, according to what John and Isaiah declare. John writes unto little children,—such by pardon. Call this the waters to the ankles, when our unbelief is subdued in its reign, and we begin in little faith to walk in and to live upon the Son of God. Next we have young men, such by having overcome the wicked one, and because the word of God abode in them like the little ones. They were fed with knowledge and understanding, so could foil the devil by handling the sword of

the Spirit, which is the word of God. Therefore the waters were to the knees; being in a great measure confirmed and established believers. Lastly, we have fathers, so by knowing Him from the beginning. These were in the highest stature of grace: "The waters were to the loins." The loins of their mind were so girded up by God's truth in power and experience of the blessings of it, that these could rejoice in their sensible interest in Christ, as Job, that their names are written in heaven; or to some whose faith is so strong they can believe in the everlasting love of God to them, and can so hold it fast as to be, at times, set above all doubts, and fears, and torment respecting the goodness of their state, even when they are under the hidings of the Lord's face, and not in comfortable frames and feelings. And this is the greatest degree or stature of grace that can be in this world.

In Isaiah we read of these three times through, or John's little children, young men, and fathers: "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

And now mind the rise of the waters: "And they shall spring up as among the grass, as willows by the watercourses." "One shall say, I am the Lord's." This knowledge is by the forgiveness of sins. "Another shall call himself by the name of Jacob;" by having eternal life, God's blessing, in his soul. "Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Being not only a prevailer with God in prayer, but really and truly circumcised, really pardoned, and in the enjoyment of the love of God, that charity that never faileth, and which is the bond of all perfectness.

Now I have shown you what I understand by those three distinctions. But, then, there is something dwells in my mind about passing through the waters during the three rises. From this we must not infer a falling from grace, as if true grace could be experienced and then we could lose it or it lose us. No; blessed be God, this will not do, Morgan, we well know; for grace is to reign, through righteousness, unto eternal life, by Jesus Christ our Lord. Also God gives grace and glory. But by this passing through I see the beauty of it to lie in this, that we do not always continue in those comfortable frames and feelings that are in us. When the blessed Spirit draws forth his own implanted grace into exercise, this certainly is the day of prosperity. But, then, these sweet frames and feelings we pass through, we think, far too soon, and go into frames and feelings that are unpleasant under the workings of corruption, temptations, and evil suggestions of the devil; and we shall keep passing to and fro, between these, as long as we are here below; sometimes comfortable, sometimes miserable; faith in exercise, then the workings of unbelief; hope and despondence; love and enmity; light and darkness; joy and misery; liveliness of soul and deadness; liberty and bondage; in short, every grace has a corruption to oppose it. When grace is in exercise by the Spirit, then we are sensibly in the waters,

in the river of life; but when corruption works by Satan's power, then we do not feel nor enjoy their preciousness. Therefore, there is a passing through and through. For we have no more here than the enjoyment of the earnest of the Spirit and his grace. No treasure of grace is full. But then it shall not be always so. No, blessed be God, when we get above, every treasure shall be filled, perfected, and completed. Hear what Christ himself says: "I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance, and I will fill their treasures." (Prov. viii. 20, 21.) He will do it, bless his holy name; but not here. It shall be done above, as is held forth in the waters in Ezek.: "Afterwards he measured a thousand, and it was a river that I could not pass over; for the waters were risen, waters to swim in" (no fording them), "a river that could not be passed over." How precious is this! It is as a well of water springing up into everlasting life in glory. So this salvation is displayed in all the richness and fulness of it in glory. When we consider this is everlasting life, everlasting light, everlasting peace, everlasting rest, everlasting love, and everlasting joy; when we consider perfection in knowledge and all the elect of God in the everlasting and uninterrupted enjoyment of all this blessedness, may we not well say that the waters are risen, that they are waters to swim in, waters that cannot be passed over? Because eternity can have no end. There can be neither bottom nor shore. There we shall be filled with all the fulness of God. And God is love. God,—Father, Son, and Spirit, shall be enjoyed for ever, the fountain of living waters, who will be our everlasting light, our God, and our glory. Therefore waters to swim in, a river to swim in, a river that cannot be passed over. "God dwells in them, and they in God,"

"And love for ever reigns."

"In thy presence is fulness of joy; at thy right hand are pleasures for evermore." (Ps. xvi. 11.) And this joy and those pleasures at God's right hand for evermore are that river the saints will swim in to all eternity; for everlasting pleasures can never be passed over.

These pleasures are expressly called a river; which is a confirmation of the prophet's vision. Only note this passage: "They shall be abundantly satisfied with the fatness of thine house, and thou shalt make them drink of the river of thy pleasures. (Ps. xxxvi. 8.) Paul sets forth the unutterable felicity of the saints in heaven, when their warfare is finished here, in a very strong manner of expression: "For our light affliction, which is but for a moment" (when compared to eternity), "worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) When he calls it an eternal weight, we are not to understand any troublesome burden. No; but it means we shall have the enjoyment of an infinite fulness of satisfaction, having no vacancy nor want left, everlastingly and perfectly happy without any diminution or change.

May God Almighty, by his Spirit, wean us more from this miserable world, and draw up all our thoughts, carry both heart and affections to his right hand; so that our happiness may be made up in our God alone, and so be brought to delight ourselves in the Almighty. Then we shall thrive as the corn, grow as the vine, and be rooted and grounded in Christ, and his love more stable and firm than all the cedars in Lebanon. And we have this promise: "The righteous shall flourish like the palm-tree. He shall grow like a cedar of Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." (Ps. xcii.) Expect this; it will come. "Weeping may endure for a night; but joy cometh in the morning." Keep on reading, pleading the promises, meditating, as the Lord may enable you, and watch to see what fruit the Spirit brings. A plentiful rain is promised to confirm the Lord's inheritance when it is weary. Therefore prophesy with David: "I shall be anointed with fresh oil." Fresh visitations to preserve our souls in life are promised; and we shall have them.

The Lord grant that before the Spirit of faith your unbelief may fall to the ground.

87, Hatton Garden, London, May 15, 1810.

C. GOULDING.

My dear Brother and Sister,—I have been anxiously expecting a letter from you for some time; for I think I have not received one since May. But, as I heard of you by Mr. Nunn, I suppose you thought that was enough. I should like to hear how you liked Mr. Nunn's conversation. I found he had experienced much difficulty in understanding either of you.\* So I got but little from him, save that my brother was well in health, excepting the paralysis.

Our old friend, poor Master Taylor, died about three weeks ago of cholera. He had been very poorly for some time; but was taken with that complaint about three o'clock on Monday morning, and died the next morning about half-past nine. I followed him to his grave on the Thursday following. He was at chapel on the Sabbath before he died, both morning and evening. Mr. Burrell preached that day from Luke xii. 37-40. Through the violence of the cramp, vomiting, &c., he was in extreme agony and distortion of body; yet he was comfortable in soul, and would sometimes break out in blessing God for his great mercy and goodness to him. Mrs. H., an intimate friend of his, was with him a great part of Monday, and Mr. Nunn called to see him on the evening of Monday, to whom he spoke after this manner: "God bless you, Mr. Nunn, and keep you, and fix you firm on the Rock." Mr. Nunn said, "Mr. Taylor, is that your experience now? Are you on *that* Rock?" He replied, "Yes, I am,

\* Mr. William Abbott, to whom this letter was addressed, had almost lost the use of speech, from paralysis; and Mrs. Abbott had no roof to her mouth.

blessed be God; and all the storms and tempests cannot beat me off." He spoke in like manner to several. The last time he was able to speak, when Mrs. H. asked how he felt within, he replied, "All is well." Some time before that, Mrs. H. had asked him how he was. He answered, "Talking with God I have much to do there." After his last reply, "All is well," he lay quiet several hours, but had not strength to speak; and at last went off without a struggle. Mr. D. saw him die; but was not with him soon enough to hear him speak.

On the Sabbath following, Mr. Burrell read from the pulpit a paper, which Mr. H. had written, containing all he had spoken during the time Mrs. H. was with him. Mr. Burrell was well satisfied concerning him, and made some particular remarks upon the sayings of the good man. He said he could but take notice of his countenance while he was preaching, for he sat right before him. He was preaching, as it were, his funeral sermon: "Be ye also ready; for the Son of man cometh at an hour when ye think not." He noticed the cheerfulness of his countenance, for he was happy that day.

Yesterday week I took a journey to Hertford, and stayed till Saturday. You may, perhaps, remember that I sent you word in the spring that I had received a letter from the wife of a clergyman (Mr. Gilpin), with whom I had been in company at Bayswater, a sister of Mrs. Nicol and Mrs. Latter. She had once thought herself a very good Christian; but was then in a sad state of confusion. I answered her letter at the time, and endeavoured, according to my ability, to give her advice, and encouragement to seek for those things that would satisfy her soul. Her husband, the clergyman, rector of St. Andrew's, Hertford, came to London in the summer, and called to see me, by the particular desire of his lady, to thank me for my letter, and for the interest I took in her trouble. She having found in reading my letter, at times, some hope of better days, wished to see me. So the rector sent a kind invitation to come and spend a week with them. Her sister being very desirous that I should go, Mrs. Latter begged leave to pay my expenses inside the coach. The thing seemed wonderful to me, and I had much exercise of mind, and prayed for some token for good. On Monday, the 9th inst., I set off in a happy, comfortable frame of mind. I found the lady in rather a forlorn state, in much darkness and confusion of mind, but very anxious to hear anything I might have to say. Her husband, likewise, seemed as willing and as kind, being in much confusion of mind himself, which appeared to increase from the different conversations I had with him during my stay. But his wife, I soon perceived, began to rise in hope. My heart was greatly enlarged, and my mouth opened to her; and, before I left, I was much comforted to see her very comfortable in soul. She said, in a private conversation I had with her before I took my leave, that she had been very comfortable the last two or three days; that sometimes she thought it was almost too much. She had been for

a long time striving to do that which she found impossible, but that now the Lord had done it. The kindness shown to me by them both exceeds all I ever met with; there was nothing in the house that I could desire but was at my command. She took a very affectionate leave of me at parting, and the rector accompanied me to the coach.

There was likewise a poor woman came every day, by their desire, to see me, who appeared to me in a hopeful state, a sensible sinner. She gave me a very simple account, something like the language of those about you. She has just learned to read a little.

There was likewise a young lady, a very genteel one, too, with whom they wished me to have some conversation. She had been, like the lady of the house (Mrs. Gilpin), quite a *good* Christian, but now was in despair of all her own goodness. She came many times to see me with hard questions. She seemed pretty comfortable the night before I came away.

I returned on the Saturday, and felt a sweet, comfortable frame of mind after I had got a mile or two out of the town. I still wonder at the thing. Love to all, from

Your affectionate Brother,

Hoxton, Sept. 17th, 1833.

JAMES ABBOTT.

My dear esteemed Friend,—Grace, mercy, and peace be with you and yours, to comfort your souls in the pathway in which the Lord is pleased to lead you.

We are brought through the past year, and have entered into the new year; and all the troubles, trials, crosses, and temptations of the past year are gone with the year. But we must not forget all the mercies, helps, lifts, crumbs, drops, comforts, and deliverances that we had last year. O the watchful care, the keeping power, the helping hand, and the pity and compassion of the Lord Jesus Christ which my soul witnessed, proved, and enjoyed; and my soul had been begging, crying, and wishing for a real blessing before the year ended. The Lord has greatly helped me in the pulpit through the past year, and I have been greatly tried out of the pulpit. But the day we left your house on the 15th of last month, the Lord sweetly shined into my soul while your dear wife was telling out what the Lord had done for her soul. It dropped into my heart with such sweetness and savour that I left your house with my soul full of the burning love of the Lord Jesus Christ; so that I felt my heart knit to the soul of Mrs. —, and I felt thankful that the Lord has given you such a wife. Sure I am that a good wife is from the Lord, and a precious treasure it is. So that she was put into my heart, and I believe into my wife's heart also.

And since then the Lord has greatly favoured my soul. On Wednesday and Thursday last week, the last two days of the old year, the dear Lord poured into my heart and soul the precious love of God the Father, God the Son, and God the Holy Ghost;



so that my soul was in felt possession of that burning, enlarging, and enlivening love to love God the Father for loving me, and to love God the Son for redeeming me, and the Holy Ghost for quickening my soul, and teaching me to feel my lost and ruined condition, and for taking of the precious things of Jesus Christ and revealing them to my soul. And how sweet was the Word of God to my heart, how dear were the people of God to my soul, and how my heart went out towards the Lord in thankfulness and gratitude for all his great mercy and goodness towards such a poor empty, ignorant, blind thing as I feel myself to be. Then I could look back and see how the Lord had led me on in the ministry for forty years, and how he had kept me to what the Holy Ghost had taught me and revealed within me; and I felt a burning desire in my soul to be made useful to the Lord's dear people the few remaining days I have to live here below.

But the post has just brought some sad tidings from Pewsey; so that I must draw my scrawl to a close, wishing yourself and dear Mrs. — every new covenant blessing, and that he would grant you the visits of his great salvation.

Our united love to you both. Yours affectionately,  
 Godmanchester, Jan. 5th, 1875. T. GODWIN.

My dear Brother in the Lord,—O that he himself may bless you with the blessings wherewith he once blessed a good king in Israel,—riches and honour in abundance, and your heart lifted up in the ways of the Lord!

I have just received yours of Nov. 26th, 1874. Only seven weeks from you; many thanks for the same. I hate cant; but, without it, when I read yours, I can truly say my heart leaped up with loving gratitude, my lips overflowed with praise, and my eyes would send out their sympathetic streams before him who is touched with a sympathy within, and knows our feeble frames. My heart sincerely cries, "Lord, save the land of my fathers, and let mercy flow down to the very gates of hell at Rome."

Permit me, my brother, from my heart, on my own account, and on behalf of many of the seed royal of the house of David, to thank you for your godly acts of kindness and prudent care towards our brother Grassi in Rome, to whom, by you, we have sent the £75 in the Lord's name. Be assured that we are well satisfied, pleased, and thankful for your care in sending it to him, *via* Mr. Wall, as you have done. We all tender our hearty thanks to Mr. Wall for all this his kind service towards the cause of God and truth in Rome; and we shall ever pray for him, as well as for our dear brother Grassi, that our God of all grace, mercy, and truth may very abundantly bless him in his own soul, and in his labours of love in the wonderful old City of Rome.

The Italian Consul here offered to send our money by his friends in Rome; but we chose our friends in Jesus to serve us in this work of love, and, therefore, sent it by you. Besides, do

not we know Rome? Ah! We know her head and tail. The head, hands, and feet of old Jezebel still remain in her streets. Her lying councils, her deeds, and her ways are there.

We praise the Lord that his preaching is well attended, and that the place is too strait for them. O that the commandment may go forth from the eternal throne: "Enlarge the place of thy tents, and let them stretch forth the curtains of thine habitations; lengthen thy cords, and strengthen thy stakes." We shall diligently look out for information as to their temporal necessities in this matter; and as the work of the Lord shall appear in all its holy reality, I trust, by the grace of the Lord Jesus, we shall open our hands according to the ability which his providence shall afford us. This is no time for prayerless hearts, close fists, and idle hands, when devils, by the craft of Rome, are seeking to take the nations down to idolatry and hell; and especially the long-honoured nation of England.

Should the dear brother go to England, we shall feel great interest in his visit to you. We shall pray that God may give power to move a nation now sleeping in the harlot's lap, whilst its locks are shorn from its honoured head. God grant that England may wake before the heartrending cry shall go forth, "Rome is upon thee." If not before, she shall then, shake herself, and find her strength gone, and that she is as another nation which the Lord has forsaken. My soul has some hopes yet for her. I still hope and pray that even at the eleventh hour God will send forth a mighty wind upon the English mind, which shall arouse the whole nation, and lead her to disdain the harlot, the old grey-headed whore of Babylon. Have Smithfield and the martyrs' stakes become dumb in the face of unchangeable Rome?

You suppose, dear brother, that we are making a stir here. O that God would turn the place upside down! The bare-faced, brazen-faced, crafty-headed, oily-tongued, long-fingered priests and nuns swarm like blow-flies, and breed the maggots of idolatry until the place stinks with the abominations of the filthiness of the now hornless beast. However, the main thing is daily close walking with the Lord, looking well to the state of our own souls; first committing them into the bosom of Jesus, and then looking out from that high place to see what is going on all around. I assure you, my brother, by the grace of the Lord Jesus, this is my daily aim, though I do feel myself as weak as a worm, and far from feeling as a saint.

The Lord bless you, with all his dear servants and blessed people, now and evermore.

Yours very sincerely in the Lord,

DANIEL ALLEN, Pastor.

Sydney, New South Wales, Jan. 16th, 1875.

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TRUE faith, like gold, must be tried in the fire before it can be safely depended on.—*Hart*.

## THE PRECIOUS BLOOD OF CHRIST.

DEARLY I love my present theme;  
 It hath like sweetness to his name;  
 Precious to me as his own love,  
 Cheering me as I onward move,  
 The precious blood of Christ.

It taketh all my sin away,  
 Encourages the soul to pray,  
 Speaks in high heaven before the throne;  
 And for my peace I seek alone  
 The precious blood of Christ.

Once when I had no peace at all,  
 When Satan mock'd my rapid fall,  
 When I was fearing heaven's just wrath!  
 I stopp'd to view by precious faith  
 The precious blood of Christ.

Satan was foil'd, and in the tide  
 Of the dear Saviour's blood I ride  
 Nearer and nearer to the skies;  
 Learning by daily need to prize  
 The precious blood of Christ.

'Tis such a noble thing, so just,  
 That gladly, willingly, I trust  
 My soul, all guilty as it is,  
 Upon the "blood that speaketh peace,"—  
 The precious blood of Christ.

There is no death, no curse for me;  
 The death of Jesus sets me free;  
 And fear, and torment, and despair,  
 May leave my heart, when cometh there  
 The precious blood of Christ.

That blood was shed in vain for none;  
 The blood-wash'd sinners, *every one*,  
 Shall on his risen glory gaze,  
 And rapt in adoration, praise  
 The precious blood of Christ.

And it is mine, O precious thought!  
 My rebel soul has thus been taught;  
 Father, thou knowest that I prize  
 More than the vision of these eyes,  
 The precious blood of Christ.

O when I die, when the last scene  
 Approaches, may I be serene!  
 Take thou the mortal charms away,  
 But leave me for my dying day  
 The precious blood of Christ.

## REVIEW.

*Life and Letters of James Bourne. Edited by his Son-in-Law, William Benson. Second Edition. Revised and Enlarged.*—London: Houlston and Sons, Paternoster Square.

THE First Edition of this work was reviewed in this magazine, by Mr. Philpot, in 1861. "It is some time," he observed, "since we met with a book of greater weight and power than the volume the title of which we have given at the head of the present article. The singularly happy death of Mr. Bourne, it will perhaps be remembered, on a previous occasion, found a place in our pages; and as was his death, such, for the most part, was his life. Though the Lord does sometimes almost work miracles on a death-bed, as, for instance, when he fills with all joy and peace in believing some poor desponding child of his long held in doubt and fear, yet, as a general rule, it is true, as regards sinner and saint, that as men live so they die. Those who are blessed with much godly fear, and walk in the light of God's countenance, usually die in sweet peace; and if there be no remarkable triumph, no being carried to heaven as in a chariot of fire, they find the everlasting arms underneath to support them as they pass through the valley of the shadow of death. And those who have through much tribulation entered here below the kingdom of grace usually enter with corresponding consolation into the kingdom of glory. Mr. Bourne was singularly favoured during a long life to walk much in the fear of God, and to enjoy much of the light of his countenance and the manifestation of his love. We have the advantage, in his case, of an account drawn up by himself of the early dealings of God with him in providence and in grace, from which we shall make some extracts, as showing, far better than we can do, the way in which he was led of the Lord both in providence and grace."

And then follow a few extracts from Mr. B.'s autobiography, and, in a subsequent No., several letters.

Near the end of the Review Mr. P. said, "It is a long time since we met with a book so full of deep and rich experience, and at the same time so sound in doctrine and so replete with all holy precept and godly practice. It is, indeed, a mirror of the Lord's gracious dealings with one of his most favoured sons and servants, and as such not only very instructive on many peculiar parts of Christian experience, but peculiarly edifying and profitable as bringing us into those blessed paths of prayer, meditation, and searchings of heart wherein and whereby fellowship with the Father and with his Son Jesus Christ is obtained and maintained."

Were we to write for a week, we could not say more than this. "The only objection to the book," as Mr. P. said, "is its size and price (9s.);" but we are glad to find that this Second Edition, though enlarged, is reduced to 6s., 624 8vo. pages.

Mr. B. did indeed make a blessed end:

"In the night his cough became exceedingly bad, and he said much that was indistinctly uttered; but very plainly articulated many times, 'He's nigh, he's nigh.' About twelve o'clock he sank, apparently unconscious, breathing very hard until about two o'clock in the morning (June 10), when he distinctly said, 'Let me drink, let me drink.' When water was offered to him, he put it away with his hand, and, after a great effort, said, 'No—no—I want to drink of the water of the Well of Bethlehem.' 'Come, come'—'Let me dwell on high'—'Come, come now'—'Make haste'—'Come, come'—many times repeated; which were the last words he could distinctly utter."

Besides the Life, the book contains 475 Letters. A more wonderful collection we never read. Not that we have read all; but as far as we have read we find them full of gospel truth and marvellously free from repetition. This is, indeed, remarkable; for, as a rule, a volume of letters by the same writer contains many repetitions.

Mr. B. was not one of those who ridicule frames and feelings; for he well knew that without special manifestations there could be no realizations.

We will conclude by giving the following letter:

"My dear Friends,—I seldom hear from you, but often think of you. I have found in my old age many more exercises than I ever looked for, and sometimes think that the Lord suffers me to fall into these severe conflicts that I may with feeling tell the people that he will not be trifled with. I have, at times, some small view of the majesty of God, and then if the Saviour hides his face, I sink lower than any one can imagine.

"How often I call to mind the foolish confidence of many old professors whom I have known, who talked about not regarding their frames and feelings, pretending that they knew that the Lord never changed; which, in one sense, is true. But we find in the Word that the Lord sometimes smiles and sometimes frowns; and surely these should work something in our frames and feelings. For my part, I find it very easy to perceive a cloud gathering over my head, but very difficult to get it removed. My pretending to believe will not move it. I feel what the Saviour once said is true: 'I have somewhat to say unto thee.' Nothing but the grace of life will give this answer: 'Master, say on.' And then I feel there are many lessons to be learnt besides comfort, or dry confidence. The Lord talks to me about humbling myself under his mighty hand, before the exaltation; and he looks at many things, and bids me use the pruning-knife to many fruitless branches, first in myself, and then in the people. These various exercises often bring me very low, even so as sometimes to fear that I have altogether mistaken the way, and shall never find the light of God's countenance again. This destroys all false confidence, for I am made to feel that it brings nothing in. Then I cry, as I did when I first found him, 'Lord, save, or I perish;' and that cry brings me nearer to him than anything, and he smiles again upon me, and bids me 'Go in peace.' Then I boldly assert the Lord's goodness to the chief of sinners, and tell the people what a Saviour I have found, and that assuredly they who seek shall find the same. This encourages them as well as myself; and those who have these sharp conflicts are glad to hear a minister who meets with as many difficulties as themselves.

"We have many changes here; and many strangers occasionally come, with whom we are not in the least acquainted, nor do we know the cause of their coming. Yet we have a few who feel the power of the truth, and are labouring to maintain clear evidences. These never say that they do not care for their frames and feelings; but show great anxiety that spiritual life may be maintained in the soul.

"I am made to look back at my father's house, and remember their religious life, how awfully destitute of the true fear of God, and how ignorant of the power of godliness; and I must say of myself I was as a firebrand more than half burnt, plucked out of the burning. I was more heedless than all the rest; but God looked upon me with an eye of mercy. How sensibly I feel I have nothing to glory in but the free sovereign grace of God! 'God commendeth his love towards us, in that while we were yet sinners, Christ died for us.'

"Yours, &c.,

"J. B."

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## Obituary.

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SAMUEL FENNER.—On Feb. 11th, 1874, aged 69, Samuel Fenner, of Rotherfield.

The above was born of God-fearing parents; but, like other youths, he soon ran the downward road to destruction. On a paper in his own writing, found after his death, he thus writes: "I ran with the giddy multitude till I was 21 years of age into all manner of sin and wickedness; and yet from 7 years old, death was a terror to me. I ran into all manner of sin, with my eyes open to see it was wrong. Still I hope I can say the people of God were more to me when a boy than other people. I have stood and listened when I have heard them talking together about the things of God. At that age I did not know, but I did long to know. I shall never forget when a boy coming into the old chapel at Mayfield, when they gave out that hymn of Mr. Hart's:

"Vain man, thy fond pursuits forbear," &c.

When I was 21 years old, I was walking down the road through Crowborough Warren to my lodgings, when the sins of my youth were laid open to my view; and so powerful were the convictions that I walked and trembled in every joint, from head to feet, not knowing what to do. I seemed as if I should and must go to destruction; for I had broken the law, and I could not see which way I could be saved. I was afraid to open my Bible for months, for that condemned me, for I was guilty. O how did I run into company to try to drown these convictions! But I could get but little ease. After that they came on stronger. O! I thought, I must alter my life; I must read and pray, and act uprightly in my dealings; then perhaps I shall gain the favour of God. I worked till I was worn out. Then I gave it up for awhile, but not for long; for I was forced to go to hear again. So I left the church, and went to chapel; though I did not like to be called a Methodist. I went to hear Mr. Abbott; but I could not bear his preaching, it was so strange to me; I thought I would go out, for I could not bear to be there amongst *that* people."

He was driven out of the church never more to return. Then he went to chapel, where the Lord was pleased to open his eyes to see and feel where the real truth was preached. On a paper in his own writing, he says: "I hope the Lord will keep me where the truth is preached as long as I live; for I hope I can say from my heart that the people of God are more to me than any other people. I cannot feel the love to a worldling that I do to a child of God. But I can, I hope, say feelingly from my

heart that I have been like a little child, with a humble and meek spirit, when walking across a field; and I shall never forget that field as long as I live. It was without any word, but I should like to be in that feeling till I die. It lasted nearly a fortnight, and then I lost it. Then the enemy set in upon me, and told me there was no God; and I fell in with it for awhile. But I was delivered again, from these words dropping into my soul:

“‘Christ is the eternal Rock,  
On which his church is built.’” &c.

On another occasion he says, “As I was going to hear Mr. Norman, at Heathfield, what longings I felt going up to the Lord! But before I got there I lost all the feelings. I heard nothing but confusion, the enemy telling me I had better go out. Before me death was in view. O the trembling for fear it would be so, that it would come to a point at last, and I had not got what I was longing for!” Again he says, “I was hearing Mr. William Burch, at Mayfield, when he made this remark: ‘There is not a soul in this place that feels love to God’s people but what has the love of God in his own heart.’” This was reviving and strengthening to his former visit that he had when no words were applied. This, at times, was a great trial to him, because there was no word; but he was telling Mr. Russell how he was tried about it, and Mr. R. remarked, “You have got the substance, therefore it does not so much matter.”

In speaking of a favoured time he had when hearing Mr. Row, he says, “O how humbled I was to see the goodness of God to me in times of need, when almost at my wits’ end! Bless his holy name, he has kept me up to the present moment, and if it is his blessed will, I hope he will give me faith to trust him for all things, both temporal and spiritual. I know I cannot do anything of myself, except he works in me to will and to do of his own good pleasure. I cannot think a thought that is good of myself. I know and feel it must be of his mercy if I am saved at last; for I am a poor ignorant creature, helpless and hopeless, except he bless me with a crumb, and then I have hope again. When I used to go to church, I could say, ‘Our Father;’ but since then I have been afraid to say it, for fear of presumption. But I hope I have longed to say, ‘Our Father,’ many times in my life; and would have given all the world if it was in my possession, to say ‘My Father.’”

He was also sweetly favoured, at times, under the ministry of Mr. Russell and others. On some occasions he felt so carried out of himself whilst hearing that he hardly knew where he was, being so filled with the goodness of God.

He was laid by from work for several years in the latter part of his life. But in the midst of these troubles, temptations, and awful risings within, he told me not long since what sweet meditations he was, at times, favoured with of the way the Lord had led him in the wilderness, to let him know what was in his heart, and that not one good thing had failed. In his last days he was led more and more into the depths of the depravity of the human heart. He said that when persecuted he was for taking vengeance, but *then* he could leave them in the Lord’s hands. He used to say that at other times he felt as if he should curse and swear at everything that was a great trial; but the Lord verified the truth of his word in his poor soul, in enabling him to overcome the foe. But the enemy was permitted still, at times, to harass him. He was the previous summer hoeing in a field on Horsegrove Farm, when he was beset with such awful workings within that he did not know what to do. “Then,” says he, “it was all gone, and such a feeling of the goodness of God came into my soul and the tears ran so copiously that I could hardly

see how to hoe. But very soon these feelings were gone, and I was as bad as before for a time." So that he was kept daily sensible that if ever he went to heaven it must be wholly of sovereign grace.

He was placed in a peculiar position the last year of his life. His wife was taken from him nearly a year before his death, so that he had to manage for himself, and do a little light work when able. The preceding year was a heavy trial, as he had to be night and day with his wife, who was confined to her bed many months. I have heard him say that he thought sometimes he must give up; but the dear Lord granted him strength equal to his day. He had many ups and downs, many sweet visits by the way, and many fears as to whether he should arrive safe at last. One special trial I would just hint at, that he told me of but a short time before his death. It was a peculiar temptation. Suffice it to say the dear Lord most blessedly and mercifully preserved him.

He was taken with a heavy cold, and very soon confined to his house. As soon as I heard of it, I visited him as on former occasions, and found him very ill. He said he thought he should not live long; and I thought so too, as the dropsy had seized him. He said, "I have many fears." But in conversing with him and reminding him of former visits, he was a little revived; and said, "I should like to have one more visit, and then I should like to die. But I want to wait the Lord's time." At another time he said, "How comfortable it is when I can pray for my enemies! He was a great sufferer in body for about a fortnight, but was kept very calm for the most part. Once he said he felt rebellion begin to work, but it was soon taken away. He had but little sweet sensible feeling of the presence of God; and, as he expressed to me, he had nothing to hang upon but the obedience, sufferings, death, and resurrection of the dear Son of God. The enemy was not permitted greatly to harass him as in some cases.

I saw him again, and found him very ill. As I was talking a little to him, he revived in his soul's feeling. When I reminded him of things he had realized in his pilgrimage, he looked up, smiled, and said, "Ah! I know where I had such feelings." I saw him again on the morning of his death. He still kept very quiet, but suffered greatly, as the water was nearly to his heart. After conversing for a few minutes, he said,

"Afflictions make us see

What else would 'scape our sight."

Adding, "Afflictions of themselves will not do it." Then he said,

"How very foul and dim are we,

And God how pure and bright!"

I then left him; and in about three hours and a half his spirit took its flight to the realms of bliss, where he, at times, had longed to be. He died a sensible, helpless sinner, hanging upon the blood and righteousness of the Son of God.

The Lord own and bless this feeble testimony to some soul or souls, if it is his blessed will, and all the glory shall be his.

Townrow, Sussex.

JAMES RICHARDSON.

MARY ROYCE.—On Aug. 18th, 1874, aged 58, Mary Royce, of Westwood House, Birmingham, and late of Oakham.

Our beloved friend was born at Oakham in 1815. Our friendship was formed in 1837, she being at that time under *lasting* convictions. Previous to this, she had had deep remorse of conscience; but, as she would say, "it passed off without the power of God." But now it became a continual sore, that refused all healing. She would cry out, "O my sins! My sins! My sins! Can mercy ever reach *my* case? Your case, I see



clearly enough, is just as is described in the Word of God; I am sure you are right. But 'Woe is me!' I am such a secret sinner. None can know me but God himself." These feelings were constantly uppermost. When one remarked to her, "Mary, what is the matter? You are not like the same person. Why are you so much alone?" All her reply was, "I feel the best alone." Here I may add she was a most retiring person. Truly she proved one of those, the words of whose mouth are the meditations of their heart. Neither did she exalt herself, but had most lowly views of herself, which abode with her to the end.

As time wore on, her soul was supported by the application of the Word of God, of which she was a close reader. And truly with weeping did she make supplication, if so be there might be hope for such a poor lost sinner as she felt herself before the penetrating eye of God. About this time she was favoured with remarkable answers to prayer, which greatly strengthened her hope. She was at times greatly encouraged under the preaching of those dear men of God, Tiptaft, Philpot, Smart, and others. Mr. Philpot she very highly esteemed. She was now raised to a hope that she should in God's own time be favoured with a confidence in him by the full pardon of all her sins and transgressions.

At this stage of experience, she was called to bear a bereavement in a very painful way. Her loved mother, who had been poorly some time, retired one night earlier than usual, and seemed to be in a comfortable sleep. Early in the morning, our dear friend, not hearing her breathe, got a light, and to her dismay and grief, she found her dear mother had died by her side. In this trial she was wonderfully supported by the power of God; and a promise was given her that God would be with her until death, granting all needed support as she journeyed onward. When time and mercy had abated the severity of this stroke, my loved friend was herself taken seriously ill with vomiting of blood. Her mind, at the beginning of this illness, was very troubled, lest she should not have come in by the door. She said, "There is such a thing as believing, but not aright." I said, "Can we believe wrong, if all our belief is centred in his finished work, his everlasting love to sensible sinners, who do not feelingly know their sinnership but by the teaching of God the Spirit?" "That is true," she said; "but has he taught us? We tremblingly hope he has." She then seemed a little hushed in her mind; but her illness became more alarming. She was forbidden to speak, lest the effort might prove fatal. When I stood by her bed alone, she in a low voice said to me, "God knows all about it; I feel him near." Tears running down her flushed cheeks spoke more than words in that solemn moment. It was wonderful to see the change in this dear one's countenance; her mind was calm, and a lively hope was granted her. She would smile and look upwards, with tears swimming in her eyes. Again the bleeding returned with violence; and, humanly speaking, there seemed not the slightest hope of her recovery. It was my privilege to sit up this night, but I was strongly forbidden to allow her to speak. But when we were alone, after midnight, she dared not but tell of the mercy and goodness of God; saying in a low voice, "In my extremity he drew near to me, bade me trust in him, and whispered peace and pardon. How can I forbear to speak?" Never shall I forget the solemnity and blessedness of that night. God was with us of a truth. Sleep was driven back, and nature invigorated by the power and mercy of God. In the morning we parted, with our souls supplied with holy joy, expressed in the tear and smile. This night was the turning-point; there was very little bleeding after this. But God granted her a blessed portion, resignation to his will, as well as the blessedness of the free forgiveness of all her sins and transgressions. Its effects may be seen from

her own pen, in the jottings down of her mind from time to time; also in correspondence with her valued friend, D. A. D.

At all times, and under every circumstance, she evaded observation, such a retiring Christian she was. Her acts of benevolence were all in secret, where possible, and very princely, considering her means. She was a person of much thought; and would assiduously attend to all secular duties, and then indulge in retirement whenever practicable.

After her partial recovery from this illness, she went from Oakham for change of air and freedom from business cares. Here another trial awaited her, the removal from the home of her childhood and youth, which she deeply felt. Nor was this all her grief; but she was thus deprived of hearing the gospel from the month of the afore-named ministers. In the midst of her mourning she was much comforted by a letter from her loved correspondent, which led her mind to see the great Fountain was everywhere, wherever there was a Spirit-taught sinner. The words formerly spoken were again clothed with power: "Confide in me." The bounds of her habitation were now fixed at Birmingham, with a very amiable family, where she had every affectionate attention during the whole of her sojourn with them. Feeling her spirit lonely, she still indulged in her native habit of retirement, and lived within herself. The trickling tear, the hymn of sorrow, or the song of praise, would alone speak her mind. Here she was again called to bear great family bereavement. In one instance she said, "I deeply feel the loss of my loved sister; but she was a Christian woman. Death is her gain. And O, I have no claim. God cannot err." She also had an additional trial, ophthalmia; and eventually underwent an operation on both eyes. In speaking to me concerning this, she said, "It is a severe trial. It touches all externals; but God has wonderfully supported me in it, and checked my rebellion. I have nowhere else to look, but unto him; he has never failed me. I am so silly, and so apt to think of and look to second causes; and at the same time we both know that our *all* must come from him. And I feel confident he will help us too."

Her last illness was only of eighteen days' duration. She suffered no actual pain, but inexpressible weariness; never once losing herself in sleep the whole time. The lack of sleep for eighteen days and nights will show a little what the putting off of the body of clay was. She was mercifully supported in her mind, feeling that underneath were the everlasting arms. The sense of her sinnership never left her, which she expressed in a remarkable manner on her dying bed: "O what a wretch I am,—a miserable worm! None but God and myself know what I am." She feared she was becoming impatient, and mourned on account of it, feeling the mercies she was surrounded with, and tender loving friends. She was frequently seen by her dear and only sister whispering, evidently holding communion with a present Saviour. The maid seeming nervous in being with one in such intense suffering, and so near death, she said to her:

"Why should we mourn departed friends,

Or shake at death's alarms?

'Tis but the voice that Jesus sends

To call us to his arms."

Her sister said, "The everlasting arms are underneath you." She answered, "O yes! O yes!" These were nearly (if not quite) her last words. She calmly passed away to be for ever with the Lord. Her dear sister was much struck with the calm assurance and firm hold she had on Christ. Throughout the whole of her illness she would speak of his faithfulness; and in life and death proved that "Good was the word of the Lord" to her soul. He was her All; and all was nothing without him.

The deficiency of this feeble testimony I hope may be borne with, as I am without much desirable information. May the Lord make it full weight by clothing it with his power.

Oakham.

E. R.

HENRY CALLOW.—On Aug. 31st, 1874, aged 60, Henry Callow, of Rotherfield.

The friend who furnishes the particulars of this memoir states that as he grew in years he grew in sin, especially the vice of drunkenness. After some days of excess of this kind, his wife said to him, "Callow, I wish something would come to stop you, for the sake of your poor children." His answer was, "Nothing will stop me; I love it and the way; I will have my fill of it." At this time he was a terror to his neighbours in meeting him. But the Lord has his own time, either in judgment or mercy, of fulfilling the lines of the poet:

"And thus the eternal counsel ran,—  
'Almighty love, arrest that man;'  
He felt the arrows of distress,  
And found he had no hiding-place."

Early in the year 1853 these words, "Seek ye the Lord while he may be found," like a nail were so fastened upon his heart that he could not shake them off. He found then there was something that could stop him from drunkenness. About this period the late Thomas Russell was brought into the place by the Lord's gracious direction, to be made a blessing to many. Among the number was Callow, who heard that a servant of God was going to preach. With the words still sounding in his soul, "Seek ye the Lord while he may be found," he went to hear the word. The nail of conviction was fastened more sure by the Master of assemblies. The word was applied with divine power, the two-edged sword did its commission, and he came out of the chapel a poor, lost, ruined sinner. If the fields and hedges could speak, they could testify to his anguish of soul, and to his cries for mercy.

After thus sowing in tears, the said late servant of God, Mr. Russell, was made, in the hands of his Master, the means of breaking the chains from his prison-bound soul, if my memory serves right, by a sermon from these words: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death." He went into the chapel seemingly without hope, a prison-bound soul. As the precious Breaker was set forth, in his death, sufferings, and blood-shedding, the poor captive's chains were snapped, the fetters of the prisoner were loosened, his feet were set upon a rock, and a new song was put into his mouth. His language was, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." This was about the month of March. He had engaged to do hop-digging for himself and sons; but such was the goodness of God to him, he could not work for three days. He used to say, "I cannot work; the Lord is so with me." But things soon altered. The wife who wished to see a change from drunkenness, now became a reviler and persecutor. He felt, at times, he could bear any reproach heaped upon himself; but when the arrows were directed against his minister and friends, it cut his soul most keenly.

For some time before his death he was laid by. On my visits to him, his conversation was nearly always upon heavenly things. I can now see how the Lord was preparing him for himself. What blessings he would say he had received from that servant of God, Mr. Row; how he has returned home strengthened, blessed, and comforted.

The last time of hearing was from the words, "Why should a living man complain?" &c. (Lam. iii. 39.) The Lord was pleased to bless that message to his soul; he spoke of it almost to his last. When speaking (as he did, at times) of the Lord's goodness in stopping him in sin, and revealing his dearly-beloved Son in him, he would weep tears of contrition and love, that the Lord should take knowledge of him in his folly and madness. He would say, "Not over joy; but resting and waiting for the Lord to speak once more to me." His sufferings were very acute; "but that is nothing," he would add, "to what the dear Lord, I hope, suffered for me. He sweat great drops of blood." When he saw his daughter weeping, he said, "Don't cry; it is all well." She said, "Father, when you leave us, do you believe that you shall sleep in Jesus?" "Yes, yes," he replied. These were his last words.

His words were generally few, but weighty; and his mind firm and solid. He was a praying man. His prayer for us as a congregation was that we might stand firm to the truth to the end.

I can fully endorse the faithfulness of the above statement, after an acquaintance of some years' standing, that H. Callow's words were generally few and weighty, and his mind firm and solid on the things of God. He was a man of a chastened spirit and of quick understanding in the fear of God. He was blessed beyond many with the spirit of discernment, which was particularly marked in cleaving to vital things. He evinced much tenderness and sobriety of judgment when sad divisions for a season (after the death of the minister) distracted and scattered the people.

Tonbridge, Feb., 1875.

J. Row.

JOHN WACKRILL.—On Nov. 7th, 1874, aged 70, Mr. John Wackrill of Camberwell.

The Lord called him by grace about the year 1833. He was baptized at the General Baptist Chapel, Coldharbour Lane; but as the Lord opened his eyes to see the glorious doctrines of sovereign, free, electing, discriminating grace, he was compelled to leave. Before leaving, he used frequently to be up until 2 o'clock in the morning, searching his Bible, and wrestling with the dear Lord in prayer, beseeching him to teach him the real truth, as a Yea and Nay gospel would no longer do for him. He subsequently joined the church at East Street, Walworth. There he occasionally heard the late Mr. Kershaw, to whom he felt sweet union of soul, having been specially blessed under a sermon he preached from the words: "He will regard the prayer of the destitute, and not despise their prayer."

In the earlier part of his pilgrimage, he was often tried in providential things, and also by temptations, one or two of which I will name. He went to chapel one Lord's day much cast down in his mind, as he was expecting his landlord to call for his rent on the following day, and he had not sufficient to pay him by 10s. On coming out of chapel, an old lady that he used to assist down the stairs put a half sovereign into his hand, telling him that while on her knees that morning it was strongly impressed upon her mind that he needed it. His heart was too full to speak, feeling that it came from the hand of his covenant God, for he had not mentioned his circumstances to any earthly friend. He was once working in a garden, feeling very comfortable in his mind, singing the hymn,

"Far from my thoughts, vain world, begone,  
Let my religious hours alone," &c.

It was immediately suggested to him that he was nothing but a hypocrite, and did not know what religious hours were; until he became so desperate in his feelings that he determined to destroy himself. He had a tender-

ness about bringing a reproach upon the cause with which he stood connected, so took two large cans to dip in the pond, that it might appear as if he had overbalanced himself. Just before reaching the spot, these words powerfully and sweetly arrested him: "Yet will I not make a full end of thee;" which broke the snare, and enabled him to bless and praise the dear Lord for his deliverance.

In 1841 he removed in the providence of God to Maidenhead. Here he attended the Independent chapel; but his soul not being fed there, he, with a few others, met for worship in a room in Market Street. The late Mr. Tiptaft, Mr. Doe, Mr. Savage, and others, coming occasionally to speak, were entertained in his humble abode. He was very fond of Huntington's writings, Herbert's hymns, and the "Gospel Standard," which he took in regularly almost from its commencement. In 1846 he returned to Camberwell, renewing his membership at East Street, under the pastorate of Mr. Moody, by whom he was much esteemed, remaining there until a short time after the death of Mr. M.

He was not one of those who have no changes, as a few extracts from his letters will show. He writes:

"It is often with me as it was with Job: 'O that I knew where I might find him!' But it is indeed a great mercy to know that we are as safe in the dark as in the light; and it is a mercy that we cannot rest satisfied without the light of his countenance. At times I fear my beginning was not right, when I see my mind set on this world,—all hurry and drive after the things that perish. Nevertheless I find my dear Jesus as good as his word: 'I will see you again.' Then it is the heart does rejoice. O how sweet it is to hold communion with him who loveth at all times and sticketh closer than a brother!" "My poor mind is like the barren heath. I am so shut up, I feel myself to be a five-hundred pence debtor; my prayers are so formal, and no going out of soul to the Lord. It is hard work to be obliged to grope your way in the dark. None but Jesus can do me any good. Help myself I cannot; I am such a poor nothing." "Fear not; for I know that ye seek Jesus. Blessings on his dear name, he will save all who come unto him. May the Holy Spirit enable you to cleave unto him with full purpose of heart, casting all your care upon him. Bless the dear Lord, he will never upbraid you with coming too often, or of asking too much. I have been hanging upon him upwards of 30 years, and he is my only hope. I have no other foundation to rest upon.

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

Bless his dear name, I have not of late been left long in the dark."

In the spring of 1870, he was prostrated with partial paralysis and softening of the brain, and neuralgia. I went to see him. On my entering the room, he broke out blessing and praising the Lord, the tears streaming down his face, and repeated the 11th hymn (Gadsby's):

"Thy mercy, my God, is the theme of my song," &c.

His son, thinking it might make him worse, the doctor ordering him to be kept very quiet, tried to keep him from speaking; but he said, "I must speak." He spoke of the Lord's goodness to him in providence and grace. I truly found it a sweet time of refreshing to my own soul. He said, "O my child, it was a sweet time to my soul, when one loaf was gone, to have to go to the dear Lord for another. I have had a smooth path in providence of late years; but it has not been so well with my soul." He frequently repeated,

"All must come, and last, and end,  
As shall please my heavenly Friend."

Contrary to our expectations, the Lord raised him up again; so that he was enabled to get about a little, although not to resume any employment. In July, 1872, he again took to his bed, remaining helpless about two years and a quarter. He appeared distressed in his mind but once during his last illness. His dear wife, who nursed him with great tenderness, perceiving it, asked him the cause. He said, "Mine will be a very dark account." She replied, "The righteousness of Jesus is imputed to you." He said very earnestly, "O yes."

His last message to his dear pastor was, "Tell Mr. M., if he mentions my death to the church, to say very little about *me*, but all he can of *Christ*." He frequently lay for days without speaking or taking any notice. His eyes were closed for several hours before his death, until a few minutes before his departure, when he looked upward with an expression of rapturous joy. His dear wife said, "You will soon be in glory." He gave a sweet smile, and his ransomed spirit took its flight to be for ever with the Lord.

Speldhurst, Jan. 6th, 1875.

R. T.

ANN CADWALLADER.—On Jan. 2nd, aged 80, Ann Cadwallader, member of the church at Cobham.

The work of grace was begun in her heart between 30 and 40 years ago, by these words being applied to her with power, "Prepare to meet thy God." At that time she was an attendant of the Established Church. Not finding there what her soul desired, she was impressed to go to a room where a few of the Lord's hidden ones assembled at Cobham; and the Lord was pleased to meet with her there. Under the ministry of Mr. John Clark (now of Five Ash Down) her soul was much blessed, and brought into the liberty of the gospel; and ever after she adhered to the truth, people, and gospel of God, which were then made dear to her. She was the subject of many trials and persecutions, and also of a very nervous temperament, which often caused her to go mourning. Nevertheless, she was blessed with an abiding love to those truths she had been taught, with power in her own soul, and earnestly contended for them. In the summer of 1869, she was led to see the ordinance of believers' baptism; and was baptized by Mr. Collins, at Ripley, in Surrey. When a church was formed at Cobham, in 1872, she joined and continued an honourable member, taking the greatest interest in the cause until the time of her death.

About a fortnight before her death she caught cold, and thought her work was done, and her end near. At that time she was favoured with sweet manifestations of the Lord's love to her soul, by which she felt quite resigned to his will. But the enemy was permitted to harass her very much for a short time, insomuch that she desired all implements of destruction to be placed out of her reach. But the dear Lord graciously appeared again, and sweetly set her soul at liberty from the powers of hell; so that she desired to depart and be with Christ. She was asked by a minister, who was then supplying at the chapel, of the state of her mind; to whom she said, "I feel I am safe, I have no fear of death, though I have not that enjoyment of divine things I could wish." On the day before she died she was asked by a friend if she were happy. To which she said, "Yes, quite happy!" and repeated part of hymn 483, commencing,

"Yes, I shall soon be landed," &c.

After this she said but little, till her happy spirit took its flight. She had often expressed her fears as to how it would be in the swellings of Jordan; but she has left behind a dying testimony of the faithfulness of a covenant God, who has said, "I will never leave thee nor forsake thee."

I here give an extract from her last letter, written to me on Nov. 21st, 1874.

“As the Holy Spirit shall enable me, I will try and tell you a little of the way his sacred and divine Majesty has been leading me, teaching me, and I trust guiding me. But I must first ask you to excuse the wanderings and blunders; for these will be many. But the subject is what occasioned so much controversy with ministers and professors generally about two or three years ago; namely, ‘The Eternal Sonship of Christ.’ Although I had not so clear an understanding in it as I have now, yet I believed it. But some few weeks since, on a Sabbath morning I was very unwell, and not able to go to chapel. Well, I thought I could be quiet by myself. I always keep the old Bible and hymn book up stairs; and I had a regular service to myself, and a very blessed morning it was to my soul. I sang, ‘Jesus, I love thy charming name,’ &c. And I then took the Bible. I thought I would read in John’s gospel. I read the first chapter; and I can truly say the blessed Spirit did take of the things of Jesus and show them unto me. I read as far as where it says, ‘The Word was made flesh,’ &c. The subject dropped into my mind, and I thought I would go to the first chapter in Genesis. There the blessed Spirit revealed to me the great mystery. It was indeed taking of the things of Jesus and showing them unto me. It was a most solemn, blessed, and sacred time to my soul. What the blessed Lord made known to me there I am not able with pen to tell you; suffice it to say, it found an abiding place in my heart, never to be erased. . . .

“May the God of all grace, who brought again from the dead that great Shepherd of the sheep, be with you and bless you.—Yours most affectionately,

“ANN CADWALLADER.”

May the Lord make this widow’s mite a blessing to the church of God.  
Brighton.

COR. SHARP.

JAMES SMITH.—On Jan. 7th, aged 75, James Smith, of Cuddesden, Oxon, member of the church at Abingdon.

According to his own statement, he grew up to manhood in nature’s darkness, without any concern as to his state before God as a sinner. But in the Lord’s time he went to hear that dear man of God, Mr. Tiptaft, on a week evening, at Ickford. When Mr. T. began to read Luke xvi., the latter part, respecting the rich man and Lazarus, made a great impression on his soul. His text was Isa. xl. 11: “He shall feed his flock like a shepherd,” &c. From that time, by little and little, the Lord was pleased to show him his lost and undone state as a sinner, and the importance of a never-ending eternity lay with weight on his soul. The Holy Spirit showed him the impossibility of ever doing anything to merit salvation by works. As time went on, he was made to feel as the publican did, and to cry from his very soul, “God be merciful to me, a sinner.”

He could see no way of escaping that wrath he felt he had so justly merited, but by free mercy from the Saviour of sinners. His burden got heavier and heavier, till one day he felt such a load of guilt on his soul that he was obliged to leave his work and go into a cowhouse, and tell the Lord what a sinner he felt himself to be. He confessed before him that he deserved that wrath his soul was so burdened with. The Lord’s ear was open to his cry, and the Holy Spirit so sweetly assured him of his interest in his mercy that he did bless, praise, and adore his Lord with all his soul. His burden of guilt was gone; and he could and did cry, “I love the Lord, because he hath heard the voice of my supplication; because he hath inclined his ear unto me,” such a poor sinner.

Often he had to look back to that particular spot in after days; and often said to a friend he thought and hoped he should never lose that blessed feeling of love, praise, and thankfulness that flowed out of his soul. But, as time went on, his love began to abate. The great enemy of souls was permitted to tempt him, and tell him it was all a delusion, and stir up the evils of his heart in such a way that he began to question its reality. Thus he was led on, step by step, between hope and fear. At times he was so greatly encouraged in hearing the word preached that he felt little of a long journey to Abingdon or elsewhere to hear. He often told a friend, when he heard of Mr. Knill, Mr. Godwin, Mr. Collinge, and many others, coming within hearing, how his soul felt lifted up in hope of getting another lift by the way. Once, in hearing Mr. Knill at Stadhampton, from Ps. lxxxv. 6, he has told what love flowed into his soul, causing praise and thankfulness to the dear Lord in looking on such a vile sinner as he felt himself to be. And on July 16th, 1870, on hearing Mr. Collinge at Abingdon, from Deut. vii. 14, he was so blessed in hearing the dear man trace out the very feelings of his soul that he felt sure he was one of the Lord's blessed people.

But as he grew on in years, his bodily strength gave way, so that he was obliged to give up his labour and live on the parish, and was much tried in temporal things. The journey now became too much for him to go to hear; but in going to the same place, I have taken him up on the road. At times he has told out the desires of his soul; and the Lord's dear servants have taken up the very subject we had been conversing on. How it strengthened his hope, and what love he felt to the Lord's dear servants, when they have so traced out the feelings of his soul. He could bless and praise the Lord with all his soul; but his strength failed him much.

The last time he was able to meet with his friends was in November, 1874; after which he soon took to his bed. Once he told a friend, who called to see him, what a worldly spirit he was plagued with, and so harassed by the great enemy that he felt it must be all a delusion. He became fretful, and said no one came to see him with whom he could talk, to try to comfort his cast-down soul. But one day he got up for a little time, and feeling so plagued in spirit, he took his hymn book, and opened on hymn 1113. Verses 3-5 were so blessed to his soul that his burden was gone, and he blessed the Lord with all his soul. This so strengthened his hope that he never quite lost the sweetness of it. It made him more and more earnest in entreating the Lord never to leave or forsake him. A few days after, a friend called to see him; on which occasion he said, "Come in, thou blessed of the Lord," came with such power to his soul that he longed to be with him. Adding, "No merit here. I, a poor hell-deserving sinner; yet blessed with an assurance of being for ever with my Lord." His daughter-in-law said to him, "I hope you will soon get better." He answered, "I don't want to get better." She said, "Are you not afraid to die, then?" His answer was, "No. If I live ever so long, I shall always be a sinner; and yet clothed in his righteousness, and washed in his blood. Ye must be born again, or no heaven." The Lord so blessed him with the promise, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," that he felt it would be well with him when called to die. Thus he was kept waiting, begging the dear Lord to take him to himself, till Thursday evening; when, without a sigh, his happy soul took its departure to be for ever with the Lord.

Chalgrove.

THOS. YOUNG.



PURNEY LAWRENCE.—On Jan. 23th, aged 58, Purney Lawrence, of Wellingborough, and member of the church at Sharnbrook.

He was one of the Lord's tried people, "chosen in the furnace of affliction." Severe providential trials had often been his lot. Two years last December he was paralyzed, and the Lord laid him low. During his long affliction he was greatly tried in spirit, and found but few that understood the exercises of his mind. On visiting him, March 13th, 1874, he said, "I am so afraid of death. I feel I have not strength to die. Every animal shrinks from death, and I do; but I hope the Lord will give me victory." On being told that he was different from those who have *no* fears, he said, "Yes, I often fear, and have soul acquaintance with low places; and I do fear death." On asking him if he had received no words from the Lord, he said, "The word often comes into my mind; but I want something more than that, I want the blessing, power, life, and grace of the word, by the work of the Holy Spirit." Asking if ever an applied word had helped him to hope for victory in death, he replied, "These words have come once with power: 'At evening time it shall be light.' And I have felt those lines of that very precious hymn, 232:

" 'His love in time past forbids me to think  
He'll leave me at *last* in trouble to sink.' "

One morning he said to me, "You know that erroneous hymn of Wesley's:

" 'A charge to keep I have,' &c.

How do you think I sing it?

" 'A charge to keep God has,  
Himself to glorify;  
And never-dying souls to save  
And fit them for the sky.'

God must save my soul, or I am lost."

For the last three months of his life he had very little sight, but God fulfilled his *applied* word, "At evening time it shall be light." During the last three weeks of his life he was heard to say, "I wish to be gone. The Lord is my portion. I shall not want. Though I die, I shall rise again. For me to live is Christ, and to die is gain." Several times he also repeated the third verse of hymn 261:

"It is the Lord, who can sustain  
Beneath the heaviest load;  
From whom assistance I obtain  
To tread the thorny road."

A few days before his death he said to his brother, "Now I'll give you this (referring to Gadsby's hymn book), for you will take care of it." At last the appointed hour came, and he joined the number of those that come up *out* of great tribulation, washed in the blood of the Lamb.

A. P.

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As many as are ordained to eternal life are ordained to enjoy that life in and through Christ, and on account of his merits alone. (1 Thess. v. 9.) Here let it be carefully observed that not the merits of Christ, but the sovereign love of God only is the cause of *election* itself; but then the merits of Christ are the alone *procuring* cause of that salvation to which men are elected. This decree of God admits of no cause out of himself; but the thing decreed, which is the glorification of his chosen ones, may and does admit, *may necessarily require*, a *meritorious* cause; which is no other than the obedience and death of Christ.—*Zanchius*.

# THE GOSPEL STANDARD.

MAY, 1875.

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

## THE WORK OF THE MINISTRY.

A SERMON PREACHED AT FORD STREET CHAPEL, COVENTRY, ON WEDNESDAY EVENING, MARCH 27TH, 1867, BY THE LATE MR. KERSHAW.

“And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.”—MARK xvi. 20.

BELoved, holy men were inspired and directed by the Lord the Spirit to give us a full and particular account of the crucifixion of our Lord Jesus Christ on Calvary's cross, where he died for our sins; that he was delivered for our offences, and raised again for our justification. They spoke particularly, not only of his crucifixion, but of his death, his burial, and his resurrection from the dead, of his being the plague of death, and the destruction of the grave. We have a highly-interesting account by the evangelists of his appearing at his resurrection to the women, to the two disciples going to Emmaus, and to the disciples assembled in an upper room.

As the great Head of the Church, he gave to his ministers, whom he had appointed preachers of his gospel, founders of the gospel dispensation, their commission; that they were to stay at Jerusalem till they were endued with power from on high, till the day of Pentecost; that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; that they were to preach the gospel to every creature; and that “he that believeth and is baptized shall be saved, but he that believeth not shall be damned.” He gave them their commission on the Mount of Olives, where we find the disciples and apostles assembled before him. In giving them their charge he lifts up his arms, blessing them, and saying, “All power is given unto me in heaven and in earth.” And, lifting up his hands in the very act of blessing them, he ascended up on high, led captivity captive, and entered the pearly gates of the celestial city. He led captivity captive, and gave gifts unto men. He gave “some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, and for the work of the ministry.”

Now in our text it is said of the apostles that they went forth according to the direction they had received from him. “They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.”

We would, beloved, illustrate the text in the following order:

- I. Notice *the characters* that are said to go forth;
- II. Their going forth *everywhere*;
- III. *The Lord working* with them;

IV. *Confirming the word with signs following.* Our time will not admit of an extensive illustration; but may there be a solemn branching forth of the truth in as few words as the Lord shall enable me, so that your souls may be comforted, and the Lord glorified.

I. The *characters* who are said to go forth. "*They went forth.*" These were his ministering servants. The Lord has established in his church a standing ministry of his word to the end of time. This is embodied in that precious promise he made to his ministering servants: "Lo, I am with you alway, even to the end of the world." God's ministers, like the high priests under the law, by reason of death were not suffered to continue, only so long as to finish the work he had appointed for them. He, with whom is the residue of the Spirit, raises up, fits, qualifies, and sends forth others to fill their places; as it is written: "How shall they hear without a preacher? And how shall they preach except they be sent?" Our Lord has established a standing ministry as long as his church remains in a militant state, not only for the gathering in of the number of his elect that are scattered abroad, but for the comforting, edifying, and building up of his dear people. It is his prerogative to make choice of them. He has promised a succession of them. He has promised to give his church pastors after his own heart, that shall feed them with knowledge and understanding. (Jer. iii. 15.) We look to him for the fulfilment of this prayer: "That the Lord would raise up and send forth more labourers into his vineyard;" men to go forth everywhere to preach the glorious gospel of a free-grace salvation. We are looking up, then, to the great Head of the church for a succession of faithful, God-fearing, experimental ministers, thrust forth to labour among his dear people in word and doctrine.

We would here observe that no man can be said to be called, anointed, and sent out to go and preach the gospel, unless he is born again of the Spirit of God, and made a new creature in Christ Jesus. How can a man preach Christ Jesus for the comfort and edification of the family of God who has never felt the comfort and consolation of the gospel in his own soul? The ministers of the Lord Jesus Christ, having felt that comfort, are able to comfort them which are in any trouble by the comfort wherewith they are comforted of God. Hence the command of God by the mouth of the prophet Isaiah: "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." (xl. 1.)

Be it also observed that *not all* those to whom God is gracious, not all who are born of God and taught by his Spirit, are called and sent forth to preach the gospel. Even those good and gracious men who, like the apostles, had been witnesses of the sufferings and death of Christ, were not to go forth till they were

endued with power from on high. When the day of Pentecost was come, they received that anointing which fitted and qualified them for the work. They were then sent forth; and they went forth preaching the word, the Lord working with them.

Here we would contrast two things. First,—The dear child of God is concerned to prove that he really does belong to the family of God; that he is one of his chosen, predestinated family. How, then, is he to prove this? By his being effectually called by grace. How many of God's children, in reference to their personal interest in the finished salvation of Jesus Christ, spend much time in examination of themselves by prayer, supplication, and attending the means of grace, that they may have the Spirit's witness, and the assurance of the Holy Ghost that they belong to the Lord. What a mercy it is to know our election of God! This can only be known by effectual calling. Second,—To draw the contrast between calling and going forth to preach the gospel take notice that every man called of God to go forth to preach the gospel has *an especial call* to the work. Paul says, when referring to the subject, "To me, who am less than the least of all saints, is *this grace given*, that I should preach among the Gentiles the unsearchable riches of Christ." The apostle had grace in Christ before the world was, as he was one in the covenant made with Christ, and was given to Christ. But he means here that in time this grace was especially made manifest, when Christ revealed himself to him. But he had also *special grace* given to him, to qualify, fit, anoint, and send him forth to preach the gospel.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Many of God's ministers spend as much time, if not more, in earnest prayer, supplication, and wrestling with the Lord in reference to their call to the work of the ministry, than they do in reference to their call by grace. The poor worm in the pulpit, who has stood on Zion's walls more than 50 years, had more exercises and wrestlings with the Lord in reference to his being sent of God to preach the gospel than he had with respect to his effectual call by grace. It is needful that a man who goes forth in his Master's service should have his master's commission, should know it, and should have his sanction and divine approbation. The apostles knew this, and they went forth. None could fit and qualify them but the great Head of the church, for that situation which the Lord had appointed for them. In accomplishing this, the Lord makes use of instruments. He lays the work of the ministry on the minds of such as he designs to send forth. Therefore with such there is a solemn groaning, sighing, and crying, a feeling of their unworthiness and insufficiency. They labour and do all they can to remove the impression. That God, however, who has begun the work, still stirs them up. They shall have no rest. His own truth in them is like the word in Jeremiah, "as a burning fire shut up in his bones; he was weary with forbearing, and could not stay." Thus, being a child

of God, he has no rest. The Lord lays it on the hearts of the brethren and sisters, who pray for him, and encourage him. Bless his precious name, he that spoke to the church at Antioch, as we read: "The Holy Ghost said, Separate me Paul and Barnabas to the work I have appointed them," lays it on the minds of the brethren that the Lord has designed them for the work of the ministry.

The Lord also leads those he designs for public usefulness more deeply and solemnly into the truth. When they are called upon to engage in prayer in public, the people find a savour, dew, and unction attending their prayers. When they enter into conversation, or give their thoughts on a portion of God's Word for godly edification, there is a savour and power that enters the minds of God's dear people, draws their affections, and knits their hearts toward them. This so draws their minds forth that they encourage them and bring them forward. Thus, sanctioned by the Lord, and encouraged by the church, they go forth and preach everywhere, the Lord working with them.

I would here observe that why I came to take this subject this evening I cannot tell. The way in which the Lord laid it upon my mind was this: As I was sitting by the fire, the words came with a sweet savour and power. But of this be assured, the Lord has some end and design to answer. Now I would say, if any man thrusts himself forward, you may rest satisfied he will not be a blessing to the church of God. We read of Moses and of Gideon; how backward they were, and what excuses they made. So it is with others of the Lord's family. Their language is, "Send by the hand of him whom thou wilt send; but do not send *me*." They are fully impressed with the importance of the work, standing up before the living God to speak to the precious and never-dying souls of their fellow-creatures. They come trembling; and the brethren and sisters, seeing this, pray for and encourage them; and they have the testimony of the Lord that their labour is not in vain. These "go forth" to preach the gospel, having the sanction of the great Head of the church, and the approbation of the brethren, who pour out their prayers and supplications to God. The Lord works with them.

II. The second branch of my subject is, "They went forth and preached everywhere." What did they preach? *Not themselves*. No, not themselves, but Christ Jesus the Lord. Why did they preach him? Because they were specially anointed to preach him. And this was not the only reason. They had enjoyed the Lord in their own souls as their Saviour and their Redeemer, whose love had been sweetly shed abroad in their heart. They had been led to see that his righteousness alone would justify them. They had seen by faith his atoning sacrifice, to deliver them from guilt and condemnation, and his efficacious blood to cleanse from every stain. This has been made so precious and comforting to their souls, the Lord's power and ability to save so much felt, so powerfully impressed upon their hearts, that a necessity was

laid upon them to preach. "Woe is unto me," said the apostle, "if I preach not the gospel."

"They went forth and preached everywhere." We see the example in reference to Saul of Tarsus. When called by grace, he preached in the synagogue that Jesus is the Son of God, proving it from the records of heaven. Peter was anointed to preach the gospel; he went everywhere preaching the Word. When mentioning the circumstance of the healing of the lame man who sat at the gate called Beautiful, asking for alms,—when before the rulers in the face of the greatest opposition,—when asked by what power or name they had done this, Peter replied, "Be it known unto you, and unto all the people, that not by our power or holiness, but by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." By the precious blood alone of Jesus can we be saved from our sins and all the damning consequences of them. They preached that he was exalted to give repentance to Israel, and remission of sins.

When the disciples were scattered abroad on account of the persecution that arose, Stephen went out and preached Jesus. Wherever he went, he preached a precious Christ in the heart, the hope of glory. "They ceased not to teach and to preach,"—to exalt the dear Redeemer on the pole of the everlasting gospel; the Lord by them confirming the word in the souls of the people.

Again, when Philip went down to Samaria, he preached Jesus Christ to the Ethiopian eunuch in his chariot. "He opened his mouth and preached unto him Jesus." They "went forth;" and wherever they went they exalted the Lamb of God, the sin-atoning Lamb. They preached the dear Redeemer as the alone name whereby sinners can be saved; so that precious souls were comforted and satisfied. Jesus himself says, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

The ministers of Jesus are never so happy as when they are under the anointing of the blessed Spirit, exalting the Lamb of God, the sin-atoning Lamb on the pole of the gospel, encouraging poor law-condemned sinners, poor sinful tried souls to look by faith to Jesus, to believe on him, and encouraging souls to commit their cause into his hands. There is no safety or security anywhere but in Jesus. They went everywhere, and not only preached Jesus, but preached him as the only name whereby sinners could be saved; the only way whereby God can be just, and the justifier of poor guilty sinners. "I am," says Jesus, "the way, the truth, and the life." No man can come to the Father or to heaven but by and through the rent veil of the Redeemer's flesh. This is the only way by which we draw nigh to God. The minister who preaches Jesus exalts him as

the living way. He takes the stones out of the way, and lifts up the Lord as an ensign to the people, as the only way by which we draw nigh to God, the only way whereby we can be saved from sin, the only way of worship the Lord owns and blesses, and the only way to the realms of everlasting bliss and blessedness. There is no other way but this. The apostles were valiant for this truth. They maintained, at all hazards, that there was no way of access to the Father but by Jesus Christ. They went forth and preached this everywhere. The apostle is very explicit upon this. He says, "For I determined to know nothing among you save Jesus Christ, and him crucified." In connexion with this he was determined to bring forward no other. He tells us this was the only foundation: "Other foundation can no man lay than that is laid, which is Jesus Christ." This is the foundation God has laid in Zion for poor sinners to build upon. He instructs others to build upon Jesus Christ, who is the sure foundation stone.

"They went forth, preaching everywhere," razing all false foundations, removing all false refuges of lies, and preaching Jesus Christ as the only ground and foundation of a poor sinner's hope. God's ministers, going forth preaching Jesus, can never lay the poor sinner too low, nor ever lift the dear Redeemer too high. This is sound speech that cannot be condemned: "Lord, lay me in the dust of self-abasement, a poor, sinful, filthy, worthless worm. But when Jesus is preached, let him be exalted and lifted up in his glorious Person as the incarnate God. Let him be exalted in his covenant engagements, on the ground of his obedience, as the Lamb for his great atoning sacrifice, in the power of his resurrection, in the glory of his ascension to heaven, and in his prevalent intercession for the souls of his living family." When Jesus is thus preached by his ministers, the Lord works by them. The word applied by the blessed Spirit produces feelings in the soul similar to this: "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." Have you ever felt these? "He is the chiefest among ten thousand, and the altogether lovely." "Bring forth the royal diadem, and crown him Lord of all!" This is the language of the soul that goes forth preaching Christ. Paul says, "Some, indeed, preach Christ of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, and will rejoice." What benefit or profit is there to a living soul, if a servant comes preaching, if Christ is not the Alpha and Omega, the beginning and the end, of our preaching? However eloquent the language and beautiful the style, God's family are not comforted, the church is not edified.

I have some knowledge of a gentleman who had a son that wished to be a parson, and to go to the University. It was against

the wish of his parent. The father was a man who loved the truth, and held to this, that the Lord could and would make his own ministers. But the young man would go. After his term he was ordained by the bishop, and went into "holy orders." He came home on a visit, and wished for an opportunity of preaching. A clergyman, a friend of his father's, was invited to his house, when he agreed to let the young man preach. Reading prayers on the Sunday morning after the sermon, he asked his father how he liked the sermon? The reply was, "Why, my lad, not at all." "How is that?" "The Lord Jesus Christ was not in the sermon." "Father, he was not in the text." "Don't tell me about his not being in the text. No man is fit to preach unless in every sermon he lifts the dear Redeemer on high."

III. The third part of the subject is "*the Lord working*" by or with them. If the Lord does not work by his ministers, their preaching will be in vain.

Before I come to dwell particularly on this point, it will be needful to make an observation to prevent mistakes, lest the language of the apostle Paul might be taken in a wrong sense. I will put two passages together. "The Lord working with them." And Paul says, "We, then, as workers together with God, beseech you that ye receive not the grace of God in vain." From this portion some would tell us that we are co-workers together with God in salvation matters. This will not do as it respects the work of salvation. Christ finished that work upon the cross. His own arm brought salvation, and of the people there were none with him. Salvation belongeth to the Lord. The Lord is the Saviour of souls. He provided the way for us to heaven, and saved us from the wrath to come. What, then, is intended by "everywhere they went forth, the Lord working with them," and "they working with the Lord?" Not that we are co-workers with God in salvation matters. In the salvation of the soul the Lord Jesus is All in all. How, then, does the Lord work with them, and they work with the Lord? There are great differences of opinion abroad upon this subject; and had I a great many ministers before me, I might dwell more particularly upon it. But, as I have to go to Leamington to-night, I must be brief.

"The Lord working with them." God's ministers, the Lord's servants, do not want to move in the ministry of the word without consulting their blessed Lord and Master. They want his divine approbation, his direction, his instruction; and as he works with them, so they work in their preaching. Say you, "How so?" A sent servant of God, whether a supply or settled over a people, whether he preaches stately or removes from place to place wherever the Lord sends him, he enters into his closet, not to get his sermon from books, a bit here and a bit there, so that it might be said of him as the man said to the prophet when the axe-head fell into the water, "Alas, master! for it was borrowed." The apostles, in speaking upon this, said, "It is not reason that we should leave the word of God, and serve



tables; but we will give ourselves continually to prayer and the ministry of the word."

My friends, the poor speaker has fallen down before his Lord and Master thousands of times for a portion of the Word to be impressed on his mind. He has given himself unto prayer for a portion of God's Word to be laid upon his mind, and that the Holy Spirit would bring some particular portion with savour and unction to his heart. Thus, then, the Lord, working with him, takes forth his heavenly treasure, puts it into the earthen vessel, and brings forth desires out of the man's heart Godward, for the comfort and edifying of the household of faith. He, under the influence of the blessed Spirit, is led to bring forth those precious truths which he feels savoury in his own soul, and which he has experienced. Thus he commends the glorious truths of the gospel. "The husbandman that laboureth must be first partaker of the fruits." The time comes for the labourer to go forth of his closet. A door is open, he ascends the pulpit, trembling at the idea of standing up before the dear people of his Lord and Master without his presence. His language is, "O Lord, I am going forth to preach thy gospel. Thou hast said in thy Word, 'Lo, I am with you alway, even to the end of the world.' Lord, be with me. Lord, work with me. Make my heart to indite a good matter, and my tongue the pen of a ready writer. Enlarge my heart, give a door of utterance, clothe thy word with power, that it may reach the hearts and consciences of thy people, and that sinners may be converted unto thee."

The Lord, thus working with them, confirms his word by the signs that follow. Paul was very sensible of the inability of the means of grace without the Lord's presence. Paul may plant, and Apollos may water in vain, unless God give the increase. In vain is Paul, or Apollos, or Cephas, or anything that man can do. It is the Lord, and the Lord alone, working with his ministers in the preaching of the blessed gospel that sinners are converted and saints comforted. It is not by the minister's might and power, but by the might and power of the Lord. The Lord works with them. They have this treasure in their earthen vessels, that the excellence of the power may be of God, and not of them. The Lord works by the ministry of the word, in enabling the man to preach the truth, and so to divide the word that each has his portion in due season. A portion is given to seven and also to eight. The lambs of the household, as well as the sheep, in the church of God, are edified, comforted, and built up. He not only wants to have it in his own knowledge and experience, but, when preaching, to feel the life and power of it in his own soul, and that the life and power may be felt in the souls of the people. Then, as Paul said to the Thessalonians, and which my soul longs to see and feel more of, "Our gospel came not to you in word only, but in power." We ministers preach the gospel in *word only* when we are dry, shut up, and straitened. Like a man in the stocks, there is no going forth;

all seems dry and barren. What is this for? To teach us our own insufficiency. We cry to the Lord for his power, his blessed influence, to work by and with us, that some good may be done. We want the power. "Our gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance."

IV. "*Confirming the word with signs following.*" That is the confirmation of the word in the souls of them that hear it. How is it confirmed? One portion of the Word says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." What is this law? The Word of God, the blessed Bible. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." If any man stands up to speak contrary to this, there is no light in him. "If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." He is to minister as of the ability that God giveth, not as man giveth. Take examples from the good ministers in the days of old, who proved all they said from the Word of God. The Bereans of old "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so;" whether they were in accordance with the Word of God. When this is done, the Lord is working by them; what they do is according to the law and the testimony. God's ministers have their sermons from the Word of God.

We sometimes sing hymns composed by Mr. Medley. We had in our church a dear saint of the most high God, who heard Medley 40 years ago, who mentioned the following anecdote. A number of ministers were assembled for instruction, and Medley was present. An old minister who sat opposite to him in the room kept his eyes fixed upon him. At last, walking towards him, he took hold of his button, and said, "Samuel, I have heard that you have begun to preach." Medley replied he had stood up sometimes to give a word of exhortation. The minister, who had been a long time in the work, said he would give him a word of advice. Medley said he would be glad of any advice from him. "Then my advice is this. Let the Bible guide you. Never attempt to preach to the Bible. Never try to make the Word of God say as you say. Go to the Lord, to a throne of grace, and what God gives from his Word, his blessing and approbation will be sure to follow." Thus God works with his ministers, confirming the word with signs following. To the law and the testimony. I know this is sound speech that cannot be condemned.

"The Lord confirming the word, with signs following." How is this done? Thus. The minister of God, in preaching his word, shows the sins and transgressions of his people, comes to their real state and condition as law-breakers, and shows the awful consequences of sin. The Lord works by him. The various

portions of the Word the man of God brings forward are sealed home by the Spirit as a nail in a sure place. He describes the state and condition of a poor sinner; his weak, helpless, undone, lost state; the many vows and resolutions he has made and broken; so that he is brought to feel that if his salvation depended on his goodness, alas! he never could be saved. He tells him from the Word of God that it is not works of righteousness he has done that will save him. He knows that if it depended upon his being saved by the law of works, he is utterly undone. Thus the word is confirmed. His mouth is stopped. He is brought in guilty before the Lord.

The invitations are, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters." "Whosoever will, let him come." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." These blessed truths are sealed and brought home with power; and his heart is fixed and encouraged. Thus the Lord works with his ministers, confirming the word with signs following. This is the confirmation these *spiritually*-heavy laden and thirsty souls want; this sealing testimony of the Holy Ghost.

Now, what are the signs following? When the preacher declares we are altogether in ourselves unclean, our righteousnesses are as filthy rags, the child of God says, "I know that is true what the dear man of God preaches." He then goes on to show that Jesus Christ is made unto us wisdom and righteousness; that he has wrought out and brought in an everlasting righteousness that will justify the sinner; that Christ is the end of the law for righteousness to the believer; and that this righteousness that Jesus Christ wrought out, God the Father imputes to the sinner. He brings forth Scripture to confirm it; and the Holy Ghost seals it home that Christ has done this *for me*, a poor guilty sinner: "Who of God is made *unto us* wisdom, and righteousness, and sanctification, and redemption." Thus the Holy Spirit applies the word, the Lord works with them, confirming and sealing the word spoken by the man of God.

Christ is the only sacrifice. No blood would atone for sin but the blood of the dear Redeemer.

"Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain."

His blood is of a nobler and richer name than that of bulls and goats.

Thus the minister preaches the precious blood of the incarnate God as the church's redemption; the church redeemed by the precious blood of Christ. The Holy Ghost seals it home to the poor guilty sinner. The words are: "Deliver him from going down to the pit; I have found a ransom." The atoning blood of the Lamb is the ransom: "By the blood of thy covenant I have

sent forth thy prisoners out of the pit wherein is no water." These are God's prisoners. They are delivered by the application of the blood of Jesus. The words of the minister are confirmed and sealed home. The dear child of God rejoices. These are the signs following. When the man of God speaks of the efficacy of the blood of Christ, that it was not only the redemption price, but also a fountain to cleanse, as it is written: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," the poor guilty sinner feels the efficacy of that blood, the precious efficacy of the blood of the dear Redeemer, which, applied by the Spirit, purges the conscience, and sins of a scarlet and crimson-like dye become white as wool. The atonement is sealed home and confirmed; and Christ becomes exceeding precious to the dear child of God. Thus God confirms the word by signs following.

A few words more on the signs following. This is what my soul has cried to God for, not only in reference to my own ministry, but the ministry of the Lord's sent servants everywhere. Where God's ministers speak, the Lord causes the arrow of conviction to pierce the heart and conscience. No sooner does the sinner really feel the wound than he falls down, like Saul of Tarsus, with the cry, "Lord, what wilt thou have me to do?" What were the signs that followed the preaching of the gospel on the day of Pentecost? The Lord working with them, thousands were converted to God. When they went down to Antioch, the hand of the Lord was with them, and signs followed. Sinners were effectually called by divine grace. The Lord opens the ear. He gives the hearing ear, the seeing eye, and the understanding heart, as he did Lydia, so that she attended to the things spoken by Paul. The signs that followed Paul's preaching were, sinners were converted to God, and effectually called by grace out of darkness into God's marvellous light. The Lord makes bare his arm in the gates of Zion, so that inquiring, seeking souls, with their faces Zionward, are encouraged. They are effectually called by God's grace, and born again of the Spirit: "Born, not of blood, nor of the will of man, nor of the will of the flesh, but of God."

We have great reason to be thankful that Zion is favoured with the gospel preached by his poor unworthy servants. We want to see more crying mightily to God to arise and build up Zion, that he would appear in his beauty and glory, and that his gospel may have abundant success.

One more observation I desire to make. "The Lord working with them, confirming the word with signs following." What are the signs? I trust I am speaking to some this evening who, like myself, have been long bending their steps Zionward, who are far advanced in years. Our stay here will not be long. Then may we shine as lights in the world, so live that God may be honoured and glorified by our walk and conversation, remembering that we are not our own, but bought with a price, and

therefore we should glorify God in our bodies and spirits which are his. We should shine as lights in the world, as a city set on a hill, that cannot be hid. "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." Such are some of the signs that follow the preaching of those whom the Lord has called. Amen.

A SAVIOUR.

A SAVIOUR, which is Christ the Lord,  
 Was born to die for sin;  
 What rapturous news! But who, alas!  
 Can trace the tragic scene?  
 Stand up, thou soul of mine, and see  
 Thy num'rous crimes made his;  
 Imputed by the will of God,  
 And *His*—*thy* righteousness.  
 Does Calvary to thee reveal  
 The depths of sov'reign love?  
 All thy transgressions thus remov'd,  
 That I might dwell above,  
 Where saints and angels join to tell  
 What God for man has wrought?  
 'Tis by the blood of Christ the elect  
 Are sav'd, are cleans'd, and bought.  
 Well may the angelic host proclaim  
 The tidings at his birth,—  
 Fly with the joyful news from heaven,  
 To make it known on earth.  
 The grace which is reveal'd to men  
 Is not by man to claim;  
 The race begot, by him redem'd,  
 Are thus without a stain.  
 Can I thus read my interest clear  
 In that almighty deed?  
 My heart replies, "No other way  
 Can I from death be freed."  
 Upward I cast a longing eye,  
 That I may daily know  
 The sufferings of the Son of God  
 Have freed me from the law.  
 The church and Christ are reckon'd one;  
 His bride he does adorn  
 With that which makes her chaste and meet,  
 To nature quite unknown.  
 Where he is, there his choice must be;  
 His glory she must know;  
 The Husband and his loving bride  
 Must their affection show.

W. WESTLAKE.

## A WORD IN SEASON.

(Concluded from p. 151.)

III. But now it is time to notice the connexion of believing and being baptized, with salvation, on the one hand, and of not believing, with damnation, on the other.

We still go on as we began; we believe the words to be principally declarative. The possessor of true faith was really saved, in the purpose of God, before the foundation of the world. We have only to read Rom. viii. 29, 30, and Eph. i. to see this. In Romans, all the verbs are in the past tense,—predestinated, called, justified, glorified; showing us how all was accomplished in the mind and will of God before the world began, or the things had an experimental accomplishment. A thing has an existence in the mind of God before it is brought forth into actual existence. What God purposes is as though it were already done. So again in Ephesians, God's people are said to be blessed by him "in Christ, with all spiritual blessings, before the foundation of the world." Thus God's people are saved in his purpose, and mind, and will, from eternity. Again. They are saved in the finished work of Christ. In the Lord they are saved. Summed up, as it were, in his Person, they have, as in him, already passed through sin, death, and hell into glory. Now, what remains is the individual experience of these things; and this is in a way of believing. Those who believe are manifested to be the elect and redeemed of the Lord; and they shall infallibly possess all those blessings of salvation already bestowed upon them from eternity, and held for them by their Covenant Head, or rather summed up in that new-Covenant Head as representing them. The promise, then, is not to the performance of a legal duty as a man, but the possession of a new-covenant grace by the free gift and almighty power of the Spirit of God. For the right and title to the eternal inheritance is required, not the performance of a work, but a new birth from above, whereby a person becomes a new creature, manifestively a child of God, the spiritual seed of Jesus, and is made meet to be a partaker of the inheritance of the saints in light. Not a servant, but a son.

About this believing there is, indeed, an obedience; but it is an obedience such as was in the first creation, when the worlds sprang into existence at the word of God, in harmony with the word which called them into being: "Let light be; and light was." It both *was*, and was *light*; just what the word made it. So in this believing, in all that is of true Christianity, it is a new creation springing into a more glorious existence, in perfect harmony with the will of him who creates, and the word of faith and grace which calls it into existence. "I create Jerusalem a rejoicing, and her people a joy." Nothing can be more distinct from a mere duty-faith, a legal, natural duty of the old man, of man by nature, than this. And nothing can be

more utterly out of harmony with the truth than to suppose that anything which could possibly, in innocence or since the fall, be found in, or spring from man as at first created, could put him into such a place and condition before God, as to make him properly an heir of so great a salvation. This, then, is what we believe—that all things with God must be in harmony. We put no veil upon our face, or over our meaning; we use great plainness of speech, and, at any rate, mistaken or correct, do not attempt to mystify our readers; but, renouncing the hidden things of dishonesty, set forth that there is, on the one hand, Adam and his posterity naturally, his standing before God as a creature and a servant, his duties, his paradise, his conditional and precarious state, his utter ruin by the fall, and the utter impossibility of his and his seed's recovery by the law. "The law was weak through the flesh." Powerful to command, forbid, and condemn; powerless to save. On the other hand, there is Christ, the grace-standing of his people in him before God, not as servants, but as sons; there is a new creation, the paradise of God, eternal life, eternal blessings, unconditional glory, the inheritance of sons; and in the heir of this glory there must be the seed of God, a new creature. Adam was created to his place in creation; the Christian is new-created to his. Not new-created in Christ to return to Adam's place, or paradise; but to enjoy the highest glories God can bestow, to live and reign with Christ to all eternity. Saving faith, then, is not a thing in Adam, but a new-creation blessing, a divine bestowment in Christ Jesus.

But now, why is baptism added? We are not going to enter into a discussion about what this baptism is. We shall suppose our readers to be simple-minded and honest-hearted; and, therefore, shall assume that by the baptism in this verse, as well as in Matt. xxviii. 19, they understand water-baptism to be meant. If a man deny this, and with his unsanctified understanding makes it into preaching the Word, the baptism of the Holy Ghost, and nobody knows what, we really cannot attempt to dispute with him. As the poet says, he

"Must have a most uncommon skull."

Some things are so obvious that it only requires simplicity of mind to at once recognize them. This we cannot give; and in such simple matters we are afraid of darkening counsel by words. Baptism here, then, is water-baptism. But why joined with believing? As we understand it, for the same reason that Paul associates confessing with believing, in Rom. x. The plain and simple will of the Lord, as declared in Scripture, is this,—that those who believe in Jesus should openly confess him, and profess to be his disciples; himself their King, themselves his subjects. This confession is for Christ's glory, and the Father's glory in him, and for the benefit of the other followers of Jesus; and, particularly in earlier days, would be a great test of sincerity. But apart from this last con-

sideration, there were the will of God, the glory of God, the benefit of others comprised in this making a public confession. But it was also the Lord's will that this should be made in a way of being baptized with water, in which ordinance many sweet and blessed truths are set forth. The Christian's standing in Christ as a new creature, dead in his death, risen in his resurrection, accepted in his acceptance, living in his eternal life in heaven, glorified in his glory, is therein vividly portrayed. Thus, as in a figure, God the Father receives him as from the dead, and the church of Christ also receives him into the fellowship of the saints, as made to sit together with them in Christ in the heavenly places.

No ordinance, in the right view of it, and as properly administered upon the proper objects,—believers, can be more expressive, more separating, more blessedly significant, than that of believers' baptism. No ordinance can be more corrupted, more fleshly than baptism as turned into infant sprinkling. Now, Christ's will being that his name should be confessed by his believers, and that they should publicly own him in the ordinance of believers' baptism, to the glory of his truth as exhibited therein, and the benefit of his people, we believe the Holy Ghost, in the early days of the church, invariably led those who believed to gladly comply with the ordinance as a part of their spiritual and willing obedience to Christ Jesus. We believe, too, that the Lord would not put a dishonour upon himself by leaving out this in the declarative words of our text; as though he would make it a matter of indifference whether he was obeyed or not. Hence these two things are united here, believing and professing, in a way of being baptized, as Christ commanded. We never for a moment can believe that the Lord Jesus throws contempt upon his own Word or institutions, or instructs men contrary to that Word. For wise purposes, we believe he may withhold instruction. So, then, no one of us knows everything, and some may not, particularly in these dregs of time, see the ordinance of believers' baptism; but withholding light is very different from giving false light; and therefore we do not believe that the Lord ever taught any man that infant sprinkling was Scripture baptism, any more than we believe that he teaches men to fritter away the plain meaning of his other words by a false spiritualization of them. We have met with men who would make baptism here to mean the baptism of the Spirit, and the signs following not at all literal, but merely spiritual things; but, as we said before, with those who can thus make the Word of God into a nose of wax, which they can mould into any shape they please, we wish to enter into no controversy by these papers. We state our views; let them make the best of theirs. We must leave them to them with this solemn protest, that if an angel from heaven, if any peculiar light, if any imagined instruction, if any supposed bodily appearance of the Lord Jesus, should teach any man contrary to the



Word of God in the Bible, and direct him to practise things varying from, and opposed to, the commands and institutions of Christ in that Word, be his life like an angel's, or his apparent success, if a minister, like an apostle's, *in these deviations from God's written Word* we are not called upon to receive either the man or his communications. We must cleave to the pure and simple Word of God, and remember Hart's words:

“By these our Redeemer us tries,  
And bids us of such to beware.”

But observe here the wisdom of our Lord's words. One speaks them who knew the end from the beginning; whose glance pierced through all after ages of the church. A time would come when, through the influx of the world into the church, and the carnality of the godly, the truths of Christianity would be grievously corrupted, and the ordinances perverted from their right use and meaning. Thus infant baptism and sprinkling would come in, and the true ordinance be lost sight of, and in some cases, through the tendency of the human mind to go into extremes, water-baptism might be altogether neglected. Because of an exaggerated importance attached to it, by which it would be made essential to salvation, or at any rate exalted into an improper prominence amongst the things of God, even some of the godly might be tempted to altogether despise and neglect it. How wisely, then, in the words of our text, are all things kept in their proper places. Never can the Lord make it a matter of indifference whether his people comply with his revealed will or not. He instituted nothing but what was for his own glory and their good, and in perfect spiritual harmony with his gospel-kingdom. Therefore nothing can be spiritually unimportant; but his positive institutions, as well as all other points of obedience, must be of consequence. Hence in these words the Lord connects believing and baptism with salvation; but he also only connects unbelief with damnation. He will not throw contempt upon his own word and revealed will by declaring that those who believe, and neglect that will, shall be saved; he will not say that those who through various corruptions of the truth and blinding prejudices in after ages perverted or neglected the ordinance shall be damned. The ordinance is thus set before us as honourable on the one hand, but not saving on the other. It is an institution of Christ, and, therefore, important and honourable, and to be obeyed by his people; it is not an institution upon which shall depend the salvation or damnation of the soul. A thousand believers, may, through various causes, neglect it; they shall not, therefore, be damned. A thousand unbelievers may comply with it; they shall not, therefore, be saved. All that Christ institutes is precious to his children. They seek to know and do his will. They may make mistakes. He himself will neither teach them to pervert or neglect his ordinance.

We have seen the connexion between faith, baptism, and salvation; there remains only one more thing,—to consider the

equally sure connexion between not believing and damnation. Now, if this not believing is the absence of that faith, why is it said, "He that believeth not shall be damned?" Does not this threaten those with damnation who do not thus believe because of their not thus believing, and because they do not, in this respect, do what it is their duty to do? We do not so understand the words, interpreting them in harmony with other Scriptures, and having regard to the symmetry of the faith. We understand the case of the unbeliever to be this,—that his unbelief, or the absence of true saving faith, leaves him under the law and its curse, and liable to the wrath of God on account of every one of his breaches of that law. The imputation of Adam's sin, the corruption derived from his first parent, all his own personal sins and breaches of the law, remain, and render him liable to the curse of a broken law. Only faith, which brings a man into the possession of pardon and righteousness in Christ, and translates him out of his birth-state into the liberty wherewith Christ makes his people free, can possibly deliver him from the natural and legal liability he is under to the wrath of God. "He that believeth not the Son, the wrath of God abideth on him." So, then, it is not for the sin of his want of saving faith, but for all his sins, which could only be removed by faith and union to Jesus, that the man shall be damned. Thus Paul, mentioning some sins of the ungodly, says, "For which things' sake cometh the wrath of God upon the children of disobedience." It is for all their sins, as under the law, and against the law which they are under, as stated above, that men are to be condemned. "And the books were opened," says John: "And another book was opened, which is the book of life." In the latter book were found the names of all the elect family of God, written there before the foundation of the world; therefore, all the things written naturally against them in the other books could not affect them, or bring them in guilty before the throne of God. But as for those whose names were not found written therein, they were judged according to the things written in the other books of the law, of conscience, and the divine remembrance, and were, therefore, cast into the lake burning with fire for ever. They were judged according to the things written in the books, justly judged, but surely not according to what was written in the book of life, for there were only to be found the names of the elect, the merits of Jesus, and all those blessed things pertaining unto salvation. But, then, it will be said, and not improperly, How does this agree with Scripture, where (as in John iii. 19) it says, "And this is the condemnation, that light is come into the world?" As we understand it, Christ is, in his proper character, no condemner of the world, but a Saviour. He that believeth in him shall be saved; he that believeth not is condemned already by the law under which he was created. But then, as we have said before, indirectly, Christ's coming into the world may be the occasion of bringing out the sin of man's nature

into a clearer discovery of it than was otherwise possible. So that the greatest actings and manifestations of sin may thereby take place, as in John xv., and thus there may be, indirectly, an immense increase of manifested wrath produced by the gospel. This we understand to be meant by the words, "And this is the condemnation," &c. This condemnation is, indeed, connected with the gospel, that sin, under it, arrives at its greatest manifestations, and displays its most deadly enmity to God. Judas had not betrayed the Son of God, had the Word not been made flesh. And the Pharisees had not blasphemed, if the miracles of Christ had never given them the opportunity for displaying their diabolically ingenious malice. But all *these* sins against the light, against the true Messiah, and against his Word, his Spirit, and his people, are sins against the law; therefore the Lord himself says, "There is one that accuseth you, even Moses, in whom ye trust." The gospel, properly understood, is no new law, no judge, no condemner; but life and love, peace and liberty. He who believes it is freed from the law, with its just requirements and condemnations; but he that has not this freeing faith remains in Adam, under the law, in his sins of all sorts and kinds, and liable to the wrath of God, which justly abides upon those who sin against the law of their creation for ever.

Thus we have endeavoured to distinguish accurately and plainly between the things that differ; to keep entirely separate the law and the gospel; nature and grace; the first Adam and the Second, the Lord from heaven; the believing in God, and obedience to his will, which might be justly required of man as his creature and servant in Adam; the faith of God's elect which puts them into the possession of the unspeakably glorious blessing of salvation in Jesus; the flesh and its utmost attainments; the spirit and its infinitely higher origin, destiny, and capabilities. The utmost that human nature could produce could not be saving faith, which is spirit, the like spirit of faith, a most holy thing, a grace of the new covenant, the fruit of Christ's intercession, the very life of Christ in the soul, and a sure evidence of election and redemption, as well as a certain pledge of eternal glory. We cannot, then, believe that it is the duty of every man to have this faith. We have tried to assign to natural duty its proper sphere, to grace its proper glory. We place, according to Scripture, men destitute of saving faith under the holy, just, and good law of their creation, and under its curse for their sins against it. We place, according to the same Scripture, the children of God in the fold of Jesus, on the high mountains of Israel, in the secret places of his eternal love and grace. Faith in God's gospel, the gospel of their salvation, is God's free gift to them; confession of Christ with their mouths, and in believers' baptism, is the fruit of their faith, as they are taught and led by God's Spirit. They walk by faith upon earth, and not by sight, as seeing him who is invisible. They believe the report which is handed down to them of the resurrection of Christ from those who were the

appointed eye-witnesses of him as thus risen. They love him in his Word. They cleave to that Word, in which they find and hold communion with the Lord of life. They look for a day when they shall see him as he is up in heaven.

“O then shall the veil be removed,  
And round me thy brightness be pour'd;  
I shall meet him whom absent I love;  
I shall see whom unseen I adored.”

Till then abideth faith, hope, love; they know in part, but then shall they know, even as they are known.

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 156.)

III. But, lastly, we will make a few remarks on *Zion's inheritance*.

1. She is heir of salvation. She is not saved from the inbeing of sin, but from its reigning power, so that it has not dominion; for it has only dominion over them that are under the law. But Zion is under grace, and by grace is she saved. And when sin is powerfully felt, it becomes a sore burden to us; this plainly shows that it has not dominion. But where it has dominion, such are not troubled about it. It is spiritual life that makes us feel these iniquities prevail. Again. We are saved from the hand of all that hate us, but not from fighting with them, and often being entangled and ensnared by them; yea, and overcome too. But though a troop overcome Gad, yet he shall overcome at the last. We are more than conquerors through him that hath loved us, though we die in the field fighting. Further. Though we are saved from vindictive wrath through him, yet we sometimes shall feel a little wrath: “In a little wrath I hid my face from thee for a moment.” We are saved from the second death; but shall often have to walk in the valley of the shadow of death. Nevertheless, as death has left its sting, an old warrior, a citizen of Mount Zion, declares, “I will fear no evil.” (Ps. xxiii. 4.) What hurt can a shadow do to any one? This is salvation; and to this Zion is heir: “Are they not all (that is, the angels) ministering spirits, sent forth to minister to them that shall be heirs of salvation?” (Heb. i. 14.)

2. She is heir to an *everlasting righteousness*. When Adam fell, we lost all righteousness; and if he had stood, and we in him, it would only have been the righteousness of a creature. But he fell, and ruined us all; so that by nature there is none righteous; no, not one. Many pretend to it, as the Arminians do, yet it is all deception and lies. But the righteousness in which Zion is clothed is called the righteousness of God, because God the Son wrought it out, and it is a free gift to Zion, and to none else. Hence Paul says: “Much more they that receive the abundance of grace and the gift of righteousness shall reign

in life by one, Jesus Christ." Without this, you and I can never enter the kingdom of heaven; for "the unrighteous shall not inherit the kingdom of God." On the other hand: "Open ye the gates, that the righteous nation that keepeth the truth may enter in." Now, it is said that Noah was a preacher of righteousness; and that "by faith he condemned the world, and became heir of the righteousness that is by faith." (Heb. xi. 7.)

3. She is heir of the grace of life. Now this shows that all the love, free favour, or grace that flows from God our heavenly Father must come to us through the sufferings and death of our Lord and Saviour Jesus Christ, for life comes by his death. Had he never suffered, there would have been no way opened for you and me to enjoy life and favour with God; and although we had all this in God's eternal purpose, yet it was all secured to us in this channel, for it never could come to us at the expense of justice. No, justice was to be satisfied; and all this was settled in the covenant engagement. Thus it is called the grace of life. God, Father, Son, and Holy Ghost, is the fountain of all grace. Hence the Father is called "the God of all grace;" the Son also, as you read, "The grace of our Lord Jesus Christ;" and the Holy Ghost is called "the Spirit of grace and of supplications." All the grace that flows from this fountain or fathomless ocean only belongs to Zion. They are called the seed of Christ; the rest the seed of the serpent. They are called the children of God; the rest the children of pride and of the wicked one. They are called the elect; the rest reprobates. They are loved, as Jacob was; the rest are hated, as Esau was. They are the children of the free woman, of which Sarah was a type; the rest children of the bondwoman, of which Hagar was a type. Thus, as Peter says, this grace, love, favour, and life, are a part of Zion's inheritance: "Fellow-heirs of the grace of life." (1 Pet. iii. 7.)

4. She is heir of every unconditional promise, if there were ten thousand. Yes, and these promises are all Yea and Amen to her in Christ Jesus. All that God promised by the old covenant was conditional; and as man could not perform the conditions, he came short of the fulfilment of the promises. But not so the new covenant, for that does not depend in the smallest measure on the creature; but the language of that is, "I will be their God, and they shall be my people." Neither does it depend on their faith, love, repentance, humility, or good works which through grace they are helped to do; and therefore our unbelief does not make the promise of God without effect. But, on the other hand, our faith, love, repentance, humility, and good works, depend on the fulfilment of these promises. Hence God has promised to fulfil in us the good pleasure of his goodness, and the work of faith with power; he has promised to circumcise our hearts to love him; he has promised to give repentance unto Israel; he has promised to humble us, and, therefore, he says, "the lofty looks of man shall come down;" and he has promised

that we should be filled with the fruits of righteousness, and that our heavenly Father will purge us to bring forth more fruit. And unless he is pleased in a sovereign way to fulfil these promises in us, what are we, even after receiving grace? Why, unbelieving; and enmity works against all that is good, hardness of heart, pride,—and instead of good works, the works of the flesh. As Paul said, “What I (under the influence of grace) hate, that I (under the workings of the old man) do.” So that there is no fleshly boasting when grace is in exercise. Then where are all who die, hating God’s sovereignty, whether Arminians, modern Calvinists, or professedly high Calvinists, without true love? Why, dead in sin, and under God’s curse; shut out from every promise. But these promises belong to Zion. Hence Paul says: “We, as Isaac was, are heirs of promise.” (Heb. vi. 17; Gal. iv. 28; iii. 18.)

5. She is heir of the kingdom of God, which stands in these four things,—righteousness, peace, joy, and power. “For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.” So that if I belong to this kingdom, I shall sooner or later feel the sentence of justification. The Father declared to his Son: “Thy people shall be all righteous,” &c. Peace. They are called sons of peace. Joy. “The ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads.” Power. Hence Christ, when on earth, said, “There be some standing here which shall not taste of death till they have seen the kingdom of God come with power.” This was certainly accomplished when the day of Pentecost was fully come, when there was such a great outpouring of the Spirit. All this belongs to Zion, and she shall have these good things in possession; for “the saints of the most High shall take the kingdom, and possess the kingdom for ever and ever.” Being justified, they shall shine like the sun; they shall enter into peace, and rest in their beds, or in the everlasting love of God, where God himself rests: “He will rest in his love.” And they shall have everlasting joy, and be filled with this power as no tongue can tell, singing, praising, blessing, and adoring, never being wearied of it, a Triune God to all eternity. These things they tasted here below; but then they shall be led to living fountains of water. Thus we are heirs of the kingdom of God; and Christ will say in the great day. “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Matt. xxv. 34.) “Rich in faith, and heirs of the kingdom promised to them that love him.” (Jas. ii. 5.)

6. She is heir of the blessing of God. And what particular blessing is this? for the blessings of God are many. He has declared that a faithful man shall abound with blessings. They are blessed in their basket and in their store, in their going out and coming in, with pardon, peace, rest, salvation, love, righteousness, &c. But, as the greatest blessing is eternal life, this takes in all the rest: “As the dew of Hermon, and as the dew

that descended on the mountains of Zion; for there the Lord commanded the blessing (emphatically, *the blessing*) even life for evermore." And of this our Lord speaks in the days of his flesh; hence he says, "My Father hath given me a commandment what I should speak, and what I shall do." And I know that his commandment is life everlasting. And when was it that he commanded this blessing? I answer, upon the mount; and he calls them a city set upon a hill. And, though he mentions many blessings, yet, as life includes them all, it is life for evermore; and this is a part also of their inheritance: "Not rendering evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are thereunto called, that ye might inherit a blessing." (1 Pet. iii. 9.)

7. She shall inherit all things. Now this takes in every good thing that God has promised to give, both of the life that now is, and of that which is to come,—the upper and nether springs. It takes in heaven above, the residence of God; it takes in God himself; in short, it is beyond all description. So that Paul says, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." (1 Cor. iii. 21, 23.) "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi. 7.)

8. She is to inherit the new heavens and the new earth. There is but very little said, I think, by good men about this part of Zion's inheritance; but it should not be overlooked, seeing it is written in God's Word. "Secret things belong to the Lord our God; but those things which are revealed belong to us and to our children." And God has promised this also; hence Peter says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 13.) No Canaanite will be there; they will be all righteous. It will not be this earth in which we live, as some say, purified by fire, for that could not be a new earth; but Peter expressly says, "new heavens and a new earth." Again. They are not only called righteous, but Christ calls them meek; and he declares this to be a part of their inheritance: "Blessed are the meek; for they shall inherit the earth." "The righteous shall inherit the land, and dwell therein for ever." David speaks much of this in Ps. xxxvii: "But the meek shall inherit the earth, and delight themselves in the abundance of peace. He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

9. She is heir of God, and joint-heir with Christ. It is wonderful. Is he the King? She is the queen. Is he the Prince? She is the princess. All that he has he gives her; and she has nothing but what comes from his fulness. She receives grace, life, salvation, rest, mercy, peace, love, wisdom, righteousness, strength, all her riches, crowns, &c.; indeed, all that she is,

and all that she has, she receives as a poor beggar from him. He found her in the open field in the day she was born, cast out to the loathing of her person, and none eye pitied her but himself; and he said unto her, Live. He washed her, clothed her, adorned her, and she was comely through the comeliness he put on her. So that she is his both by the Father's gift and by purchase. He purchased her with his blood, and made himself over to her with all he is and has. And though she is bent to backslide from him, yet he never alters. His love is the same now as it ever was, and ever will be the same, immutable, unchangeable, full, sovereign, free, eternal, and discriminating. Thus they are heirs of God, and joint-heirs with Jesus Christ; and the Saviour declares that the Father loves them as he loves him. (John xvii. 23.)

10. She is heir of glory. "The wise shall inherit glory." (Prov. iii. 35.) Glory above is grace perfected. She has the earnest, or first-fruits, here; and they shall enjoy it for evermore. Thus is glory begun below; and all these treasures of glory Christ is the fulness of, and he will fill Zion to all eternity. Thus, "the wise shall inherit glory." All glory comes from God, Father, Son, and Spirit; and they shall glory in him to all eternity. This is the ultimate end of all: "Thy God thy glory; and thy sun shall no more go down."

(*To be continued.*)

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## EPISTLES TO VARIOUS FRIENDS.

Dear Friend,—Yours of Jan. 27th came safe. It is a mercy of mercies to know anything savingly of the things you refer to. The value of free grace can never be told. Coral, pearls, the topaz of Ethiopia, the fine gold of Ophir, and all other valuables, are as dung and dross when compared with a grain of true grace and a sense of Christ's love in one's soul. If on the occasion you name I was enabled to preach Christ in a way that drew the souls of his people after him, and made them more earnestly covet his presence and the knowledge of his Person, I would sincerely say, "Give God the praise; for this man is a sinner." We must know that we are sinners, rebels, enemies, that our flesh is godless, our minds carnal, and that every thought and imagination of our heart is evil and against God, and that our minds are so corrupted by original and practical transgression that we never would and never could have turned to God; these things, I say, we must know, in order that we may understand the meaning of that text: "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Grace, free, unmerited grace, has been the theme of God's elect from the foundation of the world. And the works of the flesh, and the will of man, have been as ardently contended for and insisted upon by the seed of the serpent. And so the promise has been



and is still being fulfilled: "I will put enmity between thee and the woman, and between thy seed and her seed."

The Son of God was and is co-eternal with the Father. And as I said on the occasion you refer to in yours, "If he had never had a church, if the Father had never chosen for him a bride, if he had never created the world, angels, or men, if man had never fallen, if Christ had never become incarnate, if he had never been born of a woman, and died the ignominious death of the cross, he was the Son of the Father in truth and love." The fact of him having done these things never made him the Son; but because he was the Son of God, he was set up from everlasting. All the people of God were chosen in him before they had done good or evil, chosen out of the mass of creation; and yet with the full knowledge that they would sin. Christ the Head being responsible for the sins of his people, his incarnation, the shedding of his precious blood, the putting away of sin, his glorious triumphant death to destroy death, his resurrection, ascension, and exaltation at God's right hand as the glorious Head of his church, Mediator, and High Priest over the house of God, became a necessity; all these things being arranged in the everlasting covenant, ordered in all things and sure. The election of the church, the gift of Christ, his incarnation, obedience, death, resurrection, ascension, and glorification, the conversion of the saints, the new birth, mourning for sin, with all the peace and joy that they receive on earth, their title to heaven and eternal happiness, and the actual possession of the same, are all the effect of God's eternal electing love, and the fruit of the good pleasure of his will. Christ's life and death, with all that he is to his church and people, never made one purpose for God; but his life and death, and all that he is and can be to his people, are but the effect and execution of the will of God, and the everlasting purpose which he purposed in Christ Jesus our Lord before the world began; as saith the apostle Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away."

All the writing and argument of men and devils together will never alter these things, in which the called, humbled, praying, longing, sin-troubled people of God are made to hope. They are assured that there are only the righteous and the wicked; and that one part of mankind will surely be saved, and that the other part will as surely be lost. The great concern of God's people is to know their election of God, of which they have a thousand questionings, being often cast down with indwelling sin, the power of unbelief, and the disputings of the enemy against the reality of their religion, their repentance, hope, faith, and love. Often is it suggested to them that they are out of the secret, that they will die in despair, and be banished from the presence of Christ; a thing which they dread more than hell

itself. I am often cast down in soul, plagued with unbelief, tempted to evil, without spiritual enjoyment, under the hidings of God's face, conscious that in my nature dwells every sin that devils could devise and implant, and my hope and faith assaulted; nay, worse; insinuations are poured into my mind that I never had those graces aright, that the Comforter that used to be so nigh and so kind in his sacred operations and sweet visitations is far off, and that God seems to shut out my prayer. Yet, in the face of all these things, combined with many outward trials, I never disbelieve the reality of the truths which I have named, and which you heard from my lips on the occasion referred to in yours. I cannot believe that the word on that occasion returned void, as the enclosed letter will prove.

Remember me very kindly to your better half, and tell her I hope she may live to experience much of Christ in her the hope of glory, and share to all eternity in the glories and happiness of the saints at God's right hand. May the same immortal favour be granted to you and me, a favour of which we are all most unworthy.

Yours sincerely,

J. DENNETT.

Birmingham, March 6th, 1875.

Dear Mr. Dennett,—I feel I should like to write you a line or two just to tell you a little of the Lord's goodness, love, and mercy to me; for he has drawn very near, and revealed himself to me, and I can say my meditation of him has been most sweet.

When I reached home on Tuesday night I felt a desire to pour out my heart to the Lord; and for more than an hour I felt near access to him. I begged he would give me a religion like yours; yet felt a sweet persuasion I had it in measure, being taught by the same Spirit. I felt more than ever my need of such a ministry, and begged he would send such a one to us, or in his providence place me under such teaching. Truly you have had fellowship with Christ in his sufferings.

I entreated the Lord to cause the sermon to revive in my mind, and that he would give me a felt sweet experience of love and blood. And on the morrow, while sitting at my work, it came, first one thing and then another, until I seemed to have the substance of the whole sermon. When I went down to my dinner, where I was alone, the Lord again drew sweetly near; my feelings were beyond restraining. The thought was so sweet that only the true disciples drank of the cup (only the eleven); and truly the Lord gave me a sweet draught of it. I felt overwhelmed with the love of God, yet felt such a sense of my unworthiness and sinfulness. O what condescension! Then I thought of "the washing of water by the Word;" how I needed it; how I desired it. But the Lord seemed to answer this, and I believed it, that I was clean every whit; not some sins washed away and others left, but all atoned for. You can imagine better than I can express how my heart went out in praises to my best Beloved. I wanted no dinner that day.

One day last week, when Mrs. L. called in, I was very low and depressed with family trials, providential trials, business going wrong, everything looking dark, and my mind much tried and exercised. She said, "This is working up to something; something will come out of all this." I little knew what the Lord was about to do. He has said he will be glorified in his saints; and so he is at such seasons. I believe it was part of the joys of heaven let down into my soul. It makes me desire to live nearer to him. O that the Lord would make me what I profess to be! It is as you said, "There is nothing so sweet and precious as the blood of Christ; and

"If such the sweetness of the streams,  
What must the fountain be?"

Dear Mr. Dennett, you have been much on my mind to pray for you since you were here before; but ah! better than that, the Lord himself has prayed for you. O how sweet that was to me! How often I lose sight of it, and forget that he feels afresh what every member bears.

Yours affectionately in the Truth,

Camden Town, Jan. 29th, 1875.

H. H.

My dear Friend and Brother in one Hope of our Calling,—May grace and peace be multiplied to you.

I duly received your very kind note this morning, and I felt my heart strengthened in reading it; for truly it contained the very feelings of my soul. How true it is that if many of the Lord's people knew more by experience in their own souls about the weakness, insufficiency, tossings, castings-down, and the temptations of Satan, they would have more sympathy with the poor tried servants of God. But there are some individuals in the church to whom it seems almost in vain to sound the alarm. Some will not see or hear; their eyes are blinded, their ears are stopped; they know not at what they stumble. They see every one wrong but themselves; they are shut up in the dark cell. They kick and repine, and cry out how hardly they are dealt with. They cannot see that they have erred from the truth; they do not feel sensibly measured with the plumb-line; they do not see their crooked ways, nor feel that they have hewn out cisterns, broken cisterns, that can hold no water. Instead of being glad to be searched and proved by God's unerring truth, they would like to be petted up and patted on the back, and have a false peace proclaimed in their ears. I say, dear brother, if such were pained and grieved over their sins and wrongs, they would more clearly understand the faithful ministers of the gospel, and, instead of using them as some do, they would very highly esteem them. Instead of doing all they can to weaken the hands of such ministers, they would uphold them by prayer and real supplications, and not go about to stab them in the back, and act the part of the deceitful pretender to love. How many there are who speak very smoothly to our faces that we live to prove are bitter enemies to the truths we advance!

Well, dear brother, we see, by reading God's Word, that the prophets of old found it so. When the Lord called me to the work of the ministry, he blessed the first chapter of Jeremiah to my soul in such a way as is past describing. How my poor heart was blessed and humbled while I confessed and pleaded my want of wisdom and of every grace needful for the work! But the dear Lord would not accept my objections. He applied these words with power: "For thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." Now, dear brother, I have great confidence that the Lord hath called you to the same work; and, as we go on, to root out, pull down, and destroy the covering that usurpers clothe themselves with, and to pull down the false props they rest themselves upon. We must expect them to fight against us; it is no more than what has been ever since sin entered into the heart of man; because, from that time, man became carnal, and he will not come to the light, that his deeds may be reprov'd. He hates the light, and scorns the ministers of light. All such persons are ready to say, "Who made thee a judge?" Not seeing that by their deeds they are known and judged. Such want to teach us how and what to preach; and, because we will preach the preaching the Lord bids us, and show them their false ways, and how they lie in wait to deceive and lead away the simple, they and their master roar against us. But I say, dear brother, go on.

"Let not all this terrify;

Pursue the narrow path.

Look to the Lord with steadfast eye,

And fight with hell by faith."

You may say, "This is all right; but how does my friend get on in this business?" Well, my dear brother, I can tell you I make a sad out of it; and I find that from sinner and from saint I meet with many a blow. Offences must needs come; but woe to such by whom they come. But if my heart was better, or not what it is, I should not feel many things as I do. Nature is very apt to take its own part; and self-importance will be sure to stir up self to fight for itself. We find this is wrong, and prove that it is better to listen to the Word of the Lord, who says, "Vengeance is mine; I will repay." And so he will; and Satan nor his agents shall ever prevail. But truth and its power shall prevail over all our adversaries, whether they be our own hearts, or the malice of professor or profane, or even the Lord's own children; for if they are left to themselves, they are like unto a thorn hedge. And we have found it will not do to rest or lean upon them, because we get pierced. One will say, "Don't preach this;" and another, "Don't preach that; you will offend all the people; no one will come to hear you; your chapel will be empty." Some will say they want all comfort; but the poor tried watchman sees very differently. He sees that many are ready to mingle

with the heathen or worldlings, and are learning and following their ways, in all conformity to this present evil world, are laying up in store for this present world, and not the world to come, and do not like the watchman to talk against worldly conformity, the love of money, lying, cheating, a false balance, or to describe the true fear of the Lord, which if it were in exercise would be more than a match for their sins. A knowledge of the doctrines in the letter does not guide the heart, the hand, the tongue, the feet, nor prove that it has power to lead its possessors to deny ungodliness, and live a sober and godly life. "By so saying thou reproachest us."

The watchman sees, too, that some that he hopes well of want to guide others by their own tempers and imaginations of truth. But he sees a sword coming that will cut the users of it deeply, and be a means of getting them into prison, there to remain till the last farthing is paid. Some through grace take heed; others do not, and harden their necks, and make it appear as if they would be like such as shall lie down in sorrow; for, though oft reproved, they will not hear. Some will tell us to be more charitable; and in vain do we tell them it would be no charity to tell our fellow-sinners to walk on in the way they are going, because we see it is the way of death. But the poor watchman must, according as he sees his flock in danger, sound the alarm. Wise flockmasters will take care not to send the sheep to feed upon things or land that will cause them after to rot. There are many flocks that look for a time as though they have fed and done well; but after a while the sheep look dry in the coat, and begin to lose flesh, and all the bloom of the flock is changed, and they go on wasting away gradually till they die.

Dear brother, there are many that seem flourishing in religion, and do not know that they are in the way of wasting and destruction and will not heed the watchman's warning. But go on, brother, and the Lord help thee to put before the sheep of Christ such as is well winnowed with the shovel and the fan. "What is the chaff to the wheat? saith the Lord." I believe for this purpose the Lord ordered my steps to your place, and to other places round about. May there be no strife betwixt thee and me, brother; but may we march against Satan's troops shoulder to shoulder, and batter away at the walls of untempered mortar. All such must fall. May our Captain continually give us his armour, and provide us with arrows, even such as will be sharp, quick, and powerful; cutting asunder even to the joints and marrow. There is nothing that can stand against these arrows when the maker and provider of them sends them forth.

I will come (D.V.), as desired, on the 20th. May the Lord go with you, and bless you, and grant you many souls and seals. This is the desire and prayer of

Your very unworthy Brother in Gospel Bonds,  
Allington, Dec. 6th, 1874.

E. PORTER.

## AFTER A REFRESHING SEASON.

"Blessed of the Lord be his land for the dew."—DEUT. XXXIII. 13.

His favour as dew does descend,  
My spirit again to renew;  
'Tis Jesus, my Joseph, my Friend;  
"Blessed be his land for the dew."

When dry as the long parched ground,  
He proves himself faithful and true;  
His grace over sin does abound;  
"Blessed be his land for the dew."

I wonder again for to prove,  
How he such great kindness can show;  
And sing as I muse on his love,  
"Blessed be his land for the dew."

'Tis sweeter than honey to me,  
And always so fresh and so new,  
And all is so sov'reign and free;  
"Blessed be his land for the dew."

It softens and meekens my heart;  
And makes me shed tears of love, too,  
O'er him who such grace does impart;  
"Blessed be his land for the dew."

He gives me to know I am blest,  
To long his great goodness to show;  
And to cry when thus I'm refresh'd,  
"Blessed be his land for the dew."

O that I could live to him more,  
And die to the world and its charms;  
Until I to heaven shall soar,  
And find myself safe in his arms.

July 14th, 1874.

A. H.

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 REVIEW.
 

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*Moody and Sankey's Errors versus The Scriptures of Truth.* By J. K. Popham, Minister of the Strict Baptist Chapel, Shaw Street, Liverpool. Second Edition. Price 1½d.—London: Gadsby, Bouverie Street.

*Messrs. Moody and Sankey Weighed in the Balances, and Found Wanting.* By P. Leigh. Fourth Edition. Price 1d.—London: Gadsby, Bouverie Street.

*Hyper-Evangelism Another Gospel.* By J. Kennedy, D.D., Dingwall, Scotland.—Edinburgh: Duncan, Grant, & Co.

*Perfectionism; or, the Higher Christian Life. An Unscriptural and Soul-Deceiving Doctrine.* By C. Hemington. Price 3d.—London: Gadsby, Bouverie Street. Devizes: Bolwell, New Park Street.

THERE never was, perhaps, a time, since the days of the apostles, when, more than the present, 2 Thess. ii. 12 was being more fully realized: "God shall send them strong delusions that they should believe a lie, that they all might be damned."

We have one set of men boldly proclaiming that at death the wicked are utterly annihilated; that for neither murderers, adulterers, or any others, dying out of Christ, is there any future punishment; that, therefore, Christ did not die to save his people from hell, but simply to raise them to heaven. But the same word in the Greek, in Matt. xxv. 46, which declares the eternity of life for the sheep, declares the eternity of punishment for the wicked. And again. The words, "Tormented for ever and ever," in Rev. xx. 10, are the same words which are translated "for ever and ever," in Rev. x. 6, where the angel "sware by him that liveth for ever and ever." So that if God is to live for ever and ever, the torment in the lake of fire is to be for ever and ever; the words are exactly the same in the original.

We have another set of men equally boldly declaring that the earth of itself can produce, and does produce, *animal* life, without any Divine creation.

We have another set of men no less certainly, though covertly, asserting that man can and does of himself, produce *spiritual* life. And another set raises that man-made spiritual life so high that a man may, if he will, live without in any way sinning against his Maker,—against that Almighty Being whose law is so holy that it declares that even an evil thought is a violation, in God's sight, of every particle of that law; for "he that offends in one point is guilty of all;" of that law which is so holy and penetrating that, as the late Mr. Gadsby once observed, "Let a man sew together as many fig-leaves as he pleases to cover his nakedness (Gen. iii. 7), that law will peer through the very holes of the needle."

In the front of the first-named we have a celebrated Congregationalist, for whom a gigantic "synagogue" has recently been erected in the City of London. Foremost amongst the second-named is Professor Tyndall, who, professing to take reason as his guide, promulgates some of the most unreasonable and anti-common sense ideas which Satan can by possibility suggest. Next follow Messrs. Moody and Sankey, who, by means of beautiful singing and a rough oratorical display, are calling multitudes together, and persuading them that they can either frustrate or establish the work of the blessed Spirit as they please. And, lastly, we have Mr. Pearsall Smith, whom the devil has dressed up in a white robe, and led him to declare, in so many words, that what John (1 Jno. i. 8) says, and what the experience of every true Christian confirms, is a lie; viz., that "if we say we have no sin, we deceive ourselves."

This last-named delusion is very ably exposed by Mr. Hemington in the pamphlet the title of which we have given above. It is, as Mr. H. says, neither more nor less than the perfection in the flesh originally preached by John Wesley; but it is now denounced by well-nigh every Wesleyan in the world; at any rate, we have never met with any who hold it. Yet that it is Mr. Pearsall Smith's view, Mr. H. clearly proves by extracts from Mr. S.'s writings. Look at the following:

"If we come to a full death of the old Adam, there will be a full resurrection of the new. Every particle of the old life retained, by just so much prevents the completeness of the new." "The body of sin' must yet 'be destroyed' and 'buried' ere he (Christian) can enjoy resurrection-life." "You need not, as do some, be all your life dying, and yet never dead; always on the cross, yet never crucified to the world. O, what a lifetime of suffering some insist upon enduring in spiritual hospitals, when, if they would but be 'planted in the likeness of Christ's death,' they would find 'also the likeness of his resurrection.'"

Mr. Smith evidently knows nothing of the old man and the new, the flesh and the spirit, striving against each other. Hence he says:

"The natural will being dead, the agony of a divided life and purpose is gone; for now our glorious motive power, God's own will, works in us, freed from internal opposition." "That the crucifixion in this verse (Rom. vi. 6) is not to be judicial or imputed merely, but actual, is evidenced by the result stated, 'that the body of sin'—'the self that must die,' might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

Here is a bewildering mixture! We, too, believe that the old man was perfectly crucified on the cross of Christ, that its reigning power might be destroyed by his grace, that we should no longer be servants of sin. But Mr. S. goes much further. And, that there should be no doubt about his meaning, he adds:

"That we should be released from the *inward proneness* to sin. That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life, without the taint upon us of the corruptions now buried in the grave." "The soul surrounded by temptation and defilement feels itself somewhat as a dead miser would be in the presence of a bag of gold; not, indeed, without a liability to sin" (i. e., according to his own will), "yet with an *actual deadness* of soul toward it. In such a condition how sin can be a temptation I leave." "And he (God) alone knows how perfectly he has given some of his children to abandon themselves to his rule." "Those around me seem hardly so visibly present as does the Person of my Lord."

If there be anything which will cause deep distress of soul to a true seeker, such paragraphs as the following by Mr. S. will:

"Jesus cannot fully save a doubting soul. Remember this. And the moment you find yourself beginning to doubt, stop right off short, and think of what will be the inevitable consequences. If you doubt, your consecration is fruitless, your efforts are unavailing, your pleadings are unanswered. God has said it."

Mr. Hemington does not spare this self-deceived and deceiver. Had he done so, having personally suffered from some of Mr. S.'s followers, he would have been guilty of acquiescing in the man's deceptions. Hence he says:

"Here, then, is a fair sample of the hateful and pernicious teaching of Pearsall Smith,—pernicious, because decidedly opposed to the truth of God. The believer, according to Mr. Smith's doctrine, ought to attain unto 'a full death of the old Adam,' not a particle of the old life being retained. He ought to be so released from all '*inward proneness to sin*,' and '*all internal opposition*,' by it, as that he shall be even without a '*taint of corruption*,' and with such an '*actual deadness of soul towards it*,' that '*how sin can be a temptation*' Mr. Smith says he must leave.

"But how wofully blinded must a man be to his own state and condition who believes that in his life, and walk, and experience he is, as to his own consciousness, without '*a taint of corruption*.' Why, if no other defilement cleaved to Mr. Smith than the defilement of his heresy of Perfectionism, that alone were sufficient, had he but spiritual light to see it, to urge from his own lips the cry, not '*How holy I am*,' but '*Behold, I am vile*.'"

Again, says Mr. S.:

"All sin, or lost communion in the life of Christ, is temporary suspension of resurrection-life,—soul-sickness, requiring sometimes a sore effort for respiration, before again the habit of breathing the air of heaven is resumed."

Mr. H. replies:

"We ask if ever a worse jumble, or a more glaring self-contradiction, was ever published? If as believers we are actually dead to sin, actually '*released from the inward proneness to sin*,' and '*freed from internal opposition by it*,' from whence, we ask, is the sin to come that causes the loss of communion, and '*temporary suspension of resurrection-life*,' and '*soul-sickness*,' requiring a sore effort before we can again breathe the air of heaven?"



"Again, Mr. S. speaks of 'spiritual surgery progressing joint by joint, member by member,' of 'lingering agonies,' of 'weary months and years of half-life,' of 'cutting out of cancers,' and of a '*never-accomplished* crucifixion;' and he tells us that all this might be avoided, if only we '*would* but be planted in the likeness of Christ's death.' We can only say it had been impossible for Mr. Smith to have prescribed a process more calculated to cause 'lingering agonies,' and 'weary months and years of half-life,' than that of telling believers that their being 'planted in the likeness of Christ's death' is *not accomplished*; and that it *may* take place at any given moment in their life; whereas scripture everywhere makes it a thing *DONE*, and done for *all* believers."

"What Mr. Smith teaches, and to which we next refer, about the very *root* of sin being destroyed, is yet more detestable. He says, 'Many, taking the doctrine from their own feelings, have answered that the *last root* of sin has been destroyed, as well as its branches.' But whether, says Mr. Smith, 'the root of sin be subdued into inaction, or utterly extirpated, it is not in the range of consciousness to determine;' by which remark he means, of course, that whilst some are *sure* that the very root of sin is destroyed in them, he himself is not quite so positive whether it be so or not."

"According to Mr. Smith's teaching, it matters nothing however devoted any believer in Christ may be, however much he may love God, or however self-denying up to a certain point he may be, yet, so long as he remains conscious of inward impurity, and, in plain words, until sin be destroyed inwardly and outwardly, *root and branches*, his life is nothing but 'a real life of presumption and self-confidence.'"

After some other very excellent remarks, Mr. H. continues:

"Such, then, is Mr. Pearsall Smith's doctrine of Perfectionism. It may be called 'holiness through faith.' But with our very heart and soul we endorse the words of an able and gifted reviewer of Mr. Smith's teaching, and say, 'For Christ's sake and soul's sake, for the truth's sake by which we are sanctified, we utterly and wholly reject it.' And as for such characteristics of this 'Higher Christian Life' as those named by Mr. Smith, viz., that, '1, It must be a way taught in the Bible; 2, It must be a way through Christ; 3, It must be a way hid from mere intellect, and revealed by the Spirit; 4, It must exalt the atonement of Christ;' we deny that his doctrine is to be found on one page in the Bible *as he teaches it*. We are more than satisfied that the way of holiness '*through Christ*' bears no affinity to the way laid down *by Mr. Smith*. We are equally satisfied that Mr. Smith's way of holiness never was, and never will be, '*revealed by the Spirit*;' but we believe it to be more the fruit of Mr. Smith's '*mere intellect*' than the Spirit's revelation. And so far from believing that it exalts the atonement of Christ, we believe that the atonement of Christ is wofully and shamefully ignored by the whole system of Perfectionism."

We may surprise some of our readers when we declare our belief that Mr. Smith is a Jesuit. In his hymn book he gives some "hymns" composed by Dr. Faber, the well-known priest of the Oratory of St. Philip Neri, Brompton. This man calls the Reformation "The heresy of Protestantism," and says it was "beginning to devastate the world," when St. Ignatius and other "saints" were raised up to save it. And in his hymns he has such as the following:

"Mary! One gift I beg of thee,—  
My soul from sin and sorrow free."

"Direct my wandering feet aright,  
And be *thysel*f mine own true light."

Mr. Hemington gives above two pages of such hymns; yet Mr. Smith does not condemn the book, but merely says:

"While thus cordially endorsing the hymns here selected, I feel compelled earnestly to express my *regret* for others *written under experiences which seem inconsistent with these sweet breathings*."

This is no more than any Jesuit would be allowed to say, "the end justifying the means." The Jesuits lead the people on *gradually*, as those in the Church of England are doing. Brethren, beware of such men. They are wolves in white dresses. They are not even in sheep's clothing; for not a particle of wool is upon them. We beg pardon; we are erring from the Word, who says of such, "You clothe you with the wool." Yes; they fleece the flock, but do not feed it. There is no danger of any one being long carried away with such a doctrine who has been deeply taught by the blessed Spirit such portions of Scripture as Job vi. 4; xxx. 19-31; Ps. xxii.; xxxviii.; xl. 12; Rom. vii.; viii.; Gal. v. 17; and a host of others.

We must not go on. Mr. H.'s work consists of 32 octavo pages. Every Christian in the land, who knows the plague of his heart—and there is no true Christian who does not, is indebted to the author for exposing such heresies as those of Mr. Pearsall Smith. Every page is most interesting and instructive; and we shall be surprised if the work has not a large circulation. We are quite sure that it has not been published for pecuniary gain, but from a burning desire to defend the truth of God.

We now come to Messrs. Moody and Sankey. Never, by possibility, could a greater mass of contradictions and erroneous sentiments be promulgated by any one than is by these Americans. We have not only scanned the public political papers to be made acquainted with their utterances, but have also carefully looked over those periodicals which are avowedly in their favour, and have also *heard for ourselves*, which is the most important of all; and we unhesitatingly declare that the whole is a delusion, from beginning to end. The great attraction is Mr. Sankey's singing. This is most studied and theatrical, and is exactly in accordance with the baits laid in the Romanist and Ritualist churches. How such men as Mr. Samuel Morley, M.P., one of the best business men in London, can be carried away with it, is to us a marvel. Yet why should it be, when we find equally intelligent men rejoicing in Romanism, and giving their thousands to support it? It is only another proof that "the wisdom of this world is foolishness with God."

Now we have called the promulgations of these men a mass of contradictions; but they are neither more nor less than those which are preached regularly in all the Free-Will and Duty-Faith chapels in the kingdom. Listen to the prayers of the Primitive Methodists, and you will often find them confessions of sin, professions of deep repentance on account of sin, total inability to do anything to please God, and so forth; yet, when they come to preaching, the power to save their own souls is entirely put into the people's own hands. "Have you saved your soul?" is a common question amongst them. "O delay not! Now is the accepted time." Just so with these Americans. They have brought no new doctrine, nor even a new dress for old doctrines; but they draw together their thousands by a melodious voice, a well-played harmonium, and a lot of sensational, and, in some cases, ridiculous anecdotes. Their calls to the people to come *at once* and escape the terrors of hell are not new. Their invitations to "seekers" to meet them in an adjoining room are not new. These and a host of other things are only Richard Weaver and other "Revivalists" over again, with the addition, as we have said, of some flesh-pleasing soft and swelling music, and a number of American eccentricities. Yet where is Richard Weaver now? Who has heard of him since a certain event took place, a short time after he had held forth in the Metropolitan Tabernacle? Where are *his* "converts?" Who ever hears of them? Especially in Scotland, like those of Messrs. Moody and Sankey, they

were said to be by thousands; but where are they? Have they been converted over again by Messrs. M. and S.? If not, if *they* all remain steadfast, and these new ones are added to them, what a highly-favoured country Scotland must be! Well may a certain semi-infidel paper call Scotland "the most righteous nation in the world." Where is another great sensational revivalist, whose name we forbear to mention, but who was followed by thousands? What became of his backsliding, pigeon-matching, betting, &c., if reports of him were correct? True, he professed repentance, and, as was stated at the time, sang his hymns as lustily as ever:

"The devil had me once, but let me go.

Glory! Hallelujah!

He wants me again; but I won't go.

Glory! Hallelujah!"

Can anything more profane be well imagined? Yet Messrs. M. and S.'s performances are part and parcel of the same thing. Sometimes there are hearty "Amens!" sometimes "bursts of laughter," and sometimes, even at the prayer-meetings, "clapping of hands." Yet this man was equally earnest as these Americans appear to be; equally earnest as were the priests of Baal, when they leaped upon the altar and cut themselves with lancets, and exclaimed, "O Baal, hear us!" The only difference is that these Americans add to Richard Weaver's and this man's orations a fine tenor voice, solo, and a number of good singers to join in the chorus. Some, we are told, have been moved to tears while Mr. Sankey has been singing; and we can believe it; for we can well remember shedding tears in days gone by on hearing a Mr. Hunt sing "The Death of Nelson." And we declare most solemnly that we should think it a less sin to go and hear that song over again than to go again to hear Mr. S.'s profanity.

We have called Messrs. Moody and Sankey's services a mass of contradictions. Listen:

Prayer: "Grant that those who have not yet laid hold of Christ may do so to-night."

Sermon: "God stretcheth out his own almighty arm, and entreats us to lay hold of it. Lay hold of his strength and he will lift you to the skies. We are adapted with power, and will, and *intellect*; and he offers himself to us all. Christ tasted death for every man,—for me, for you, if you will consent to submit to his authority."

But we read of no such restriction. If this and similar passages are to be taken unlimitedly, then not a soul can ever be lost; as we are told distinctly that Christ laid down his life for his sheep, and that *they* shall never perish.

Prayer: "Let us have this night such a shower of blessings that not one shall go out of this place without having consented to lay hold of Christ."

Sermon: "Will you consent? Will you be saved to-night? Will you be justified to-night? Will you be saved *here* to-night? A number last night *did* consent to receive the Lord Jesus Christ. Don't postpone. Don't wait. Receive the Lord Jesus Christ *now*. He waits to be gracious. Be wise to-night. Lay hold of eternal life to-night."

Prayer (Mr. Sankey): "Help us all to realize that thou art ours."

A most blessed prayer when offered in faith, under a true sense of our utter inability to help ourselves; but a most profane one when offered up while we believe we have power to realize this whensoever we will, the Holy Ghost having done already all He can.

Mr. Sankey then, accompanying himself upon his American organ, or harmonium, sang most melodiously that hymn, "Jesus of Nazareth passeth by." Not a breath was to be heard but his amongst those twenty thousand people. *We* held our breath to hear.

"Ho! all ye heavy-laden, come!  
 Here's pardon, comfort, rest, and home.  
 Ye wanderers from a Father's face,  
 Return, accept his proffer'd grace.  
 Ye tempted ones, there's refuge nigh:  
 'Jesus of Nazareth passeth by.'  
 But if you still his call refuse,  
 And all his wondrous love abuse,  
 Soon will he sadly from you turn,  
 Your bitter prayer for pardon spurn.  
 'Too late! Too late!' will be the cry—  
 'Jesus of Nazareth has passed by.'"

Many wept, and *we* wept. Not because of the words; for we knew they were false—contrary to such scriptures as Jno. vi. 65; Rom. viii. 30; Ps. cx. 3; Acts xiii. 48; nor yet because of "that fine tenor voice;" for we knew the singer had worked it up in the finest theatrical style. But we wept at the awful profanity of the whole affair, and to see so many being drugged with opium, and, grace not preventing, being quietly led down to perdition in a state of stupefaction.

Mr. Sankey is said to have declared at Birmingham that many Philistines had been slain, or souls converted, while they had been singing, and that persons had averred to him that their hearts had been opened and they had given them to God while he had been singing his solos. And thus is a fleshly gratification put in the place of the almighty power of the Spirit. Have not thousands been moved to tears at play-houses, as we once were? How beautifully Augustine describes his fears as to such emotions. After his conversion he was often melted "under the melody of the Church;" but he adds, "When the tune has moved me more than the subject, I feel guilty, and am ready to wish I had not heard the music." Here is a godly man trembling at the luxury of his sensations.

Prayer (Mr. Moody): "O God! Make this audience wake up and come to Jesus Christ. Make this audience escape for their lives!"

Sermon: "Wake up, and come to Jesus Christ. Some, like the rich man, who refused the offer of mercy, cannot have it when they would." "Man! Go home, and make glad the heart of your wife by telling her you have accepted of Christ, and that you have started for heaven and will make her sad no more; that her Saviour is your Saviour." "If you will accept of the Lord Jesus Christ you will be saved on the spot."

"The blood of Christ will redeem and save every soul here to-night, if he will be saved." "He wants to redeem you to-night." "The Son of man wants to save you to-night."

Prayer: "Help each one of us to accept of it. O! Spirit of God! Come upon us *now!* We ask for the careless. Before it is too late, may they escape the damnation of hell. Now, Lord Jesus, breathe upon us all. Speak to every heart. May the dead find life!"

Sermon: "There is no reason why thousands may not be converted to God in this building to-night. You are a sinner. Do you believe it? Christ died for sinners. Will you believe *that!*" Then believe Christ died for *you*, and you are saved on the spot." "You each have at this moment the power to receive or accept of the salvation God offers you." "Feelings must be left out of the question. Do not stay to feel. Believe! Believe!! Believe!!!"

"What does the devil care about our feelings, our experience? He can play on our feelings."

Prayer: "O, blessed Jesus! See of the travail of thy soul, and be satisfied. O may all be drawn to thee to-night."

But there is no uncertainty in the matter. God tells us emphatically that Christ *shall* see of the travail of his soul and *shall* be satisfied.

(Isa. liii. 11.) And can he be satisfied if any whom he redeemed were cast into hell? If we cast our eye to the Garden of Gethsemane, and reflect upon the awful sufferings there endured by the dear Redeemer, "sweating, as it were, great drops of blood, falling to the ground," and exclaiming that his soul was exceeding sorrowful, even unto death, the effect of the anguish of his soul; if we follow him to Pilate's bar, and see the scoffs, the jeers, the insults heaped upon him; if we then view him falling under the weight of his cross literally, symbolical of his falling under the weight of the sin he bore for many (Isa. liii. 12), and then see him dying an ignominious death, with all the horrors of hell pressing him down, and squeezing his very life out of him, while, adding to his sufferings, he was forsaken by his God and Father;—we say, if we reflect upon and view all this, we cannot, we *dare* not, with the light given to us, for one moment believe that the effect of one particle of those sufferings, the efficacy of one drop of that blood spilt was left at any uncertainty, was left to the will of puny man to establish or invalidate; and that, therefore, if Christ died for every man unlimitedly, every man must and shall be saved.

Sermon: "He will put you upon the heights of glory, *if you will let him*. Young man! Come at once! Christ will *now* write your name in the Book of Life, if you will let him."

So here, as in so many other extracts, the power of Christ to save is made subject to the will of poor sinful man!

Sermon: "A little girl asked an infidel, 'Why *don't* you love Jesus?' He could give no reason. He read John iii., and before morning he entered the kingdom of heaven. I don't see why every man here should not love Jesus. No reason in the world. He is compassion, &c. Ask all in earth, ask all the fiends in hell, ask all the damned spirits, if there is any reason why sinners should not love Jesus. They could not find a reason. And the saints and angels in heaven would not care to find a reason. Come to Christ, and take him to-night. How shall I come? Just make him a personal friend. Come as you would to any other person."

That this is the general character of the preaching of these men is proved from what we have read of their visits in other places. Mr. Popham, for instance, in his excellent little tract, gives a few quotations: "Just believe this, and go home and dance." "Regeneration," said Mr. M., "is coming to Christ as a poor, lost, ruined sinner, and taking life from him." "What is this," asks Mr. P., "but a *dead* soul walking to Christ for life,—the *act* and *motion* of life the *cause* of that life?"

So also as shown by Dr. Kennedy, in his pamphlet:

"After some strong sayings about the necessity of regeneration, in one of the leader's addresses, the question was put, 'How is this change to be attained?' And the speaker answered the question by saying, 'You believe, and then you are regenerated;' and in confirmation, he referred to John i. 12, forgetting the verse which follows! Faith regenerates! If it does so, as the act of a living soul, then the soul could not have been dead in sins. If it *was*, whence came the life put forth in believing? If that regenerating faith was the act of a dead soul, then a dead man, by his own act, brings himself alive!"

Mr. Leigh bears testimony to the same sad fact:

"Mr. Moody urged all present to make room for Christ in their hearts." "Such doctrines as universal redemption, salvation for every one, depending entirely upon man's free-will, are Messrs. M. and S.'s stock-in-trade." "They make salvation the easiest thing in the world, merely the assent and consent of the mind. 'Only believe! Receive Christ *now*. To-morrow may be too late.'"

All this is in keeping with Mr. Pearsall Smith, as shown by extracts Mr. Hemington gives from Mr. S.:

"I cannot wait until Saturday to trust Jesus; I will take God at his word now." "O, I am persuaded that if Christians only knew the life God would live in them, if they would let him, they would never again try to live of themselves." "I found that he offered himself to me as my life, . . . and commanded me to abide in him, and promised that so abiding I should not sin." "Dear Christian, let me plead with you . . . to give up at once to this process of death." "Can you, my brother, give thanks that you are now,—not judicially, . . . but actually delivered by the blood from the power of darkness? If not, can God deliver you? When? If by faith, why not now? Will you resist his will?" "Just abandon your soul to Christ." This is the direction invariably given to meet all temptations, trials, and difficulties, and to get rid of all burdens." "Without or with emotion, — now, — Step out in God's promises and find them true."

"From every spot and wrinkle clear."—

"Incapable of doubt or fear."

We now continue our extracts without regard to order:

"Mr. Moody said he was at Liverpool the preceding evening, where many had been converted, and where thousands were praying for the conversion of London."

In another paper we read that there were thousands also in Glasgow praying for the conversion of London.

So, while the Londoners are sending their missionaries to convert Jews and others, missionaries have to come from America to convert the Londoners. Mr. M. said "he believed there would be a general awakening in London, and that there were hundreds and thousands just waiting for some one to go and tell them what they must do to be saved." What are all our parsons, our "evangelists," our city and town missionaries, our Bible-readers, our lecturers, our Bible Societies, our Young Men's Christian Societies, our house-to-house visitors, our tract distributors, &c. &c., all about? All waiting for Mr. Moody! How humiliating! They must all, as Mr. Popham says, eat "humble pie."

"Mr. Moody said he believed there was not a man or woman in London whom Christ had not sought at one time or other."

Now, we call upon Mr. Moody to give us a single instance, in all the New Testament, where Christ sought any man, and that man did not come to him.

"It is just as easy to lay hold on Christ for salvation as it is to put the hand to the pocket to see that one's watch is safe."

A more blasphemous sentence we never read.

Speaking of Zaccheus, Mr. M. said,

"Some people don't believe in sudden conversions; but Zaccheus was certainly not converted when he went up into the tree, but he certainly was converted when he came down. He (Mr. M.) believed he was converted between the branch and the ground. He was a publican; and that was a stamp above ordinary sinners. Yet he made restitution; and that surely was a sign of conversion."

O what ignorance! Many good moral men, who have failed in business, have, when afterwards prospered, paid not only those they had wronged, but their creditors in full, with interest. But dare Mr. M. assert that Zaccheus was not in a special way moved by the Holy Spirit to ascend that tree? Dare he assert that Christ had not manifested himself to that poor publican as he did not to the world? Was it because he restored four-fold that Christ told him salvation had come to his house? No! But because he was a son of Abraham,—one of the chosen seed. (Luke xix. 1-9.)

"What we want is, to look right away from man, right straight up to God. If God's going to work in London, he must work in his own way, and all we're going to do is to mark out channels for the Holy Ghost."

Nice channels, assuredly.

“ ‘The wages of sin is death, but the gift of God is eternal life.’ Who will have it to-night? I say to you, young man, will you have that gift to-night? Suppose I was going over London Bridge, and saw a poor miserable beggar, barefooted, cold, hatless, with no rags hardly to cover his nakedness, and right behind him, only a few yards, there was the Prince of Wales with a bag of gold, and the poor beggar was running away from him as if he was running away from a demon, and the Prince of Wales was hallooing after him, ‘O beggar, here is a bag of gold!’ Why, we should say the beggar had gone mad, to be running away from the Prince of Wales with the bag of gold. Sinner, that is your condition. The Prince of Heaven wants to give you eternal life, and you are running away from him.”

What an infamous illustration,—to compare the power of the Prince of Heaven to that of a poor mortal prince with a bag of gold in his hand!

A Mr. Taylor, from California, said in our hearing he knew a man who for a long time was in great distress because he would not receive Christ; but about 10 o'clock one night he consented to receive him, and was made immediately happy, and had been happy ever since. This man, he told us, was himself. And we solemnly add, if he has no better happiness than that, he may remain happy until he opens his eyes in hell.

The hymns used by these men are, for the most part, of the lowest Arminian class. Indeed, we should hardly be wrong in calling them semi-Socinian; for only in four cases is the Holy Spirit mentioned; and some of these contradict the others:

“The Spirit calls to-day. Yield to his power.  
O! Grieve him not away. 'Tis mercy's hour.”

Part of that precious hymn of Cowper's, “The Fountain,” is given; but this verse is omitted:

“Dear dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransom'd church of God  
Be saved to sin no more.”

This verse condemns their system from first to last; therefore was necessarily omitted. The hymns are, indeed, as contradictory as the prayers and sermons. In one place we find them saying,

“'Twas grace that wrote my name  
In God's eternal book.”

And in another,

“Knocking, knocking! What! Still there,  
Waiting, waiting, grand and fair?  
Y'es, the pierced hand still knocketh,  
And beneath the crowned hair  
Beam the patient eyes, so tender,  
Of thy Saviour waiting there.”

Again:

“‘Almost persuaded,’ come, come to-day;  
‘Almost persuaded,’ turn not away;  
Jesus invites you here,  
Angels are lingering near,  
Prayers rise from hearts so dear:  
O wanderer, come!

“‘Almost persuaded,’ harvest is past!  
‘Almost persuaded,’ doom comes at last!  
‘Almost’ cannot avail;  
‘Almost’ is but to fail;  
Sad, sad that bitter wail,—  
‘Almost, but lost!’”

We have called the anecdotes of these men sensational. Though most of them are so, some of their remarks caused general laughter. Speaking of blind Bartimeus, Mr. M. said as soon as he had received his sight he said to himself that he'd go down and see his wife, for he was naturally anxious, after all these years, to see what like of a woman she was. And on his way he met a person who knew him; and he said, with surprise at seeing him with his eyesight, "Is it really Bartimeus?" "Of course it's me," was Bartimeus's reply. Again. "The Pharisees jeered at the whole thing. Well; they are dead; but they have a great many grandchildren in this afternoon of the nineteenth century."

An anecdote was told of an aged man who had a wayward son. The father entreated him to leave off his evil deeds, and not bring down his grey hairs with sorrow to the grave.

"One night the son would go out. The old man threw his body in the doorway and said, 'If you *will* go, you shall *go* over my body.' The son went. O! Will *you* go over the murdered body of Christ our Saviour?"

Not the anecdote merely, but the studied way in which it was told, had a marked effect upon the audience. And the speaker added:

"To-night lift up your hearts to God. If the Spirit is drawing you, *just let him* draw you. Don't resist the Holy Ghost. Open your hearts and let him in."

We once heard a minister say that even an ass or a stone would speak at the command of God, and that the heart of man was the only thing which had power to resist God! How awful! How true is a remark of a late good man, that when the Spirit takes possession of a man, his blessed Majesty does not ask permission to enter, but knocks the door off its hinges, and soon turns out the strong man, armed though he be.

Next an anecdote was told of a man who had companions:

"The Spirit still strove; but the man lacked courage lest he should be laughed at; and then the Spirit strove no longer."

We have always been led to believe that when God begins the good work, *he* will perform it,—not leave it to the man to do. (Phil. i. 6.) And God says his people *shall be willing* in the day of his power. That is, when he speaks to the heart with power, that voice is invincible.

Mr. Popham records several anecdotes which Mr. M. gave at Liverpool:

"A little boy, on one occasion, got possession of a pair of scissors. His sister tried to get them from him, but failed. She then got an orange, which she held before the little fellow. He dropped the scissors for the orange; he got something better. And so it is with the gospel. You give up your sins, and in Christ you find that which is infinitely better."

"But," says Mr. P.,

"An illustration should bear some proportion of truth and fitness to the thing to be illustrated. It is not so in this case. Sin is not spoken of in the Bible as something extraneous, belonging to an entirely different substance from the sinner. It is plainly declared to be a component part of his nature. 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.'"

"A touching picture was drawn of two characters. 'The one,' said the speaker, 'will be lifted up to heaven and the other cast down to hell, unless *meantime* he accept salvation.'"

"Mr. Moody preached in the evening, and in the course of his sermon said, a mother came to London a few weeks since with a cancer in her breast. She came up to see a physician, who told her that she could not live but thirty days. A friend gave her a ticket to come to one of the meetings at the Agricultural Hall, where she heard the proclamation of the gospel,



and accepted salvation. Her little daughter came to her, and the mother said, 'O! I shall never hear you play the piano again.' 'O, yes, mamma,' said the child, 'I will play the piano for you in heaven.' And the day before (Saturday) the mother started for heaven, where there was no more sorrow, pain, or woe. A poor soldier in Russia was sitting one day in his barracks in deep despair, for he owed a great deal of money, and he knew not where to get it. He got a piece of paper, and made on it a list of all his debts, and underneath wrote, 'Who shall pay these debts?' He then fell asleep, and, while in that condition, the Emperor of Russia passed by, and, taking up the paper, read the question. Having read it, he took up a pen and signed his name, 'Nicholas,' at the bottom. When the soldier woke up, he could not believe it; he thought it was too good to be true; but in the morning the money came round, the debt was paid, and the soldier was free. He could not have a better illustration. Let them take a piece of paper, and write thereon all the sins they had ever committed, and then let them write at the bottom, 'The blood of Jesus Christ his Son cleanseth from all sin,' and that would be the plan of salvation simply placed before them.'

Mr. M. told them at Birmingham he was afraid many of them would go back when he was no longer amongst them. No doubt of it; and would probably be like the sow that had been washed (2 Pet. ii. 22), or the man whose house had been garnished, &c. (Matt. xii. 44, 45.) Nay, we go farther, and say that this movement, when the excitement has passed away, is more likely to leave regiments of sceptics and hypocrites than anything in the mock-form of religion we ever before heard of.

Brethren, you who believe God's word, that God's people were chosen in Christ before the foundation of the world, predestinated to eternal life in Christ, that none can by possibility pluck them out of God the Father's hand, being saved in the Lord with an *everlasting* salvation, this is no time for compromise. Lift up your voices like a trumpet. Spare not. Try the spirits, whether they profess to be friends or not. What is the power of the Holy Spirit worth, if man has the power to resist it? Where is spiritual conviction of sin, under a sense of God's holy law? Where are David's sighs and groans on account of sin? Where is the poor publican's cry, "God be merciful to me, a sinner?" Where is repentance? Where is *waiting* for God? Where are crying and shouting, and God shutting out our prayer? Where is *every* mark of a truly-convicted soul, if thousands can "give themselves to Christ" and be saved "*on the spot?*" Call this the gospel! It is awful delusion.

We maintain that all for whom Christ died shall infallibly be saved; that Christ's blood could not possibly be shed in vain; that all for whom Christ died, the Holy Ghost, in his own time, quickens, sending an arrow of conviction into their souls, causing them to deeply repent of and forsake their sins, and earnestly seek for pardon; that it is through much tribulation of soul that they must enter the kingdom; and that where God gives grace he *will* crown his own work and give glory. The Arminians believe that Christ died for all men alike, and that the salvation of all is in their own hands; and the Baxterians, far more dangerous than the Arminians, believe that all *the elect* will be saved, and that *the rest* have a chance if they will accept of it. This doctrine is held by some who are not honest enough to own it, knowing that, if they did, their game of creeping into churches would be up.

Take forth "the precious from the vile" (Jer. xv. 19), preach doctrine as Christ did (John vi.), insist upon a vital experience in the heart, and take away Mr. Sankey's singing, and a smaller room than the Agricultural Hall would be large enough for Mr. Moody. How true is what Dr. Kennedy says:

"Where there is no wounding, there can be no healing, of conscience.

The doctrine, that can do neither, can only do deceiver's work. A sinner, having peace without knowing, or caring to know, how the law, which he has transgressed, hath been magnified, how the justice that demanded his death hath been satisfied, how the name of God which was by him dishonoured has by Christ been glorified, and how what availed for these ends can be a ground of hope to him, in the presence of the God with whom he hath to do, may have enjoyment, may be zealous, may be active, but cannot have 'a good hope through grace.'"

"I have had to endure the trial of watching over a darling child during her dying hours. Spasm, succeeding spasm, was the only movement indicating life, each one, as it came, shattering the frame which it convulsed, and thus wearing out its strength. While the spasms lasted I knew there still was life, but I also knew that these must soon end in death. There was life, but it was dying, and the convulsions of life soon ended in the stillness of death. But after the double pain came the ecstasy of a resurrection hope, and my heart could sing beside the grave that covered for a season my dead out of sight. With still greater grief should I look on my Church, in a spasmodic state, subject to convulsions, which only indicate that her life is departing, the result of revivals got up by men. It will be a sad day for our country if the men who luxuriate in the excitement of man-made revivals shall, with their one-sided views of truth, which have ever been the germs of serious errors, their lack of spiritual discernment, and their superficial experience, become the leaders of religious thought, and the conductors of religious movements. Already they have advanced as many as inclined to follow them far in the way to Arminianism in doctrine and to Plymouthism in service. They may be successful in galvanizing, by a succession of sensational shocks, a multitude of dead, till they seem to be alive, and they may raise them from their crypts, to take a place amidst the living in the house of the Lord; but far better would it be to leave the dead in the place of the dead, and to prophesy to them there, till the living God himself shall quicken them. For death will soon resume its sway. . . . The dead, O how dead! The living, O how undiscerning! And if there continue to be progress in the direction in which present religious activity is moving, a negative theology will soon supplant our Confession of Faith, the good old ways of worship will be forsaken for unscriptural inventions, and the tinsel of a superficial religiousness will take the place of genuine godliness."

Our limits forbid our quoting more freely from Dr. Kennedy's, Mr. Popham's, and Mr. Leigh's tracts. We wish them success in the name of the Lord. May God's blessing rest upon them! They show how opposed to the truth of God is the teaching of these Revivalists, and how poor souls are being deluded. Dr. Bonar, well known in Scotland, attempted a reply to Dr. Kennedy. But we have only to mention the fact that he describes Andrew Fuller as "an uncompromising Calvinist," though Fuller is well known to have introduced into the Baptist churches "simple faith" and "duty faith"—man's salvation depending upon his believing and accepting of salvation as a duty, which would prove that he was elected, thus giving rise to the term "Fullerites"—the very things promulgated by Moody and Sankey; we say we have only to mention these things to show that he (Dr. Bonar) is altogether ignorant of what he professes to know; and that he has utterly failed in his reply to Dr. K.

We conclude by saying that if Messrs. Moody and Sankey are right, Mr. Pearsall Smith is right also. If man has the power to elude the drawings of the Father, to refuse the calls of the Lord Jesus Christ, and to resist to perdition the almighty influences of the Holy Spirit, he has far more power to eradicate every "taint of corruption" from his nature; for this latter, absolutely impossible though it is, is as nothing compared with the former; that former making man infinite and God merely finite,—the Creator subservient to his creatures, the clay frustrating the will of the potter.

## Obituary.

**MARTHA NICOL.**—On April 23rd, 1874, aged 76, Martha Nicol, of Hertford.

For about 40 years she attended the ministry at Ebenezer Chapel in this town; her membership dating from Jan. 6th, 1839. It was ever her great complaint that she could not lay claim to a full assurance of her interest in Christ; but testified that she had within a living hope in the mercy of God through Christ that was as an anchor to her soul. She loved to be in the company of the people of God, who were made manifest to her mind as such; and many felt great unity of spirit to and affection for her.

As her last illness came on, she was enabled firmly to rest on the Lord, acknowledging her own helplessness. After our usual reading a portion of the Word, and spending a little time with her in prayer, she would say, "This is my best medicine; I find something to lie down upon, and the sweetness returns in the night." As her weakness increased, she earnestly asked the Lord to grant her patience; saying to us, "Is it wrong that I feel such impatience?"

About a week before her departure, her confidence was very much strengthened in the Lord. She thanked her medical attendant very feelingly for his kindness, telling him she was only waiting to go home, and that she was ready when the time should come. Soon after this, being very ill, she said, "Lord, open the cage;" and longed for his chariot to come and deliver her. At another time she said, "I want to shout, 'Victory! Victory!'"

The last Sabbath she was with us, we said, "How sweet have earthly Sabbaths been to us! What must it be to enjoy an eternal Sabbath? If spared, to-morrow will be Monday again; but you will not see many more." She replied very earnestly, "I hope not." The night previous to her departure, she said, "I have been tried with darkness and confusion of mind; but have been enabled to beg of the Lord to give me quietude; and he has. All my comfort and confidence have come back; and I have committed all to him. Some time after, a dear friend said to her, "You want, like good old Simeon, to depart." She heartily repeated, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." We now watched her finish her course, and could only beg of the Lord to release her from the last enemy, which he very mercifully did; for, without moving, she gradually fell asleep in Jesus.

G. G.

**HARRIET BOWYER.**—On Nov. 1st, 1874, aged 76, Mrs. Harriet Bowyer, of Brockham.

When about the age of 21, at a time when the gayeties of this life and the frivolities of youth usually engage the attention, the ponderous matters of eternity were laid with solemn weight and power upon her spirit, which spoiled her for carnal pleasures. Her sins had gone over her head as a heavy burden too greivous to be borne; and the wrath of God, as revealed in his holy law, drank up her spirit. She used at that time to walk a considerable distance to hear Dr. Pierce, who had seceded from the Established Church, and preached in a room at Mordan. His ministry was much blessed to her. On one occasion the hymn,

"I'm not ashamed to own my Lord," &c.,

was sung, and attended with great power and blessing to her soul. The sweetness and savour of it never entirely forsook her; but she spoke of it to her dying day. It was as a nail in a sure place, fastened by the Master of assemblies.

Having been powerfully wrought upon by the influence of God's good Spirit, her ears were taught to distinguish sounds, so that she was never afterwards able to hear any other preaching than that which had for its motto salvation by sovereign, free, unmerited grace. When the late highly-esteemed Mr. Philpot left the Established Church, his appearance was hailed with sacred delight, for through his instrumentality, by tongue and pen, blessings were conveyed to her soul. Her portion here below was made up, in common with most of the Lord's people, of sorrow and joy; sometimes hoping in the Lord's mercy and trusting in his blessed Name; at other times, through darkness of mind and beclouded evidences, fearing her spot was not the spot of God's elect. She was kept in humble dependence upon the Lord Jesus, seeking his face, trusting in his Name, anxious to know more of him as her best Beloved, and praying for grace to serve him better. She had also her times of refreshing and renewing, when she went forth in the dances of them that make merry; for many times during her long life her interest in the Lord Jesus Christ was confirmed by precious promises, brought home with power to her soul.

During the 26 years of her widowed life, Ps. lxxviii. 5 was fulfilled in her experience. Also Ps. l. 15 and Nahum i. 7 were a great comfort to her. She was favoured with many refreshing seasons by means of the "Gospel Standard," to which she subscribed for nearly 40 years; and would say, "How glad I am the Lord enables his people to record the experience and death of gracious persons."

Having passed the allotted period of mortality, and feeling its attendant infirmities, she said, "I find this life and the things connected with it replete with trial, sorrow, and distress; and it is only as I am enabled to look to the Lord, and feel any degree of hope and confidence in him, that I can be at all reconciled to my lot." "You that are young," she would say, "little know what we aged people suffer." She would express her feelings in the language of the poet:

"Ah! I shall soon be dying;  
Time swiftly flies away," &c.

Having taken to her bed, she desired one more smile: "Give me one more smile, Lord, and then take me to thyself.

"Then shall I see, and hear, and know,  
All I desired or wish'd below;  
And ev'ry power find sweet employ  
In that eternal world of joy."

Her affliction was of a very painful and distressing character, and her sufferings very great. She said at one time, "We think it strange, if the Lord loved us, he should thus afflict;" and was almost suffered to murmur and rebel; but was silenced by the verse:

"Why should I complain of want or distress?"

One night she was taken worse, and thought she was going. She appeared happy and comfortable in her mind, and called to her remembrance her song in the night at the time of her espousals, in the day of the gladness of her heart; and said, "I did bless and praise his gracious name. Bless the Lord, O my soul, and all that is within me, bless his holy name;" and spoke of many answers to prayer, and helps by the way. After this she sank very low, fearing after all she should be lost; and said, "Where is his love? Where are the promises? What is it to have bonds in one's death? And then, as if encouraged to plead with the Lord, said, "Jonah cried unto the Lord out of the belly of hell. He heareth the poor when he crieth, the needy also, and him that hath no helper. No, Lord; none but thyself can help me." She was greatly comforted by the promise, "Thy shoes shall be iron and brass; and as

thy days, so shall thy strength be." "These," she remarked, "are not required for carpeted floors, but for very rough travelling." And then, in anticipation of delivering mercy, she burst forth,

"From all their afflictions my glory shall spring;  
And the deeper their sorrows, the louder they'll sing."

And then:

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

Isa. xlv. 4 was made a great comfort to her: "And even to your old age I am he," &c.

One morning she awoke and said, "I have had such a sweet sleep; the most peaceful I have had since I have been ill. And the Lord awoke me with these words:

"Why should I doubt his love at last,  
With anxious fears perplex'd?  
Who saved me in my troubles past  
Will save me in the next."

The last words she was heard to articulate were, "Jesus! Jesus! I must wait thy time."

Thus departed an aged pilgrim, a lover of the truth, and a follower of the Lamb; one who had seen very much of the Lord's goodness and mercy, and passed through seas of tribulation to Canaan's land.

WALTER CURRY.

CATHERINE SCALY.—On Jan. 9th, aged 84, Catherine Scaly, of Grittleton, Wilts. She joined the Particular Baptist Church at Grittleton in the year 1826, and continued a consistent member until her death.

In her youth she was full of the world with its vanities and pleasures. One evening in coming home from a party, she fell into a pond, and was in danger of being drowned. At another time she was thrown from her horse, and had a narrow escape from death. In after years she spoke of the mercy of God in sparing her life.

She often had deep convictions, though they soon wore off. Walking with a young friend, and admiring the starry heavens, the lady remarked, "that in God's sight the heavens were not clean; what then must sinful men appear?" This brought such a sense of her state before God, and such terror into her soul, that she almost feared to go to sleep. She gave up all her former amusements, and laboured hard to obtain salvation by her own works. She began to attend the means of grace, but found no comfort, as the minister was legal. The enemy suggested that she was lost, and that there was no hope for her; but the Lord had begun a work in her soul which made her cry for mercy. And in his own good time she was led to hear Mr. Seymour, then pastor of the church at Grittleton, and afterwards of Bradford-on-Avon. The precious truths of the gospel were made a blessing to her soul; and she rejoiced in having "found him of whom Moses and the prophets did write." She loved to tell how she was fed on the finest of the wheat, and honey out of the rock, the grand distinguishing doctrines of election, predestination, and the everlasting love of God to his blood-bought people. She was baptized by Mr. Seymour, and truly loved him and the little church she had joined. Soon after, the Lord was pleased to lay her on a bed of affliction; but he wonderfully blessed her, and revealed himself to her soul. She felt on the very borders of heaven, and little thought what her dear Lord was about to do with her. She was afterwards brought very low; but the Lord graciously appeared for her, by raising up friends who supplied her wants.

In the midst of her troubles respecting outward things, her soul was kept alive. She has walked hundreds of miles to hear men who preached a free-grace gospel. No others would do for her. Mr. Philpot was her favourite preacher. I have heard her say she never had a barren opportunity under his preaching.

For wise ends the Lord was pleased in a measure to withdraw his sweet presence and communion from her in a season of great family trial. She was shut up in darkness and unbelief for nearly 16 months. This feeling of desertion was a great grief to her, after having been so highly favoured. But the set time to favour Zion came, and the dear Lord powerfully spoke to her soul as she was walking along the road, filled with sorrow and rebellion against her gracious God. The words, "Spring up, O well; sing ye unto it," were spoken as with a voice in her soul. The darkness and rebellion were gone, and she sang for joy. The Lord was come, and the snare was broken. As long as she lived she loved to tell of this great deliverance from spiritual death; saying, "None can tell the blessedness and the power, but those who have experienced a like deliverance."

Towards the end of her life she was greatly afflicted by rheumatism, and had a nurse always with her. But in all her weakness the Lord was with her. Like many others, she sometimes complained of his hiding his face. Then she would say, "The *foundation* standeth sure;" and the last few weeks of her earthly pilgrimage it was manifest she was on the Rock of ages. On Christmas day, 1874, she joined in singing hymns with her family; and on New Year's day she sang several hymns. I was surprised to hear her sing so heartily in her feeble state. She often said "she should sing the loudest in heaven to the praise of him who had redeemed her soul from a deserved hell."

The last week of her life she would say, "Philip, ask the dear Lord to shine. I want to feel his presence." One night I said, "The eternal God is thy refuge." She replied, "Ah! I want to feel. I want to feel him. I know *the foundation* is all right; but I want to enjoy *him*." She was not like some in our day who can do without feeling a precious Christ. The last night she could scarcely speak, but was evidently in prayer. I said to her, "Do you know me?" She answered, "My dear brother." I replied, "And you are my dear sister in Christ." The last words she uttered were, "I will; I will;" and in a few minutes entered into that rest she had so longed to enjoy.

Grittleton, Feb. 12th, 1875.

PHILIP SMITH, Deacon.

JAMES RELF.—On Jan. 11th, aged 76, James Relf, of Burwash, Sussex, and member of the church at Ebenezer Chapel, Heathfield.

Of the time when, and by what means, the Lord began the work of grace upon his soul, I do not know. He was brought up to attend, with his father, the ministry of the late Mr. Fenner, at Hastings; but it was at that time against his own wish to do so. His daughter can remember that he used to attend chapel when she was young, and that the rector of the parish spoke to him about not attending the church. He replied, "I should be glad to do so, if I could hear plain gospel truth; but I believe you are a blind guide leading the blind; and if mercy preventeth not, you will all fall into the ditch." He was a hearer for himself, and knew what it was to have to *buy the truth*; as at that day there was more open opposition by the generality of employers against those who attended a Dissenting place of worship than now.

He said it was 40 years after he was first convinced of his sinfulness before he could call God *Father*. Some years ago, when at work in the hop-garden, in a blessed state of soul, and tears of love and gratitude flowing

down his cheeks, he said, "I have for many years believed in God as *just*, and felt he would be so in sending me to perdition. But the dear Lord hath powerfully applied that sweet Scripture to my heart: 'Let not your heart be troubled; 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.' O what a blessed view I had of the dear Son of God, as the poor sinner's Surety! I felt he died in my stead; that he was 'made under the law, that he might redeem them that were under the law, that they might receive the adoption of sons.'" The sweetness of this visit lasted for some time, so that he could not help talking of the goodness of God to him in the field and in the house. But after this he had to come into the wilderness, the enemy often laying siege against him.

I said to him one day, "I should like to have the privilege of taking you down into the water." He said, "I should like you to, if I were a fit person." I replied, "When do you suppose you will be fit?"

"All the fitness he requireth  
Is to feel your need of him."

This conversation was so blessed to him that he felt constrained to cast in his lot with us.

But I will come to his last days. His sufferings were great; yet he was blessed with sweet submission to the will of the Lord. On being asked if he would like to get better, he replied, "I wish to have no will in the matter; as the dear Saviour said, 'Nevertheless, not my will, but thine be done.'" Adding, "Blessed '*nevertheless*.'" He requested hymn 193 (Beeman's) to be read to him:

"Sweet is the thought that I shall know  
The Man that suffer'd here below," &c.

When they came to the verse:

"Come in, thou blessed, sit by me;  
With my own life I ransomed thee,  
The Lord to each will say,"

he exclaimed, "O to think the dear Lord Jesus will soon welcome *me*, such an unworthy creature, into his presence, where I long to be." He repeated Hymn 113 (Gadsby's) many times; saying, "I hope the dear Lord will make it as sweet to you as it is to me." His daughter read Isa. xliiii. to him, and he commented upon it as she read. When the 25th verse was read, he was quite overcome, and said, "That verse some years ago was much blessed to me. It is now as sweet a feast as ever." On being asked if the religion he had so often spoken to them about would do to die by, he said, "Yes; I want no other. God's blessed *wills* and *shall's* are the foundation of my hope. He is faithful who hath promised; who also will do it." He said to me, "I do want, the little time I have to live, to testify of his faithfulness. I want to encourage the poor fearing ones to trust him. I am a wonder to myself. I have so many times feared that when I came to die I should be found wanting, and that I should not want to see you or any of the people of God, as I did not wish to grieve them. But, bless the Lord, I have no fear of death. Not one thing hath failed of all the Lord God promised me. I feel on the Rock; and I must tell you of the Lord's goodness to me through you as his servant." Here he spoke of several different times of hearing. One was from Ps. cxxxviii. 8: "The Lord will perfect that which concerneth me." He said, "I then felt a sweet hope he *would* perfect that which concerneth me. But *now* he hath perfected it." He spoke of that sweet hymn:

“Rejoice, believer, in the Lord,  
Who makes your cause his own,” &c.

I found it to be a saint-encouraging and God-glorifying time. Some time he lay and expounded parts of the Word of God that had been unfolded to him at different times. He said, “I never felt as I do now such peace, and such a solid resting in the Lord. I feel sure I shall be brought through. I have nearly always been obliged to say *I hope; but now I know.*” He asked me to read to him part of Numb. xvi.; telling me how this had been opened up to him, that Korah and his company represent all the false professors of the day. He said, “I fear there are a good many of this sort in the professing church. You need not be afraid of going too far in two things,—of laying the sinner too low and making man too bad; or of raising the Saviour too high and speaking too well of him.”

After this he was much tried by the enemy suggesting that if he took anything more to drink he would be choked by it, and that would be self-destruction. But the Lord appeared for him again. Just before he died, his daughter said to him, “Do you now find your religion will do to die with?” He said, “Yes, yes, yes.” “Do you find the valley very dark?” He said, “No, no, no; it will soon be over.” “You long to leave the clay tabernacle behind, and go home?” He answered, “Yes.”

He found it as good Berridge says:

“When gloomy death, in dread array,  
Appears to call the saint away,  
Faith looks beyond the flood;  
And when the saint to march prepares,  
Good-hope sends out her fervent prayers,  
And dies in peace with God.”

Heathfield.

G. M.

WILLIAM HARDY.—On Feb. 11th, aged 81, William Hardy, of Thorton, Notts.

His mother being called by grace soon after William was born, she endeavoured to bring him up in the fear of the Lord, taking him when a boy to hear Mr. Huntington, of blessed memory.

When it pleased the Lord to lay his afflicting hand upon him, at first he was not willing to have the doctor, believing the Lord was about to take him home; saying it was the great Physician he needed, and none else could do him any good. He was confined to his room about three months. He never had much to say, but loved to hear anything good from others. What he did say gave evident proof he had most humbling views of himself, and loved to hear the Lord Jesus Christ exalted. Three of his most favourite hymns were 832, 833, 834, Gadsby's. Though he had never been blessed with that *full assurance of faith*, he often said he was not without a good hope which was “built on nothing less than Jesu's blood and righteousness.” Our dear father was enabled to get up every day until two weeks before his departure. As soon as he was dressed and ready, he always asked me for his Bible and glasses. When he was unable to choose the hymns to sing in our little family meeting, I used to ask him which we were to sing. Once he said,

“When languor and disease invade,” &c.

(472, Gadsby's.) That hymn evidently contained the very feelings of his soul. When very weak in body, he would often kneel down to pray, when he had scarcely strength to get up again. Once, when I asked if I should read to him, he said it was a great trouble to his poor weak body to try and hear, as he was rather dull of hearing; but said he liked to



meditate. Sometimes I read a few of Herbert's poems, which he much enjoyed.

The last fortnight his sufferings, at times, were very great. It was with great difficulty he could speak up. Once he whispered, "Why are his chariot-wheels so long in coming?" A few days before his departure, a dear friend in the Lord came to see him. His countenance brightened up, and he began to whisper how good the Lord was to him, and that he should soon be with his dear Saviour, and much more which I was not able to catch. He never was heard to murmur; but often hoped the Lord would soon take him home, always speaking of death as a welcome friend. Once I was speaking to him about the way the Lord took dear Mr. Grace, just when he felt so much better in body that neither he nor his friends were expecting his departure. It cheered his soul; and he expressed a wish that the Lord might so favour him. I showed him in large print that sweet promise in Isa. xxvi. 3: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." It really did him good, and I believe the Lord indeed fulfilled that word in our dear father. Twice, when I was going to speak to him, he waved his hand, not being able to speak; he was evidently enjoying something beautiful, and was afraid to lose it.

The Lord in great mercy kept him sensible to the last hour, so that he could listen to a little of the Word read, and prayer. The last day, when my dear brother was talking to him, he perfectly understood, and seemed to have so much to tell us; but, to our grief, we were not able to catch the words. He was evidently enjoying that "peace of God which passeth all understanding."

A little before his departure, his breathing became easy, and with a sweet smile on his countenance he entered his eternal rest, in hope of a glorious resurrection to eternal life, in and through the merits and righteousness of the Lord Jesus Christ. "Blessed are the dead which die in the Lord."

May the Lord bless this feeble effort, to the encouragement of the Lord's "little ones," and he shall have all the glory. M. S.

SARAH TAYLOR.—On Feb. 14th, suddenly, aged 87, Mrs. Sarah Taylor, of Pulham St. Mary, Norfolk.

She was characterized by the "ornament of a meek and quiet spirit, which is in the sight of God of great price." She was also of "chaste conversation, coupled with fear, whose adorning was not outward, but of the hidden man of the heart, which is not corruptible." Her whole Christian life was practically carried out in the words of the apostle: "Follow peace," &c. A short time before her peaceful death, she said to one of the members, who much enjoyed conversation with her, "There are none so safe as those who hang on Christ." While speaking of the experience of the Lord's people, and the changes to which they are subject, she said, "Sometimes I feel as if I knew about these things; and then, at another time, I feel so in the dark." Our aged sister was baptized by her son, and joined the church of Christ at Pulham St. Mary, May 12th, 1861. She was beloved by all who knew her.

We will only add now, Sarah Taylor was a lover of sound authors, and for many years read the "Gospel Standard," a periodical she was very fond of. "Blessed are the dead which die in the Lord."

B. TAYLOR.

WHERE there is true faith there will be obedience and the fear of God.—Hart.

# THE GOSPEL STANDARD.

JUNE, 1875.

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

## TO WHOM COMING.

A SERMON BY THE LATE MR. SINKINSON, PREACHED AT FORD STREET, COVENTRY, JUNE 2ND, 1870.

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious."—1 PET. II. 4.

If you know that blessed truth that the apostle Paul gave utterance to: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief," happy are you. These are blessed tidings of the glorious gospel,—the declaration that those who believe in the Son of God have the witness in themselves that "he is the true God, and eternal life;" that he did accomplish the glorious work which the Father gave him to do; and that he finished the work, and opened the kingdom of heaven to all believers. Peter knew something of this experimentally. What do *you* know about it? Upon what does your religion stand? What sort of a foundation are you building upon? You must know what you are trusting to. If you are building on the sand it will not endure, but give way, and awful will be your fall. Some people are building on forms, some on their own obedience, attending to a round of duties, and think this is sufficient. But Paul emphatically declares to the church of God at Corinth, "That your faith should not stand in the wisdom of men, but in the power of God. If you have a religion of power, you know something about the Lord Jesus; you have been led to see there is something very beautiful in him. If you have been brought to his blessed feet, and by faith have looked at him, and had a precious view of him as your salvation; if you have been brought to feel your necessity, you did not teach yourself this. No; it was the Spirit of God taught you that. The Holy Ghost influenced your mind, and led you in that direction, else you would never, never have felt your needy, undone state, your poverty, your sin, or felt yourself a sinner, a lost sinner. Well, as Mr. Hart says:

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

The chapter I read at the commencement of the service refers to this, that all must be brought to the place of the stopping of mouths; brought to feel indwelling sin troubling, harassing,

and perplexing them, causing them to sigh and cry, day by day, on account of the evils they feel within, and brought to feel that they cannot do the things that they would. The Spirit of the Lord taught you that lesson. Now, mind, I do not mention these things in order to give a liberty or license to continue in sin that grace may abound. God forbid. But to show you how the Lord the Spirit convices of sin and leads the soul to a conviction of his sinful state. Every child of God will feel sin at work in his members more and more as he advances on his journey through this wilderness, so that he will be led to prove he cannot do what he wants to do, and that the Canaanite dwells in the land. Peter was led to prove that the religion that Jesus Christ gave to his own chosen was one of power; though at the onset he did not see things so clearly when the Lord first began with him, and brought him to a knowledge of the truth. I do not think he saw the truth so clearly in his younger days as when he was tossed about, harassed, and plagued with sin, and brought to feel his weakness. You know more than you did a few years back. If you have been brought experimentally to know the fallacy, the unworthiness, the worthlessness of trusting to anything short of the Lord Jesus, you have been brought to trust in the Lord with all your heart, and cannot lean to your own understanding. Now, there was a time when you thought about managing your own troubles. But the Lord has brought you to this, that you are quite satisfied in your mind of salvation matters that, if they are managed at all, they must be managed by him who is the God of salvation to his people.

Peter says, in his epistle, and this was written to the elect of God, "For we have not followed cunningly-devised fables." He speaks thus to them by way of encouragement: "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." He begins the second chapter thus: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious." This is good advice. The apostle begins this chapter beautifully. He knew what a depraved heart man's was. He had proved its evil workings, and that all manner of evil was collected there. He knew that it was deceitful above all things, and desperately wicked; that envy, malice, revenge, evil speaking, back-biting, tattling, and all that sort of thing, if the child of God was left to the impulses of his own heart, would show themselves; that many times, if the Lord did not bring him up, and hedge his way, to what lengths he might run. The apostle knew that these exhortations were necessary to the children of God. They need ballast. Therefore he says, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." There is, then, milk for babes, and strong meat for those of riper years.

New-born babes have a desire for the sincere milk of the word, "the word of God, which liveth and abideth for ever." I do hope that some of you may be enabled by faith to drink of these breasts of consolation, so that you may feel strengthened. Peter, in the latter part of this epistle, says: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." The Lord Jesus said to his disciples, "Now ye are clean through the word which I have spoken unto you."

"The sincere milk of the word," we believe to be God's truth, the declaration that God hath given of his Son. He hath given eternal life to his church and people, and this life is in his Son. "Sanctify them through thy truth; thy word is truth." "For the word of God is quick and powerful." "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." Peter was enabled blessedly to set forth a precious Christ, his precious blood, and its preciousness to poor sinners. He had felt the preciousness of it in his own soul, and had been enabled to believe in him for salvation; hence he says, "To you that believe, he is precious." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Peter delighted to dwell upon these precious things. So do I, when the Lord the Spirit draws my heart to this precious gospel truth. I love to speak of them to poor sinners, to hold conversation with God's living ones in Jerusalem. When speaking of the preciousness of this glorious High Priest, when led to look at him as our Prophet, Priest, and King, our everlasting All, there is something so precious, that it gladdens the heart of poor sin-sick souls.

There is a vast deal of talk in our day about religion; but professors seem to know nothing about the precious blood, the precious promises, or the precious truths of God, cheering the hearts of God's tried ones. The word of God's grace, how beautiful when the Lord applies the same. There are some people who say the Lord does not make the application; we must do that. If the Lord does not apply his word, you may rest assured of this, you will never feel any power at all. If the Lord the Spirit does not open blind eyes, giving life and light to discover the word of God, we shall never know it. Natural men do not know it; it is only those whom the Holy Spirit leads to understand the spirituality of God's word that are enabled to suck, as it were, consolation from both promises, doctrines, ordinances, and precepts of the Scriptures.

Those who came in the apostle's days are represented in the first chapter of this epistle as elect. Do not startle at the words of the second verse of the first chapter: "Elect according to the

foreknowledge of God the Father." Elect means *chosen*, separated according to God's purpose, for a holy design and purpose. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace, be multiplied." "To whom coming, as unto a living stone." These are the characters that are coming to this living stone. All that were brought to Christ were the characters referred to by Peter in this second verse. Jude, also, in his epistle, represents them as "sanctified by God the Father, and preserved in Jesus Christ, and called." Some people have the idea that they are elected when they believe; that God makes choice of them when they begin to pray, and turn from their evil ways. If they try hard, sigh, and pray, then they say the Lord will choose them. This is not Peter's doctrine. When he refers to the blessed doctrine of election, he means those characters that were chosen in Christ before the foundation of the world. He means that the Son of God was appointed by the Father, to redeem these very characters and none else. So that it is the sheep he laid down his life for, and none else. "He gave his life a ransom for many." He bought the church with his own blood; and bare the iniquities of his own people. He ratifies and confirms this for his own sheep. They are not all his sheep, or all his elect, who are in a profession. He laid down his life for the sheep only; not for the goats, but for the elect. It is a mercy if we are his elect. What a solemn thing if some of us should be left out of the number of his family. I believe many of God's people have many fears, and are much exercised on this point. Many times they feel as if they were not included in that number, that they are castaways, good for nothings, altogether deceived, and nothing but hypocrites after all. How poor sinners are tried on this point! Well, poor soul, though thou mayst be exercised on this point, in the exercises of thy mind much tried, so that only God and thyself know about it, he must decide it; you cannot. Dear Newton said:

" 'Tis a point I long to know;  
Oft it causes anxious thought;  
Do I love the Lord, or no?  
Am I his, or am I not?"

There is so much in us that is contrary to what is good, so much unbelief, so many fears and doubts, so many risings up, and so many anxieties, cares, and troubles about different things. You think, poor soul, that if you did love the Lord you would not be subject to such things as these. If these are thy feelings, if thou really feelest thy need of Christ and desirest to love him, thou art one of the characters. Surely thou wouldst not have been exercised and tried about the matter if the blessed Spirit had not convinced thee what a poor needy one thou art.

Tried and perplexed in your mind, you feel in that state that you cannot draw any comfort to your poor heart, or do any thing

satisfactory to your mind, for sin is mixed with all you do. Still, after all, you have a desire after Christ. You do not like these things; they are a plague to you; you do not like to feel this anxiety of mind, or these over-anxious cares. But you cannot help yourself; these things overtake you, and come upon you unawares. You are thrown into circumstances over which you have no control. Things that you cannot decide bewilder you day by day. Now, what is such a poor thing to do if he has not a precious Christ to come to?

“To whom coming, as unto a living stone.” The promise is to those who are burdened, heavy-laden souls, who come to him that he may give them rest. To you that are poor, restless, burdened, cast down, and heavy-laden, there is rest in Jesus, and peace for the troubled conscience. “The blood of Jesus Christ, his Son, cleanseth us from all sin.” Whither can a needy, sensible sinner go but to Christ? Mere professors can go in various directions; they can lean on any prop, or upon one another, and be satisfied. Not so the poor sensible sinner. What does *he* say? “To whom shall we go? Thou hast the words of eternal life.”

“To whom coming, as unto a living stone.” There is an attractive influence in the blessed Son of God. Nothing has a more powerful influence. There is no influence like the power of Jesus in drawing souls to himself. So, if the Lord has given you to feel your need of that precious powerful influence in your heart, you are one of those of whom it may be said, “To whom coming, as unto a living stone.” The wise man said, “Draw me; we will run after thee.” This is the description of the church of God. You feel your need of this drawing, when you know by experience how sluggish you are, how incapable of moving, because of the heavy load of guilt on your conscience. The Lord knows all about it. He knows how the burden and the guilt of sin continually press upon your poor soul, causing you to go mourning continually before him. A soul in this state groans out before the Lord upon account of the weight of his sin, when the chastening hand of the Lord is upon him. He cries out for the Lord to draw him. He knows very well that if God did not draw him he would not feel anything spiritual. It is only as the blessed Lord draws us that we are enabled to move towards him. I have some here to-night who have felt their need of this drawing; who find they are weak, dried, withered, and barren if left for a little season; who have no relish at all for these things, only as the Holy Ghost influences them, and who have no power, until the Lord is pleased to draw them; then they run. When the Lord gives the word, power goes with it. Then we are enabled to approach his blessed Majesty in sweet confidence, walk in the light of his countenance and the smiles of his face, and have access to him. Such is the effect of his love, we feel that here we could dwell for ever. This is a real substantial joy; the soul is completely blessed, completely pardoned, and will be eternally happy. This is no phantom, dream, or some-

thing imaginary. It is not a theory, or something you learned from your father, mother, or grandfather. No, no; the Holy Ghost taught you this. He lays judgment to the line, and righteousness to the plummet; the hail sweeps away every refuge of lies, and the waters overflow the hiding-places; we feel in a perishing and sinking condition, and see and feel ourselves to be completely lost. Then it is the Lord gives faith to enable us to draw nigh.

“To whom coming, as unto a living stone.” As many as were ordained to eternal life believed, and came to him as their hiding-place. They came to him as their eternal All, their Law-fulfiller, their Ark, their Refuge, their strong tower, their battle-axe, their weapon of war, their minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. They are his willing subjects, that bow to his sceptre, and follow Jesus in the way. He is a wonderful Teacher to us who are such dull scholars. However foolish we may be when the Lord takes us in hand, he not only teaches and instructs us, but he directs our steps, and holds us up by his Spirit. Although we stagger first one way and then another, so that we cannot walk steadily, the Lord will not let us go; he will not leave us to the adversary. Yea, blessed be his ever-glorious name, how often have we seen him take the prey from the mighty, and deliver the lawful captive. Though there may be only two legs and a piece of an ear, yet the good Shepherd comes, asserts his power, rescues his sheep from the jaws of the devouring lion, and delivers his church, his chosen, his blood-bought family. He never leaves or forsakes them. “Having loved his own which were in the world, he loved them unto the end.”

“To whom coming, as unto a living stone.” They *do* come, and *shall* come, for the Lord hath spoken the word. Wherever they are, the Lord will fetch them in due time. It is written: “Thy people shall be willing in the day of thy power; in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth.” “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” (Ps. cx. 3; Jno. vi. 37.)

“To whom coming, as unto a living stone, disallowed indeed of men.” This is a figurative expression. The foundation-stone of the building of God is Christ. The building is erected on Christ, not upon Peter, as the Papists would have us believe. Christ is the foundation God has laid in Zion, and he that believeth shall never be confounded. “Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” That is the living stone, the living Christ, the Christ of God. I hope God the Holy Ghost will give us faith to-night to look to him. The Jews and Greeks rejected him. They could not see anything desirable in his person, as they were looking after carnal things. They were not built on the foundation-stone. These things were foolish-

ness to them; and are to all except those who are lost, helpless, and ruined, whom the Lord came to save. When the Spirit enabled you to flee after Christ, what a blessed day for your soul. The Lord gave evidence that you were in the building, on the sure foundation, the Rock, the immovable foundation that cannot be overthrown, against which the gates of hell can never prevail. The enemy may concoct schemes, and will do so to the end of time. There may be Ecumenical Councils, Ritualism, and a thousand other things to delude the people. But the Lord God omnipotent reigneth. They shall never interfere with the foundation, the living stone, a precious Christ, a complete Saviour for poor lost, ruined, hell-deserving sinners.

“To whom coming, as unto a living stone.” You are fearing he will not receive you; that what the devil has been telling you is all true, namely, that there is no mercy for you, that you had better give it all up, and have done with it. You have been very much tried when you have seen your friends come to the chapel, and say how comfortable they are. You think they never have any of those fears; while you are weak and distressed because when you come you get nothing. You come, at times, with that cry of Job: “O that I knew where I might find him! That I might come even to his seat! I would order my cause before him, and fill my mouth with arguments.” This is the characteristic of a child of God. He would believe, but he cannot; and he meets with so many hindrances in coming to a throne of grace. We sometimes sing that hymn:

“Up to the fields where angels lie,” &c.

The finishing up of this hymn is very sweet. I have felt the sweetness of it many times:

“Great All in all, eternal King!  
Let me but view thy lovely face,  
And all my powers shall bow and sing  
Thy endless grandeur and thy grace.”

So it is with those poor souls who are tried and exercised in their minds. You have had tokens from the Lord, and gracious visits from his heavenly hill. He has given you to taste some of his mercies, and some of the joys of salvation. You who have fled to him for refuge have hid yourselves in the storm and tempest under the shadow of his almighty wings. He has been a refuge to you in that day, and will be, all the way through every trial. You may be put on short bitings, kept very close, and only have a bit now and then. These weaning times are very painful. The poor soul wants to suck at the breasts of consolation, but finds it very difficult to get at them. By these means God teaches his people knowledge, and makes them to understand doctrine. This is done in order that they may cease from man, whose breath is in his nostrils, and trust in the living God that made heaven and earth. Bless his holy name, he has not failed you in these times of trial, and he never will. Sometimes we fear he will. Is it not strange that we should get into this way, and be so overcome,



after the Lord has done so much for us? After all the mercies we have been made the subjects of, that we should sink down? This proves that no man can keep alive his own soul, and that none can keep his mind stayed upon God one moment. That poor woman cried, "Lord, help me!" And thy cry is, "Lord, save me. The waters come into my soul. I sink in deep waters, where there is no standing."

"To whom coming, as unto a living stone, disallowed indeed of men." Disallowed he was of men. Neither Jews nor Greeks would have him. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." It is to them who are called, whether Jews or Greeks, the election of grace, who are brought in due time to flee from their sin, repent, and believe the gospel. This is the effect, not of free-will, or Arminian creature-sufficiency, but of God's power, grace, and sovereign love to poor worms, helpless, undone creatures, whom he loved and died to save:

"How precious did that grace appear  
The hour I first believed."

"Disallowed indeed of men, but chosen of God, and precious." The church of God is represented as stones in God's building. "Ye are God's building." He goes to the quarry of nature, and gets out these stones at the appointed time. You may say you will not believe there is an appointed time. But *there is*. And when that time comes, it does not matter where the sinner may be, whether in the dancing-room, the theatre, or the drinking-house, at the appointed time God the Holy Ghost comes, convinces him of sin, and makes him tremble. When I was a young man, I never trembled at any man. But when the Almighty took me in hand, he made me tremble from head to foot. It is of no use; down you must come into the dust of self-abasement, when the Holy Ghost begins the work in your conscience. Your cry will be, "God be merciful to me, a sinner."

"A *living* stone." I have not time to enter into particulars with regard to this important figure. Jesus Christ says, "Because I live, ye shall live also." Bless his dear name, he ever liveth to make intercession according to the will of God. Poor tempest-tossed soul, Jesus is thy Advocate; he pleads thy cause, and he pleads it well. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Are you a stone in the building? Have you believed on Jesus as the foundation of your hope? If you have, you know it, although you may be tried about it, and your mind very much perplexed. The Lord will not leave his people without witnesses. "He that believeth on the Son of God hath the witness in himself."

“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.” Coming means believing, looking to him; having your eye directed straight to him, the beloved Object of your faith; you a poor sinner, and he Jesus Christ the righteous, who stood in the law-place of his people. He satisfied the claims of divine justice, and fulfilled the law, so that his people are all justified in him, through his perfect obedience to the holy law of God. His people stand justified in him in the sight of a holy God. No other justification will do, only in and through him who was made in the likeness of sinful flesh, yet without sin, pure and holy. *He* was made unto his people “wisdom, righteousness, sanctification, and redemption.”

“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.” I was preaching at a place this year, away from home, and met with a woman who would have me go to her house. I felt reluctant, but one of the deacons advised me to go to hear what she had to say. I went; and she began to tell me how she was exercised in her mind when the blessed Spirit first convinced her of sin. Her husband was a local preacher among the Unitarians; and not wishing to cause any disturbance in her family, she went with him to the meeting. The Lord convinced her of sin in such a way, and she was so distressed on the account of what she felt within, that she did not know what to do. She really thought she should lose her reason. The people with whom she associated could see that something particular had taken place. The minister and people were very kind to her; but they came to the conclusion that she was going beside herself. Every means was tried to give her comfort, but all was ineffectual. As a last resource she was recommended to a doctor who lived a little distance from the place; she did not tell me his name, but from what he said I should think he was a gracious man. She did not believe he could do her any good; but she had a daughter, a young girl, deaf. She concluded to take her with her, thinking that if he could do the mother no good, he probably might prescribe something for the child. He looked at the mother, had some conversation with her, and then said, “Do you know anything about *the blood?* That is what you want, *the precious blood of Christ.*” Singularly, on the Sunday following, she went to a chapel, and the minister was led to enter into the precious foundation-stone laid for poor sinners; the word was blessed, and she was enabled to believe on the Lord Jesus Christ as the living stone. She had a glorious deliverance, and was enabled to see that she had remission of sin through faith in Christ. I do not think I ever met with a more decided character in my life. These things were quite a mystery to the Unitarian. He could not understand it, as he knew nothing about the precious blood. But that poor sinner who is made to feel his lost state, and is brought to Christ, to find him to be the only foundation, and that there is no other

but a precious Christ sealed home upon the heart by the blessed Spirit,—he will prize it.

May the Lord bless your souls with a hope in his mercy, that you may find to-night love and power running through your heart, enabling you to lean upon him as your refuge, and your All in all.

There are many crooked stones cut out of the quarry of nature; and when the straight edge is applied the crookedness is seen. Now the edge applied is perfectly straight, and very accurate. When God applies this straight edge to the rugged stones that are hewn out of the quarry, what a discovery there is of the wretchedness, the unworthiness, the unsightliness of the stones. So the law of God, when applied by God the Holy Ghost to the sinner, discovers his crookedness, vileness, and his utter deformity. The law maketh nothing perfect. It will not give righteousness; it only discovers the deformity when applied by the Spirit. It is the bringing in of a better hope that maketh perfect, the revelation of a precious Christ as a Refuge to the poor soul who feels his deformity. I knew an old man, a sawyer by trade, who worked for an old Arminian. He once had a crooked piece to cut, and got his line stretched on the wood to strike it straight. The free-willer said, "What a beautiful thing it is to have a straight line to work by!" "Nay, master," said the man, "the line does not make the timber straight; it only discovers its crookedness." The poor Arminian thought the law of God, like the line, would make a man straight. There is no perfection, no holiness, no sanctification, no redemption, in the law. They are all in a precious Christ, and nowhere else.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." God sent his beloved Son, his bosom friend, one set up with him from all eternity. The Word was made flesh; the Eternal Son of God assumed our nature. "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." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"Chosen of God, and precious." If I had the power to give you life, I would draw you. But I cannot; I can only speak to you of the capability of Jesus, and of the work he accomplished for his people. *He* must give eyes and work faith in the heart. It is God's gift. If ever you are led and brought to him with a feeling heart, the Lord must bring you; and he will have all the glory. May he add his blessing. Amen.

[As announced in the "G. S." for April, Mr. Sinkinson was taken home on Feb. 28th last.]

## THE LATE MR. FOWLER.

[The following appeared in the "G. S." in 1864; but it will well bear a reinsertion.]

Dear Sir,—I have the painful intelligence to communicate of the death of my dear and honoured father. He breathed his last yesterday, the 16th, at one o'clock a.m. I was among those present at the time, and his departure was so easy that I was not aware that his spirit had fled. The last time he preached was on Tuesday evening, Nov. 15th. He was obliged to take to his bed a few days after, which, during the last fortnight, he only left to have made three or four times, on account of his great weakness. His cough was very violent at first; and, as weakness increased, his suffering became very great. Not being able to lie on his back, through a sense of suffocation seizing him when he did so, he sat up almost the whole time of his confinement to his bed. He spoke frequently with great affection of his friends in London and in Sussex, and it was a source of grief to him that he was unable, from the nature of his complaint, to talk with them. During the first part of his confinement he said to my mother, being asked how he felt in his mind, "I am under shades and glooms. The Lord sees fit to lead me through much tribulation; but I know it is well with me, whatever my frame of mind, and will be so at the last. I must come in on the old ground; redemption free, salvation free, justification free."

I cannot remember sufficiently well to say exactly the order in which these expressions of his feelings were uttered. They were uttered at different times; for his breath would not allow him to say much at a time. On Sunday, Dec. 2nd, when my brother Samuel went up to see him in the evening, he said, "Satan has been very hard with me since my affliction, very strong with me; and, at times, I have had hard work to keep hold of the hem of the Saviour's garment; but this is my consolation, that though he is not now precious to me, yet I know I am precious to him;" and added, "*Since thou wast precious in my sight thou hast been honourable, and I have loved thee.*" For the last fortnight his mind was in a far more happy frame; he seemed quite tranquil, and many times expressed his firm reliance on Christ, and his assurance of Christ's love to his soul. At one time he sang this verse:

"If thou, my Jesus, still be nigh,  
Cheerful I live and joyful die;  
Secure, when mortal comforts flee,  
To find ten thousand worlds in thee."

Friday, the 14th, feeling himself easier, he repeated, in an expressive tone:

" 'Tis he forgives thy sins;  
'Tis he relieves thy pain;  
'Tis he that heals thy sicknesses,  
And makes thee young again."

On Saturday he was much worse, and symptoms of approaching dissolution appeared. In the evening he took my mother's hand. "My dear," he said, "I feel quite happy; Christ is very precious to me." He added, "I think I have been wandering a good deal this evening; but what I *now* say is the real feeling of my heart." He asked the time; and being told, he said, "Not later! Lord, when? When?" And more which we could not distinguish. This was only three hours before his departure.

Towards the closing scene his voice changed, and he spoke with great difficulty. At this time he said solemnly, "Christ is the substance and end of the law." Soon after, "*Come, Jesus, come quickly.*" The last words that we could distinguish as connected were, "My God, my God, take me to thee, to see thy face and sing thy praise;" and directly after, in a broken manner, "Come, dear Jesus, fill every vacant corner of my wandering heart." This was not more than ten minutes before he died. He spoke several times after that, apparently in prayer, as we could distinguish plainly the words "*Jesus,*" "My God," and "Come." After a little silence, with one long sigh, he breathed his last.

Though long expected, the bereavement is acutely felt by us; and I know, from the long kindness and attachment shown towards my dear father, that his friends in Sussex will feel it too. My poor mother is greatly supported under it. Our only consolation is the belief that he is now singing the high praises of God in his presence. He is to be interred on Christmas-day morning, at New Bunhill Fields Burying Ground, Islington, unless any alteration is made in the arrangement.

My mother desires me to give her kind love to you and Mrs. Gorringer, Mr. and Mrs. Row, and other friends.

I am, yours truly,

London, Dec. 17th, 1888.

EBENEZER FOWLER.

### CONWAY STREET CHAPEL.

*The Committee of Conway Street Chapel to their beloved Friend and Brother Vorley,*

Wishing you all the peace, loving-kindness, and tender mercy that a covenant God and Father may see fit to bestow upon you, and that he may be pleased to bless you with a double portion of his Spirit for his church's sake, and enable you to bring out of his blessed treasures things new and old, to feed the flock of Christ that he has purchased with his own blood. May you be enabled, like the bee that sucks the sweets in the rays of the sun from every opening flower in order to store her hive for a winter's day, be led by the Holy Spirit to draw such sweetness from the precious promises, as to enable you to bring a little of the honey you have gathered to refresh, strengthen, and settle many a poor sin-sick soul that has had his cup long filled with gall. For as the honey enlightened Jonathan's eyes, so does the precious love of God, which is sweeter than honey or the honeycomb, enlighten, refresh,

and rejoice the soul that has long been labouring against sin in his own strength. An application of this sets the poor soul at large. O what precious moments are these in this state! He thinks he shall no more taste the bitter cup. But alas! alas! Before he is aware, he is called into the field of battle, where he must have many a dreadful conflict with enemies by far too strong for him. This teaches him to turn the battle to the gate; and in this way he proves the blessed Jesus to be a man of war, the Lord of hosts, mighty in battle. Here faith gathers fresh strength, and sweetly rests on the all-conquering arm of his Almighty Captain, and believes that neither death nor life shall be able to separate him from the love of God, which is in Christ Jesus our Lord. For he must reign till he hath put all enemies that are to be destroyed under his feet. The last enemy is death; and when the Lord comes, this vile body shall be changed, and fashioned like his glorious body; which body we have a little description of on the mount of transfiguration with his disciples, and in the Revelation of John, when he saw him walking amongst the seven golden candlesticks, clothed with a garment down to his feet, his head and his hair white like wool, as white as snow, and his eyes as a flame of fire. And is this to be the appearance of our glorified bodies? Yes; truth itself declares it shall be so. Here, our beloved friend, the soul is lost in wonder, admiration, and praise, to think that such ill and hell-deserving mortals should be thus favoured.

We are, through rich mercy, moving on in the good old way. We have lately had friend Warburton amongst us; and I am glad to inform you that the Lord gave testimony to the word of his grace, and proved better to him than all his doubts and fears. We have with us at this time a Mr. Payton, and after him Mr. Oxenham; then Mr. Payton again till the latter end of February; and after him the committee hope the Lord will incline your heart, and prepare the way for you to pay us a visit the first Sunday in March, for six weeks. Should you come, as we sincerely wish you may, may the Lord come with you, and bless us with as happy a meeting as we had a parting the last time you were with us. We can say for your encouragement the Lord was pleased to bless your message to many of his family; and they with us are longing to see you once more in the flesh, in hope of a blessing of increase; for you know it is a heaven on earth to enjoy a little of his love here below. To this end, whether you come or stay, may the ever-blessed Lord fill your earthen vessel with his heavenly treasure; and then both he that sows and they that reap shall rejoice together.

We are glad to inform you we have every reason to believe that we shall, in the midst of every opposition, have a chapel. It is to be begun as soon as the weather will permit.

Before I fill my paper, I must not forget to thank my dear friend for his kind epistle. It came in season; the contents were in every respect suitable and sweet. I hope you will forgive

my not answering before; indeed, had it not been for the committee resolving I should write to you, it might have been still longer. Thus you see what an ungrateful mortal I am; but I hope you will not pattern by me in this respect. Friend Gell also received his epistle safely, and it proved a seasonable morsel to him. Indeed, I think that in both his and mine you were led to treat on those things, and give that admonition, that we stood much in need of, and what we have proved of great service since.

But I must not forget that I am writing for the committee, and not for myself. We hope you will write as soon as you can, and that it will be in your power to comply with our request. Friend Poole requests you to bring a book you promised him. I forget the name; it was written against Mr. Huntington. The friends and committee unite in kind love, wishing you in the best sense a joyful Christmas and a happy New Year, for the church's sake, and your family's, many of them.

I am, dear Friend, for the Committee,

Your affectionate Friend and Fellow-traveller,

London, Dec. 27th, 1819.

THOS. APPLETON.

[Mr. Appleton was a true friend to the cause at Conway Street, and subsequently at Gower Street. We knew him well, and can say he loved most truly the Lord's servants.]

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“LORD, TO WHOM SHALL WE GO?”

JNO. VI. 68.

SHALL I, Lord, forsake thee? “To whom shall I go?”

To regal magnificence, splendour, and show?

To the concourse of talent, to regions of gold,

To arts, to inventions, or modern or old?

At the shrine of ambition a devotee bow?

Or at canonized feet superstitiously vow?

Shall I seek at the cup of amusement to sip,

And find its sweets dash'd ere it reaches the lip?

To bright burnish'd comforts which earth can bestow?

To *these*, for my happiness, Lord, shall I go?

The source is corrupted, the stream is impure;

Each fails to embrace or the phantom secure.

To Thee, none but Thee, dearest Lord, I'd repair;

The highest attainment of good I can share

In my wilderness wand'rings, though varied they be,

Is the light of thy countenance beaming on me!

I pass by those pleasures the worldling may taste;

Yea, take of earth's lawful enjoyments in haste;

In haste, lest those very enjoyments should be

Subservient to lessen affection to thee.

Then shall I forsake thee? My soul answers, Nay!

For till this material structure decay,—

Till death be deputed to give the last blow,

To thee, only thee, dearest Lord, would I go.

ANN HENNAH.

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 157.)

I SHALL, depending on the Lord, proceed to the second branch of the subject,—to show *the marks and evidences* that prove we are citizens of Mount Zion, or God's people: "I will say unto Zion, Thou art my people."

I. God's people, like all the rest of mankind, are born in sin, shapen in iniquity, and in sin their mothers conceive them. There is no difference by nature in any man living. We all go astray as soon as born, speaking lies, seeking death in the error of our way. We are all in the broad road that leadeth to destruction; our faces are towards hell, and our backs are upon heaven. Now God is pleased to turn his family from the broad road to the narrow path, and from disobedience to the wisdom of the just. Some are turned when young, as Samuel was; some when they are more advanced, as Paul; and some just at the close of their life, as the thief on the cross; and this is a power displayed from God, and done in a sovereign way. I believe it to be impossible for any mortal living to tell with truth the exact time when this change took place. Some can tell better about it than others; but none can tell exactly the time when God's Spirit took possession of them. Some will deny this; but it matters not. God's Word says, "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." And various are the ways which God as a Sovereign takes to bring his children to himself; but none can find out the Almighty to perfection; it is impossible. But there is a change; and this change displays itself in the will: "Thy people shall be willing in the day of thy power." It discovers itself by separating from worldly people, and cleaving to religious characters. We are not very particular at first, but look more at outward things; and if people appear to be outwardly circumspect, and can talk about religion, we think these are the people of God; we wish to be like them, and we feel a love to them. We now are very inquisitive after truth, and go to hear the best preachers we can; we like to hear people talk about their experience, and often ask them questions. This is asking the way to Zion, with our faces thitherward, as we read shall be the case. Some go on this way for years, and God is pleased to discover things to them little by little.

Now, what I have said I believe is the beginning of a work of grace, and to me marks of citizens of Mount Zion. There is a fear of God, and shunning evil company; the effects of which are reading, hearing, praying, confessing, and uniting with such as they think are good people. They are made willing to leave the world and, as Solomon says, "seek and intermeddle with all



wisdom." They feel a love to holiness and truth, and cleave to those they think are God's people. "They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. l. 5.) There are great encouragements to those that are seeking: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." "They shall not be ashamed that wait for me." "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." When it says, "a perpetual covenant," I believe it shows that such are honest and upright in what they are after, which honesty and uprightness are the fruits and effects of God's implanted grace. They mean what they say, and are made very teachable and tractable. Hear what they say: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains;" that is, in God's eternal election, and in Christ Jesus; both of which are called the everlasting mountains, or hills. And in God's time every citizen of Zion shall be established here. Then they say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." (Isa. ii. 2, 3.) From all which you may see that grace is humbling, and under its influence such are very teachable. You may see a confidence, too: "He will teach us of his ways, and we will walk in his paths." But, alas! At this time we are unacquainted with our hearts; but Zion is to be ploughed like a field. (Jer. xxvi. 18.) Again, there is another very encouraging promise made to Zion, while thus simply seeking after God: "Thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, even them will I bring\*to my holy mountain, and make them joyful in my house of prayer." (Isa. lvi. 4-7.)

Now let me ask you a few simple questions from what has been said. I will not ask you, Are you acquainted with the depths of iniquity in your heart, the temptations of Satan, the bondage of God's law, &c.? No; I will come lower than this, and with truth also. Do you earnestly desire to be taught God's way? Do you love the name of the Lord? Do you join yourself to him, to be his servant, and choose the things that please him? Do you take hold of his covenant? 1. His ways. If there were ten thousand, they are all in One, and that is Jesus Christ: "I am the way." 2. To love his name is to love that name proclaimed to Moses, "forgiving iniquity, transgression, and sin," which name is in Christ. 3. To join yourself to the Lord is to unite in heart with his children. 4. To choose the things that

please him is to choose Jesus Christ: "This is my beloved Son, in whom I am well pleased." Do you, at times, feel a love to him, and a choosing him? 5. To take hold of God's covenant is to take hold of Jesus Christ, for he is called the Covenant. You may tell whether your heart is set upon these things or not. And do not be too hasty in concluding that all those lifts and encouragements which you have do not come from God, because you are not as yet acquainted with your own heart as some are; but remember he says, "I will make such joyful in my house of prayer, and accept their burnt-offerings and sacrifices upon mine altar," which is Jesus Christ. You will have many a sweet lift; this is alluring you; and after this you will go into a wilderness state again. "He that hath my word and keepeth it, he it is that loveth me; and he shall be loved of my Father; and I will love him, and manifest myself to him." Do you feel a high esteem for his word? Is it your soul's desire to entertain Christ? If this is the case, press on, and you will not be disappointed of your hopes. "Yea, even them will I bring to my holy mountain," or Mount Zion. I believe this is the way I myself first came. If you, at that time, had asked me about my wicked heart, Satan's temptations, being taught out of God's law, or the furnace of affliction, I could have told you I knew nothing about these things; and yet I used to have many sweet lifts. One day I had intense longings and desires after Jesus Christ all day, so that I could hardly work; and I went that night to a prayer-meeting, and told them of it. At other times I had these words come to me: "The Lord will perfect that which concerneth me;" "They that wait on the Lord shall renew their strength;" "He hath made him to be sin for us," &c.; "Who have fled for refuge," &c. Many of these I found, and, at times, was very comfortable or joyful in God's house of prayer. Now Zion, in all such experience, is not fit to be built up, and here is the snare; for, finding a delight in the Lord, we at once conclude that we belong to him. We get under legal teachers, and our head gets before our heels; they build us up, and say we are converted. Some go on for years in this way, and, being under such leaders, are thrown into confusion, because God's work within does not agree with this legal teaching. But, in God's own time, he will teach them out of his law to know their lost estate, their wicked hearts, and the temptations of Satan.

This brings me further: "Zion shall be ploughed as a field and Jerusalem become heaps, and the mountain of the house as the high places of the forest." (Micah iii. 12; Jer. xxvi. 18.) After we have run about from place to place, miserable, restless, uneasy, and knowing not what is the matter, God is pleased that we shall be brought to hear a minister of the Spirit, or one of the watchmen belonging to Zion. These watchmen go about the city, and they are (under God) enabled to turn Zion inside out. And now, by degrees, comes down all our Babel-building; for, as this work of pulling down did

not go on at first, it must go on after. God will not have Zion built up with blood, nor the wound healed slightly. We, therefore, give up all that we formerly enjoyed, and conclude that it was a delusion, but in this we do wrong. But God will let us know that there is much to be done in us before building up takes place; for, notwithstanding all those sweet lifts, we are only seekers after God; sin and guilt are at the bottom, never discovered, never purged; so that to build such up would be, and is, done *with blood*; that is, with all this sin and guilt at the bottom. Zion must not be built up with this blood, but must be ploughed like a field. Strange as this appears, it is a well-known truth, and this is the work of the watchmen. "They went about the city; they found me, they smote me; the keepers of the walls took away my vail from me." The vail, or covering, is now gone by the instrumentality of the watchmen, and dreadful discoveries are made. Now, observe, this may be deliberately or not, shallow or deep, just as God sees fit in a sovereign way. In this ploughing, by degrees or suddenly, are discovered the following things in a greater or lesser degree: unbelief, enmity, pride, hardness of heart, rebellion, self-will, stubbornness, lusts, uncleanness, lasciviousness, murder, malice, human wisdom, self-righteousness, human strength, and a vast deal more, which indeed is impossible to unfold. When this is the case, in comes Satan, and says, "You one of Zion? You converted? You a Christian? Look at yourself. You are a hypocrite, and God is now discovering you more and more. God's children love the brethren, but you hate everybody. God's children are believers, you are an unbeliever; they love the Bible, and understand it; but you hate it, and are as blind as a bat. All you thought you formerly enjoyed was nothing but a fictitious work that I did on purpose to deceive you. And now what you feel is your true state, and the terrors and horrors you have are peculiar to hypocrites, and God's Word says so: 'Fearfulness hath surprised the hypocrites.' You had better never have made a profession of Christ, for they that name his name should depart from iniquity, whereas you love sin in your heart, and secretly indulge your besetting sins, and you know it." O that 20th chapter of Job, how has it cut me to the quick! But we must be searched and tried; for Zion must be ploughed like a field before she is built up, or else she would be built up with blood.

Now, it appears to me that Job had been built up before he had properly been pulled down; and so also was Hezekiah; but God will have us down, sooner or later. Job declares that before this he had heard of God with the hearing of the ear; but God's children shall go farther than that. Job lost nothing by all this long trial but what could well be spared; for it brought him to his proper place, to "abhor himself," to justify God, and to "repent in dust and ashes," a good place for Zion to be in. Never let you and me expect a smooth path, for it never will be

the case; and could it be, it would be all against us, seeing God has declared that in this world there must be a daily cross and much tribulation. It is a good thing to be well tried and sharply exercised in this way, and for various reasons: 1. It shows us our true state by nature in the fall. This brings us under the commission of Jesus Christ; he is sent to the lost, to sinners, to those that are bound, in prison, captives, the needy, the hungry, the thirsty, the faint, the foolish, the destitute, and those that have no help. 2. Under this teaching we learn to keep our distance; we stand in awe of God, we tremble at his majesty, and go on cautiously, speaking no more than we believe is true. We are led to watch his hand narrowly, and are glad to put our mouths in the dust that we might have hope. 3. A long experience of this will leave a lasting impression on our minds, as the proverb says, "A burnt child dreads the fire." Knowing the dreadful consequences of sin, we are kept more tender; as the prophet Jeremiah says, "Remembering my affliction and my misery, the wormwood and the gall; my soul hath them still in remembrance, and is humble within me." There is much life in the soul under all this exercise. We are emptied from vessel to vessel, so that we do not settle on our lees. "By these things men live, and in all these things is the life of my spirit." They make us in good earnest; and when God appears, they secure all the glory to him that appeared in our behalf when there was no eye to pity, and no hand to help; when every refuge failed, and none cared for our souls. Thus Zion shall be ploughed as a field, and not built up with blood.

But I proceed to show that there is a set time to favour Zion. And when this set time comes, we are to know it by the following things:

First, *Redemption*. But the grand question is, Am I redeemed? Now, there are *six* things that will prove to us whether we are redeemed or not; and if we are, we belong to Zion.

1. If we belong to Zion, God will separate us sooner or later from the ungodly, from hypocritical professors, and from ourselves. There will be this threefold separation; and this is called being "redeemed from amongst men." Hence Christ says, "I have chosen you out of the world," "therefore the world hateth you." Also from hypocrites, "Having a form of godliness, but denying the power thereof; from such turn away." From self: "He that will come after me, let him deny himself, and take up his cross, and follow me." Now, reader, examine thyself. Are you thus redeemed? Or are you to this day in the world, and of it? If you are, you are not of Zion, though you may well understand every doctrine of the gospel. Do not deceive yourself; for Zion is redeemed *from amongst men*.

2. Zion is redeemed from a vain conversation. I believe that a vain conversation consists in giving the glory of any one thing that is good to the creature; all boasting about dead and fleshly works, whether in whole or in part. Man can do nothing but sin;

so that it is only lying in God's name, who himself declares that "every imagination of man's heart is evil, only evil, and that continually." "Let your conversation be as it becometh the gospel of Christ," which is only learned by experience. Head notions of truth are not it. No; the speech must be "always with grace, seasoned with salt, that it may minister grace to the hearers," which is brought about by sore exercises and various trials; and then Jesus Christ is "the end of our conversation." This is what I understand by this part of our redemption. We speak a language which none know but Zion; no mortal under heaven understands us but the redeemed.

3. Zion is redeemed from the curse of the law. "Christ has redeemed us from the curse of the law, being made a curse for us." Now, if Jesus Christ had not thus redeemed Zion, she would have been under all the threatenings and curses of that law, and bound to give it a full and perfect obedience; and if not, which never could have been the case, justice would have held us to all eternity; for God never displays his mercy at the expense of his justice. But Jesus was made a curse for us; and God's blessing, through him, is freely given to Zion. Blessed be the dear Saviour for undertaking such a great work. In him we keep all God's commandments, and escape the curse of the law.

4. Another proof of belonging to Zion is a full remission of all our sins, past, present, and to come, brought home to the conscience; a glorious and blessed truth, let men say what they will. This is the redemption of Zion: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is known by removing the weight and burden of sin from the conscience, and blessing us with peace: "Thy sins are forgiven thee; go in peace." Access to God also: "We are made nigh by the blood of Christ." Such are enabled to rejoice in hope of the glory that is to be revealed: "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." And all this is attended with a detestation of self; for we never can forgive ourselves; and therefore God says, "Ye shall remember your own evil ways that were not good, and loathe yourselves in your own sight for your iniquities, when I am pacified towards you." By these blessed things we may tell whether we are redeemed or not; for God certainly will redeem Zion from all her iniquities.

5. Adversity is what God has appointed for Zion. It is not to be a smooth path altogether. You and I have often been looking for this; and when we have waded through a good deal of trouble, we have thought, Well now, I hope the worst is over, and I shall be more comfortable and more established. I have said to people, "It is not God's intention that we should always go on in this miserable way;" and in one sense we are right, for God does not intend we should. But we, at the same time, have got our eye upon a path which God's family never yet attained to, and that is a much smoother path than we read

of in God's Word. God hath set the day of prosperity over against the day of adversity. "At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." When there is a keen appetite, it is meal time; the bread is Christ Jesus,—“I am the bread of life;” eating is believing; the morsel shows the weakness of faith, for we only get a morsel; but blessed be God for that; and then comes adversity,—“Dip thy morsel in the vinegar.” The paschal lamb must be eaten with bitter herbs. “All thy garments smell of myrrh, aloes, and cassia.” “The day will come when the Bridegroom shall be taken away, and then shall they fast in those days.” In all these texts you have the day of prosperity, and of adversity also. But, though Zion ever will have adversity, yet God will always appear in his own time and redeem her out. This Jacob declared on his death-bed; and this the royal psalmist found, who was a citizen of Mount Zion, and therefore he says, “As the Lord liveth, who hath redeemed my soul out of all adversity.” (2 Sam. iv. 9.) “In famine he shall redeem thee from death, and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh,” &c. (Job v. 20-22.)

6. Redemption from every enemy. Our enemies are innumerable; millions of fallen angels, who are unwearied, and never tire, ever watching for our destruction, every ungodly worldly man, all Pharisees, all gospel hypocrites, heretics of all sorts, with all the corruptions in our own hearts. All these together are a numerous army; but “greater is he that is in you than he that is in the world.” And though the army is so great, and Zion feels herself so weak, yet God is faithful. He is above every enemy; he has declared in his Word, which is sure to stand when heaven and earth pass away, that he will redeem Zion with a stretched-out arm. (Ex. vi. 6.) “With him is plenteous redemption.” All these things which we are redeemed from will fight against us till death; and we never feel victory over them except when faith is in exercise on the finished work of Christ, which, in general, is but seldom. But remember this, that though we must fight all our days, yet it is with conquered enemies; for Jesus conquered them all upon the cross, and, with his dying breath, said, “*It is finished.*” Zion often gets cast down, and feels much unbelief, saying, “My Lord hath forsaken me, and my Lord hath forgotten me.” But he says, “I will not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” All the conflict which you feel within proves that there is light and life within you, which exasperates Satan, and makes him desperate. If this was his work, as he often suggests it is, how is it that he, with all the ungodly, fights against it? For we are sure that Satan is not divided against himself. Thus Zion is redeemed with judgment, and her converts with righteousness.

(To be continued.)

## A FEW THOUGHTS ON MATT. XXVII. 62-66.

THESE wicked priests and Pharisees still retained their enmity to the dear Son of God. They had persecuted and killed the Lord of life and glory, and now one would have thought they would have been content. "Lest his disciples," say they, "come by night and steal him away." They wickedly suspect these poor, mourning, broken-hearted, loving followers of Jesus guilty of doing that which their own wicked hearts alone were able to conceive.

Pilate himself grants their request, sets his watch, rolls the stone, seals the door, and makes it sure. Why does Pilate do this? To gratify these wretched Jews. Yet, in so doing, he makes more evident, if possible, the resurrection power of the Son of God, when he arose and broke the bonds of death asunder, because it was not possible to be holden of them. They did not believe in his power to rise again from the dead. Jesus had told them, "I have power to lay down my life, and I have power to take it again. This commandment have I received of my Father." He proved to them that came to take him that they could not do so without his own consent, or giving himself into their hands.

First, we shall observe, as we may be helped, that Christ was delivered for our offences; that is, the election of grace, and for those only,—the host that have passed the flood, and those that are passing now. The Lord told the Jews who rejected him, "Ye are of your father the devil; and the lusts of your father ye will do. If ye were Abraham's children, ye would do the works of Abraham. Your father Abraham rejoiced to see my day; and he saw it, and was glad." John says, "Ye are of God, little children, and have overcome the wicked one." The children of the wicked one are the children of this world, whose thoughts, affections, purposes, and pleasures centre in and are confined to the things of time and sense alone. They are those who are wiser in their generation than the children of light. They boast of their powers, talk of their free-will, and go about to establish a righteousness of their own, but not before God. This is the "way that seemeth right to a man; but the end thereof are the ways of death." This is the generation who are "pure in their own eyes, yet have never been washed from their filthiness." They are "wiser than seven men that can render a reason." They can judge others, and condemn them; but never sit in judgment on themselves, unless it is to exalt themselves to the despising of others. These are the people whose mind is full of enmity against God, his dear Son, his people, his truth, and his ways. They are reprobate silver, whom the Lord hath rejected; and belong to the seed of the serpent, who are put in contrast to the seed of the woman, which is Christ. They never were the children of God, nor can they ever be made so by any person or preacher who boasts of bringing souls to Christ, and who regrets

that he did not live before to prevent souls going to hell for whom Christ shed his precious blood.

He was delivered for *our* offences. That is the people made to possess a better spirit than above stated. "The election have obtained it, and the rest were blinded." They have obtained the love of God, in his appointment of them to eternal salvation by Christ Jesus our Lord. They are chosen by God the Father, preserved in Christ Jesus, and called by irresistible grace at the appointed time, means, and place. He was delivered up by God the Father to stand as the Substitute, to be the Surety, to suffer the curse, to fulfil the law, and to make an end once and for ever of all the sins of the chosen race. He was delivered up to be circumcised the eighth day, and to become a debtor to do the whole law, both actively and passively. He came under the law to redeem them that were under the law. Those who were sold for nought are redeemed without money. He was delivered up to be tempted by the devil, as well as manifested to destroy the works of the devil; to abolish death, and bring life and immortality to light by the gospel; to shut up the mouth of hell, and open the kingdom of heaven to all believers. He was delivered up early on the morning of the third day after his crucifixion by justice, with a full and everlasting deliverance for the justification of his people for evermore. "Wherefore God also hath highly exalted him, and given him a name which is above every name,"—Immanuel, God with us; who has all power and right to reign for, in, and over, and for the good of, every poor, needy, sensible sinner, blessed with a sincere desire after the love of Jesus.

"Though now he reigns, exalted high,  
His love is still as great;  
Well he remembers Calvary;  
Nor let his saints forget."

Jan. 14th, 1875.

A LITTLE ONE.

### EPISTLES TO VARIOUS FRIENDS.

My dear Friend and Brother "in Hope of Eternal Life, which God, who cannot lie, promised in Christ Jesus before the World began,"—Grace and peace be multiplied unto you.

The first morning of this year opened with the receipt of your very kind and affectionate letter. Many thanks to you; and I would desire to bless the Lord for the same. The perusal of it so confirmed the conversation I had with my dear wife on the previous evening, the last of the year 1874. We had been talking of some mercies among the many we had received, and you came upon the mind in a very warm way and manner; and we conversed of you and yours, and the solemn things of now over 30 years ago. I felt a broken heart and contrite spirit in reviewing the past; and that word, "Thou shalt remember the way the Lord thy God hath led thee these 40 years in the wilderness," &c. So, in recounting the past, I felt much abashed and ashamed of



myself, my untowardness, rebelliousness, depravity, foolishness, unbelief, and sin; but, on the other hand, so much long-suffering, forbearance, kindness, faithfulness, and mercies, received from the kind hand of a kind and gracious Lord, that I was constrained to confess with the prophet, "Who is a God like unto thee, that pardoneth iniquity, that passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, *because he delighteth in mercy.*" And let any poor sensible sinner feel the above brought into his heart under the sweet divine impression of the Holy Ghost, I am very sure he will delight in mercy too, and exclaim as I did, "What hath God wrought?" "Who remembered us in our *low estate*, for his mercy endureth for ever." So when your letter was read, I exclaimed to my wife, "Here is our last night's talk renewed and sweetly refreshed."

You are, according to your reckoning, 21 years my senior; and it will be 32 years in April since I first saw your form or heard your voice. Well, my dear brother, the old text stands as firm as brass until now: "Unto whom coming, as unto a living stone," &c. I was then and there convinced I was not coming then to the living stone set forth, but was in the broad road to hell. I shall never forget that night. The arrows of the Almighty did stick fast in me indeed; and nothing could deliver me from the pit. But when, two years after, I saw by faith the blessed Lord Jesus overwhelmed in wrath due to me a vile wretch, and saw his agony and smart, even unto blood and death, O how my heavy shackles fell! How I wept over him I had pierced! How hardness, law, curse, and terror fled! I did then rejoice in God my Saviour, because I could see he was God as well as a suffering man in one adorable Person. Ever since the Godhead of Christ has been dear to me. No mere creature saviour, whose human soul pre-existed before time, will do for you or me; we want no pleasing figment of the human brain to set us up an idol of creature make. O no! I want to know more of him "whose soul was made an offering for sin," and who made an end of sin, who poured out his soul unto death, conquered death, brought life and immortality to light, and who ever liveth to make intercession for all that come unto the Father by him.

We live in perilous times, when the devil is transformed into an angel of light, and carries the Word of God literally, which he has no right to, into vain professors' heads, tickles their imagination, opens their mouths with vain arguments, fleshly ideas and metaphors, and secretly swells their hearts with pride, so that they are ready to burst with their own vision, and are no longer at rest until they can vent forth this hellish spawn in various errors, which they call *gospel*, and are as vain-confident as can be. I would desire to flee such. They swarm hereabouts, very humble and modest in appearance; but you touch their gods, and out flies the viper. Well, my dear friend, I do not want another gospel; but if I know my own heart aright, I do want much more of the glorious Gospel of the grace of God, teaching me

daily to deny ungodliness and worldly lusts, &c. I am sure therein is revealed all my soul can need for time and eternity; for when its sovereign, solemn sweetness is sealed home, it makes my heart glad, breaking it into most tender humility, even unto tears. How sweet is then the voice of Jesus! When he speaks peace, who can give trouble? They are the best moments my soul knows, when I am made like a little child, my own will subdued, my own self nothing but poor dust, and the Lord Jesus Christ all in all, over and above all, God blessed for ever. They tell me I ought not to speak a word of my own experience in a pulpit, and ought not by any means to insist upon any feeling in the matters of religion. Well, let these fine birds glory in their plumage. If the Lord break my hard heart again and again by his still, small but powerful voice, I must out with something about it in my poor stumbling way, or the stones would cry out. And I have never yet felt a guilty conscience for doing so.

I was much cheered to read the Lord was with you, giving you a high day. I am sure this endeared his blessed Majesty to your soul, and made you very willing to endure hardness, and very willing to speak forth his matchless worth, love, power, and beauty before the people.

When I left you last August, I intended, as I told you, going round the coast for a tour homeward, to see if it would, in the Lord's hands, improve my health. When I left London, I proceeded a stage south. The first night I got a cold from (I think) a damp bed, and concluded to go straight home at once. I got to Salisbury, and took a short walk, and was caught in a sudden storm, which made me wet through. When I got home I was obliged to take to my bed, and had rheumatic fever. I suffered a good many weeks' severe pain in the head again, this being the second attack of rheumatic fever I have had. My poor mind was very dark, confused, and tried. The old serpent, the devil, was busy tempting and accusing. I could not, at times, feel a heart to pray as I would; and this, with no light or power from the Word, made me wonder where the scene would end. I feared I was given over to a reprobate mind. I tried to grip a word, but could find nothing to lay hold upon, and I lay and trembled. It was a darkness to be felt. After a time I got better, through mercy. The first day I got down stairs, I leaned in my weakness upon the chairs by the fire; and there came over me such a solemn sense of my impatience, ingratitude, rebellion, and unbelief that I trembled. The thought occurred to my mind, Can it indeed be possible the Lord ever will or ever can have any pity or regard for such a guilty old rebel sinner? It seemed impossible that he could, as far as I could feel or see. But in a moment the Lord spoke that blessed word in Zeph. iii. 17 into my inmost soul. O the sweetness and powerful suitability of that part, "*He will save!*" How it sounded again and again in my inmost heart! (Now it is possible to *colour up* a blessing, and thus make more than one ought to do of a little; but I hope the Lord will

ever keep me tender on that solemn ground.) This led me with much brokenness of heart into my undeservedness, helplessness, and dependence. And as the Lord the Spirit led me into the provision eternally made, the Person provided, the way opened up and revealed to make this great salvation sure, and how it was finished on the cross, I swooned beneath the bliss, and for over two hours not a worldly thought or care entered the mind. I did weep, love, and adore; and it seemed as real to my faith that I had the dear Redeemer in my embrace, and that I was in his, as a tender mother holds her babe. I would ever desire to remember this blessed season with deep soul humility before the Lord. It communicated that confidence to my heart I had never before felt so much of, and the dew of it rested upon my spirit many weeks. I can assure you it seemed to cut the strings that hold me to time and sense. My only object in telling you this is that Jesus, the Lamb slain from the foundation of the world, may be praised, and that my dear friend may rejoice with me. I learned one portion of truth in this affliction: "Now no affliction for the present seemeth to be joyous, but grievous; *nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.*" I thought my mountain stood so firm I should never lose the sweetness and power. But I find it is, and must be, tried. The way to heaven is so narrow, the hill so steep, the wilderness within and without so dense, rugged, and dark, the flesh so weak and unprofitable to direct, the enemies so furious, that we prove the Lord's own word, "It is through much tribulation ye must enter the kingdom."

I sincerely desire the Lord may abundantly bless you both in your own souls' feeling and support you in the work of the ministry. These 40 years you have been kept firm to the truth, have been led about and instructed. And on reading your letter I felt the Lord Jesus had verified his own promise: "They shall bring forth fruit in old age; they shall be fat and flourishing." I hope the church of Christ, over which the Holy Ghost hath made you overseer, may prosper in the Lord, be kept steadfast in the faith, and be abundantly blessed, both pastor and people, with peace. I was with my wife rejoiced to find your health so good, likewise Mrs. Godwin. I hope the Lord may continue blessed health to you both. I feel very weak and trembling, at times. My wife joins me in warmest affection to you both.

Yours in the best Bonds,

Baldham Mills, Seend, Feb. 10th, 1875.

N. MARSH.

My dear Friend,—How sweet is the death of a believer, compared by the Holy Spirit to sleep. "Fallen asleep in Jesus." Figure to yourself a country labourer, rising early in the morning to his daily task. His ears are saluted as he walks by the notes of many and various little warblers, who soar aloft to chant their great Creator's praise; the fields and flowers send forth their sweetest odours, the rising sun by its rays casts a lustre on all

God's works of nature, and everything conspires to make him enter his labours with cheerfulness and vigour. For awhile he works with alacrity, but soon finds his strength decays for want of refreshment. He takes his breakfast; hunger and thirst both satisfied, and his strength renewed, he works again; but the sun's hot beams direct upon him, and much opposition, make him faint and weary; he longs for another meal, and knowing there is an appointed time, he is encouraged to continue his labours. The hour arrives; his desires so strong, and appetite so keen, cause him to feast with delight on provisions the rich would disdain to taste. This hearty meal so revives him, that he conceives himself stronger than when he first began, but a few hours' labour weary him again; he looks forward for the night, which puts a period to his day's work; he longs for home, and comforts himself under his fatigues with the prospect of the pleasures his dwelling will afford. At last the evening arrives, he reaches his habitation, a hot supper awaits his arrival; and this enjoyed, he lays his tired limbs on bed, and sweetly rests, proving the truth of the wise man's assertion: "The sleep of a labouring man is sweet."

And now I will endeavour to set forth Christian experience from this simile. When a poor sinner rises from the night of sin and bondage in which he has long been, when the thick clouds of transgression are banished, and the dismal appearance of future judgment removed, when the Dayspring from on high visits him, the Sun of righteousness arises with healing in his wings, and light, life, and love attend his precious rays; when heaviness, occasioned by the load of guilt, is taken away, and the joy of the Holy Ghost felt; when the still, small, charming voice of the heavenly Dove is heard in his conscience, testifying of a Saviour's finished salvation, and of the soul's interest therein; with what eagerness does the Christian enter his works of faith and labours of love! It is compared to the swift flight of an eagle. He mounts up in heavenly-mindedness; his thoughts, his meditations, his desires, his faith, his heart and affections ascend to God; and with delight he obeys his heavenly Father's will, in believing in, and loving of, his dear, his precious, his great and glorious Saviour. But the Lord is pleased soon to suspend the operation of his grace, and the motions of divine life; when the poor saint feels his weakness, and his need of a fresh supply of spiritual might. He calls upon God for it, and soon obtains it; for at such times the Lord is pleased to hear before we speak, and while yet speaking to answer. And having received refreshment from the Lord's presence, every doubt, fear, and misgiving of heart being removed, his soul is satisfied, and his strength renewed; he moves on again, more sure, but not so fast; he is now got from flying to running, and learns to run with patience the race set before him, looking, not so much to his frames and feelings, as to Jesus, the author and finisher of faith. But the sun of persecution waxing hot, enemies from within and without

continually assaulting, the hidings of the Lord's countenance, the violent strugglings of corruption, the various and frequent temptations of Satan; so often calling upon God, but no answer; seeking, but not finding; and going so long without spiritual provision (for you know it is generally a long time between breakfast and dinner) make the poor Christian faint; he is much discouraged because of the roughness of the way; and though he is often encouraged by a persuasion he shall soon be fed, yet hope deferred maketh his heart sick. He grows impatient; this produces fretfulness, then murmuring, and next rebellion. His heart conceives such dreadful thoughts of the Almighty, and too often the mouth utters such perverseness, that he concludes he cannot belong to God; for no child of his can ever have such evil in him. He is ready to give up all his profession, fearing he shall perish in his own deceivings; but a good and gracious God, who hath provided a banquet for every one who is ready to perish, leads him once more to his dear Son; and a glorious feast on that fatted calf, and drinking abundantly of the wines settled on the lees; or, to speak plainly, being fully assured of his part and lot in his crucified Redeemer, sweetly satisfies his hunger and thirst. And now he draws this conclusion,—that having had such a sight and sense of his own depravity, and such a full persuasion of God's unmerited love to his soul, he shall never doubt any more, expecting this frame to last all the way; but this running soon ends, and then walking begins. "We walk by faith, not by sight." Sensible comforts get low, that he is obliged to trust more to what God says than what he feels, and this he finds a solid foundation; but the unceasing war in the members, the diligence, the subtlety, the power of Satan in his unwearied assaults, his temptations to sin, and his accusations, the distressing frowns or ensnaring smiles of the world, the weakness of every grace, the strength of every corruption, long unanswered prayers, so much darkness, deadness, and barrenness, his joys so few and short, and troubles so many and long, afflictions in body, crosses in providence, trials in family, distress of soul arising from unbelief and the workings of a legal spirit, and so much opposition from every quarter (for it is through much tribulation we enter the kingdom), cause him earnestly to long for his everlasting home; and as the poet observes,

"Full many a wish flies on before,  
Eager to reach the heavenly shore."

At last the appointed hour arrives; the latter rain falls abundantly upon him; his soul is full of the consolations of the Spirit. Delighted in his covenant God and Father, the Saviour present and precious, faith, hope, and love, and every grace in lively act and exercise, he has his last feast in this world, and then sweetly falls asleep, enters into peace, for ever rests in the bed of everlasting love, and enjoys the vision of God to all eternity.

Thus I have given you a poor description of a labouring man, and tried Christian. Your love will cover the defects, and your

experience will prove the truth of the path described; and though to flesh and blood it appears a rough way, yet we have abundant cause to bless our God that brought us in it. The end of it is everlasting glory, where, in the beauty of holiness, without any interruption or end, we shall love and praise our covenant God. Amen.

Yours, &c.,

No date.

S. TURNER.

Dear Friend,—My dame is going to bed, very ill, in great anguish of body. She has again and again expressed her wish that Mary was with her; not that she wishes to draw you from home. She has a sister with her, but mark how Divine grace works upon these things. She, though present, is at a distance; and you, though distant, are very near. There is no tie like the bond of perfectness. So our Lord says, "Whoso doeth the will of God, the same is my brother, and sister, and mother." The two families will meet and unite; nature will side with nature, and grace with grace. We need not strive to break off connexions, but only quietly go on our way, and they will go on theirs; and as the paths lie directly opposite, the longer we live the farther shall we get apart. Mutual abomination, my dear friend, makes the separation between the parties: "An unjust man is abomination to the just; and he that is upright in the way is abomination to the wicked." (Prov. xxix. 27.) There are but these two in all the world; and however closely connected by natural ties, wherever Divine life comes on one side, there this abomination must exist. It is love of the object pursued which makes the breach wider and wider. One side follows hard after God, and the other as hard after the world; and these lie as far apart as the east is from the west. Then "what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

The Lord hath endeared himself to us; he hath made himself more precious than the gold of Ophir; and, therefore, we have not only chosen him, but purchased him at the expense of all that was once accounted the greatest gain to us. We are well satisfied with our bargain, and count him well worth all that we have given up for him. This is when we judge according to our right mind, for there are times when his value is not discovered, and Satan sets before our eyes all his baits, and, working upon corrupt nature, moves strong desires after them. But then, rascal-like, he hides the enmity of his commodities, and never suggests what vexation is in them all,—what deception. He keeps back the end of all things, the day of future reckoning, and the terrible state of those who die in the possession of the world and the loss of God. It is thus that, for a season, he deludes. But our God is faithful; he detects the villain, holds him up to contempt, and, in his own way, discovers and debases him by letting out a little of his goodness, of his substantial benefits, of his never-ending pleasures, which by no means cloy

in the enjoyment. The more we have of them, the more do we long for them, and they bring their own reward with them. It is this which defeats the devil; and we that have God for our portion will always cast all things of time and sense far enough into the background. It was this which set the psalmist to rights: "Nevertheless I am continually with thee; thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." (Ps. lxxiii. 23-26.)

You know it was proposed that we should go to Chichester for a Sunday; but the plan is altered, and I must go next Monday or Tuesday. I should have liked to take you and my dame, but we must defer it till another opportunity. I shall, most likely, not see you till the latter end of next week. Nothing would have pleased us better than to have your company; but the bounds of our habitation are fixed, and many circumstances seem to show that it is not designed you should be so much with us as you have been. It is a good thing to be under the Divine management, for then he makes all things profitable to us. And for you to be with us without spiritual benefit would be a grief to me. I would rather never have your company again than to have it at such a loss. The Lord hath sweetly appeared for you. Your family are comfortably settled, and you comfortably in your family. You are of service to your parents and to the dear children. Here expect to meet with God. He will bless you, and bless you indeed. Ours is a spiritual connexion, and may be carried on in absence of body as well as in presence, and, indeed, in some respects, better, making mention in our prayers. A great end has been answered by our acquaintance, and now the benefits of it will appear. I sometimes envy your parents such a child; but, loving them, I can but rejoice that the Lord hath made you what you are. I say not this to puff you up; but to afford matter for thanksgiving to God, knowing that you have a sense of his distinguishing mercy, and that to his grace you are indebted for all you are, and all you have. And you will bless him with me. Being under his guidance, you cannot go amiss; and whatsoever changes may take place, all things at last will work together for good. This is our comfort among the confusion and perplexity of things present.

I have often admonished you to cleave closer to God in sweet secret prayer and watchfulness; and you have found benefit enough to encourage and animate you to it, so that it shall be esteemed a happiness, a privilege, and not a burdensome task. Be still swift to hear, not what mortals prate about, but what God the Lord shall speak, and be slow to speak, pondering, and laying up, as Mary did before you, things in your heart. Pay no regard to the reproaches or contempt of those who are in the flesh. Exercise thyself to have a conscience void of offence, and leave the

event of things with God. Seek no other company than God, and such as, in his providence, he shall cast in your way. You have found enough within these few weeks to lay a good foundation for such exhortations as these; so that I know I am not sowing to the wind.

As opportunity shall offer, come over and see your first friends, who, I believe, love you as much, and I sometimes think more than it is possible anybody else can. And do not forget us in your prayers, for you know our affections. It is now almost two years since the flame was first kindled. It has burned steadily and pure to this day, and it is stronger and warmer this night than at the first, and I believe shall never go out. Kind love to all.

Ever, ever yours,  
W. J. BROOK.

Dear Mr. Editor,—The enclosed letter is, I think, under the divine Spirit, well calculated to be useful to poor tempted souls; and assuredly we find that

“Satan the strongest saint will tempt,  
Nor is the weakest free.”

What opposition to God's poor and tried people arises from Satan, sin, the world, and every professor upon earth. The old man within, wrought upon by Satan, defiles, seduces, betrays, hardens, darkens, and burdens the soul; until we stagger to and fro like drunken men, and come to our wit's end. And when temptations arise to slander, purloin, assort with the world, and a man is poor and tempted to steal, or rich and tempted to believe there is no God, the Bible lies, his religion fancy, tempted to blaspheme that precious name by which we are called, or tempted to unnameable sins of a beastly brutal nature, we are sure to be destroyed but for omnipotent power exercised in our behalf. And this stands for ever true: “My sheep shall never perish.” But what dreadful fears, what terrible sinkings of soul, what dismal gloom, until the dear Lord shines forth and fulfils that Word:

“Thy God shall make the tempter flee;  
For as thy days thy strength shall be,” &c.

Your affectionate Brother in a precious Jesus,

THE COLLIER.

Mr. Clough,—Beloved companion in tribulation's path,—What an unspeakable mercy it is that, in the midst of this wide sea of commotion and confusion which surrounds us on every hand, the Lord God omnipotent reigneth! My soul feels it sweet while I thus write; and I am compelled to look back to the time when I last sent you a letter, the contents of which seem to be entirely forgotten; but this much I remember,—that same post which brought me your welcome tidings brought also tidings of distress and sorrow to my heart. But thanks be to God, who causeth us to triumph, and who maketh the storm a calm. It is little more than 12 months since; yet what hath God wrought? Why, “*deliverance*.” He has been as watchful over poor sinful wretched Robert as if there had been no other needy soul to care for. I



was then threatened with a writ if I did not pay £80, a fraction of which I never received; that is paid with honour to myself and my God. And in my desk lies a small cheque, which I can well afford to spare; that I shall wrap up in this letter, hoping it may do you good.

From this you will see that I am enjoying to the full all that is promised by my covenant-performing God. How long this goodness will be continued I cannot tell; but his faithfulness is established in the heavens. My master had a foreman in his employ, whose qualifications and abilities could not be superseded. It was the lot of the poor cobbler to point out certain duties relative to this man; this so infuriated him that he determined to have me discharged. What was the result of his malice? Why, it ended in *his* discharge; and I have just heard that he has been found dead in bed. How solemn! Little do men think of the consequences of fighting against the Lord's beloved people. "O thou deceitful tongue. God shall likewise destroy thee for ever. He shall take thee away, and pluck thee out of thy dwelling place; and root thee out of the land of the living. The righteous also shall see and fear." (Ps. lii. 4-6.)

I do not want you to conclude from the above providential favours and wonderful deliverances that I am any better in either walk or talk. I think I am incorrigible, and one of the basest offenders against the God of my mercies. If you are the subject of such unbelief as breeds and broods in this wicked heart of mine, it will cost you many a groan before the Searcher of all hearts. O! I tremble to think how base and vile I am in every part. Yet how stupendous is the love of God in Christ Jesus! He hath said, "I will never leave thee nor forsake thee." And I am sure that his love in time past forbids me to think that he will leave me at last in trouble to sink. I recollect, a short time ago, being most awfully tempted by the adversary of souls; and I was wondering how things would be, when comfort dropped into my soul like honey from these words: "Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not." But again the temptation came with greater power, and I felt sure I should be overcome, and disgrace myself, and dishonour my God. But early one morning the Lord brought these words to my mind with unction and sweetness: "The Lord knoweth how to deliver the godly out of temptation." I said, "Lord, if thou canst deliver me from this temptation, I shall henceforth know that thou hast omnipotent power." During the same day, such a concurrence of events transpired that made it impossible for me to be overcome. My faith was strengthened in the Lord; and to-day, amidst all my fears, there rises up a persuasion that the Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

Yours in Gospel Bonds,

Clayton West, Jan. 19th, 1875.

ROBERT MOXON.

My dear Cousin,—As we are come so near to that day which of all other days in the year is, and should be, the most interesting to you, I was unwilling to let it pass without offering you a few lines of congratulation, and to express my very sincere wishes for your continued and eternal happiness.

Birthday feelings, reflections, and prospects, to a Christian in every stage of life, are interesting and important; to you at this time peculiarly so. This day is as the beginning of days to you. I would join in your thanks and praises to God, that he ever gave you your being; but above all, that when you were gone far from him, lost in the universal ruin in which every one is fallen, the God of love had thoughts of mercy towards you, and by his Spirit has, I trust, created you anew, put spirit and breath in you, inclined you to call upon his blessed name, and seek his face and favour. He has showed you the evil, the exceeding sinfulness, of sin, and the infinite value of the Redeemer; and has implanted those desires and holy longings within you, which nothing but the fulness that is in Christ can satisfy. “Happy art thou, O Israel, saved in the Lord! Who is like unto thee?” Are not these, my dear cousin, some of the blessed joys and hopes with which you hail the return of your birthday? You remember also what enkindled the liveliest emotions of joy and gratitude in Oliver Horsey’s mind when on a dying bed,—that he had been called when young. Such cause I trust I can say I also have; and such have you, to bless our God and Saviour for ever and ever.

The young Christian, O how sweet are his prospects! It may be a long life before him to devote to the service and glory of him who loved him and gave himself for him; and if otherwise, if early called home from this world of sin and sorrow, O who can describe his holy joy and unutterable satisfaction? And does the God of all grace from day to day give you increasing hope that your name is written in heaven, registered before the foundation of the world? What joy, what love, what gratitude are due!

“To him who chose us first,  
Before the world began;  
To him who bore the curse  
To save rebellious man;  
To him who form’d our hearts anew,  
Be endless praise and glory due.”

O that you may be faithful to your privileges, and hold fast the beginning of your confidence unto the end. The end *will* come, when we shall be taken from this state of absence and twilight, to the immediate glory of our Redeemer’s presence, and to be for ever with the Lord. There I trust both you and I shall be found, among the redeemed ones in that happy world.

May your life be spared to see very many of them, if it is your Lord’s pleasure, and to find that the path of the just shines brighter and brighter unto the perfect day.

Your affectionate Cousin,

Taunton, Nov. 19th, 1828.

A. M. B.

## A PRAYER TO THE THREE-ONE GOD.

Selected from 24 Hymn Writers.

GREAT Eternal of the skies,	<i>Mote.</i>
Ever gracious, ever wise,	<i>Ryland.</i>
Bounteous source of ev'ry joy,	<i>Barbauld.</i>
Let thy praise my tongue employ.	<i>Bradford.</i>
Lead me all my journey through,	<i>Williams.</i>
In the way that I should go;	<i>Fawcett.</i>
Thou my strong Protector be;	<i>Adams.</i>
Still support and comfort me.	<i>C. Wesley.</i>
Rock of ages, shelter me;	<i>Toplady.</i>
Set the burden'd sinner free.	<i>Kelly.</i>
Thy blest image, Lord, impart,	<i>Haweis.</i>
To enrich my barren heart.	<i>Hart.</i>
Look with mercy from above;	<i>Parnell.</i>
All my guilty fears remove;	<i>Stocker.</i>
Do not turn away thy face,	<i>Newton.</i>
Full of beauty, truth, and grace.	<i>Montgomery.</i>
Seal my soul for ever thine.	<i>Burnham.</i>
O what peace will then be mine!	<i>Merrick.</i>
Shed the Saviour's love abroad,	<i>Irons.</i>
Through the purchase of his blood.	<i>Row.</i>
All my darkness chase away;	<i>Hammond.</i>
Teach me truly how to pray;	<i>H. Fowler.</i>
Draw me to thy lovely breast;	<i>Gadsby.</i>
Bring the blessed gospel-rest.	<i>Berridge.</i>

Oct. 28rd, 1874.

## REVIEW.

*Imperishable Grace : Notes of Two Sermons preached in the Strict Baptist Chapel, Shaw Street, Liverpool, by J. K. Popham. Price 1½d.*

—London: Gadsby, Bouverie Street.

THERE are two great beauties to be found in every sermon preached in the power of the Holy Ghost; one essential, the other incidental. The essential beauty is that of truth itself, the truth as it is in Jesus; the incidental beauty is that of appropriateness to the particular persons to whom it is addressed, and the particular circumstances under which it is preached to them. These excellences are to be found combined in the addresses of the apostles. As they contain eternal truths, they are, of course, standards for all ages; but as they have a particular suitability to circumstances, they cannot be patterns for the exact and slavish imitation of after ages, and in entirely different conditions of things. How fitting as well as full of truth were the sermons of Peter, in Acts ii. and iii., to the Jews who had just consummated the crowning act of national iniquity in the rejection and crucifixion of Christ, and of Paul, in Acts xvii. to the Athenians, addicted as they were to vain reasoning and vain worship, to speculation and idolatry.

We believe this same fitness as well as truthfulness will be found in measure, according to the degree of the Holy Spirit's leadings, in the discourses of God's ministers in the present day; and hence it may happen that a sermon, which in the words of it may appear a wonderful production, may be, after all, a very poor affair as not to the purpose; a sort of speaking great swelling words into the air; neither showing Jerusalem her iniquity or the bruised heart the balm of Gilead; whereas another sermon, apparently extremely inferior, may have the true glory of a discourse connected with it, truth and appropriateness marking it to be the word of God. We cannot help supposing that the sermons, notes of which we are now reviewing, were spoken under particular circumstances, and in addition to their declaration of sound doctrine, had the commendation of appropriateness. On this account they would have a peculiar agreeableness to the hearers, which led, we conclude, to the request that they should be published. Our previous remarks will probably lead to one reflection,—Does not all this point to the little advisability of printing preached sermons as thus taken down by hearers? *In some cases* it certainly may do this; the sermons were excellent for the occasion; just the right thing; but could be of little general profit; *in others* it must be remembered that the very circumstances which led to the discourse may be found widely extended over the land, and not merely local in some town or village; and in addition to this the truths may themselves be set forth with some remarkable force and sweetness. We are inclined to suppose that the visit of Messrs. Moody and Sankey to Liverpool led to those exercises of mind which resulted in the sermons under notice. Possibly our friend perceived a tendency in some of his less stable hearers which alarmed his mind. He may have feared lest they should be carried away by excitement, and led into Arminian error. We are no admirer of dumb dogs who cannot bark at thieves and robbers, who bay at the moon in her fair beauty,—“fair as the moon”—but are silent at the wolves who endanger the sheepfolds. We wish to judge no man improperly; but this we feel is necessary,—to try the spirits, whether they be of God. “To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.” We cannot say a thing is truth or error because a great power attends it. The devil has great power as well as God. God is Almighty; but the devil is a roaring lion. The truth of God is the power of God unto salvation; but the false prophet does great wonders in the sight of the beast, and the bewitched Samaritans called Simon Magus the great power of God; and the bewitching false apostles swept the Galatian churches. We cannot judge one way or other by apparently great effects. It is the character of those effects we must look to. We knew a man, the husband of a godly woman, the man a great drunkard and horrible brute thereby to his wife. The Ranters “converted” him. He became “pious” and sober;

but for how long? A year or so; then he returned like a dog to his vomit, and his last state was worse than his first. He lived a beast and died a suicide. So much for a conversion which stood not on the truth and in the power of God, but was based on a lie, and built up by human energy and fleshly excitement.

In these days, when true religion is at a low ebb, and vital godliness dying greatly out, the false vitality of the putrefying corruption of error is likely to manifest itself in the churches. Instead of looking at the real danger,—our worldliness, luxury, pride, and other evils, there is a danger of being drawn away by a “Lo here!” and “Lo there!” But Christ says, “Go not after them.” For our own part we dare not tamper with these things. As we have said, our wish is to be among the quiet in the land, and let others alone; but this course we must follow. We have our Bibles. Those, with God’s help, we will search and adhere to. We look for his Spirit’s help in reading them. We know ourselves to be what that Bible declares,—lost, and weak, and foolish, and utterly undone. We know that grace alone can do us any good. What can we have, then, to do with any movements in which human wisdom, strength, and goodness are made of any account? Dry bones must wait the Spirit’s breathings that they may live; those who feel themselves something different in themselves, fine plump living pieces of humanity, of course cannot sympathize with us or we with them. Let them arise at the voice of their charmers, and do wonderful things. For our part we are compelled to lie desolate in the valley of vision until God comes and does all both in us and by us.

Our friend, in these sermons, has not apparently studied so much to dwell upon the whole of his text as the last clause of it, which he has endeavoured to rescue out of the hands of false interpreters, who would make out that it signifies the possibility of a complete fall from the reality of grace in a child of God. To show that this cannot be the meaning of the apostle, he has written scripturally about the true grace of God, and shown that it is necessarily imperishable, because in grace all depends upon a Three-One God, and nothing finally upon the poor fickle, feeble creature. This is well and neatly expressed in page 5:

“Now these everlasting hills can never move. The promises of good in the first covenant depended upon the *character of the persons to whom they were made*; but the promises of the second covenant all depend upon the Person making them.”

This is a just distinction between the covenant of works and that of grace, and at once proves that the latter, which is ordered in all things, is also sure.

The drift of the sermons is to show what their title expresses, the imperishable nature of grace, by regarding it in a threefold aspect, as it is seen in God the Father, God the Son, and God the Holy Ghost. Each of these aspects is dwelt upon with some degree of fulness, and each, so far as we are judges, in a very

truthful, becoming way, and the conclusion is irresistible, and may be summed up in Mr. Hart's words:

“Mistaken men may bawl  
Against the grace of God,  
And threat with final fall  
The purchase of his blood.

But though they own the Saviour's name,  
From him such gospel never came.

“Led forth by God's free grace,  
And guided by his power,  
We reach his holy place,  
And live for evermore.

'Twas this place Moses had in view;  
Of this he sang, and we sing too.”

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## Obituary.

JANE KNIGHT.—On Aug. 30th, 1874, aged 60, Jane Knight, of Guntford, a member of the church at Blunham.

She lived without hope and without God in the world until the last few years of her life, when it pleased the Lord to lay the solemn things of eternity with great weight upon her mind. The Lord delivered her soul with Hosea ii. 19, 20: “And 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.” When this was applied, she did not know that there was such a passage in the Bible; and when she found it, she said it was a time never to be forgotten by her. I have heard her say she should never forget that verse of Cowper's:

“Dear dying Lamb! Thy precious blood  
Shall never lose its power,  
Till all the ransom'd church of God  
Be saved to sin no more.”

She felt herself a vile sinner, saved by grace; and spiritual things would be the chief of her conversation. I have felt it good to be in her company, at times. What an ornament such a profession as this is! 'Tis well in life, and well in death.

She was seized with a fit on Aug. 28th, and never spoke more. What a mercy to be enabled to stare death in the face, and feel he is no foe! May the dear Lord prepare us for the solemn change! She had many a groan here, but is now where

“No groans shall mingle with the songs  
That warble from immortal tongues.”

Stevenage.

ELI FOX.

ISAAC WOODWARD.—On Oct. 15th, 1874, aged 81, Isaac Woodward, of Biggleswade.

The subject of this memoir was well known to the writer of this. In his youthful days he was, as he used to say, what is termed moral; yet all this time altogether ignorant of any real change. He would often say, with tears in his eyes, upon how many evils he could look back, and bless the dear Lord for his preventing mercies.

He has told me that he remained quite ignorant of his state as a lost sinner till the Lord took away a daughter by death, which made a lasting impression upon his mind. He continued in a very restless state

of mind, till providence directed his feet to Potton, where he heard one Mr. Cooper, at which time the Lord made the word a blessing to his soul; and having once heard the joyful sound, he found an echo in his heart, and could listen to a Yea and Nay system no more. Those words in Col. ii. 10, preached from on one occasion, were very sweet to him: "Ye are complete in him." He said, "What, *me*, Lord?" He was answered again, "Yes, *thee*." He said, "What, such a wretch as *I*?" "Yes, such a wretch as *thou*."

He was connected with Providence Chapel for over 34 years; and till lately, being so feeble, and deaf as well, he would be always there at prayer-meetings, or whenever the place was open. Would to the Lord there were more like him in prayer. He was short, but savoury. His conversation, too, was savoury; and his conduct in the world and with the world consistent. He would often say he could not think why the Lord ever could look or think upon such a wretch as he felt himself to be; and would repeat the verse:

"His love from eternity fix'd upon you,  
Broke forth and discovered its flame,  
When you with the cords of his kindness he drew,  
And brought you to love his dear name."

Often has he been heard to repeat the 3rd verse of Hymn 580, blessing the dear man that was led to write it:

"I'm blest, I'm blest, for ever blest," &c.

Sometimes he hoped all would be well; sometimes he was tormented with fears. He said many times he wished the Lord would cut the thread, and let his soul fly away. A few weeks before his end he said he never felt so well satisfied in his life as he did that morning. I felt all was right; and the last time he was at the house of God, being deaf, he had a seat on the pulpit stairs. When going up the aisle to leave the place after the morning service he repeated the first verse of Hymn 468:

"Death is no more a frightful foe," &c.

He would often say, "The Lord is better to me than he is to any one else. How I am provided for, now I cannot do anything for myself!" He often spoke of the affection of his family, and how good they were to him. He said, "These are very well, but my precious Jesus is better. The Lord must be first and last; *none like him*. He shall bear the glory; he is worthy."

A little while before the end, Ps. xxxviii. was read to him. When repeating the 9th verse: "All my desire is before thee, and my groaning is not hid from thee," he said, "That is true; bless his precious name." In repeating Ps. lxxiii. 26: "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever," he said, "That is *now*, Lord." The foundation was good. The Lord dealt very gently with him in taking down his poor old body; scarcely any pain. He was laid by only about ten or twelve days. He often appeared to be in earnest prayer. He passed away almost without a sigh or groan. He was interred in this cemetery in sure and certain hope of a resurrection to eternal life. His funeral sermon was from the last verse in the book of Job. His name and character as a godly man have left a savour upon the memory of those who knew him.

R. BATCHELOR.

MARY WENMAN.—On Nov. 25th, 1874, aged 74, Mrs. Mary Wenman, of Wantage.

The Lord began a work of grace in her soul when about 30 years of age. The effect of this was to separate her from the Established Church, where she had been a regular attendant, from all her gay companions,

and from the acquaintance of a gay young man who had paid her his attentions for some years. This was a great trial to her; yet the Lord enabled her to forsake *all* for the truth's sake. After this the Lord gave her a companion in her late husband, who was a lover of truth, and a deacon of Grove Chapel for many years. Here our friend was led to hear the truth, and she subsequently became a member, being baptized by the late dear Mr. Tiptaft in May, 1857.

After her marriage it gave her pleasure, as well as her dear husband, to make a home for the ministers supplying at Grove Chapel. She was also glad to see and entertain any that loved and feared God, saying she did not want to be acquainted with people who did not love the Lord. She was much tried as to her standing in the Lord, and for the most part kept in a low place. Yet the Lord thought upon her in the "low dungeon," and for a time delivered her soul by these words: "He will regard the prayer of the destitute, and not despise their prayer." At another time, when in affliction, a friend calling in to see her, quoted three verses of Mr. Hart's, commencing:

"Keep close to me, thou helpless sheep."

The sweetness of this abode with her for many days. Feeling she truly *was* nothing in herself, she hoped she was close to the Lord. She often got a little lift from Mr. Smart's sermons, which, with the Bible and Gadsby's Hymns, were her favourite books. She read them much the last few months, often trying herself by what she read, and sometimes cutting herself off because she could not come up to what she read. This was evidenced by her castings down, and by concluding she would read no more; but she was soon at her books again, hoping to find a little comfort for her soul. Thus she kept on hoping and fearing. She used to say, "If the Lord did not die for me, I must die for myself, and then I must perish eternally. But if I am sent to hell, I must praise him there."

We had noticed her health gradually giving way, but saw no immediate signs of losing her until the death of her only son, after a severe illness of six weeks. The shock of her son's death was more than she could bear in her weak state, and she only survived him three weeks. Previous to this trial she said, "What a cleaving I feel to earth! O that the Lord would give me a longing mind after him! O that he would visit me with one smile of his face! O that he would give me a crumb and a sip, and then I should be satisfied." After her son's death she lost all that cleaving to earth she had felt before. She would cry out, "O that I could die and go to heaven! O how I would kiss his hands and feet!" She would often ask me if I thought it possible for such a one as she to go to heaven. I told her I was quite sure of it. She would then say, "I fear you are all deceived in me; I am such a poor helpless sinner."

About the last week of her life her mind appeared to wander, yet directly anything was said about spiritual things she was conscious immediately. I said to her, "You will soon be in heaven. On the Monday before her death, as I was sitting by her side, she said quite distinctly,

"O glorious hour! O blest abode!

I shall be near and like my God."

She gradually sank after this, and was not able to speak; but on Tuesday evening she fixed her eyes upwards, slowly raised her arm up to its full height, and pointed with her finger three times, as if to say she was going to glory. Thus she died in sweet peace early on Wednesday morning.

East Challow.

ALFRED BELCHER.



ESTHER WILLIAMS.—On Dec. 21st, 1874, aged 74, Esther Williams, of Broseley.

Of her call by grace and early experience I cannot give particulars; but at the time I first became acquainted with her, in 1835, she entertained many of the Lord's dear servants who passed that way in the time of coach travelling. They esteemed it a privilege in many respects to have a night's rest in her hospitable dwelling, and they would testify what a Bethel it had proved to them, for her husband was also a lover of good men. He died in 1864. After that she felt very desolate, being slighted by friends from having separated herself before his death from the church where she saw so many inconsistencies her tender conscience would not allow her to wink at. This was a great trial to her, as her husband, who was of a more lenient temper, could not take the same step.

I will here give an extract from a letter I received from her a few years back, in which she refers to these circumstances, and shows a little what her exercises were. She was a constant reader of the "Gospel Standard" from the commencement:

"While I was thus tried, there was a question asked in the 'G. S.,' by 'Elizabeth,' how we were to be sure our desires were of the Lord. Who 'Elizabeth' was I never knew, but of this I felt sure, Esther had her request, and was, I trust, enabled to glorify him as the Bestower. The answer was by Mr. Gadsby, No. 41, p. 325. I always was a Bible reader from a child, but O how did I search *then*, fearful I should be acting according to my own sparks. Then I used to ponder, How can it be? It was like tearing the very flesh. I truly did know some little of plucking out right eyes. But the goodness of God in teaching me to cry to him for instruction, and putting it into the heart of one of his dear servants to make it so plain to me, when I was deprived of all other means, these are the things my mind seems constantly turning over. O for strength and the pen of a ready writer to speak of his wonderful deeds! I do feel it is a pleasant theme. I would just say that I have never seen any cause to see I was left to act wrong."

After her husband's death, she generally visited Walsall twice in the year, for the privilege of my late dear husband's ministry, and sitting at the Lord's table. Though it was a distance of thirty miles or more, she felt she must come, and stay over the week, for the benefit of two Sabbaths. We gladly received her as a widow indeed; and she soon found a place in the hearts of all who are taught of God to love his children, manifestly so by a life and conversation becoming his gospel. She much desired that her lot might be cast here, but the way was not made plain. After being compelled to give up her business from increasing infirmities about two years ago, she went, at the request of a very aged relative, to reside with her, near Welshpool, purposing, after her death, to live with a nephew in Birmingham, for the privilege of Mr. Dennett's ministry. But the Lord saw fit to take her first, after a few days' illness. Being so far separated from her Christian friends, little could be gathered of her last words; but the nurse said she was praying earnestly all night, till half-past five in the morning, when she fell asleep in Jesus.

She visited me in August last, and her conversation was truly spiritual. Her last words, in parting, were, "Don't expect a smooth path; the Lord help you to look to him." I deeply mourn her loss as a valuable friend, sound in judgment, and very jealous and zealous for the glory of God in all things.

I send these few particulars as a last token of respect to her memory, believing they will be read with interest by many who highly esteemed her as a mother in Israel. A few of her faithful friends, to whom she had entrusted the settling of her little affairs, had her remains brought

to Broseley, and laid by the side of her husband in the chapel graveyard.

I would just add that any friend possessing the volume of the "G. S." referred to would do well to read it, as it is full of weight and power, as Mr. Gadsby's preaching was. This I can testify, as the savour of it still dwells in my heart. Though it is nearly 40 years since I heard the blessed truths drop from his lips, his sermon in this month's "G. S." led me back to the time with sweet feeling.

March, 1875.

R. MOUNTFORT.

SARAH BALLARD.—On Feb. 24th, aged 60, Sarah Ballard, of Blunsdon, Wilts.

I do not remember hearing her say anything about the beginning of a work of grace upon her soul, but I well remember her saying that it was nearly ten years before she was set at liberty, and that it was a time never to be forgotten. She said it was "the right time." It was in the middle of the night. She was not asleep, but she saw, by the eye of faith, the Lord Jesus standing between offended justice and her naked soul. He took her sin, and she took his righteousness. The sight was too much for her to bear, and she was obliged to beg the Lord to stay his hand; when she said it seemed as if something was put before her eyes for the space of one minute, and then the sight appeared just the same again. How long it lasted I cannot say, but her pillow was wet with perspiration and tears of joy. Although she had been a silent one before, she now became a talker, and was constrained to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." She was baptized, and joined the church at Blunsdon in 1846, and continued a consistent member until her death.

But I pass on to her last affliction. She had been poorly for a long time, having suffered from heart disease for several years. On Nov. 13th she was taken worse. Her daughter asked her if she were not going to have some dinner, when these words came forcibly to her mind: "They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." Nor did she feel to hunger after that time, although she lived for fifteen weeks after it. The next day, being her birthday, she was earnestly led to beg of the Lord to give her a birthday present. In the evening these words were given to her, in answer to her prayer: "Be not faithless, but believing." This gave her great encouragement, so that she could give up husband, children, and everything; and earnestly begged of the Lord to come and take her to himself. But she had many weeks of suffering to pass through, which was very distressing. Once, when she had been begging the Lord to come and take her to himself, these words were much blessed to her: "Yet a little while, and he that shall come will come." Many of the Lord's people visited her, and often administered to her wants, some of whom she had not spoken to before; which made her wonder at the goodness of the Lord to her. I have heard them say they always found it good to be with her, although she was not able to converse much. During all this heavy affliction I never heard her complain, but she bore all with the greatest patience.

On the Monday before she died, the doctor called to see her. She asked him if he thought it could be long. He replied, "No, it could not, as she was sinking very fast." She thanked him for his kind attention to her, and hoped that, when he came to his dying bed, he might be enabled to meet death as she was. "Well," he said, "I believe you are prepared to go; you have been so patient all through your affliction." After he was gone, she continually wanted her daughter to repeat,

"Praise him! Praise him! Praise the great Redeemer's name!" which she did, and several verses of different hymns. The 850th hymn was very much blessed to her, especially the 4th verse:

"Where ransom'd sinners sound God's praise," &c.

Some time before her death, I said to her, "Now, Mrs. Ballard, you are about to appear in the presence of God. How about a free-grace gospel? Will it do to die by, and to preach?" Her whole countenance beamed with joy, and she answered, as well as she could, "O Mr. Lawrence, go and preach it, preach it, preach it! Exalt a precious Redeemer, and lay man low." The last day of her life she continually wanted verses of hymns and portions of Scripture repeated to her, when she would say, "Praise him! Praise him for ever! For ever with him to reign, and wear an everlasting crown. For me to die is gain." "Praise him for his smiles! O do praise him! Do sing

"Sorrow for joy I shall exchange,  
For ever freed from pain."

"Praise him! How long, O Lord, how long?" Then she said, "Meshech;" and her daughter repeated:

"He'll fetch thee from Meshech, and carry thee home,  
And then all thy sorrows will end."

She said, "Yes, praise him!—Redeemer—All is well—Amen—Good-bye," which were the last words she spoke. She was quiet for a few minutes, and then went to be for ever with the Lord.

JAMES LAWRENCE.

SOPHIA WALLER.—On March 23rd, aged 55, Mrs. Sophia Waller, of Lower Green, Speldhurst.

It pleased the Lord to convince her of her lost estate as a sinner before him when very young, under the late Mr. Crouch, of Wadhurst, whom she attended as often as she could, and whose ministry was blessed to her soul. She was often tried and cast down in her soul, the enemy often telling her she was deceived after all; but that made her cry more earnestly to the Lord to be made right. And he often encouraged her with these words: "My grace is sufficient for thee."

About three or four months before her death, she woke me up one morning, and said, "I have had a persuasion in my mind for some time that I shall not live long, and I have kept begging and praying the Lord to give me a clear manifestation of his pardoning love and mercy to my poor soul, that I might not be deceived. And to-night he has so appeared to me and for me, and set all things straight, that at this moment I am not afraid to die. It was like a threefold cord—Father, Son, and Holy Ghost, all concerned for my salvation. I have had three hours' sweet communion and fellowship with a precious Christ. O, it is sweet,—sweeter than honey. Bless the Lord! Praise his holy Name!"

In the beginning of February she was taken very ill. She said, "I fear I shall not get up again." I asked her how she felt in her soul. She said, "I feel dark, and fear, after all, perhaps, I am deceived; but I keep begging of the Lord, if I am, to undeceive me, and visit me with his salvation." On March 4th the hymn,

"Awake, my soul, in joyful lays," &c.,

was much blessed to her. She repeated the two last lines of verse 1 many times over, and the next verse, and wanted us all to sing them. On March 5th that verse came very sweetly to her:

"A few more rolling suns at most," &c.

On March 6th, when one of her brothers came to see her, she told him how sweet those verses were to her, and said she could never forget hearing Mr. Ashdown from Ruth ii. 13: "Though I be not like unto one

of thine handmaidens." At another time she said, "I want nothing but a precious Christ. I want him to be everything to me. I want him to be my All in all. Let me crown him Lord of all. I am a poor dying sinner, and I want to be clothed in his righteousness. I have nothing of my own to bring before him. Hymn 385 is my prayer:

"Hear, gracious God, a sinner's cry,  
For I have nowhere else to fly;  
My hope, my only hope's in thee;  
O God, be merciful to me," &c.

A few days before her death these words were much blessed to her: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." She added, "I have nowhere else to trust." But she was not able to talk much, for, at times, she nearly lost her voice, and had to labour hard for breath.

On the day that she departed, seeing she looked worse, I said, "Well, how is it now?" "O," she said, "I want to feel the bottom." I said, "Christian said at first he could not, but afterwards he did; and so will you." I then had to leave her to go to her medical man, but while I was gone the gracious Lord appeared for her. She broke out

"Ye blissful mansions, 'make her room,' &c.;

and then three times repeated, "Unto him that has loved me, and washed me in his most precious blood, be glory, dominion, and power, for ever and ever. Amen and Amen." I said, "Do you feel Christ precious to you?" She said, "Yes, he is precious." She then closed her eyes, and sweetly fell asleep in the arms of her precious Lord. E. WALLER.

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LOUISA BARTON.—On April 11th, aged 68, Louisa Barton, of Edge Lane, Liverpool, sister of the late Dr. Keal, of Oakham.

Mrs. Barton had been a member of the church in Shaw Street for twelve years. Of the beginning of the Lord's work on her heart I am not able to write, as my acquaintance with her did not commence until just before her long affliction; but she was blessed with a good experience, and was enabled, through rich grace, to walk very humbly and consistently among God's people, and was much esteemed by the church.

The following little pieces were found by her daughter-in-law after her death: "Written when under darkness of soul. 1854. O! If a blessed Saviour does not appear for me; if he, who has power to do all things, does not strike the ten-stringed instrument in my heart, and then keep it in tune; if he does not continually convince me of my fallen nature in the Adam fall, what must become of me? Nothing but eternal ruin stares me in the face.

"But is it possible that a dead man has any degree of life in his soul? Is it possible that the worldling can ever feel that Christ is precious to his soul? Or can he ever feel the efficacy of Christ's blood and righteousness? Can he ever feel his need of a Saviour till God strikes it home upon the conscience, and makes him sensible of his lost and ruined condition? I answer, No; for the poor soul cannot believe in Christ as the remedy for poor sensible sinners till taught by the blessed Spirit. O what a mercy, then, it is when we are led to see that we cannot be saved by any creature works of our own. No; it must be all of God's free, unmerited grace, who giveth severally to whom he will."

The next was written "Jan. 10th, 1858, Sunday evening. I was exercised in a very trivial circumstance, which caused an errand to the sacred throne, when I had such a blessed manifestation of Christ's love

to my poor soul I shall never forget it. I had such a faith's view of Christ being nailed to the cross that it brought forth a flood of tears to think my sins should have pierced him to the accursed tree. O how my soul was melted down to think of his mercy to such a rebel as myself. My soul was sweetly led out in blessing and praising him for his goodness, when the following words were applied with great sweetness: 'I create the fruit of the lips.' 'They shall look on him whom they have pierced.'

Owing to the painful and heavy affliction of our dear friend—paralysis and softening of the brain—she could not say much during the last two or three years of her life. Six weeks before her death I visited her; when I entered her room she almost at once recognized me, and then again became dead to every object around her. After many attempts to make her understand something I said, I at last succeeded in making her hear that word, "I will never leave thee nor forsake thee." Instantly her poor face was beaming with intelligence and joy, and her articulation became quite distinct as she exclaimed, "Many years ago I heard dear Tiptaft preach from those words, and God gave them to me." She then sank into her former state, and continued so, with but little intermission, till the blessed change came.

The church of God here has lost in Mrs. Barton a humble consistent member, and a well-wisher; but our loss is her everlasting gain.

J. K. POPHAM.

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Our notice has been directed to a paragraph in page 129, in our March No., being an extract from Mr. Wilkinson's "New Year's Pastoral Address." The quotation says, "Never be satisfied, my dear friends, with any preaching from which you may not clearly perceive that the preacher holds the doctrines of grace, and that he preaches them in such a way that any person completely ignorant of them may so learn them from his preaching as to be able to give a reason of the hope that is in him, and declare God's plan of salvation to others." The passage may seem ambiguous, though we are persuaded Mr. W. meant in a *doctrinal*, not in an *experimental* way, as the experience of the doctrines can only rightly be through the teachings of the blessed Spirit. We, however, wrote to Mr. W., and in his reply he says what he meant was, that "by means of the clear statement of the doctrines, a child of God may be enabled to explain the *ground* of his hope." And he is quite right. There are some who, for fear of giving offence, would on no account preach the doctrines of election, &c., though, without those doctrines, setting forth Christ and his blessed work, there can be no real ground of hope. We are glad to find that a second thousand of the little work has been called for. Mr. W. has altered therein the above paragraph.

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God never intended temporal things for his people's portion; therefore, from them they must not expect their relief in times of trouble. He will have us read his love to us by things within us, not by things without us. He hath other ways of expressing his love to his people than by the smiles of his providence upon them. How would earthly things be overvalued and idolized, if, besides their convenience to our bodies, they should be the marks and evidences of God's love to our souls! A Christian is to value himself as the merchant or the husbandman doth. The merchant values himself by his bills and goods abroad, not by the ready cash that lies by him; and the husbandman by his deeds and leases and so many acres of corn he hath in the ground, and knows he hath a good estate, though sometimes he be not able to command twenty shillings. Christian, thy estate also lies in good promises, and New Covenant securities, whether thou hast more or less of earthly comforts in thy hands.—*Flavel*.

THE  
GOSPEL STANDARD.

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JULY, 1875.

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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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ROWS OF JEWELS AND CHAINS OF GOLD.

A SERMON PREACHED BY THE LATE MR. WM. BRYANT, FITZROY,  
MELBOURNE, AUSTRALIA, OCT. 8TH, 1871.

"Thy cheeks are comely with rows of jewels, thy neck with chains of gold."—SONG I., 10.

THIS Song of songs is most precious to us. It is the inner court of the temple of truth. It belongs to the secret place of the tabernacle of the Most High. The face of our Beloved we behold in almost every page of his precious Word; but here we see his very heart, and feel the throbbings of his ceaseless affection. When I read these words in my little room on Friday, my soul was filled with wonder and astonishment.

"What mighty wonders love performs  
To put a comeliness in worms!"

And yet it is so; for his dear church is perfect through his comeliness which he hath put upon her. And then look at the sweet title which he gives to the church: "O my love!" What a charm, what matchless condescension there is about these words, "*my love!*" No figures or illustrations can ever set forth his love to the church. Even when he himself would speak of its greatness, he had to compare one inconceivable thing with another. "As my Father hath loved me, so have I loved you." All the fervency, eternity, immutability, and infinity which are found in the love of Jehovah the Father to Jehovah Jesus the Son are copied in the love of our precious Christ towards his chosen bride. And so we delight to gaze upon the face of our Beloved, and extol him as the chiefest among ten thousand. So doth Christ delight to look upon his dear church; indeed, he saith, "Mine eyes are always upon it, from the beginning of the year to the end of the year." And though we may sometimes have low thoughts of ourselves, and mourn sore because of our blackness, our spots, and our wrinkles, yet he doth tell us that we are very different from that in his esteem. And when he speaks such words as these to our hearts: "Thou art all fair, my love; there is no spot in thee. O my love, thy cheeks are comely with rows of jewels, thy neck with chains of gold," our very soul is melted within us, and we are filled with joy unspeakable and full of glory. After all, brethren, it is the manifestation of love that we want. Some people are always harping

about general love, universal love, a thing which exists only in their own vain imaginations; but it is love *manifested and enjoyed* that we want. And our religion is not worth having if we do not long for this, at times. We want the kisses of our Beloved's most sweet mouth, and his gracious words dropping into our souls with sweetness and power. We want to be anointed with fresh oil, to feel the quickening, constraining, heart-warming influence of Christ's love; and when we get such Bethel visits, the world with its allurements, its company, and its vanities are lost sight of, and we exclaim like Peter on the mount, "Lord, it is good for us to be here."

We find in reading this Song that Christ admires the entire person of his bride. His expressions of love and admiration are most remarkable, showing that she is very dear and precious to him.

"My love, thou seem'st a loathsome worm;  
 Yet such thy beauties be,  
 I speak but half thy comely form;  
 Thou'rt wholly fair to me.  
 Fair, love, by grace, complete in me,  
 Beyond all beauteous brides;  
 Each spot that ever sullied thee  
 My purple vesture hides."

But for the present we must confine ourselves to the text. May the blessed Spirit enable us to set forth the rows of jewels and the chains of gold, on the face and neck of the bride, for the instruction and comfort of the saints this morning.

I. Christ commends and praises the face of his beloved because of the rows of jewels which adorn her cheeks.

1. The first of these jewels which we mention is *faith*. You will bear in mind that in every case the jewels are *in rows*; that is to say, there is not only the grace itself, adorning the soul, but the grace in exercise, honouring Christ, reflecting his image, glistening with supernatural light. We must be a little minute and particular in speaking of the jewels, because there is a great deal of imitation jewellery in the present day. There are things nicely got up, and tastefully arranged in shop windows, that look very like gold and gems; but they are shams; they are made of spurious metal. But the faith of which we speak is much more precious than gold that perisheth. It is a jewel out of God's treasury. It is called "the faith of God's elect," to show that it is distinct from every other. It is called "the faith of the operation of God," because the Holy Ghost works it in the regenerate heart. How splendidly the jewel shines in that precious record in Paul's epistle to the Hebrews! Those worthies of whom we read all had this supernatural faith, this faith of the operation of God; therefore they became so illustrious.

Now there are many here who profess to have faith; and I want you to examine it, to inquire whether it is a real jewel, or only a paste gem. And to assist you in the examination, I ask, Where did you get it? I got mine from heaven, from the Holy Ghost; and therefore I know it is real. But many people affirm

that faith is inherent in the creature. Well, if you have no other faith than that, it is utterly worthless. The precious faith of God's elect is not inherent in the creature. It is not cut and shaped by what is called free will, but it is obtained through the righteousness of God our Saviour. And its genuineness is marked in this way. It is a *holy* faith; yea, it is called "most holy faith." It is not a carnal faith, not a faith of licentiousness, but a holy faith, the gift of a holy God, from a holy heaven, introducing the soul into holy realities, enabling the soul to hang on the holy Child Jesus, and is wrought and sustained by the Holy Ghost. In its actings it purifies the heart. It wars incessantly with sin, hating the garment spotted by the flesh. It cries incessantly to God to be washed, purified, and sanctified. It loves intercourse with God and with his people. Do you possess this jewel, my brethren? Have you this row of jewels, the precious grace of a God-given, Spirit-wrought faith in exercise, honouring Christ as God over all, blessed for evermore, co-equal and co-eternal with the Father, eyeing him as the Head of the church and the Saviour of the body, relying on the perfection of his finished work, viewing him as all over beautiful and glorious? This is the faith we want; and this is the faith we must have, or we shall never get to glory.

2. Another jewel we may mention is *hope*. And here also we must be very careful, because there are so many shams. Very much that passes by the name of hope is spurious metal. Why, the hope of thousands in the present day is not worth a brass button. They hope to go to heaven; they hope God will forgive them, and so on, because they do the best they can. Dear Paul seemed to be very glad about his hope when he said, "Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil." Now the hope which is a real jewel (I call it a *real* jewel because it is full of immortality), this hope comes from God. It is consciously possessed where there is a realized work of God the Holy Ghost in the soul; and it always accompanies a spiritual vital faith in Christ. Now the hope of many people is that they will attain to holiness and sanctification by their own doings and mortifications. We hear of some of them making a covenant with God, and renewing that covenant periodically for this purpose. Well, I praise the Lord that the covenant in which I am interested never wants renewing. There are renewed communications from that covenant; but the covenant itself is fixed and unalterable, ordered in all things and sure. And the hope of the heir of glory, a good hope through grace of salvation and eternal glory, is founded on the constancy of the eternal Father's love. And the hope that is fixed there, built there, can never be ashamed nor disappointed; for he is of one mind, and none can turn him. If anything could have provoked him to turn his dear love to me into hatred, I am sure he would long ago have left me. From everlasting to everlasting he is God, without variableness or the



shadow of turning. And he hath said, not only in his sweet Word, but to my heart, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Consequently, if he could alter his mind, change his purpose, or fail to accomplish any one of his promises, he would cease to be God, and I could have no hope. But he cannot change. And having loved me, and quickened me when I was dead in sin, having manifested his love and given me the enjoyment of it in my soul, my hope clings to his immutability, and exclaims,

"His love shall to the end  
Stronger and brighter shine;  
Nor present things, nor things to come,  
Shall quench the spark divine."

Moreover, this precious jewel of hope, with which he hath adorned his dear people, is founded on the covenant faithfulness and relationship of a precious Christ. As he looks on his dear church, he saith, "I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb." And yet, in view of all this, he engaged in covenant for all that relates to our salvation. "Lo, I come," saith he; "in the volume of the book it is written of me; I delight to do thy will, O God." Faithfully he fulfilled and discharged every responsibility; and his faithfulness endureth for ever. He is the same in the yesterday of his covenant engagements; the same in the to-day of his fulfilling engagements; and the same for ever in his relationship to all his people; counting them as of old one with him, bone of his bone and flesh of his flesh. And then the manifestation of Jesus by the Holy Ghost, the sweet communications of the Divine Comforter, the shedding abroad of the love of God in our hearts, are the pledges, the earnest, the tokens of everlasting glory. We know that we possess the real jewel of hope by the ministerial operations of the Holy Ghost. If you have a hope which rests in any way upon the creature, or upon creature doings, it is of no more value than a common stone, or a piece of hardened mud; but if you have the genuine jewel, it will rest on the things I have mentioned. This is what Christ commends and admires; and if you have it, you will be enabled to rejoice in hope of the glory of God.

3. We pass on to another jewel, or row of jewels, *love*; not the love of God shed abroad in the heart, though that is very intimately connected with it; but love as a grace of the Holy Ghost. And this jewel is truly a brilliant one. There are many imitations of it, but they can soon be detected. True love is such a precious jewel, that the spiteful old devil is always trying to steal it. But he never attempts to rob those who have the mere imitation, the mere sham. These are some who never did have their souls exercised with that verse:

"Tis a point I long to know;  
Oft it causes anxious thought;  
Do I love the Lord, or no?  
Am I his, or am I not?"

But I know the devil has sometimes thrown handfuls of mud at me, and has so blinded my poor eyes for a time that I could not tell whether I possessed this jewel or not. But the devil can never steal this choice jewel from the face of the saints. No; we may sometimes get into darkness, so that we cannot see it, nor speak very positively about it, and be only able to say, Well, I hope I love him. We may get into such a frozen state as to be too numb to feel the jewel, and so be satisfied of its possession; but when the bright Sun of righteousness ariseth, darkness is chased away, and our soul is melted, so that we can feelingly exclaim, "O thou whom my soul loveth." Now, many of you claim to have this jewel; but I must warn you to beware of counterfeits. Where did you get yours? John saith, "Love is of God, and every one that loveth is born of God, and knoweth God; for God is love." So that our love to Christ is a beam of himself, bestowed upon us, and implanted within us by the Holy Ghost in regeneration; and "we love him because he first loved us." Some people do not like to be told that Jesus loved his people before all worlds; but they are very fond of a piece of common glass which they have purchased with their own money, and which piece of common glass they call love, and please themselves that God loves them *because they believe*. Now, such people do not love a precious Christ at all. But when a poor sinner is taught of the Lord, and drawn to him, and hath the sweet discovery made to his soul that Jesus loved him, loved him when a wretch defiled with sin, so loved him as to give himself for him, this precious grace or jewel of love soon becomes manifest. And where this love exists it honours Christ even as it honours the Father. It is very jealous of his honour, of his truth, and of the interests of his church. The saint who hath this jewel of love in exercise is watchful of his eye, his heart, his tongue, and his hand; fearful lest he should grieve or wound his best Beloved.

Now, brethren, see if you have this jewel,—a *row* of it. Do you love the Father, the Son, and the Holy Ghost? Does your love embrace the brethren? For every one "that loveth him that begat loveth him also that is begotten of him." Does your love entwine around things that are excellent,—the house of God, and the Word of God, with its precious doctrines, promises, and precepts? Do you know anything about secret quickenings and fresh supplies of grace? About secret drawings, attracting you to the bosom of Jesus? Can you say that you do really love his Name? Perhaps you cannot speak positively this morning; but hath he ever filled your breast with sweetness? Hath he ever looked, and smiled, and whispered to you one gracious forgiving word? Well, that is enough. You cannot speak of it, perhaps, just now, because you feel black and filthy; but you shall ere long. But we must pass on more rapidly.

4. *Humility* is another jewel, and a very precious jewel, in the sight of God of great price. This jewel is very scarce in the

professing church; and even where it is possessed, it is not always worn so as to be seen. There is plenty of pride and self-exaltation among professors, but not much humility. But where this jewel is given, where it is possessed and brightened by the grace which God giveth to the humble soul, the lower that soul sinks in its own esteem, and the more a precious Christ is endeared to the heart. Look after this jewel, my brethren; for the worst of all sins is pride, and this is more common than humility. It was pride that prompted our first parents to eat of the forbidden fruit. It was pride that set them sewing fig leaves together. It is pride which will have salvation partly man's work and partly God's. It is pride which rebels against and rejects the humbling doctrines of God's Word. Has God ever humbled your heart? Has he ever taken you into the stripping-room, and torn off your filthy garments? Has he ever shown you yourself? If he has, you have cried, "Behold, I am vile." And if he has so humbled you, then you may surely remember his words: "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

5. Another jewel is *patience*. Truly, for myself, I must say I feel the force of the apostle's words, "Ye have need of patience." I know I have this jewel; but I want *a row of it*; patience in tribulation, patience in bodily sufferings, and patience to endure the contradiction of sinners and scoffing professors. May the Lord polish this jewel in all of us; but let us remember that in doing so it will be by a process called tribulation.

Well, now, this must do for the jewels on one side of the face, though I ought, perhaps, to have mentioned several others. We must mention those on the other cheek very briefly. Those jewels that I have mentioned are not much observed by those who have no spiritual perception and discernment; those we are about to mention are observed by men of the world. *Honesty* is the first thing I shall mention here. And God makes all his children honest. First of all he brings them honestly to confess that they are poor hell-deserving wretches. And then he makes them upright and honest in their dealings. True saints are men of honour; but I am quite certain that some professors talk far too much to speak all truth. The conversation of the saint is to be as it becometh the gospel of Christ; and the gospel of Christ is true,—the word of him who cannot lie. Show me a man who is dishonest in his dealings with his fellow-men, who will cheat his customers if he has the opportunity, who will act with duplicity or tell a falsehood to suit his convenience, and I care not what profession such a man makes, he is in a fair way to hell. If you possess this jewel, if God has made you honest by planting his fear in your heart, you will be very careful of it. Your cry will be, "Let integrity and uprightness preserve me."

Further we may mention *simplicity, godly sincerity, and stability*. But, alas! How many there are who are the very opposite of

these. The world cannot make them out, and I am sure I cannot. Simplicity they have not; for their entire life and conduct is a puzzle, a strange admixture of religion and worldliness. Sincerity and stability they have not; for they are always hesitating, halting between two opinions, never knowing definitely what they believe, should they believe anything. But the true saints possess these precious jewels, and they exhibit them, so that men take knowledge of them, that they are the disciples of Christ. The saints, "the righteous nation," keep the truth, stand fast in the faith, and prove their sincerity wherever they go by their manly and even decision of character.

*Courage, fortitude, and carefulness* are other jewels. But, alas! These also are sadly lacking among professors in the present day. How few there are who have the courage to speak out to declare themselves on the Lord's side, and to bear witness against the world that the deeds thereof are evil! How few there are who have fortitude enough to defend God's truth and strike error in the head! How few there are who are careful to walk in wisdom towards those that are without, to walk as children of the light and of the day, careful to honour Christ in all they do, by serving him with gladness! Look after this jewel, my brethren. We want the jewels on both sides; and unless you have them on both sides, then assuredly you have no genuine jewels. Mere outward show of external religion towards the world is worthless. And to profess to have faith, hope, love, humility, and patience, apart from a bright and holy life, is equally vain. Christ puts double rows of jewels upon his dear people; and if you have a religion which will bear the inspection of God and man, then I can give you my hand as a brother in the Lord. "Thy cheeks are comely with rows of jewels."

II. We pass very briefly to notice the second point. Christ's dear bride hath "chains of gold about her neck." Now, what is the neck of the bride? I find that good old Dr. Gill says that by the neck may be intended the ministers of the gospel. But that will hardly do; for the neck, you see, connects and fastens the head to the body; and I am sure the ministers of the gospel do no such thing. Well, what is it that unites the glorious Head, Christ Jesus, to his body the church? Why, *the covenant*. Some people dislike to hear the very word *covenant* mentioned. But all fulness is in the head, and there could be no communication of blessing to any member of the body were it not for the neck, which is the precious covenant of grace, ordered in all things and sure. So that those who are speaking against the covenant are madly trying to break the neck of the church. Ah! We can afford to laugh at their folly. A little further on, Christ saith to the church, "Thy neck is as the tower of David, whereon hang a thousand bucklers, all shields of mighty men." The union between Christ and his people, then, is a covenant union; and because of this covenant union, life has been conveyed from the head to our poor souls. And through this neck, the covenant

ordered in all things and sure, we get spiritual communications, provision, and nourishment by the way. Therefore, let others do as they may, we love dearly and greatly admire the neck!

Besides, you see it is the neck that hath the chains of gold upon it. They are round the neck; and they reach down to the body to beautify and adorn it. Well now, what are the gold chains? Do you not remember that Paul used to talk of one of which he was very fond? "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Now, that is what we call a chain of doctrine round the neck; that is covenant appointments and covenant security. But then Paul shows the chain brought out, reaching down to the body, but still indissolubly connected: "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Now, I love that chain of gold; and who does not? I love to sit down and count all the links, to handle and examine them separately; and I very often do this. Usually I begin with my calling, my regeneration. And finding this is a holy calling, I pass on to justification, to adoption, to sanctification, and to perseverance; and this chain being linked with the neck, with the covenant, holds me firm and fast, when sin and Satan strive to rend me from my God.

Then there is another gold chain which I am sure all the Lord's dear people love and prize very highly; I mean *the exceeding great and precious promises* of our Lord. Think not for a moment that these are disjointed and separate; they are all linked together in one chain. Take any one you please; look at which you will, and their name is legion; but still "all the promises of God in him are Yea" (that binds them together firmly) "and in him Amen." There, old devil, break that if you can. And this chain is fastened round the neck of the church, around the covenant; for the promises themselves are among the covenant settlements of the Three-One Jehovah.

Then, once more; there is another chain, a gold chain, which the saints dearly love. This we call the chain of *privileges*. The links of this chain are very beautiful. There is the precious privilege of nearness to God; of access to the mercy-seat; of going into the court of the King, where he holds his levees; the privilege of communion, of intimate converse with Jehovah; the privilege of freedom from condemnation, from legal bonds and terrors; the privilege of participation in the ordinances of the sanctuary; of going into the banqueting house, and feasting on fat things full of marrow, and drinking the well-kept wines of the Lord's abundant storehouse; the privileges of a child at home; and the great privilege of being constantly represented by an Intercessor before the eternal throne. And *this* chain is fastened to the neck, to the covenant also, with a ring of diamonds, so set as to form the words, "My loving-kindness will I not take from thee, nor suffer my faithfulness to fail."

Now, I must leave you to follow out these ideas for yourselves, praying the Lord the Spirit to give you sweetly and experimentally to rejoice in the expressed admiration of your precious Lord: "Thy cheeks are comely with rows of jewels, thy neck with chains of gold." If there is a poor sinner here this morning whom the Lord hath stripped, let me say, poor soul, for thy comfort, the Lord hath stripped thee on purpose to adorn thee and put his comeliness upon thee. May he enable thee to look to him to-day, and fill thy heart with peace.

[A brief Memoir of Mr. Bryant will be found in the "G. S." for 1872, page 312.]

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*THE DESIRE OF A SINNER.*

COME, God the Father, from above,  
Down into my poor soul and dwell;  
O let me taste thy sov'reign love,  
That saves such helpless souls from hell.

Let me by sweet experience tell  
Of everlasting love so free,  
That pluck'd a burning brand from hell,  
Yet so unmerited by me.

Come, Jesus, Sun of righteousness,  
With healing in thy glorious wings;  
And be to me a beauteous dress,  
Thou great eternal King of kings.

O wash me in thy blood divine;  
And open my poor eyes to see  
I was from everlasting thine,  
And shall to everlasting be!

Come, Holy Ghost, thou heav'nly Dove;  
With power apply thy quick'ning beams;  
O give me of the Father's love,  
And let me taste thy healing streams.

This heart of mine, so harden'd, melt;  
And sweetly shed abroad in me  
A sense of blood-bought pardon felt,  
Procured by Christ on Calvary's tree.

Come, thou Jehovah, Three-in-One,  
Leaping o'er my high hills of sin;  
If not thy work of grace begun,  
I pray thee, Lord, this day begin.

O give me of thy boundless grace  
A never-ending rich supply;  
And show me by thy smiling face  
That thy sweet mercies never die.

## CONWAY STREET CHAPEL.

Dear Friend in Christ Jesus, the Son of the Father in Truth and Love,—We, the Committee at Conway Street Chapel, received your kind letter, and humbly thank you for its contents. We are glad to hear that the Lord is pleased to lay both us and the cause which we are constrained to contend for upon your mind. I hope you will entreat the Lord for us, that he will be pleased to give you a heart to cry to him that he may keep his fear in exercise in each of our souls; that we may esteem each other better than ourselves; and likewise that our hearts may be united together as the heart of one man, to strive together for the honour of God, the good of his family, and the welfare of his own servants; that these things may lie near our hearts, so that we may be enabled to bear each other's burdens, and that we may find a union of soul to each other in the best of all bonds,—I mean the everlasting love of God, which neither sin, death, nor hell shall ever dissolve. This and this only will enable us to stand fast for truth and them that preach it. In these things we much stand in need of your prayers for us, as we meet with much opposition in our present undertaking; but the Lord does appear for us, and I believe that he will appear. But, for my part, I am the greatest coward when I come into the field of battle; for I am for peace on any terms, lawfully or unlawfully, instead of fighting under the Lord's banner against the world, flesh, and devil. But we cannot run away; we must stand the field; and our blessed Captain has told us that we shall be more than conquerors through him that loved us. But into the water and the fire we must go; for the Lord has declared, "I will bring the third part through the fire; I will purify them as silver is purified, and try them as gold is tried; and they shall call upon my name, and I will say, It is my people; and they shall say, The Lord is my God."

This brings us to a point, and makes us speak plainly. At that time we are willing to be anything, or in any place, wherever the Lord is pleased to fix us; for his love and presence enjoyed are a heaven upon earth. But we soon find our hearts get glued to the vanities of the world, or some idols; and then into the furnace we must go. Then I begin to cry to be brought out; and the more I cry the deeper I sink, the more I kick, fight, and rebel. And the reason is, because I want to bring out beloved self and all my idols; but the Lord says, No; for from all your filthiness and from all your idols will I cleanse you. We know nothing can stand the fire but the Lord's own work; and the more that is tried the brighter it shines. But this path is not pleasing to flesh and blood.

I do not know whether you can understand this scrawl. In respect to the new chapel, we shall begin as soon as the weather permits, if the Lord sees fit; and we hope we shall have his approbation, and that the work will go on well. May the Lord

bless you with his presence and much success in your labour. This is the prayer of the most unworthy of creatures upon the earth,

London, Dec. 24th, 1819.

J. PALMER.

### SPECIAL FAITH.

CHRIST is the object of a sensible sinner's trust; the object of a true believer's faith in the business of salvation. But, then, let us inquire a little into the nature of this faith he exercises upon him. It is not to be considered as a mere *historical* faith; a bare assent to a set of propositions concerning Christ, his Person, offices, and the like. No, the devils have a faith; they have a creed; and, in many respects, a more orthodox one, too, than some that call themselves Christians. The devils believe that there is a God, and that there is one God, though they tremble at it. They know and believe that Jesus Christ is the Holy One of God; yea, that he is the Son of God, and that he is the Christ, the Anointed of the Lord, sent into the world to be the Saviour of men. All this they believe, and a great deal more that they are obliged to believe, and cannot help it, concerning the Son of God; but this is not the faith of God's elect. There are some weak people in our days that talk of a bare belief of the simple truth, and call this faith in Christ Jesus; but it falls greatly short of it. For a man may have all faith of this kind, may believe everything that is proposed and revealed in the Word of God, and yet not have that faith which is of the operation of God.

*Special faith* is a spiritual thing. It is a spiritual sight of Christ. Yea, faith is the eye of the soul, the enlightened eye of the soul, opened by the Spirit of God to see the glory and the excellence there is in our Lord Jesus Christ; to see his glory, as the glory of the only-begotten of the Father, full of grace and truth; to see him as the able, willing, all-sufficient, and most suitable Saviour. Faith is said to be the evidence of things not seen. It has a sight of unseen things, as of the unseen Saviour; and, in its continual and constant actings, is a looking unto Jesus, looking off from every other object (a man's own righteousness, and everything else) unto Jesus Christ, The Lord our Righteousness, as the living Redeemer, the only and all-sufficient Saviour. It is no other than a soul's going out of itself to Christ, to lay hold upon him, and trust in him for everlasting life and happiness; expressed often by a coming to him, influenced by his Spirit and grace, and the declarations of grace he makes, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." A poor sinner, sensible of his wretched lost state by nature, and of what he deserves, is encouraged to go out of himself to lay hold upon Christ, who is the tree of life to them that lay hold upon him.



It is, I say, a going forth and laying hold of Christ, under a sight of sin and a sense of danger, of ruin, and destruction without him. Some people in our days talk of faith as a very easy thing. "Only believe, only believe," say they; but it is to be feared these persons that talk in this manner, and make such an easy thing of believing in Christ, never saw their lost state by nature, the sinfulness of sin, and the ruin and destruction that it brings; never saw themselves upon the precipice of hell, dropping, as it were, into everlasting damnation. Let a person be in these circumstances, and then let him tell me whether it is an easy thing for him to believe in Christ for life and salvation. And yet this is done; and herein lies the trial of faith. This shows the genuineness of it, when a soul under a sense of all its iniquities, with all their aggravating circumstances, demerits, and deserts, can venture his soul upon Christ. It is he that knows what it is to believe in the Lord Jesus Christ. But he finds a great many discouragements, doubts, and fears; a thousand objections before he can do this. He does not find it a very easy thing; it is a work of almighty power and efficacious grace.

[From a Sermon on 2 Tim. i. 12.]

DR. GILL.

## THE EXPERIENCE OF MR. C. GOULDING.

IN A LETTER TO MR. HUNTINGTON.

Dearly-beloved and honoured Father in Christ Jesus,—As such I shall ever esteem you; for through your instrumentality alone it is that the Lord has been pleased to beget me to a lively hope that I shall never perish, but have everlasting life, and be found to be a member of Christ's mystical body when time shall be no more. You have long been made manifest in my heart and conscience as a servant of the Lord; and the doctrines that you preach as the only true doctrines of the gospel, being the very same that the apostles and prophets taught in the days of old; laying Jesus Christ and him crucified as the only foundation for poor sinners to build all their hopes and expectations of complete salvation and everlasting glory upon. I have no more doubt of the word of the Lord in your mouth being truth than I have of my personal existence; because it hath come with power to my heart, and by it the Lord hath effected a most wonderful change.

I will now endeavour, as God shall enable me, to give you some little account of myself, the way that I have come, and of the Lord's dealings with my soul. Though the Lord has been pleased, in a measure, to make darkness light before me, and crooked things straight, yet I am still a mystery and a wonder to myself. You have, times without number, pointed out my case and experience, and have told me where I am, and that in such a manner as I never could myself. There is scarcely a thought that ever passed through my mind, neither is there a work ever

done by me in secret, but what you have been enabled to open out, and to make manifest. I have many times stood astonished that you should have such a knowledge of me, of my past life, and the way that I have come. This, for a good while, puzzled me much; but now, blessed be God, I know that it is he, and not you, that searcheth the hearts and trieth the reins of the children of men; that it is he that sets a man's sins in order before him, and lets him know what are his thoughts. For, upon examining the matter, I found that you could know nothing of me, because I never spoke to you in my life; neither did I ever open my case and state to any man living. Therefore, I said, this must be the Lord's doings, because he declares, "I the Lord search the heart and try the reins." And, consequently, the excellence of the power must be alone of him, and not of his servant.

But to proceed. I was born in a village called Lazonby, situate on the banks of the river Eden, in the county of Cumberland, about fifteen miles from the city of Carlisle, and seven miles from the market town of Penrith. There I went to school, and continued until I was turned twelve years of age, when I was put apprentice to a linendraper at Penrith for four years and a half; at the expiration of which time it pleased the Lord in his kind providence to bring me to London; and blessed be his name for it.

I would here stop, look back, and take a view of my past life, and ask myself this question, "Is there any good in it?" No, nothing at all; only evil, all evil, and that continually. It was one continued blot, one continued state of rebellion and enmity against the Most High. I may truly say with David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." And again: "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." I think, if ever a poor creature served the devil faithfully, and with full purpose of heart, I was the man; for destruction and misery were in all my ways, and the way of peace I never knew. In all matters of sin and wickedness I exceeded most of my fellows. The Lord was pleased, now and then, to bring me to book; conscience oftentimes made terrible work within; but when he began to lay about him with violence, then I would get into the world, and amongst my old wicked companions again, in order to get him silenced. And, further, I would now and then resolve, when matters got very bad, that, if the Lord would be pleased to forgive me that time, I never would do so any more; and in this way I have bound myself in such a manner, at times, yea often, as it is too shocking to mention. In vowing, resolving, and striving against sin in my own strength, I continued for four years, and particularly against one besetting sin, but all in vain; for, as the Lord liveth, I never abode by one resolution, nor kept one vow that ever I made, but broke through them all. The devil and sin were both stronger than I, and I should have been

a slave and drudge to them unto this day, had not the Lord been pleased, with his right hand and stretched-out arm, to get himself the victory.

I was brought up to the Church of England, and, according to the doctrine I heard there preached, I could have no hope of being saved, though I thought the evil lay in me and not in the doctrine, which was salvation by works; those that lived a holy, good, and righteous life should be saved; but, on the contrary, those that lived an unholy, evil, and unrighteous life should perish. And this I thought was certainly right, and as it should be. My only comfort was this: "Well," said I, "I am certainly a sinner, and a great one; but there are some as bad, or worse than I, and God is a merciful God; therefore, I shall fare as well as they." But, alas! When it pleased God to bring me under your faithful and honest dealing, this refuge, and all the others that I had, were made manifest to be only refuges of lies, and they were all presently and effectually swept away.

When I first came to London, I was at an uncle's of mine in James Street, Covent Garden, for about a month. The first Sunday after I came he took me to Orange Street chapel, to hear the word preached. The next Sunday another uncle took me to Providence Chapel, to hear you; but my going was only to oblige my friends, for I had not the least intention of hearing to profit, having received a particular charge, before I came to town, not to have anything to do with the Methodists. This little latitude was allowed me, viz., to go now and then, if asked, rather than give offence to my relations, who are many of them in that profession. I shall not tell you all that I thought when I first heard you preach; but nothing good, you may be sure. I understood no more what you said than if you had preached in Greek or Hebrew, and could not help standing astonished at my ignorance, or, to say the truth, at what I thought to be your foolishness. And yet, if I looked round among the people, I never saw such a congregation before; for, instead of looking about them, or falling asleep, they appeared to be all eyes and ears, giving such particular attention, and taking such heed to the things that were spoken.

The third time I went to hear you I had a ticket, intending to come now and then; and, glory be to the Lord's rich grace, he soon applied his word with such a power to my heart that I could not stay away. If I went, as I often did, to hear any other preacher, my heart and soul would be with you; though absent in body, yet present in spirit, the Lord clearly fulfilling this Scripture in my experience: "As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me." And thus, by hearing of the Word, he was pleased to quicken my dead soul to feel, and enlighten my blind eyes to see, the true state I was in. He caused such an earthquake to be experienced in my conscience, and such a resurrection among my sins, that they were all, from my very childhood, set in order

before me; many old sins, which I thought were dead and buried, and would no more appear against me, showed themselves, and conscience bore witness that they were all mine. The law I found to be holy, and to admit of no failing; but myself unholy, and in a terrible state. I used to call only outward acts sins, but now I saw sin in the desires and thoughts of the heart; and all that look for salvation by the works of the law must bring a perfect and uninterrupted obedience, not in deed only, but in thought, word, and deed; because the law allows of no failure. It puts the soul under the curse and sentence of death for the least sin of omission or commission; therefore, by the deeds of this good law, it is evident that none can ever be justified. As I had broken every precept of the moral law in thought, word, or deed, so I believed that what the Lord had threatened transgressors with would unavoidably be executed upon me; and these two texts stood out against me, and were sadly in my way, until it pleased the Lord to show me that they were both fulfilled for me by Christ's death: "Cursed is every one that continueth not in all things written in the book of the law." But I have broken every precept, therefore I am the man here spoken to; consequently, under the curse of God. The other text was: "The soul that sinneth, it shall die." Well, I have sinned, therefore I am the man. These are the words of the immutable and unchangeable God, therefore there can be nothing but death eternal for me. These things working in my heart alarmed and terrified me greatly. I began to wish that I had been in my old dead state, for then it was better with me than now. I believed that God could not save me, but that I must perish according to his word. These things caused slavish and servile fear to work. Death and judgment tormented me, and the sin and guilt upon my conscience I soon found to be a load and burden too heavy for me to bear. The Lord appeared to me in his law, as he did to Balaam, with his drawn sword in his hand, as an angry Judge and a consuming fire. And so he would at this day, were the dear Redeemer taken out of sight; for he has revealed and made manifest no way in which he can be just, and yet the justifier of the ungodly, but through his dear Son.

At this time the Lord was pleased, by his Spirit, to teach me to pray. I was obliged to throw away my daily prayers, "Our Father, which art in heaven," &c., and, with the poor publican in the temple, to cry, "God be merciful to me, a sinner;" and, with the gaoler, "What must I do to be saved?" and, with Peter, "Lord, save, or I perish!" My prayers now were such as these, which came from a miserable heart, and I never knew what it was to pray before. But now I know it is one thing to say prayers, and it is another thing to pray; the one is only the motion of the lips, the other springs from a feeling sense of want in the heart.

My old ways of sin were now effectually hedged up with thorns, so that I could not find my former paths. Destruction appeared

on every side, and no way of escape for some time; but at last it pleased the Lord, in this valley of Achor, to open unto me a door of hope. When the Lord had effectually convinced me that I had nothing, and that I could do nothing, in any wise, to merit his favour, or contribute towards my own salvation, either in whole or in part, and that I was fearfully and totally fallen,—that every faculty of my soul was out of order, and that my heart was deceitful above all things, and desperately wicked,—that I could not recover myself, by any power of my own, from the reigning dominion of sin, the curse of the law, the wrath revealed therein, and the tyranny of the devil; then he was pleased to set before me his dearly-beloved Son as the only Refuge from all these things, and as the sinner's all-sufficient Saviour. I remember a time when you insisted upon it that Christ saved none but sensible sinners, and produced this text in order to confirm it, which was spoken by the Lord himself: "I came not to call the righteous, but sinners to repentance." I never heard such news in this world before, neither could I believe it at the time I heard it. "Surely," I said, "he must be mistaken; but should he not, God knows I am sinner bad enough, and sad enough. And, therefore, who can tell, if it be true, but he may save *me*?" When I got home I set to work, like the noble Bereans of old, to examine the Word, to see whether these things were so or not; when, lo and behold! it was just as you had represented it. Now a hope sprang up of better times. And from that time the Bible and I came together; and blessed be God for such a meeting, it being now my study, meditation, and soul's delight. And O! What comfort did such texts as these bring to my poor soul! They poured in so fast that before one had well delivered its joyful message there was another, like Job's messengers, one upon the back of another: "They that are whole need not a physician, but they that are sick." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." "Ho every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Such texts as these were running in my mind from morning till night, yea, from week's end to week's end; and, examining the Word to see who and what sort of sinners had been saved, to my astonishment I found Mary Magdalene, Manasseh, Paul, &c.; and this caused my hope and expectation to increase exceedingly.

In process of time the Lord was pleased, now a little and then a little, to enlighten me into the doctrines of the gospel as preached by you; and I had not a single doubt but what you said was true. He showed me how that in his dearly-beloved Son he could save all them that believe in him, and still be true to his law and threatening, though the worst of sinners, and

that he was just the Saviour I wanted, suited in all points. And he convinced me that out of him I must perish and be damned, there being no other name under heaven given among men, whereby we must and can be saved, but the name of Jesus Christ; and that by faith in his blood and righteousness alone it is that we are justified freely from all things, and no otherwise. Imputed righteousness was the first doctrine of the gospel that the Lord was pleased to reveal and apply with power to my heart. He showed me how his dear Son was made sin for us by imputation, and having all the sins of the elect placed to his account, who knew no sin; and this was done that by the imputation of his righteousness, consisting both of his active and passive obedience, we might be made the righteousness of God in him. And in him God the Father is well pleased with his people; but then it is only and entirely on account of his righteousness, and for the sake of it, and not for anything in them; for, was he to be extreme to mark iniquity in the very best of their works, there could be no standing in judgment with him. Therefore, take away the imputed righteousness of the dear Redeemer, and every one must stand to his own account, and answer for all his sins; the consequence of which must be everlasting destruction and endless woe.

Soon after this precious Jesus was set before me in all his beauty and glory, as an able, as an all-sufficient Saviour, and as the only Hiding-place from the storm, and covert from the tempest, and I had no doubt of his being so; yet this would not do for me; I must know whether I had any part or lot in him or not. I had not a single doubt that all who believed in him as their Saviour, and put their trust in him as such, would certainly be finally and eternally saved; yet I found myself shut up in unbelief. I said, "He cannot belong to me." I could never believe that ever he veiled the glory of his Divine nature in a tabernacle of flesh and blood, and became Immanuel, God with us, to save such a monstrous sinner as I. My old master confirmed me in it as much as he could; he represented it as impossible, and the very height of presumption to indulge such a thought. I found my want of faith; and I found also that the Lord had promised to give it, to work it in the hearts of his people by the operation of his Spirit; therefore my prayer to him was to fulfil his promise, to give me faith, to work a firm persuasion in my mind that Jesus Christ was mine, that I had an interest in him, and that all he did and suffered was to work out and bring in an everlasting righteousness to justify me. This for a long time I sought after, and, blessed be God, not in vain; for, about three years ago, I did find a comfortable persuasion that Christ was mine, that he was my Surety, that he paid all my debts, and that his precious blood was shed to wash away my sins. This faith came to me by hearing the Word preached; and upon thus believing and enjoying him in my heart, I did experience unutterable rest and peace, and such a

manifestation of pardoning love as caused me to rejoice with that joy that is unspeakable and full of glory. With Zion of old I could say, when the Lord was thus pleased to turn my captivity, I was like them that dream. From that time the Lord appeared to me as a loving, kind, and tender Father in Jesus Christ, and completely satisfied and well pleased with me in him. Jesus Christ came into my heart and affections as the chief among ten thousand, yea, the altogether lovely; and I had no doubt of being one of his people.

These precious visitations lasted with me for some months, during which time I had a very heaven upon earth. Joy and gladness were found in my heart, thanksgiving and the voice of melody. I came from the house of God oftentimes with scarce a thought out of heaven, rejoicing in Jesus Christ as the God of my salvation. Instead of the law cursing and condemning me for disobedience when I read it, as it used to do; there was Christ as the end of it for righteousness to me. Instead of conscience cursing and condemning, there was a sweet peace, the blood of Jesus speaking better things than that of Abel. Instead of the devil accusing and condemning me for sin, he was silenced, for my guilt was gone. Instead of slavish and servile fear working in my heart, perfect love kept that out. Instead of God the Father appearing as an angry Judge and a consuming fire in his law, as he used to do, now nothing but love in the altogether-lovely Jesus. And this experience is what I am sure will make the stubborn and flinty heart give way. For when, on the one hand, I looked at myself, at what I had been, and saw myself to be the most unworthy, and the very last that ever could have looked for or expected salvation; and, on the other hand, at the great goodness and love of Jesus in dying for such a wretch and shedding abroad his redeeming love in such a heart as mine, this caused me to abhor myself and repent in dust and ashes, and cry out, "Grace! Grace!" and to say, "To thy name, O Lord, be all glory and praise." I never had such living as this before.

But, alas! These things left me again, and the devil was more violent than ever. He was sure that it was all a delusion; that he would have me after all; that I was his child, and should never be saved, but must perish at last. He got me to look within at myself, and, seeing mine own corruption, the many evil thoughts that passed through my mind, the unholy desires and filthy lusts that were moving about within, a sight of these things caused unbelief to work, and that brought in slavish fear and a long train of doubts, which was followed by tormenting thoughts. And now the devil had got my peace disturbed. I drew many grievous conclusions that I could not surely be one of the Lord's elect, and oftentimes was ready to give up all for lost, and that I never should be able either to hold on or hold out, and that I should one day perish in my own corruptions. Yet, now and then, the Lord would be pleased to send me such a heavenly discourse, and silence all my doubts and fears in such a

manner with a sence of his love, that I really believed him to be my reconciled Father still, and Christ to be my Saviour. Then, again, unbelief, doubts, and fears would make such head against me that I would call all former experience into question. In this manner I lived, for a long time, a life of as complete chequer-work as any one did, determining of my state according to my frames and feelings, as if the Lord changed as often as they. But now I am persuaded that he loved me from everlasting in his dearly-beloved Son, otherwise he never would have shed abroad his love in my heart in time; and as he has thus been pleased to give me a taste of it, so I believe that this his loving-kindness shall never be taken away from me, neither shall his faithfulness and truth in the promise be ever permitted to fail; that, as he was pleased to choose his people freely, without anything in them to merit his favour, so he will save them in Christ Jesus freely, with an everlasting salvation; that he will give them all, not only grace here, but glory hereafter; that they shall never perish, not one of them, neither shall any pluck them out of his hands; that they shall persevere in the Lord's strength, and not one ever totally and finally fall away; that Jesus Christ being their Head and Husband, and they the purchase of his blood, his portion, and his hire, he will never lose one, but will raise them all up at the last day, so that not a hoof shall be left behind. And, furthermore, they being all secured by the bond of an everlasting covenant, and the everlasting love of Father, Son, and Spirit, the threefold cord which cannot be broken, they must, of consequence, be saved, and brought safe home to glory; otherwise this cord would be broken, and the covenant agreement between the ever-blessed Trinity would be null and void. All that Christ died for must be saved, and none else can be, because there is salvation in no other. Though the Lord is pleased to will a thousand changes in us, yet he is the same, the unchangeable Jehovah; the same yesterday, to-day, and for ever. He rests in his love to his people, and here it is that my poor soul finds, and ever desires to find, rest.

I have lately had such a revival of the work of grace upon my soul, and sermon after sermon has come with such a comforting and establishing power, as to silence all my doubts and fears; the ever-blessed Spirit bearing witness to my heart and conscience that my record is on high. He hath also condescended to shine upon my path in such a manner as to enable me clearly to see that it was he, and he alone, that hath been with me from my mother's womb; that he has directed all my steps, that he hath fixed the bounds of my habitation; and I may truly say, to the honour of his ever-blessed Name, that it was he who preserved me in Christ Jesus, through all my sin and wickedness, unto a future calling. Sparing and long-suffering mercy hath followed me all my days; and though the time has been that I never expected to be saved, yet now I know, and am sure, that Jesus Christ doth receive sinners, and eateth with them still.



This I ever will insist upon as long as I live in the world, that of all sinners I am the very chief, and the very last that ever could have expected salvation, and that it is by the free, sovereign, unmerited, unlooked-for, undeserved, and unexpected grace of God that I am what I am; and that by the same grace it is that I have been enabled to continue unto this very day. The same almighty power that began the work at first, and that turned my heart from the love of sin to the love of God, hath kept me hitherto; and I am fully persuaded that he will keep me, through faith in Christ Jesus, still on in the way, until at last I receive the end of my faith, even the everlasting salvation of my soul, when faith shall be turned into sight, and hope into full enjoyment.

Old things are passed away with me, and, behold, all things are become new; for the very works, ways, and pursuits that I delighted in, practised, and followed, I do now flee from, abhor, and detest. Jesus Christ is All in all in my heart, and I can appeal to him, as the self-existent Jehovah, and the omniscient God, with Peter of old, and say, "Lord, thou knowest all things; thou knowest that I love thee," and that above every other object. And again, I am sure I can come up to John's standard: "We know that we have passed from death unto life, because we love the brethren;" for I do, in my heart, sincerely love all them that love our Lord Jesus Christ in sincerity and in truth, and do esteem them the only excellent of the earth. Other lords have had dominion over me, and reigned and ruled in me, and would have reigned until this day had I been left to myself; now I desire no other king but Jesus to reign and rule in my heart, and to make mention of his righteousness, and of his only. I do think there is no heart so pestered with unbelief as mine. I daily have abundant reason to say, with the disciples of old, "Lord, increase my faith." The promise is, "Grace shall reign; sin shall not have the dominion." And, to the honour of the Lord's blessed name, I can say this has hitherto been fulfilled in me; for though sin hath reigned and exceedingly abounded in me, yet free grace hath much more abounded. I find the old man and the new principle working in me, and warring a continual warfare; but the promise is, "The elder shall serve the younger;" and I believe it ever shall, according to the word of the Lord.

My reasons for writing thus are principally two. The one is that of the apostle: "Let him that is taught in the word communicate unto him that teacheth in all good things." The other is this: I have long had a desire to become one amongst you externally, though internally I have been in union with you for years; but being a very timorous person, I have deferred letting my desire being made known until now; and being afraid that through the deceitfulness of my unbelieving heart, and the corruption of my nature, I should one day fall, I thought I had better fall alone than bring any scandal on the people of God, but having had many comfortable visits lately, and many tokens

for good, my desire is increased; so that I cannot help making it known that I would wish to wait upon Christ in all the means of his appointment, with full purpose of heart, neglecting none, expecting to find his promised presence in them, and to receive the promised blessings by them. I know that all means in themselves are dry, barren, and empty things, except the Lord is pleased to communicate grace to his people by them, and to bless them to our edification and comfort, working every saving grace in us, and applying every truth essential to salvation with power to our hearts through his appointed means. And as he has been pleased to circumcise my heart to love him, his people, and his ways, so it is the desire of my soul to live to his glory and his praise, to keep pressing forward, resting in no present attainment, but pursuing the good old way, in company with that part of his army over which he has made you under captain and leader, towards that great and glorious recompense of reward, eternal rest, and glory, which he has promised to give to all his chosen people.

I would desire to bless God for ever for bringing me under your ministry, for opening my blind eyes to see how I had been led on by blind watchmen, and for enlightening me into, and bringing me in any measure to the knowledge of the truth as it is in Jesus, and for opening my heart so as to receive the truth in the love of it; and, above all, for not suffering me to stumble at the divinity of Jesus Christ, as upon this rests the efficacy of every doctrine of the gospel. Destroy this, and you make him no more than a creature. Make him anything less than the self-existent, omniscient, omnipresent, and omnipotent Jehovah, and the One Supreme God, with the Father and the Spirit, and then I am sure there can be no salvation; all must perish and be lost. And I will insist upon this as long as I live in this world, that were he not in my heart and affections, as very and truly a divine and self-existent Person, and possessed of every attribute and perfection of Deity, no one could preach any gospel, no one could publish any good news, no one could proclaim any glad tidings, or bring any joyful message to my soul. For, suppose him a man, as he truly was, and to be perfectly holy, even as holy as the law; and suppose him to keep it in all points, so as never, in thought, word, or deed, to deviate therefrom, yet what is that to me? Nothing at all. A man's righteousness may profit himself; but then there is nothing for me, his poor neighbour. He has nothing to boast of; he has done that which was commanded him to do, and no more, as our dear Saviour beautifully sets it forth in Luke xvii. by the master and servant; and then applies it to the disciples, saying, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Woe, then, to that person whose faith and hope of everlasting life, and blessedness in heaven, are not built upon Immanuel, God with us. As man, he obeyed and

suffered; as God, he merited; and as God-man, two perfect natures in the unity of the One Person of Christ, he wrought out and brought in an everlasting righteousness, which is the one only, and alone righteousness that can justify a sinner from all things, and present him faultless before the throne in the day of judgment. He was made "sin for us, who knew no sin, that we might be made the righteousness of God in him." But destroy this union of the two natures in the Person of Christ, and then none can appear righteous, no, not one. O that you may ever continue to defend this sure foundation of the Christian religion, and insist upon the need and necessity of being firmly fixed and established in the faith of it, in order to your being saved. The Lord was pleased to cause you to dwell much upon it some time; and, blessed be his precious name, I received great benefit and establishment from it. Take away this, and you take away all; there is nothing left worth having; all must die in their sins. "If ye believe not that I am," says the Saviour, "ye shall die in your sins." And then the consequence must be certain destruction, because the unrighteous shall not enter the kingdom of God; and by the law there is none righteous, no, not one.

I have through rich grace been enabled to believe in Jesus Christ as a Divine Person, as an object of divine worship, and, to all intents and purposes, as God over all, and for ever blessed. And as I have received him, so it is the desire of my soul to walk in him; for nothing short of a Divine Person can save me, being a sinner. If the devil can but entangle and keep a poor sinner short of this, he is sure of his prey; and if rich, free, sovereign grace prevent not, such must fall into the pit of destruction.

I hope you will pardon this long and imperfect epistle, placing all that is amiss to my account; and if anything consistent with the truth, to the Lord's name be all the glory and praise. That you may long be preserved amongst us, and still continue to shine brighter and brighter in the Lord's light; that you may ever stand fast in his counsel, and shun not to declare the whole of it, as far as revealed, faithfully, fully, and freely, and without reserve; that you may ever continue to stand as an iron pillar and a brazen wall in the defence of the gospel; that you may yet be instrumental in turning many sinners from the error of their ways to the wisdom of the Just, even to Christ Jesus; has been, is now, and ever shall be, the sincere and fervent prayer of

Your truly affectionate,  
though unworthy, Son in the Faith of Christ Jesus,

C. G.

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MANY are soon engaged in [what they call] holy duties, and easily persuaded to take up a profession of religion, and as easily persuaded to lay it down; like the new moon which shines a little in the first part of the night, but is down before half the night is over,—  
*Gurnall.*

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 251.)

SECONDLY. If you are a citizen of Mount Zion, you will experience many of the sweet streams that flow from the river of the water of life. I will mention a few of them.

1. *Peace*. "I will extend peace to her like a river, and the glory of the Gentiles as a flowing stream." (Isa. lxvi. 12.) Now this I know by blessed experience. And where this is, in a greater or lesser degree, it proves that we are within Zion. Hence you read: "Peace be *within* thy walls." (Ps. cxxii. 7.) Did you ever feel a little of this peace, poor tried soul, after sore conflicts within and without? If so, you are within Zion's walls, and this, in God's time, will be extended to you like a river. This stream makes glad the city of our God.

2. Another stream that flows from this river is *Righteousness*. And how precious is this to Zion, who feels that she is destitute of all righteousness, and thirsts for it. When, by a living faith, she believes that Jesus Christ wrought out and brought in this righteousness for her, this rejoices her soul, and she breaks out, saying, "He has covered me with the robe of righteousness; *me*, the worst of all sinners, and the least of all saints; *me*, that never did a good work in my life; *me*, that was unrighteous; *me*, that have set up idols, and am bent to backslide; yes, *I* am covered with it, and will rejoice greatly in the Lord, for he has justified the ungodly by a living faith." "By his obedience shall many be made righteous." And this is a stream: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation." (Isa. xlv. 8.) But who does all this come to? To the thirsty, to the dry and parched ground; and such is Zion again and again, till the streams flow from this river.

3. Another stream is *Life*. How dead, barren, and fruitless do we see and feel ourselves, at times! It appears as if we should certainly wither away. There appears no mark or evidence that we belong to Zion. In this state, prayer, reading, hearing the word, and conversing with Zion is a burden. But, after this has gone on for some time, God is pleased, either under the word, or a word dropped from one of the family, in meditation, or in groaning to the Lord, to revive the work. We now feel an appetite and a thirst; we come to the waters without money and without price, and drink of the river of God's pleasure. Yes, it will spring up in us, this living water, again and again, all our journey through, unto everlasting life.

4. Another stream is *Salvation*. And when this flows, it carries away all sinkings, fears of being lost, all our unbelief and desponding thoughts. We then can rejoice in Christ Jesus, and say with truth, as Paul did, "Who hath saved us" from the reigning and

damning power of sin. We know, at such times, that it never shall have dominion, and that, when death comes, we shall be saved from the inbeing of it. Thus with joy we "draw water out of the wells of salvation." (Isa. xii. 3.)

5. Another stream is the *Love of God*, which is shed abroad in our hearts by the Holy Ghost given to us. This casts out all slavish fear and torment, and keeps it out while we are under the sweet enjoyment of this stream, but no longer; at least, I never found it did. When this stream runs strong, we love the saints with a pure heart fervently; we love the truth, and could die for it sooner than give it up; and we love the Lord Jesus as we never can tell for undertaking our cause. I once felt this love so strong that, at that time, I believe I could have suffered for the Lord Jesus any death with delight; but I never found it so strong before nor since. And this agrees with Paul, and is the same in quality, though not in quantity, when he said, "I am ready to die at Jerusalem for the sake of the Lord Jesus." I believe many of the martyrs enjoyed this love very strong. "Love is strong as death; many waters cannot quench it, neither can the floods drown it." O Lord, grant to thy poor afflicted people, that are tossed with tempest and not comforted, that know their own sore, that feel the plague of their own hearts, the reigning power of sin, Satan's fiery darts, his cruel accusations and temptations, that are hated and despised by the world and by hypocrites, who say, "Let her be defiled, and let our eye look upon Zion," that find it hard to get temporal food, that are oppressed every way,—Lord, in thy own blessed time be pleased to favour Zion with these streams of peace, righteousness, life, salvation, and a rich supply of thine everlasting love; all of which flow from the river of thy love, through thy dear Son, into our hearts by the Holy Ghost. Be pleased to hear this petition, for the alone sake of our Lord and Saviour Jesus Christ. Amen and Amen.

Thirdly. Another evident mark that we belong to Zion is the *dew* that, at times, is sweetly felt and enjoyed. And here I hope to pick up some of the lambs of the flock, that feel their faith so weak that they can hardly tell whether these streams have ever reached them or no. Now, let me ask you, Did you ever feel yourself dry and barren, finding no liking to spiritual things? In this state you have gone under the word, and heard very attentively, but found no particular power attend it. Well, you have said, I do not feel that dislike to spiritual things that I did; but feel some desires going up, and more heart to seek the Lord; also a little hope of better days. I cannot give it up yet. And yet there was no particular part of the subject blessed; but I thought it very short. This, poor soul, is the *dew*. And Christ's speech is in this dew; it is a small still voice: "My doctrine shall drop as the rain; my speech shall distil as the dew." You will find it softening and refreshing; and the hardness of your heart abates. This same dew attends the word when we first seek after God; and therefore it is called the dew of our youth.

I can look back and well remember this dew; yes, before I knew what ploughing meant. - So David says: "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth." Now, look back and see when you first chose the Lord Jesus Christ; was there not a beauty in holiness? Was not Zion beautiful for situation? And this was the womb of the morning, when you had the morning star, before the Sun of righteousness arose, when the word was sweet and refreshing. Job speaks of this: "The dew lay all night upon my branch." (xxix. 19.) There is a sweet savour in hearing of Christ, and having this fragrant smell; it is as "the dew of herbs." (Isa. xxvi. 19.)

From what has been said, poor tried and tempted soul, though you may not as yet be able to come up to the streams, cannot you come in with the dew? Did you never find this refreshing and softening power under the word, nor in any of the means, such as prayer, &c.? Did you never find a sweet savour when Christ was preached? Did you never see a beauty in holiness, and feel a love to Zion? O look back; and if you have, all this proves you to belong to Zion; you are a citizen. "As the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Fourthly. If you are a citizen of Mount Zion, you shall be fed, for there is provision made for every citizen, blessed food, blessed entertainment. If you ask what this food is, I answer, Christ crucified. He says, "My flesh is meat indeed, and my blood is drink indeed. He that eateth me, even he shall live by me." "I am the bread of life." This is a mystical feeding. A covetous man feeds on money; a lover of pleasure feeds on the pleasures of sin; an unclean person feeds on the gratification of his lusts; a pharisee feeds upon dead works; and a poor sensible sinner, that feels the weight and burden of sin, and his lost, condemned state, when God the Holy Ghost is pleased to work faith in his heart, and enable him to mix it with the word preached, he feeds mystically on Jesus Christ, and finds his conscience entertained. Yea, he eats heartily, and is welcome: "Eat, O friends; drink, yea, drink abundantly, O beloved." This is Zion's food. Sometimes it is called the word: "Thy words were found, and I did eat them." Christ calls this his word: "The words that I speak unto you, they are spirit and they are life." Sometimes it is called feeding us with milk, which is the comfort and consolation of the Spirit: "Then shall ye suck, and be satisfied with the breasts of Zion's consolations; ye shall milk out, and be delighted with the abundance of her glory." And Jesus is the consolation of Israel, and he is to comfort the mourners in Zion. Sometimes it is called feeding us with strong meat; this is God's eternal election. Sometimes we are fed with honey. This is the sweetness of the promise; and therefore David says, "My meditation

of him shall be sweet." Yes, says the church, "His mouth is most sweet; yea, he is altogether lovely." "My son, hast thou found honey? Eat it, and the honeycomb that is sweet to thy taste." Knowledge and understanding is another part of our food: "I will give them pastors after my own heart, that shall feed them with knowledge and understanding." The best knowledge I know of is the love of God: "He that loveth is born of God, and knoweth God." And this love is in Christ Jesus. The best understanding is life. Solomon says that "understanding is a well-spring of life;" and our life "is hid with Christ in God." Now, put these two things together, and it is Christ; "I am knowledge and understanding;" and it is life eternal to know him. And there is also the fatted calf; and this is Christ: "Christ our passover was sacrificed for us; therefore let us keep the feast." This is a feast of fat things, full of marrow and fatness; and so the poor prodigal found it, when the fatted calf was killed. This is Zion's provision: "I will abundantly bless her provision, and satisfy her poor with bread." "Upon this mountain (Zion) will the Lord of hosts make to all people a feast of fat things (Christ crucified) full of marrow, of wines on the lees (the everlasting love of Christ: "Thy love is better than wine"), of wines on the lees well refined."

Fifthly. If you belong to Zion, get into what straits and difficulties soever you may, the Lord will deliver you both in soul and body in his own time. "Man is born to trouble as the sparks fly upward." But God's children have these with additions; for there are afflictions which are called "the afflictions of the gospel," and "the sufferings of Christ." The world and hypocrites know nothing of these things; hatred of all men for Christ's sake, reproaches, persecutions, violent temptations, accusations, condemnation, the fiery darts of the devil, a body of sin and death warring against the new man of grace. All these things, with many more, make Zion's troubles great; and it is "through much tribulation we must enter the kingdom." A daily cross we shall ever find; and many choking pills we shall have to swallow, and nothing to wash them down. Yes, and Zion's trials in providence are keener than the world's; for they can run from one arm of flesh to another, which God's children dare not do. And if they cannot get out of their trouble in a fair way, they will in a foul; but Zion seeks the honour of her King. His fear is in her heart, and she wishes to glorify him. Zion watches the approbation of her Husband and King; if he frowns, it matters not to her who smiles; and if he smiles, she cares not who frowns. She encourages a tender conscience, which the world hates; and it is her soul's desire to be in the fear of the Lord all the day long. Now all this, being so opposite to the flesh, increases her temporal troubles: "For he that departeth from evil maketh himself a prey;" "and for a good work a man is envied of his neighbour." If Zion gets into debt, it is a sore burden to her; for she is of a noble spirit, and cannot

bear the thought of disgracing her husband's cause. But the world will shuffle from place to place, and pay none: "The wicked borroweth, and payeth not again." Thus Zion is sometimes afflicted on all hands, and walks in the midst of trouble; for "many are the afflictions of the righteous; but the Lord delivereth him out of them all." Yes; "The just shall come out of trouble." By these deliverances, again and again, which will come in an unexpected way, contrary to flesh and blood, you may know whether you are a citizen of Zion; for they ever will secure the glory to God. Hence you read: "In Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said; and in the remnant whom the Lord shall call." (Joel ii. 32.) This deliverance is only to be found at Zion, from the weight and burden of sin, a guilty conscience, and innumerable fears.

Sixthly. The next evident proof that you are a citizen of Mount Zion is this: You will never lose a discovery of your own heart, of the spirituality of God's law, of the craft and cunning of the devil, and of the awful state of this world. Now, none know these things in reality but Zion; and the reason is because "darkness hath covered the earth, and gross darkness the people." This is the veil or covering that is spread over all nations, blindness of mind: "The god of this world hath blinded the minds of them that believe not." Hence Paul says: "When Moses is read, the veil is upon their heart untaken away." But God declares of Zion that "he will meet them as a bear bereaved of her whelps, and rend the caul of their hearts." I believe you may go to whole congregations of professors that know nothing of the removing of this veil. Yes, and a man may be high in the sound doctrines of the gospel, and be a stranger to the removal of this veil or covering. If it is removed from you, you will see your own heart as God describes it; and it will appear worse and worse as you go on in the divine life; so that you will be terrified, and conclude there is no mercy for you. And what you see you will also feel; for it is when this veil goes that the works of the flesh are made manifest. And this will go on to the day of your death; and the more you are favoured with God's presence, the more you will see and feel of this; for "in this mountain (that is, Zion) will the Lord destroy the veil." Is this destroyed in you? Then you are a citizen of Mount Zion; for it is destroyed nowhere else.

But again. This light and life will show you the extent of God's law. You will find out that the law is spiritual, but you are carnal, sold under sin. You will find that hatred in the heart is murder; a wanton eye adultery; and that he that looketh on a woman to lust after her hath committed adultery with her already in his heart. You will find that God in his law requires love to himself with all the heart, soul, mind, and strength. You will see and feel your heart full of idols quite opposite to all this. "The carnal mind is enmity against God;" and we are hateful and hating one another. When this veil or



covering is removed or destroyed, we find it out, and never get better in nature all our journey through.

Again. We now discover that we have not been, neither are now, free agents, as we once thought; but can see that the devil has led us captive all our days, that we were servants to sin, and yielded our members instruments to unrighteousness. And we can see his craft, cunning, snares, traps, and gins; and how he works by the ungodly, and by our own corruptions, in stirring them up again and again to dishonour our God, and to wound our consciences. Sometimes he works by them in rage and malice, and sometimes with overkindness; but our destruction is what he has in view. Hence you read of him as a roaring lion, walking about seeking whom he may devour; this is in rage and malice. But you also read that "he croucheth and humbleth himself, that the poor may fall by his strong ones." Now, do you see all this? Yes, say you; and a great deal more. Then the veil or covering is destroyed, and you are a citizen of Mount Zion.

Again. You will see the awful state of the whole world, both professors and profane, yourself and all, as being out of Christ. Did you never discover yourself with them all on the sandy foundation together, and expect to sink in black despair? I have done so; and an awful sight it is. David did: "I sink in deep waters, where there is no standing; in the horrible pit, and in the miry clay." And it is only such that in heart "embrace the rock for want of a shelter," which rock is Jesus Christ, God over all, blessed for ever. "He is the Rock; his work is perfect; a God of truth and without iniquity; just and right is he." Now, if you are a citizen of Mount Zion, you know what I am writing about; and though you may not be able to come up to it all, yet you will have deeper and deeper discoveries; for this veil is not destroyed all at once, but by degrees.

Again. The more you find the old veil destroyed, the worse you will see and feel yourself. And the worse you see and feel yourself, the more you will discover of the beauty, excellence, and all-sufficient worth of the Lord Jesus Christ in his great undertaking, offices, covenant characters, and finished work; as a Prophet, to teach you that know you are a fool; as a Priest, that all your confessions, prayers, sacrifices, and thanksgivings may come up with acceptance to the Father; as a King, to reign in you and over you to the destruction of Satan, sin, and death; as an Advocate, to plead your cause against Satan and all his allies; as a Mediator, to stand in the gap; as an Intercessor, that ever appears before his Father in your behalf; as a Counsellor, to give you counsel in all your intricate paths, and in the knotty experiences you go through; as your Wisdom, to make you wise to salvation; as your Righteousness, that you may be accepted of the Father; as your Sanctification, to make you holy; as your Redemption, to fully deliver you from Satan's power; as your Head, to influence you in all good things; and as your

Husband, that you may be fruitful in every good word and work. Now, as we discover ourselves by the veil being destroyed, so we shall discover the suitableness of the Lord Jesus in these things, and many more. And he will bring us into such straits in providence that we cannot possibly go on without constantly watching his hand; for he is heir of all things. All things are in his hand; and all these things will lead us to worship, adore, reverence, and magnify him as the eternal God, equal with the Father and the Holy Ghost.

Lastly. The destruction of this veil will discover to us our eternal election, and God the Father's choice of us from all eternity in his dearly-beloved Son. We discover that out of pure self-moving love Jesus Christ undertook our cause from all eternity: "His goings forth were from of old, from everlasting;" that on our account he became incarnate, was born of a virgin, and was made under the law to redeem us that were under the law, that we might receive the adoption of sons. And we can trace him doing all he did, not as a private character, but as our covenant Head and Representative. Hence, when he was born it was for us: "Unto us a child is born." When he was circumcised, it was for us; for every citizen of Mount Zion at that identical time put off the body of the sins of the flesh by the circumcision of Christ. As he grew up, and all through his life, he wrought out a perfect righteousness; and Paul says, "To us it is imputed;" "By his obedience many were made righteous." When apprehended by divine justice, we were acquitted: "If ye seek me, let these go their way." When on the cross, he made an end of sin, and said, "It is finished;" removing our iniquity in one day. After three days he rose from the dead; and this was for our justification. This brought forth a manifest adoption: "I ascend to my Father and your Father, to my God and your God." After this he went up to glory above; and then was a universal shout: "God is gone up with a shout, the Lord with the sound of a trumpet." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in." Thus he entered, having finished the whole work, and sat down with his Father on his throne:

"See how the Conqueror mounts aloft,  
And to his Father flies!"

And when he entered, every citizen of Zion entered everlasting glory with him. Hence Paul says: "We are made to sit with him (representatively) in heavenly places in Christ Jesus." O fellow-traveller! Never rest in any attainments, but press on to a greater acquaintance with the Lord Jesus; for in him are hid "all the treasures of wisdom and knowledge." And for all this we are indebted to the blessed Spirit. It is he who continually discovers to us what vile wretches we are; helps our infirmities out of the way; works a confidence in our hearts, which lays hold of the Lord Jesus; testifies of him, and glorifies him in our

hearts; takes of the things of Jesus, and shows them to us; sheds abroad the Father's love; and bears his witness to our hearts that we are the children of God, crying, Abba, Father. Yes, we should know nothing experimentally about the Lord Jesus, were it not for the Holy Ghost. Then ten thousand blessings, glory, honour, praise, and power, be equally and everlastingly ascribed to Father, Son, and Holy Ghost! Amen and Amen.

*(To be continued.)*

**"ALL MY SPRINGS ARE IN THEE."**

To thee, most gracious God, to thee

I lift my waiting eyes;

Pity my helpless misery,

And give me fresh supplies.

In Christ there is abundant store;—

Enough for me and thousands more.

Do I need patience? O my God!

My springs are all in thee;

For soon I faint beneath the rod,

Unless thou smile on me.

Give patience, then, to wait thy will;

Say to my restless heart, "Be still."

When barrenness I feel within,

Sterility, and dearth,

A heart inclined oft to sin,

Affections bound to earth,

None else can set my spirit free;

But, Lord, my springs are all in thee.

Ice-bound, and cold, and dark, and dead,

And sinful is my heart.

There's life in thee, my glorious Head;

Do thou that life impart,

And let my earth-bound spirit see

That all my fresh springs are in thee.

Water my soul, dear Lord, once more,

And let me taste thy love;

Let me thy precious name adore;

Fix thou my thoughts above;

For when thy smiling face I see,

I feel my springs are all in thee.

And shall I dwell with thee above,

Where saints thy praises sing?

And feast upon the endless love

Of Zion's matchless King?

Then, then I'll sing salvation free,

For all my fresh springs are in thee.

## EPISTLES TO VARIOUS FRIENDS.

Dear Sir,—For some long time I have had a strong desire to pen a word to you, but have been hindered, feeling you had no doubt hundreds of letters sent to you springing from the pride of the human heart. Yet when the dear Lord is pleased to bless the contents of the “Standard” to my soul, which he does again and again, I am moved with a feeling to write and to encourage you amid the many discouragements you have to contend with, both with open enemies and hypocritical seemingly well-wishers.

Although a stranger to you, yet I bless God I am a poor sinner, and know a little, or desire to know a little, of a precious Jesus. And although much in the dark in this dark city, yet what a mercy for me the Lord smiles at all! Sometimes when reading his blessed truth, and sometimes when reading the sermons in the “Standard,” my dear Lord does favour me to feel that I have that glorious robe around me to cover my nakedness which makes me lift up my drooping head. Then I would not change places with any man in the world, although sometimes so miserable, so dark, so tormented with sin, both within and without, tempted to believe all has been sparks of my kindling; and for weeks have to go miserable in every sense of the word, and the golden sceptre is no more held out to me, till I am driven to tell out, sometimes without words, before the Lord, “Lord, all my desire is before thee; and my groaning is not hid from thee;” and to feel such a distance from him whom I desire to love that I groan within myself. But the father, seeing the son a great way off, had compassion upon him; and when I feel a great way off, and there seems no coming nigh again, the dear Lord meets me, and favours me to identify myself in some measure with the sheep of his flock. And even to-night, begging the Lord to bless me, he was pleased so to do; for taking the Word and the “Standard” from the shelf down together, I began reading the sermon in the No. for March. O how blessed I felt it was to be a poor sinner! And often said, when reading the precious contents to my wife, “Who would not be a despised follower of the Lamb, a poor empty sinner?”

“Although our cup seems fill’d with gall,  
There’s something secret sweetens all.”

But, dear Sir, perhaps you may think I am too familiar in thus writing. I have many times found it sweet, while before the Lord, in beseeching him to still bless you and the “Standard” to his sin-bitten children, those who feel naked, empty, loathsome, and bare. Here, in this great city, there are but a few who are really poor, who trade with Jesus, without money and without price, but pay in free-will cash, and who would disdain to be one of David’s ragged soldiers, who know what it is to be stripped, and wounded, and half dead, if not quite. But to encourage you, and to let you know your work is not in vain in the Lord, I enclose a letter from one who can testify as well as myself

of the blessed effects its pages produce, through the blessed Spirit, upon the hearts of God's dear tried family. Many I know who hail its arrival with delight.

May Israel's God be in and upon you, and the anointing of the Holy Ghost rest upon the writers and readers, so that God in all may be glorified. I remain, a poor sinner still,

WILLIAM COOPER.

205, West Tenth Street, New York, March 31st.

Dear Friend,—By the Feb. No. present vol. "Gospel Standard" I see that you got my letter, but failed to make out my address. In Canada we generally write "Ont." for Ontario, which you mistook for some state in the neighbouring republic. I believe we are exactly of the same mind concerning "Church Covenants;" and in the Articles which you propose sending me, I will have an opportunity to make further investigations.

In the Feb. No. there is a sermon by William Gadsby. I never saw but one sermon of his beside this; but upon reading this, I find in every particular his preaching accords with my own sentiments. I was, in fact, very forcibly struck with the similarity of manner I found in this sermon with my own in dealing with all his subject embraces. The law in its spirituality applied to the conscience; the complete satisfaction rendered by Christ; salvation as flowing from the Trinity, as seen in election, redemption, and regeneration; in short, every point and every doctrine has more or less engaged my heart, my ministry, and my very being. And I rejoice to find that others have been similarly led, taught, and exercised; have noted the same errors, drawn the same distinctions, and asserted the same doctrines. But I did not learn those things from books or from men, not even from ministers. But I am often lower than any person knows but the All-seeing One.

Heartily thanking you for your proffered kindness,

I am, Yours, &c.,

JAMES M'ARTHUR.

Komoka, Ontario, Canada, March 14th, 1875.

[We hope our friend received the Articles referred to.]

My dear young Friend,—Perhaps you have been tempted to construe my silence into neglect, or that I think such a correspondent unworthy of my notice; but this, I trust, may prove a means to remove every unpleasant suggestion of the enemy.

In your last letter I find a few remarks that seem to call for a few observations from myself, as a minister of the everlasting gospel of our Lord and Saviour Jesus Christ.

The first is, that you are much tried by your father respecting your religion, and the observance of the Lord's command not to forsake the assembling yourself together in the Lord's house with the Lord's people. To which I, as a father, would say that, as a dutiful child, you are enjoined to render unto your father that *moral* obedience the Scriptures direct you to do, and in all things

prove the same, where you can do it without a violation of conscience, on *scripture authority*, seeing it must be better to obey God rather than man. In reference to week-day services, sometimes it may be your duty not to go. Here circumstances must determine, prayerfully weighed over in your own mind. But if you can lawfully go without any violation of moral principle, go by all means, especially on the Lord's day. Only give up these great privileges, and the enemy has then got an unspeakable advantage over you. It would be the first great step towards an awful departure from the Lord, and would be sure to be followed by others equally solemn; and where it would stop, the Lord only can tell. Therefore, while I would most heartily press upon you your duty as a child to render unto your father that love, benevolence, and obedience that belong to him as your earthly parent, still I must say, when he wishes that obedience that only belongs to the Lord from his own dear children, there you must stop, knowing you "ought to obey God rather than man." As I believe by a steady, prudent, quiet determination to serve the Lord you will best overcome all your difficulties, so I exhort you to that course, looking unto the Lord for his blessing. And, as you say the Lord *does* encourage you to tell him all your troubles, so tell him this, for he has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

You further say that you have been asked to join the church by baptism, to which you could not give any answer. In reference to this, I can only say that, as you said in your first letter the Lord had blessed your soul with a sense of pardoned sin and had led you to bless his name for the same, so the ordinances of the Lord's house belong to you as a believer; and, as such, it is your unquestionable duty to be found in the way of obedience to the Lord's holy precepts. But, as it is a privilege belonging to Zion's children, so the Lord must, by his holy Spirit, convince them of the same, making them willing in the day of his power. Duty and privilege are so blended that the one is, as it were, lost in the other. And if the Lord lays the matter thus on your mind, you will find it true. The Lord bless and guide you therein for his holy Name's sake. You say that some advise you one thing and some another. Thus, in the multitude of worldly counsellors there is perplexity, but in the multitude of inspired counsellors there is safety. Therefore, go to the Word of the Lord, and see what he says by his inspired servants.

In conclusion, knowing something of the many dangers to which you are exposed, allow me to exhort you to be watchful, knowing that the enemy goeth about like a roaring lion, seeking whom he may devour. Therefore, keep near to the Lord's *Word*, his *house*, his *people*, his *throne of grace*; and may he bless you, and keep you, and lift up the light of his countenance upon you, and give you peace.

Yours in the Gospel,

June 10th, 1856.

R. ROFF.

My dear Friend,—I received your kind and interesting letter, and thank you for it.

I was glad to find you exercised about your state. I can but wish you may be, as I wish well to your soul. Remember your calling; it is not to sleep or play, but fight; not to fleshly ease and carnal security, but to the trial of faith. And "heaviness through manifold temptations" is sometimes needful. Spiritual poverty, want, and hunger are among our mercies. Dissatisfaction with ourselves and state is destructive of self-confidence, and causes us to work out of, and above self, and sets us begging, which is the most profitable exercise for a Christian, and well pleasing to the Lord, and is his own work. Be not weary of it; "Men ought always to pray and not to faint," says our Lord. "Wait on the Lord; be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord."

It is the Lord who teaches us the want of that for which we wait, and then gives the promise that such shall not be ashamed. Let none that wait on thee be ashamed. "Let all those that seek thee rejoice and be glad in thee." Let this rejoice our hearts if we wait on God. Not many do, save in a lifeless round of dead works and empty profession. We may well be glad if we know and feel that only the salvation which is of God can cause us to escape hell,—salvation which is from everlasting, salvation which is of grace (without works), through faith, the free gift of God, salvation, the perfect work of the mighty God, our Incarnate Redeemer. That faith, through which we are saved by grace, sees it to be a great salvation, and worthy of the greatest admiration and greatest sacrifice to know. But the generality of mankind hardly turn out of their way to inquire about it. And many that do will not have it at much cost. Few will sell all to buy the field with the treasure, or suffer the loss of all things, and count them dung, so that they may win Christ. O, we may well be afraid of the religion, as well as of the religious folk of our day,—a religion that will suit any sort of conduct and company, a religion that gives the preference to God's foes rather than his friends, that loves the latter in tongue and word, but the former in deed and truth. With the heart men believe unto righteousness, and the heart is the Christian's plague. That is his exercise, and his business to manage and keep, and not merely the outside of the cup and platter. It is at some cost we learn that which David says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom." We may come to chapel, and know nothing of this all our lives; we may come to prayer-meetings and services, and have no right knowledge of this; but we cannot come to God therein without feeling, more or less, the solemnity of it. And they are the blessed of the Lord, whom he chooses and causes to approach unto him, not unto the chapel merely.

Your letter contained a solemn sentence. May the Lord give

it life, and preserve it in our souls. "O to be right with God!" O what a mercy to be sincere! I would be thankful if I am, and pray the Lord to make and keep me so, well assured he only can. All that's wrong is our sad inheritance through original sin; all that's right is God's free gift and gracious work. Therefore, the apostle desires: "The God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ."

I was indeed pleased, and I would bless the Lord for his mercy, in appearing for Mrs. W., and delivering her from the bondage and darkness in which she was so long held. The Lord bless her latter end. Give my Christian love to her and to her daughter, with any friends, as you have opportunity. And accept each of you my sincere affection and Christian esteem. Present the same to your parents, sisters, &c.

I am, dear Friend, Yours in Truth and Love,

Walsall, Dec. 18th, 1871.

C. MOUNTFORT.

## REVIEW.

*Christ in the Psalms; or, the Praises of Israel inhabited by Jehovah-Jesus.* By James Ormiston.—London: From the Author, 61, Ellington Street, Islington, N.

WHEN our blessed Lord was upon earth he spake as never man spake; and among the many divine utterances which fell from his lips were those confirming declarations of the inspired authority of the book of psalms. He said to his disciples, "These are the words which I spake unto you whilst I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." (Luke xxiv. 44.) Thus we have Christ's own authority for regarding the book of psalms as prophetically pointing to himself, his mediatorial character, his sufferings and death on the cross, and his glorious resurrection, ascension, and intercession at the right hand of the Majesty on high.

The learned tell us that the psalms were originally divided into five books; and it is a little remarkable that each book should end with a doxology of praise, varying but little in word and expression. The first book, which ends with Ps. xli., closes with: "Blessed be the Lord God of Israel, from everlasting to everlasting. Amen and Amen." The closing words of Psalms lxxii., lxxxix, cvi., and cl., terminate with the same swell of praise; the last words of the last psalm being: "Let every thing that hath breath, praise the Lord. Praise ye the Lord." But then, whilst the book of psalms thus divides itself into distinct parts, each part terminating with praise, as "with the timbrel and dance," the "stringed instruments and organs," yet, as Mr. Ormiston rightly observes in his pamphlet, there is no grief or disease incident unto the souls of the poor, tried, and afflicted children of God, not a sickness or a wound, "for which there is not, in this



treasure-house, a present comfortable remedy at all times to be found." Yes, it is there, as revealed truth; and when with our wounds and our sicknesses, our burdens and our griefs, we are led by the blessed Spirit to see what the remedy is, and can *feel* it, by the Spirit's power, applied to our souls, it is this that makes the psalms a blessed book, to ourselves in particular.

The principal object which the author of the pamphlet seems to have in view is to show how Christ, in his character as Messiah, and how in his offices, as Jehovah's anointed Prophet, Priest, and King, is set forth, with more or less profusion, in all the book of psalms; how "David's complaints are Messiah's complaints, David's afflictions are Messiah's afflictions, David's penitential supplications are Messiah's, under the burden of the imputed guilt of man; David's songs of triumph and thank-givings are Messiah's, for his victory over sin, and death, and hell."

"The book of psalms," says the author, "is the revelation of the deepest depths of that experience of the God-man Christ Jesus which was his both before the worlds, and during his earthly life of meritorious service, though not less so of those future and eternal experiences which shall be his when all Israel shall be saved, and he shall reign before his ancients gloriously. He who reads the book of psalms as merely a record of the personal experience of the several penmen, who, under the Spirit indited them, is like the unilluminated two who journeyed to Emmaus, of whom it is written in Luke's narrative, their eyes were holden that they should not know him. The Holy Ghost in the psalms singularly and plenaryly testifies of Christ."

And must we not confess that, whatever greater light *we* may have in the revealed truth of God, beyond what the disciples had at the time of their journeying to Emmaus, as pertaining to the sufferings of Christ and the glory that was to follow, yet that our eyes are often now as much holden as were the eyes of the disciples? Whether it be in the prophetic psalms, or the gospels, or the epistles that we look for Christ, yet how painfully we have again and again to prove that not a glimpse of his face can we get to refresh us, only as our eyes are anointed with heavenly eye-salve, and our minds are spiritually and intuitively directed by the Holy Ghost into the spiritual mystery and blessedness of what we read of Christ.

The way in which the poetical book of psalms "supplied the Jewish church with matter for worship in the service of the Temple, and the more modern synagogue;" how from the pages of the book of psalms the Redeemer, when on earth, "instructed his followers in the mysteries of the eternal scheme of redemption;" how the whole book partakes, "in no small degree, of the character of *prophecy*;" how the psalms of David, and Asaph, and the sons of Korah, and Solomon, and the one psalm each of Moses, Heman, and Ethan have a continual reference both to the God-man and to what Jehovah knew would be the experience of his church in all succeeding ages, are only a few of the instructive features of the pamphlet we notice. But, as before

stated, the author's main object is to direct attention to the "leading fact,—that the book of psalms, in a very special sense, concerns Christ."

We need only add that there is much instructive matter compressed in the ten or twelve pages the pamphlet contains, and any of our readers who may be disposed to order it, upon our recommendation, will, we trust, find the perusal of it so far blessed of God that they may be more favoured than heretofore, when reading the blessed psalms, to see with the eye of faith a greater than David or Solomon, and be constrained to say, "I will extol thee, my God, O King; and I will bless thy name for ever and ever."

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## Obituary.

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JOHN THORNBUR.—On April 25th, in the 72nd year of his age, Mr. John Thornber, Minister of Providence Chapel, Bedford, for a period of nearly 30 years, successor to Mr. Tomlinson.

The following is his own relation of facts:

"My father was killed when I was 9 or 10 years old; and my mother being left with eight children, I was bound as an apprentice to learn hand-loom weaving. At this place I suffered much with hard stripes, ill treatment, and starvation, insomuch that I became so weak in body that I could scarcely work. I left the place, and went to my poor mother, but not meeting with the reception I expected, I wandered away; and how I got on for some length of time, how I lived, and how I was kept alive, God only knows. I suffered greatly for want of food; and to such a state was I brought, I would watch for opportunities, when people have fed their swine, to get some of their food and eat it. Having no place to sleep in, I crept into stables, hay-lofts, and stack-yards. So beset with hunger was I, at times, when a piece of bread was given me, I felt as if I could have snapped at and eaten my own fingers that held it. When the places I slept in were infested with rats, I was afraid they would devour my flesh as I lay among the straw. I could not, I dared not, go to sleep, and used to lie and bark like a dog to frighten them away. My food at this time was principally horse beans, turnips, and other things. I was about two years in this state. My skin became so dark, I looked more like a foreigner. I was truly a frightful creature, with scarcely anything to cover me but rags, almost naked, no one to pity me but he who feedeth the ravens when they cry. Truly 'I was cast upon God from my mother's belly.' Still I was wonderfully preserved from stealing even in this state, except it was the horse beans from their manger, which kept me alive. O the wonders of God, who preserved me when I knew him not! When I think on these things my heart is pained and humbled within me, while I pause to admire the providence of a kind and gracious God.

"Eventually I got to be an apprentice to the trade of block printing. I now received six shillings a week; so I began to fare much better. I was oft getting into scrapes, and indeed was said to be the worst boy on the premises. If any mischief was done in the village, the people would say, "It is that Thornber." I was once imprisoned in Preston gaol for a month for doing mischief to a fellow-printer.

"I married when about 20 years of age, and went to work for an uncle of mine a few miles from Blackburn. It was while at this place

I was by the power of God stopped in my wild career, for it was wild indeed. Up to this time I do not recollect that I had any knowledge of God or religion, and feared neither God nor man. I was given up to all manner of sin. I delighted in cock-fighting, dog-fighting, drinking, and fighting with my fellow-men. I was not afraid to fight with any man, and always came off conqueror; and used to be called Jack the giant-killer. I did not care for any one but my wife, who was continually persuading me to lead a different kind of life. But onward I would go, laughing at all religion, 'without God and without hope in the world.' I had no fear of death, no fear of God, or one desire after God; but was dead in sin, delighted in all manner of filthiness, a wild man of Lancashire, vile and ignorant of God as a beast that perisheth. But O the great mercy of God towards me when in this awful state! 'God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.' It is indeed by grace we are saved.

"But the time was at hand for the almighty Lord God to arrest, quicken, stop, and regenerate poor wretched me. He met me as a bear in a strait place; he came upon me like a mighty man of war. I lived under a place where some of the family of God met to worship him. One Sabbath day, I was dressed, intending to go after my wickedness as usual. Little did I think the Almighty was preparing his arrows to strike me through my heart. They began to sing. I felt something of an awful nature drop into my soul, which made me stand trembling; and I heard, as if a voice had spoken with great power, these words, 'You are a Sabbath-breaker; you are a sinner; and you will be damned if you carry on in this manner.' There appeared such holiness in these words that I felt amazed. My sins began to stare me in the face in a way I cannot describe. I was afraid the Almighty would consume me with fire. The sins of my childhood, youth, and manhood came against me, and everything appeared to condemn me. My soul was bowed down within me, and how to escape I knew not. I wandered about, seeking rest and finding none. I felt as if my sins would destroy me in a moment. One day my sufferings were so great that I felt almost burned up with the wrath of God, and I trembled, fearing I should be swallowed up.

"As I went along I tried to cry to God for mercy. The word *repent* would follow me night and day. I tried to repent, but could not. I thought to repent was to shed tears, but I could not shed a tear. I thought there would be a hope if I could shed tears; so I concluded there was no hope for me, because my heart was so hard. A person seeing me in such distress, took me to some people called Ranters. I was told to do many things, but I well knew I could do nothing good; I was undone. My prayers seemed more like groans of the lost than anything else. These Ranters held what they called a love-feast, but I felt as if my soul was dropping into hell. I felt the weight of my guilt so heavy, both in soul and body, that I thought I must have sunk through the floor, as if a weight were hung upon me, and I were sinking down into hell. But just as I thought I was going down, I saw by faith the Lord Jesus Christ on the cross in agony and blood.

"When I saw this sight, my sins dropped off me, and I felt quiet and happy for a short time. But soon after I was tempted to think it was all nothing but imagination; nevertheless I was much easier in my mind than before, and would go often to seek him who had appeared to me on the cross, but I could not find him. Some years I sought the Lord in great ignorance. It was a long time after this took place before I had my full enjoyment of Christ; for as yet I did not know the way of sal-

vation, and was ignorant of God's Word, and unable to read it. I recollect going one night under a mountain, and praying God would send an angel that would tell me that God would save me. I did not at that time know there was a Trinity of Persons in the Godhead, though I was brought to believe that Jesus Christ was the Son of God. This was so fastened on my mind that nothing could remove it. This I received when Christ was revealed in the vision of faith alluded to. But I then knew nothing of the Holy Ghost in the Trinity, though he had surely convicted me of sin, turned me completely to destruction, and given me a glimpse of Christ as the Son of God.

"I fell a long time in a backsliding state; and passed through scenes of poverty, wretchedness, and woe that can never be told out. The sorrows, grief, and distress are also indescribable. I endured many and severe chastisements, had many repentances, resolutions, determinations, and confessions, but by the passions and corruptions of my nature, the many and powerful temptations of Satan, together with the world, the company I had to be amongst, extreme poverty, sickness, and a large family to care for, I was often brought into difficulties and straits which almost drove me mad.

"I was still among the Arminians; and although I joined a Baptist church, being persuaded and hurried into a public profession, I was in great ignorance of the real truth. I had been in Manchester a long time, and had heard of Mr. Gadsby, but was afraid to go and hear him, because I had heard great professors of religion say he encouraged people in sin; and as I had been so tormented with sin, I would not go to hear him. But one day, being in great distress of mind, I said to my wife, 'Let us go and hear Mr. Gadsby.' I felt as if I were compelled to go. The text was, 'Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.' (Prov. viii. 34.) As he went on I felt astonished. He entered into the very depths of my soul-trouble in describing this blessed man. He really appeared to me like an angel let down from heaven to tell me all things that had passed through my soul. My eyes were fixed on him, tears rolled down my cheeks like rain, my heart melted in me like wax before the fire, and my poor soul was brim-full of holy, unspeakable joy. I wept in the chapel also for thankfulness that God had sent a man to speak a word in season to my weary worn-out soul. I felt as if I could go and kiss him. My eyes were swollen with weeping for joy. This sermon spoiled me ever after for hearing any other but experimental preaching; neither could I suffer any one in my presence to say a word against the dear man.

"Then came the time for me to leave Manchester, and remove to Sabden again. I blessed God I had been favoured to hear Mr. Gadsby preach a different gospel from that I then sat under, which made me long to hear the dear man again. My desire was soon granted, for he came into our village and preached another glorious sermon, which renewed my hope, as my very soul's desire was to find a solid foundation for my feet to stand on.

"I took to reading my Bible, though a very poor reader, sometimes nearly all night. I began to be more and more uneasy about the preaching, for I found nothing but death in the pot, and I became full of pain and trouble. Several others I found were discontented as well as myself. One old man said to me, 'We had better meet at Rebecca Smith's some night, and we will collect a few friends together. I think you might be useful; and you ought to exercise your gift, and not hide it. You need not be afraid of us.' But I declined for some time, feeling afraid of doing wrong and offending God. When told that I should have to preach, I trembled, as it appeared such a great work for me to attempt, and

attended with so much responsibility. I did all to quench the thought of preaching. Many passages of God's Word came to my mind, and I tried to speak a few things from them. I was greatly helped in speaking from 1 Jno. v. 20. The old man persecuted me greatly, and encouraged others to do so, because I withstood him, as he denied the eternal Sonship of Jesus Christ. It was with much trembling I spoke a little in a friend's house.

"I continued to work at Sabden, and preach to a few people, until circumstances drove me to Blackburn. I went among the churches in Lancashire and Yorkshire, supplying, until I was invited to Northampton, and from thence to Bedford."

About four years before he died he suffered very acutely. He visited different places for his health, but he became generally affected. The doctor pronounced his disease to be a bleeding cancer in the bowels.

The last text he spoke from was from Isa. lx. 20: "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." It was a most solemn time; scarcely a dry eye in the chapel, and many said he would preach no more. The Lord wonderfully supported him in every sense. His mind was kept in a most blessed state, sweet, peaceable and happy, resting solely and firmly on the blood and righteousness of Jesus his almighty Saviour. He observed to me, "To think I have been such a poor sinner, doubting, fearing, unbelieving, these many years, and now realizing such peace, joy, and comfort, to be so supplied and comforted, that I do not feel to have anything to ask for, but that the Lord will be pleased to continue to be all that I now feel him to be, and fulfil my utmost desire to be with him, which is far better!"

During his affliction he had some sharp conflicts with the enemy of souls. One night in great distress and darkness he called upon his wife to find that hymn on the sufferings of Christ, where they are described thus:

"The waves of swelling grief  
Did o'er his bosom roll;  
And mountains of almighty wrath  
Lay heavy on his soul."

(167, Gadsby's.) Calling upon his wife, he said, "Can't you pray? You are a gracious woman; cry aloud for help." She said, "I cannot pray. Whence shall I help thee? Out of the barn floor, or out of the wine-press?" He cried out again, "Lord, give me help from trouble, for vain is the help of man." The Lord was pleased to break the snare of Satan, and deliver his soul. He now believed he had had fellowship with Christ in his sufferings; and called out, "O my soul, can this be death?"

Many times during his confinement to his bed and room he repeated those sweet verses commencing:

"How sweet and glorious is the place," &c.;  
"O glorious hour! O blest abode!" &c.;  
"Yes, I shall soon be landed," &c.;

with quotations from many other hymns.

Several members of the church called to see him, whom he addressed in an affectionate and affecting manner. On being asked if he felt comfortable in his mind, he replied, "Very, very indeed." The Lord only knows how happy he was, and how much he longed to depart and be with Christ, which is far better, and how often he prayed for the Lord to draw him up to himself.

On the morning of the day on which he died, he placed himself in a position he said he wished to die in. A great change took place in his countenance. He desired to view himself in a mirror. On his wish being

granted, seeing his dying countenance, he said, "Sweet death! Beautiful death!" During the afternoon Lady Crosbie (wife of Sir William Crosbie, who had been very kind to him in his affliction) called to visit him, and asked if he felt happy. He replied with a sweet smile, "Yes, my lady, I am indeed." He became very cold, and refused to take anything more into his mouth. He lifted up his arms, holding them straight up, and called out as loud as he could, "*Victory! Victory! through the blood of the Lamb.*" These were his last words. He lay and dozed, his friends watching earnestly, thinking he might speak again. But he did not; and between eight and nine o'clock in the evening, he gently breathed his last, and fell asleep in Jesus, without a struggle or a groan. It was a great comfort to his widow, family, and friends to witness his resignation, patient endurance, and joyous faith under his long, painful, and trying disease. He was so blessedly supported as scarcely to express a want, a desire, except to die and go to heaven to glorify a Triune Jehovah for ever and ever. The following words were often repeated during his sickness: "Thou art mine, and I am thine; *mine and thine.*"

His remains were interred in the cemetery at Bedford by me, after being carried into the chapel in which he had preached so many years. Ps. xc. was read and commented upon, and an address given by me. The remains were thence carried to the cemetery, and there deposited until the resurrection morn. Many members and friends walked to the cemetery; and had it not been very wet, many more would have been present.

Witham, May 5th, 1875.

JOHN FORSTER.

THOMAS TAYLOR.—On April 16th, aged 76, Thomas Taylor, of Madeley Wood, Salop, and member of the Particular Baptist church, Birch Meadow, Broseley, for 36 years.

Thomas was born of poor parents, and worked at the farming with his father. As he grew up, he could not get the wages he wanted; and thinking there was more to be got in large towns, he went to Manchester; and there engaged himself as porter to a large cotton warehouse, in 1823. Having a desire to attend a church on the Sabbath day, he went to the late Mr. Nunn's. Blessed be God, this was the turning point in his life. I will give his own words as nearly as I can:

"The more I went to hear Mr. Nunn, the more I wanted to go. Mine was a gradual work. Light and life came into my soul, such as I had never felt before; light to see the dark sins within, and new life to pray to the Lord. The stable was my praying place. There I kneeled down and prayed to the Lord as well as I could; for my sins came up before me like a black cloud to crush me into hell, for I had been a most vile swearer. I did not tell any one of my sorrow. I read the Bible, a book sadly neglected before. After a few months of sore distress, it pleased the Lord to break through the dark cloud, and shine into my distressed soul. Then I blessed and praised his name for such a manifestation; and I can truly say the stable was a Bethel to my soul. I kept going to church; and many blessed refreshing times I had there."

After being in Manchester three years, he got employment on the estate of Lord Forester, at Norley, as carter, which place he kept many years. But he had lost the ministry of that man of God, Mr. Nunn, and could find none like it round about Norley. While this trial of faith was going on, he went one-day to Birch Meadow, and heard the gospel faithfully preached by Mr. Jones, the stated minister. It was a time of refreshing to his hungry soul. When the service was over, he said, "This is the preaching I want, and what I have been seeking for. This people shall be my people, and their God my God." In due time he came before the church, and gave an account of the Lord's dealings with

his soul; and on the following Sabbath was baptized. For three years he was confined to his home, and could not come to chapel, as he lived two miles away, which was a great denial to him, for he loved the gates of Zion. But he was a city set on a hill, which could not be hid. Seeing a few old people round about where he lived, and feeling a desire to tell them what the Lord had done for his soul, he gathered them together in one of their houses. He held little meetings in the week, read the Scriptures, commented on them, and prayed, till he was confined to his room.

I visited him many times. On one of my visits, he said, "I have been reading to-day the 3rd chapter of John; verse 14 was very much blessed to my soul: 'And as Moses lifted up the serpent in the wilderness,' &c., lifted up to open the way for a poor sinner like me to draw near to God. O how comforting to know that he my debt of sins has paid!" On my next visit he said, "O! The Lord has withdrawn from me, and I have been very dark and fretful this week." After a few words in prayer I left him; and when I went again the darkness was gone. He told me he had had a sweet dream. He saw heaven and the holy angels, and Jesus sitting at his Father's right hand, making intercession for his people. And although a dream, the sweetness of it lasted for many days.

In Nov. last he was taken worse; and thinking his end was come, he sent for me. When I went he had revived a little, and said, "I thought by now I should have been in heaven, where my soul desireth to go from this poor body. But I hope the dear Lord will give me patience to wait till my change comes." He spoke of the Lord's loving-kindness to him, and of the way in which he had led him so many years in the wilderness. The Lord gave him a place in the hearts of many, so that he did not want. My next visit was on Dec. 26. He was then very low in his soul. He said, "I am dark, at times, and impatient; but my trust is still in the Lord." I answered, "Will the truth you have been living on do to die on?" He said, "I have nothing else to support me now. Men talk of free-will; but mine is all of sovereign grace." After a word in prayer, I said, "There is a Christmas present for you from London, with a little more added." He looked at me, put up his poor thin arm, and prayed earnestly for all the friends that had been so kind to him in his illness.

April 5th. I saw he was very much worse, and gradually sinking. But he could speak loud enough for me to hear what he said. I said, "You are getting near to the end of your journey now." He answered, "I am; and long to be gone to dwell with God, whom I have long wished to see face to face." I did not say much to him, as he was so weak. I kneeled down and asked the dear Lord to be with him in the hour of death. When I had done, he prayed earnestly for me, our minister, and all the members of the church of which he had been one for so many years.

Thomas was not an ordinary Christian, for he lived near to God in prayer, and adorned the doctrines of grace by a consistent life. His young master said to the writer, "I wish I had another Thomas Taylor at my farm." To our minister Thomas said, "I am glad you are here to bury me. And if you should say a word after I am gone, I will give you a text: Isa. lxi. 3. But don't say a word about me; give all the glory to the Lord."

On the 15th it was very clear to his dear wife and children that he could not continue long. But he was quite sensible, and said to his grand-daughter, "I shall soon be in heaven." And early in the morning of the 16th, his ransomed soul took its flight to dwell for ever with the Lord.

S. BULLOCK.

**JAMES HARRIS.**—On March 31st, aged 85, James Harris, of Barton, Beds.

It is more than forty years since he was brought to see his sinfulness, and feel his lost estate as a guilty criminal before a holy God. He could find no rest to his soul amongst the Wesleyans. My father knowing the state of mind he was labouring under, persuaded him to accompany him to Westoning, to hear a Mr. Little, who took for his text Jer. xxx. 7: "Alas! For that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." He has said many times that he should never forget it; for it was by the blessing of God sealed home on the conscience, guilt was removed, and the peace and love of God felt in his heart.

Not long ago we had some sweet conversation together, when he said he could not forget that blessed visit of God's love to his soul. He was not one of those who have a form of godliness, but deny the power, but one that loved God above many. When I was brought to the bar of God a guilty sinner, I wished I was like him, and that I could read my election of God as I could read his. The Word of God says, "Ye are read and known of all men." I have known him in the church more than 25 years; so that I can bear witness to the freedom and access at a throne of grace at our prayer-meetings, so that we have found it good to be there. He was also a sincere lover of free and sovereign grace, and of those who preached it, and were enabled to trace out the footsteps of the flock by the Word of God and their own experience. And when any of the dear servants of God have been blessed with unction from above, in setting forth the love of God in choosing a people from eternity, the love of Christ in redeeming, and of the Holy Ghost in calling and making known the things that accompany salvation, it was what he loved. He said a little before his death, "My hope is built on Jesu's blood and righteousness."

JOSEPH BROWN.

**ANN CLIFFORD.**—On May 1st, aged 64, Ann Clifford, of Chippenham.

Of her call by grace I cannot say anything; but I see by our church book that she was removed from Dunstable to Chippenham by providence in 1838. From that time she has been a most consistent member. She has proved the truth of God's word, that "it is through much tribulation we must enter the kingdom." She was the subject of a weak body, and suffered from asthma, and was oftentimes severely tried in providence; yet the Lord mercifully preserved her from a rebellious spirit.

Visiting her on her death-bed, and asking her how she felt in soul matters respecting the approach of death, she said, "I am willing to depart this night, if it were the Lord's will. The Lord has blessedly appeared unto me in the words of the poet:

"Dear dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved, to sin no more."

And at the back of this came those precious words: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' I have felt the preciousness of that blood many times in my pathway through life; but not like I feel it now. I have felt dark of late, but the verse of the hymn and the portion of God's truth above-named blessedly resigned me to the will of God."

Truly we can say of her that she was a shock of corn fully ripe, and fit for the Master's use. Her end was peace. E. MORRIS.



## PILGRIM PAPERS.

UNDER this head there have often been pieces in the "Gospel Magazine" which we have read with pleasure; and though our rule is not to insert anything which has appeared, or is likely to appear, in other periodicals, preferring entirely original matter, we think the following, from the "Gospel Magazine" for June, will not be altogether unacceptable to our readers:

"Let us take our friends to see some of our country lions," said our host; and soon the carriage was at the door to convey us to the almost regal residence of a peer of the realm. It was not to be wondered at that the owner of such a house and splendid domain should be the subject of conversation as we drove to — Park. The whole family were notorious in the neighbourhood for enmity to religion, profanity, and reprehensible conduct. The hand of God had fallen heavily upon them, from time to time, in the loss of their younger children; but the heaviest blow was the death of the eldest son, a fine young man, who was killed by a fall from his horse, and was followed shortly after by the death of the second surviving son, by which stroke the parents were left childless, and a distant and unloved relative was heir-presumptive to the honours and estate of the family.

"At length we reached our journey's end, were shown over the splendid mansion, saw some curious hiding-places full of historic interest, looked out upon beautiful scenery intersected by wood and water, and, finally, we were taken to the housekeeper's room to view some specimens of ancient tapestry. But what was our surprise to see on the table the well-known covers of the "Gospel Magazine" and "Gospel Standard." The magnificence of all we had beheld indoors, and the surpassing beauty of the broad acres that stretched before our eyes, faded away into insignificance at the magic glimpse of these two pamphlets. The contrast of all we had heard of the owners of the house and this silent testimony of their servants struck the mind with wonder. Pointing to them, one of the party said, 'Are such books read and valued here?' 'Yes,' said the housekeeper, calmly, 'I bless God they are;' adding, with a smile, 'Cæsar had some in his household who feared the Lord, and it is the same in this house.' 'Who takes these books in?' was next asked. 'A good many of us take in books of this kind. These are mine,' said the housekeeper, 'but the house-steward, the butler, the head gardener, the gamekeeper, with some of the female servants, are Christians, and value much these messengers. We gather in this room as many as twelve, and sometimes more, on Sunday evenings, and we read the Scriptures, and these books, and have prayer together.' 'Have you no interruptions from the household?' was asked. 'No; the Lord has enabled us to serve them faithfully, and they let us go on our way,' was the reply. This was sufficient; further questioning would have been improper."

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My name is blotted out of the earth, but still it is written in heaven. God hath taken my only son from me, but he hath given his only Son for me, and to me. He hath broken off my hopes and expectations as to this world, but my hopes of heaven are fixed sure and immoveable for ever. My house and heart are both in confusion and great disorder, but I have still an everlasting covenant, ordered in all things, and sure. I cannot say my son liveth, but I can still say, "I know that my Redeemer liveth. The grass withereth, and the flower fadeth; but the word of the Lord abideth for ever." (Isa. xl. 8.)—*Flavel.*

THE  
GOSPEL STANDARD.

AUGUST, 1875.

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

ANOTHER GOSPEL.

A SERMON PREACHED AT ZION CHAPEL, LEICESTER, BY G. HAZLERIGG,  
MARCH 25TH, 1875.

“Another gospel, which is not another.”—GAL. i. 6, 7.

WITHOUT spending time upon a long preface, we will plunge at once into the consideration of these words, “merely observing that the apostle Paul, inspired by the Holy Spirit of God, not only curses what he here calls another gospel, bringing it distinctly under the curse of God, but actually so curses the propagators of it. This last he does hypothetically, or in the way of supposition. He supposes a man, an apostle, yea, an angel from heaven, to introduce into the church of God, to preach unto God’s people some other gospel than that which he had preached to the Galatians, and which they had received; and he deliberately invokes upon that man, that apostle, that angel from heaven, the curse of God: “Let him be accursed.” No words can be stronger, more decided, more severe; they include all possible cases; they are repeated; they calmly, soberly, sternly, yet divinely place all such propagators of another gospel under the curse of God.

Now the words will lead us to a few simple propositions:

I. There are such things as *the gospel*, and *another gospel* which is not the gospel at all.

II. The real gospel is the truth; the other gospel is a lie.

III. The real gospel is of God; the other gospel is of the devil.

IV. Those who receive the true gospel receive it of God; but those who receive the other gospel, which is not another, receive it of the devil.

V. Therefore the true gospel has the blessing of God about it; but the other gospel has the curse, and death, and hell in the very bowels of it.

A few words upon each of these propositions.

I. There are such things as *the gospel*, and *another gospel*, &c. This, indeed, our text distinctly points out; but then how may we discern between the two? What are their distinctive and essential characteristics? They may both have some things apparently in common, yet for all this they are essentially different, and opposed, indeed, to one another. The gospel is the

gospel of the grace of God; this is essential to it. The grace of God rules in it. All is of grace. Now Paul tells us that grace and works cannot be mixed; attempt to mix them, and both are spoilt. That is to say, to introduce into grace creature doings as in the least influencing it, so that it is governed in its actings by the works, good or bad, of the creature, is really to make it not grace at all; for a little of this leaven leavens the whole lump. So then to make the gospel proclaim God's blessings as dependent upon something seen or foreseen of goodness, obedience, faith, repentance, or anything else naturally in the receiver of those blessings, is to make it not the gospel of the grace of God.

Now in the gospel, all being of grace, that leaven, using the word merely in a good sense, leavening the whole lump gracious-wise, one leading truth of that gospel is the election of grace, or how God, irrespective of works, good or bad, did from eternity choose some to everlasting glory, rejecting as to this freely-gracious choice others, the non-elect. "Jacob have I loved; Esau have I hated." On behalf of these, the election of grace, who as one man obtain the blessing, the Eternal Three entered upon a solemn covenant engagement before the world was, ordered in every particular and sure. This covenant made in and with Christ, their Covenant Head, the gospel reveals and declares. In this covenant, as thus revealed, Christ appears as their New Covenant Head, and they appear as the members of his mystical body; so that these worms of the earth are there seen from eternity as one with incarnate Deity. The Son of the Father in truth and love, standing up for them in eternity, declares in Prov. viii. that "his delights were in them," as "the habitable parts of God's earth," from before the foundation of the world. The gospel shows Christ as the Father's gift to these wretched sinners, as they would be proved in themselves and in Adam to be. And Paul, breaking forth into a vehemency of delight, writes: "Thanks be unto God for his unspeakable gift." The gospel concerns this blessed Lord Jesus,—his Person as God-man, the Father's only and eternal Son, the woman's seed, yet only one Christ, one Person, the Son of God, having taken proper, complete, human nature into union with his Divine Person. The gospel shows this Son of God and Son of man in one Person, under the law, fulfilling all righteousness, and suffering its bitter penalties in atonement for his people's sins. And thus having made an end of all their sins, and wrought out an everlasting righteousness for them, the gospel proclaims the resurrection of Christ, as their Personator, from the dead, and his ascension into heaven, where he sits at the right hand of God, until all his enemies be made his footstool. (Ps. cx.) In Christ there is then no sin, no exacting and condemning law, no death, no curse, no hell; but in him there is really and properly for those in him nothing but life, peace, liberty, glory, fellowship with God, and the fulness of the blessing. "For there the Lord commanded the blessing, even life for evermore."

But the gospel, whose beginning is "All flesh is grass,"—for in this condition it finds the whole human race, provides a remedy for man's utter helplessness, as well as his guilt and sin. It declares the undertaking and work of the Holy Spirit, who alone can give effect to the truth of God in the heart of God's people. God does not, in his gospel, mock the sons of men, and cry, "All flesh is grass," weakness, nothingness, and then propose a remedy, leaving it to man's impotency to make the proposal effectual. No; in the gospel God does all. The Spirit's work is just as much a part of the gospel as the Father's and the Son's. The Spirit convinces effectually of sin, and makes the heart feel its misery and need of such a remedy as God has provided; and the Spirit reveals and applies that remedy to the longing soul which he has made to long. Christ, in the gospel, is set forth as an able, willing Saviour, receiving all who come unto God by him, and saving them to the uttermost. "Him that cometh to me I will in nowise cast out." "Whosoever will, let him take of the water of life freely." Such grace, such willingness, such sweetness in Jesus the gospel reveals. And the Holy Spirit discovers these things by the gospel to the hearts of God's children, and, thus drawn by his grace, they come to him. In chains they come over. To him shall men come. And they find in Jesus a thousand times more grace, sweetness, loveliness than they conceived before, when he is revealed to them in all his gracious beauty.

This, of course, is only a sketch of the gospel; but it will be sufficient for our object, which is to show that in the gospel nothing rules but grace. "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord." What has not this free, full, rich grace of God about it cannot be the fulness of the gospel of Christ. What contradicts and opposes this freeness and richness of grace must be in opposition to the gospel.

If, then, the essence of the gospel is grace, what is the character of what Paul calls another gospel, which is not another? This is plain; it must be something in which salvation, in part or in whole, is made dependent upon fallen human nature. Man's wisdom, strength, righteousness, goodness are made of some account. Paul, knowing and loving the gospel, was determined to know nothing amongst God's people but Jesus Christ and him crucified. He would make no account of their natural wisdom, eloquence, strength, goodness, righteousness. He would know no man as after the flesh, for the flesh profiteth nothing; and if any man be in Christ Jesus, he is a new creature. The Spirit blows upon the flesh, and the grass withereth, and the flower of its excellence falleth away. But he creates a man anew in Christ Jesus; and thus, born of the Word and Spirit of God, he abideth for ever. We see, then, what another gospel is. It is a legalized gospel, a humanized gospel, in which God in Christ is made to appear as requiring some conditions to be fulfilled by the creature that he may save him, in which some power, some

will, is ascribed to the creature of doing something, however little that something may be, in and towards his own salvation. And, again, we must insist upon Paul's words: "A little leaven leaveneth the whole lump." Let in the legal, creature-ability leaven, and the whole lump is changed in its character; we have the leavened bread of a corrupted gospel, instead of the unleavened bread of sincerity and truth. Christ, in such a gospel, really profits nothing. It is the gospel of a false peace and false life to an unbroken sinner; the gospel of despair to the broken-hearted. If I am told by God that I can do nothing, but am utterly lost and ruined by the fall, and, by his own teaching, through a true faith in his own word, receive his testimony, and fall down bound, and guilty, and undone at his feet, shall that God of truth and love be represented as telling me he will save me if I now do something? No! He will come and do all. "I, if I be lifted up from the earth, will draw all men unto me." } The woman hides the leaven (Matt. xiii. 33) in the meal till all becomes leavened. Corrupt teachers hide a little of the leaven of legality and creature power in the midst of many truths, till at length the whole scope and bias of the truth is altered; and, instead of the gospel, there is another gospel, which is none at all.

We study brevity, but have said enough to warn God's people of the danger that Paul indicates in our text. A legalized, humanized gospel,—a gospel adapting itself to man's wisdom, and taking account of man's goodness, strength, or righteousness, is another gospel, which, indeed, is not another; for it is delusion to the unsound professor, and doleful tidings to a God-taught child of God.

II. But in our second proposition we assert this more expressly when we say that the gospel is the truth, and this other gospel a lie.

This seems a hard saying, but let us examine it, and see whether it is scriptural. That the pure gospel, as we have represented it, is the truth, needs but few words. Is it, or is it not, agreeable to the Word of God? Take the Bible, search the scriptures, and can one of those statements be scripturally overthrown? We believe not. Well, to the law and to the testimony; God's word, as in the Bible, must decide all these points. "Thy word," says Jesus Christ, "is truth." And Peter, who had written much about election, special redemption, and other points in harmony, we believe, with our statements, says, "This is the true grace of God wherein ye stand." Paul, in chapter ii. of this epistle, writes, "That the truth of the gospel might continue with you." And, in iii. 1, he says that, in turning from this gospel, they had ceased "to obey the truth." In Col. i. 5 he uses the expression: "The word of the truth of the gospel;" and in 2 Cor. vi. points out that the true ministers are proved by having "the word of truth,"—that is, the gospel, the pure truth which makes God's people free. From all this we see that the gospel is the truth. Now, is another gospel a lie? We

believe it is. Mind, we do not assert that there may be no truths mixed up with it. The Roman Catholics have some truths, but all, through the prevailing of erroneous teaching, is corrupted into a lie; the whole system is a lie. This corrupting did not take place in a day. The Lord says, "Until the whole was leavened." So now in a man's preaching there may be many truths, but the whole tenor of that preaching may be corrupt through the legality, creature-power, wisdom, or goodness introduced into it. A contradiction to the grace of God pervades the preaching, corrupts its character, and it is another gospel,—a lie, and not the gospel of God. Instead of the gospel of the grace of God, it is the gospel, which is no gospel, of man's ability. Instead of the truth, it is a lie.

And here we must pause to make one remark. How jealous God's people should be over the truth of God! The moment error is introduced, the character of the gospel begins to be vitiated; the word of God to be corrupted from its purity; and the natural course of things is for this corrupting, transforming influence to work on and on, until, instead of the pure, living truth of God, all that is left is a lifeless, seething mass of corrupt opinions. The truth is gone, and a lie is the hideous residuum.

III. Our third proposition asserts the different origins of these two gospels. The one is of God. In it all is of God. The plan of salvation by grace originated with God; it is the offspring of his wisdom and his love. He is the Father of these mercies. The accomplishment of the plan is of God. Jesus Christ, God's own Son, treads the winepress alone, and there is no man with him when he makes the atonement for his people. The revelation of the mystery is all of God. Christ is the Messenger of the covenant to declare it, as well as the Mediator to ratify it. The true ministers of the gospel are of God. "For how shall they preach except they be sent," as Christ was? According as it is written: "How beautiful upon the mountains are the feet of him that bringeth glad tidings." As God sent Christ, so Christ sends them. (Compare Isa. lii. with Rom. x. 15.) Therefore, as his feet are beautiful to the saints, so are theirs. The Holy Spirit alone gives effect to their ministry. All the increase is of God. Here, then, all is of God. Of Israel it is always said, "What hath God wrought?"

But what of the other gospel? It is of the devil. What says the scripture? "No lie is of the truth." Therefore, this other gospel, which we have before shown to be a lie, is not of God; for God is the God of truth. God is light, and in him is no darkness at all; and of him can be nothing immediately but light, for he is the Father of lights. So, then, this other gospel is not, cannot be of God. But our proposition goes farther, and affirms positively that it is, and must be, of the devil. What, again, says the Word? "Ye are of your father the devil. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he

speaketh of his own; for he is a liar, and, the father of it." (Jno. viii. 44.) Here the devil is distinctly affirmed to be the father of lies; they are his own offspring. His kingdom is darkness, and he is the great parent of delusion and lies. We need say no more, but let us ever remember this,—that no lie is of the truth. No lie is of the God of truth; but lies are of their own father, the devil.

IV.—We come now to our fourth proposition,—that he who receives the truth receives it of God; and he who receives another gospel receives it of the devil.

It is the work of the Eternal Spirit to bring the truth of God, his gospel, home into the hearts of God's people. They are all taught of God. (Jno. vi. 45.) No man naturally receiveth Christ and his testimony; but those who do receive him are born of God. They are born of the Spirit, have a new nature, a new understanding, a new will. "For the Son of God is come, and hath given us an understanding, that we should know him that is true." (1 Jno. v. 20.) And Paul says of Timothy that from a child he had known the holy scriptures; and urges him to continue in those things, knowing of whom he had learned them. And Paul in this epistle speaks of him that calleth the saints into the grace of Christ,—i. e., the Holy Spirit. Well, then, it is perfectly clear that he who receives the gospel receives it from God. It is the power of God unto his salvation; and his faith stands in the power of God. But, on the other hand, he that receives another gospel, that is, a lie, receives it of the devil. "No lie is of the truth." And, says Paul, "this persuasion cometh not of him that calleth you;" that is, the Holy Ghost. No; the devil had bewitched them with lies. Men were his instruments, but the devil was at the bottom of the mischief. Truth is God's chariot of salvation; a lie is the devil's for destruction. The power of God is present with the truth to heal; the power of the devil in a lie to injure and destroy. "All that came before me,"—that is, as in the original, for me, in my place, says Christ, "were thieves and robbers." Mind, a very great Satanical power may attend a lie; so that power of itself is no proof of a thing being true. Mighty effects may accompany a lie; so that great effects are no proofs, one way or the other. It is to the law and to the testimony we must look. There will be, of course, a difference in the character of the power and effects, which may be wisely noticed; but the principal thing to be regarded is whether the preaching itself is according to the Word of God. Is it *the gospel or another gospel?* Is it truth or a lie? If the whole world wonders after the beast, it does not make the beast anything else than a blasphemer. (Rev. xiii.) Though the dragon's tail sweeps down from heaven a third part of the stars (Rev. xii.), it is the dragon's tail, and, therefore, a train of lies, for all that. "Try the spirits," says John. "To the law and to the testimony;" especially when the divine life is low, and the wizards peep and mutter, and the multitude say, "A confederacy." (Isa. viii.)

V. Our last proposition hardly requires any words. What has been already said leads necessarily to the assertions of it. Is the gospel the gospel of the grace of God, the truth without error, the law of his love, the scheme of his own devising, that which comes from him in every respect, being all and altogether of God? Then, of course, it must have God's blessing in it. It bears his image, is the express copy of his divine perfections. It is full of grace, full of Christ, full of the Holy Spirit. God is there. Then it must be God's delight, and in and with it must be his blessing. The other part of the assertion is equally true, equally evident. Another gospel is a lie, is of the devil; then, of course, it must be a thing accursed and abhorred of God. It must have the curse in the midst of it. Death and hell must accompany it. It is without God, without the Christ of God, the grace of God, the Spirit of God. It must, then, be death and not life to the soul that receiveth it. "To be carnally minded is death;" but another gospel necessarily carnalizes the mind that is imbued with it, and is, therefore, death.

A word in conclusion to various persons. Are these things so? Then what a solemn position are those ministers in who preach another gospel. They propagate a lie, they further the devil's kingdom, they war against the truth of God. And Paul deliberately denounces the curse of God as upon them: "Let him be accursed." "I would they were even cut off which trouble you." But here we will make two remarks. A true child of God may not be led deeply into all the fulness of the truth, so as to dwell largely upon some parts of it, and yet may not fall, though he is a preacher, under this curse of Paul. He is right as far as he goes. He denounces the curse of God as in the law against all men naturally, though he cannot so fully and skilfully at present enter into the blessedness of the remedy. What he preaches is not inconsistent with the truth, though there may not be that full exhibition of it which he may attain to in after years. The Old Testament scriptures, rightly understood, are in perfect harmony with the New, and contain the everlasting gospel, pointing to Jesus; though in them, as one expresses it, Moses is

"Evangelizing in a shade."

Again. A true minister of God may not only have learnt the truth to a certain extent from God, but for a season, at any rate, may retain, in addition, some things inconsistent in their nature with it, which he has derived from men, or his own unaided intellect. These things are wood, hay, stubble, and will be burned up. They are a part of the old leaven to be purged out. If such things as these are the main things, if the fleshly sentiments rule in a preacher, then his ministry must be characterized by that prevalence, and is erroneous. He preaches another gospel, and Paul denounces the curse against him. We must, to be just, always distinguish between the incidental and essential.



But what a blessed thing to be a minister of truth and of the Spirit, an ambassador of Jesus, ministering the gospel of Christ! Not merely in words, saying, "Be ye reconciled to God;" but instrumentally reconciling: "As though God did beseech you by us; be ye reconciled." O how different it is to be an ambassador in the letter and words, and an ambassador of Christ, an ambassador of power!—not only beseeching, but accomplishing! The apostle Paul not only read Christ's will to the Corinthians, but instrumentally communicated what it bequeathed to them,—the grace of Christ, the love of God, the pardon of their sins, the justification of their persons, and the consolations of the Holy Spirit. How different for a man-made, man-sent, man-appointed and directed minister of the letter, to stand saying to all alike, "Be ye reconciled to God;" and for a minister of the gospel, of the Spirit, and of Jesus, to say, as though God said it by him, with a voice of accompanying grace, life, and power, "Be ye reconciled to God. 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."

But surely the very ministers of Christ have need of watchfulness and prayer. It is only Christ who holds up the seven stars, the ministers of the churches, so that they shine and burn in the heavenly places of eternal love. Let him withhold his power, the stars fall to the earth, the light of pure, holy, burning truth is quenched in worldliness, error, and pride. How anxious should they be to admit of no erroneous sentiments! What danger of the ministry being leavened thereby! How easy for such frailty to go astray! How hard, with such pride of heart, to come back again! Let him that thinketh he standeth, then, take heed lest he fall. To be a burning and shining light in the gospel firmament of truth is the sweetest of privileges amidst all its sorrows; to become as a castaway in the ministry the bitterest of miseries.

But what shall we say to those who drink in and receive another gospel, which is not another? Alas for the men who thus receive a lie! Deceived by the very thing they place their hope in, their hope itself will make them ashamed one day or other. The faith begotten of a lie is a lying faith. The fancied saint, or Christian begotten of another gospel, is not the child of promise, but of fiction. The son of the bondwoman was not free like Isaac. But if even Ishmael is but a servant, what must that man be who is not born of truth in any form of it, legal or evangelical, but of a mere delusion, a legal evangelical mixture, a hodge-podge of false divinity, the broth of lies which Isaiah so terribly denounces in his 65th chapter? But happy are the men who know the joyful sound, who receive under Divine teaching the pure truth as it is in Jesus. "They shall walk, O Lord, in the light of thy countenance."

"Christ's righteousness wearing, and cleansed by his blood,  
Bold shall they appear in the presence of God."

But surely those who know the truth should not walk in the steps of men ever learning and never able to come to a knowledge of it. I marvel not that men, who have uneasy natural consciences, and have never truly felt the sore, or known the divine remedy, should run after every Lo here! and Lo there! which proposes to a rotten heart a specious remedy; or that the daubing with untempered mortar should satisfy them. But we do wonder that those who sit under the pure truth, who appear to have seen and felt the leprosy within, and to have fled to Jesus, who have found, as they professed, a balm in his blood, an all-sufficiency in his gospel, should be so carried away with every wind of doctrine. Is the truth of Jesus, the gospel of Christ, improvable? Shall we make it better by supplementing it with error? Is it insufficient to save? Shall we follow a multitude to do evil? Is there not a power of delusion with the devil to propagate a lie, as well as power in Jesus to enforce unto salvation his own gospel? {Did not Francis Xavier, the Jesuit missionary, convert thousands? But what sort of conversion? Surely, the first thing for God's people to ask, before they run to hear this man or the other, is, What does he preach? Is it the gospel of the grace of God, or is it another gospel? Shall I be curious and venturesome in such a matter? What good can another gospel do me? I know what is good; why should I want to pry into what is full of danger? If God by Paul has deliberately pronounced a curse upon another gospel and the preacher of it, shall I go and tamper with the accursed thing, and appear to sanction it? {No; these words sound in my heart, and give me warning: "Another gospel, which is not another." "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, *let him be accursed*. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, *let him be accursed*."

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SURELY those who speak of growing sanctification know nothing of that leprosy within which is always breaking out in thought, if not in actual word or deed. I am well convinced that we are incurables, and that even the great remedy unapplied is like untasted medicine at the bedside of the patient.—*J. C. Philpot*.

A GRACELESS heart is not quickly and easily brought to see the hand of God in those troubles that befall it, and to be duly affected with it. (Isa. xxvi. 11.) "Lord, when thy hand is lifted up, they will not see." When it has smitten, or is lifted up to smite, they shut their eyes. "It is the malice of this man, or the negligence of that, or the unfaithfulness of another, that hath brought all this trouble upon me." Thus the creature is the horizon that terminates their sight, and beyond that they usually see nothing. Sometimes, indeed, the hand of God is so immediately manifested and convincingly discovered in afflictions that they cannot avoid the sight of it; and then they may, in their way, pour out a prayer before him; but ordinarily they impute all to second causes, and overlook the first cause of their troubles.—*Flavel*.

## CONWAY STREET CHAPEL.

Sir,—I have received a letter from my much-esteemed friend, Mr. Oxenham, requesting me to preach at Conway Street next Sabbath, which has filled me with great consternation, so that I scarcely know how to write. I am by no means deserving of so elevated a situation. While I think, my soul sinks. Should I get into that pulpit, I am sure that my poor knees would knock together. At the same time, it is my mercy to believe and know that the Lord Jesus is able to do more abundantly than I am able to ask or think. The fear of man bringeth a snare. And my dear wife has just told me that it is nothing but the fear of man, and that I ought to go. This very circumstance causes me now to comply with the request; though the Lord knows that I commenced this letter with the full intention of writing a refusal.

Now, dear Sir, I pray the Father of mercies to bless you with a spirit of prayer on my behalf, that I may not come unless it is according to the will of our Lord Jesus Christ; but that if he should be pleased to bring me in his blessed providence, he would not suffer me to come alone; and that by the precious unction of Jehovah the Holy Ghost I may be enabled to preach the unsearchable riches of Christ, that the lambs and sheep of Christ's flock may be nourished up in the word of faith and sound doctrine.

Yours respectfully, in the Gospel of Jesus,

Two Waters, Herts, Jan. 18th, 1820.

WM. FOXWELL.

[Mr. Oxenham was contemporary with Huntington. He was pastor of a chapel in Welwyn, Herts, and left the chapel as a place of truth "for ever," as lawyers would say. We believe, however, it has been closed for some time. Mr. O. also published a work, "The Riches of Free Grace."]

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*P R A Y E R.*

DEAR Jesus, do appear!  
 Reveal thy smiling face!  
 Dispel my every doubt and fear,  
 And save me by thy grace.

Lord, O how dull I feel!  
 Distress'd and much cast down!  
 O! Pardon on my soul now seal,  
 And do not on me frown.

Show me my interest in  
 The dear Redeemer's blood,  
 Who did redeem from death and sin  
 The whole elect of God.

O! Do, dear Lord, appear;  
 Turn darkness into day;  
 And let me feel thy presence near,  
 To drive my doubts away.

B. A.

## MOUNT PISGAH.

BY THOMAS CASE.

*(Continued from page 33, 1874.)*

THIS union is a near, inward, intimate union. To hint its intimateness, the Holy Ghost in Scripture carries us through the climax of all unions under heaven, and shows how they all fall short of this blessed union in respect of closeness and intimacy. It tells you to look how the house and foundation are one, so are Christ and believers (1 Pet. ii. 4-6); yea, higher.

It tells you to look how husband and wife are one, so are Christ and his saints (Hos. ii. 19; Eph. v. 30); only with this incomparable difference,—husband and wife make but one flesh, but Christ and the believer make one spirit. (1 Cor. vi. 16, 17.)

It tells us, yet higher, to look how the head and members are one, so are Christ and his church (1 Cor. xii. 12); how root and branches are one (Jno. xv. 1, 6); so Christ and believers. And closer yet, the Scripture tells us to look how food and the body are one, so also are Christ and the believer one; hence we read of eating his flesh and drinking his blood. (Jno. vi. 51-56.) And nearer yet, if nearer can be, it tells us that how the body and soul are one, how life and the subject wherein it resides are one, so are Christ and the believer: "When Christ, who is our life, shall appear." (Col. iii. 4.)

Behold here, Christians, is a union which amounts well nigh to an identity. It is not such a union as is between the two natures in Christ, which makes them but one Person; nor such a union as is between the Three glorious Persons in the blessed Trinity, who, notwithstanding the distinction of their Personality, are but one Nature and Essence. You cannot say or think too highly of this union; yea, whatsoever you can say or think will be short of the intimacy and excellence of this union.

I must add this to what I have said, that because no union under heaven was close enough to express the oneness which is betwixt Christ and the believer, therefore our Lord Jesus himself carries us up to heaven, there to contemplate the essential union which is between the Father and the Son, and puts them into the same parallel: "As thou, Father, art in me, and I in thee, that they also may be one in us." (Jno. xvii. 21.) Yet still we must be careful to understand the words of Christ in a sober sense; lest, whilst our Lord honours our union with himself, by comparing it to divine union in the Trinity, we do in the least dishonour that union by levelling it with ours. We must duly remember that this comparative particle *as* does not here intend *equality*, but *likeness* only; the truth of the intimacy, and not the nature or the degree of it; to lift up this mystical union above all other unions in nature; but we must still keep the divine union in its own place.

6. This union is *an indissoluble union*. This union between Christ and the believer is not capable of any separation. They

are so one that all the violence of the world, or all the powers of darkness, can never be able to make them two again. Hence the apostle's triumphant challenge: "Who shall separate us from the love of Christ?" (Rom. viii. 35.) If the question did not imply a strong negation, the apostle himself gives us a negation in words at length: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." A long catalogue, consisting of a large induction of various particulars. Our life is hid with Christ in God. The believer is in Christ as Christ is in God; hence the inseparableness of this union. There is no more possibility of pulling the believer out of the bosom of Christ than there is of removing Christ out of the bosom of the Father. (Jno. x. 28, 29.)

This is the transcendent excellence of this union above all others, it is eternal. Indeed, it had a beginning, but it shall never have an end. All other unions may suffer a dissolution; a whirlwind may throw the house from off its foundation, as we see in the case of Job's children (Job. i. 18, 19); a bill of divorce may dissolve the union betwixt man and wife (Matt. v. 31, 32); an axe may dissolve the union between the head and members; death dissolves the union between soul and body, &c. But nothing can dissolve the union between Christ and the believer: "Nothing shall be able to separate us," &c.

My text gives us a further instance of this. The saints sleep in Jesus; the union ceaseth not; no, not in the grave. Observe the progress of it. It began in their regeneration, when they received their first implantation into Christ. (Rom. vi. 3-5.) Hence the apostle makes regeneration and being in Christ synonymous. (ver. 3, 4.) Next they are said to live in Christ, and Christ in them. (Gal. ii. 20.) Then to show there is no in and out in this union, as some fondly dream, we read of their *abiding* in Christ, not only by way of precept, as Jno. xv. 4, 5, but by way of promise also, as 1 Jno. ii. 27: "Ye shall abide in him;" which certainly expresses assurance and establishment for ever. (Rom. iv. 16.) Therefore they are said in the next place to die in Christ: "Blessed are the dead that die in the Lord;" so that what dissolves all other unions dissolves not this.

Yea, see one strain higher yet; not only in death, but even after death, this union holds. The saints are said to sleep in Jesus; that part of the saints which is capable of sleep is not capable of separation from Christ. While their more noble part is united to Christ in heaven, amongst the spirits of just men made perfect (Heb. xii. 23). Christ is united to their more ignoble part in the grave, their very dust; they sleep in Jesus.

Thus I have opened unto you the blessed and admirable union which is between Christ and his saints, and its most excellent and transcendent properties. Opened, did I say? Alas! It is

impossible. This union is a mystery, a great mystery (Eph. v. 32); next to that union between the Three glorious Persons in the Trinity, and that other, like unto it, between the two natures in Christ, profound and ineffable! The heart of man is not able to conceive it, nor the tongue of an angel to express it; the natural man knows it not at all, no more of it than a brute knows what the union is between the soul and body in man; it is quite above his principle. (1 Cor. ii. 14.) The spiritual man understands very imperfectly; all we know is rather that so it is than what it is. The full and perfect knowledge of it is reserved for the future state; so our Lord has told us: "At that day ye shall know that I am in my Father, and ye in me, and I in you" (Jno xiv. 20); then, and not till then. We shall never perfectly understand this union until we come fully to enjoy it. In the meantime, on so rich and so weighty a subject, it might not be judged improper, in so contemplative a discourse, to hint a few things by way of use.

Use 1. Here we may discover the main foundation and reason of the saints' perseverance. Surely it consists not in the nature of grace infused in their regeneration; this differs not specifically from the grace which Adam received in his first creation; that was the image of God (Gen. i. 26, 27), and so is this (Col. iii. 10); and, therefore, of itself cannot produce any higher or more noble effects under the one covenant than it did under the other. Nor does it consist in the liberty and rectitude of their own wills, though regenerate. But here is the ground and foundation of the saints' perseverance; they are not only fixed stars in Christ's right hand (Rev. iii. 1); if no more, it would be hard to pull them thence; but their lives are bound up in the same bundle with Christ's own life: "Our life is hid with Christ in God." (Col. iii. 3.) Christ and his saints have, as it were, but one life between them, and that life is Christ's; whence Christ himself makes the inference: "Because I live, ye shall live also." (Jno. xiv. 19.) Until I hear that Christ is dead the second time, which I am sure I shall never do, for "Christ being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. vi. 9), I dare not believe the possibility of the saints' total and final apostasy. Only, because Satan can transform himself into an angel of light, and the heart is deceitful above all things, and desperately wicked, my earnest advice to all such as do pretend to this blessed union, as to my own soul, is to give all diligence upon solid Scripture evidence; that is to say, by the precious and powerful influences of this union upon their souls, and by the gracious reciprocations of faith and love and sweet holy communion with the Father and the Son; by these, I say, and the like, to secure the assumption I am thus united to Christ; and the conclusion need not fear the gates of Rome or hell; but the believer may boldly send forth Paul's challenge: "Who shall condemn? What shall separate? Thanks be to God, which giveth us the

victory through our Lord Jesus Christ." (Rom. viii. 34, 35; 1 Cor. xv. 57.)

Use 2. Hence we may take notice of the honour and dignity of the saints, how meanly and basely soever reputed in and by a reprobate world, even as the filth of the world, and the offscouring of all things (1 Cor. iv. 13); I say though the saints of God are thus base and contemptible in the opinion of the ignorant world, yet they have another rate and value set upon them in heaven. God is not ashamed to be called their God, nor Christ ashamed to call them brethren. (Heb. xi. 16; ii. 11.) Yea, he dignifies them with the style of his spouse, the bride, the Lamb's wife (Song iv. 8, 11; Rev. xxi. 9); and all this upon the account of that admirable and inconceivable union which is between Christ and them, by virtue whereof they are in Christ, and Christ in them, as to their more divine part, their souls (1 Cor. vi. 17), and even as to their earthly and corruptible part, their bodies, members of Christ, and temples for the Holy Ghost to dwell in; yea, saith my text, their very dust is united to Christ; they "sleep in Jesus." Such honour have all his saints.

Use 3. How should the sense of it engage them to honour Christ, who hath put such great honour upon them? Yea, to honour themselves whom Christ hath so highly honoured; to stand upon their advancement, and not to profane themselves by anything that is common or unclean, or upon the least account unsuitable to their glorious union with Jesus Christ; but to possess their vessels in sanctification and honour (1 Thess. iv. 4), as under a holy awe of that tremendous sentence: "If any man defile the temple of God, him will God destroy." (1 Cor. iii. 17.) Surely the thought of so near and intimate a union with the Son of God should make sin become an impossibility;\* and upon all the adulterous solicitations of the flesh, the world, or Satan, to make holy Joseph's quick reply: "How can I do this great wickedness and sin against" my union with Jesus Christ?

Use 4. The doctrine of this glorious union with Christ is not more for the honour of the living than for the comfort of the dying saints, and of their surviving mourners. Why do ye tremble at the thought of death, O ye saints of God? And why do you indeed what the Jews supposed Mary did, go so often to the sepulchre to weep there? Behold, your beloved Lazarus is not dead, but sleepeth; yea, that which is of an infinitely higher consideration, he sleeps in Jesus. Did he live in Christ? Behold, he died in Christ also. Did he die in Christ? Behold, he sleeps in Christ. Christ is nearly related to the saints' dust; their ashes are not laid up in the grave so much as in Christ; yea, though they should pass through ever so many changes and revolutions, and should be scattered at length into all quarters and corners of the world, he that calls the stars by their names

\* Case does not mean by this that sin *can* become an impossibility; for he well knew the truth of 1 Jno. i. 8; but the Puritans often expressed themselves in a way not very clear. Even good Ralph Erskine often did this.

knows every dust of their precious bodies, keeps them in his hand, and is as really united to them as to his own human nature in heaven. This may be as Jonathan's honey upon the top of the rod. Taste of it, O ye mourners of hope, and your eyes will be enlightened. Look not on your precious relations so much as they lie rotting in the grave, or resolved into dust, as upon their dust as it is laid up in a sacred urn, in the hand and bosom, as it were, of Jesus Christ; for which he himself will be responsible, and bring it forth safely and entirely in the morning of the resurrection; for so it follows: "Them which sleep in Jesus will God bring with him."

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## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

*(Continued from page 304.)*

SEVENTHLY. I will come to the seventh evident proof or mark of a citizen of Zion. God, in his own time, will leave off contending with you. This, sooner or later, is sure to take place in every citizen of Mount Zion. But it may be asked, What does God contend for? I answer, to bring our lofty spirits down. It is the cursed pride of our hearts which is the whole cause of it. Hence Solomon says, "Only by pride cometh contention." All that long contention that God had with Job was for his pride. But Job could not at first tell the cause, and, therefore, prays: "Show me wherefore thou contendest with me." Self-righteousness, human strength, and wisdom are all pride; and all this you may see in Job. "Is not my help in me?" No, Job; and, therefore, the Lord will appear when he seeth that your power is all gone, and there is none shut up nor left. "Is wisdom quite driven from me?" No, Job; for when it is, you will be a fool. And God declares that "if any man will be wise, let him become a fool." And as for your righteousness, God will plunge you in the ditch, and your own clothes shall abhor you, until at last you shall say, "Behold, I am vile;" and abhor yourself, and repent in dust and ashes. When this is the case, God will leave off contending. He does not intend to contend for ever, neither to be always wroth; but to bring you to submit to his sovereign will, come life or death. He gives no account of any of his matters. Your spirit must fail before him. You are a soul that he has made; and is the clay to reply against the Potter? No. "Thou hast fulfilled the judgment of the wicked; therefore judgment and justice take hold of thee. Beware lest he take thee away with his stroke; then a great ransom cannot deliver thee." Elihu was led to speak weighty things to Job, which God approved of, owned, and blessed; and at last God turned the captivity of Job, when he prayed for his friends. Now, whether at first, when God takes a sinner in hand, or afterwards,



as was Job's case, all contention is to bring us down. Hence God says, "In that day the lofty looks of man shall be brought down, and the loftiness of man shall be humbled; and the Lord alone shall be exalted in that day."

There are six things which you will find, more or less, before God leaves off contending with you. 1. You will become insolvent, and have nothing to pay; and then the Lord will freely forgive you all. But all the time you harbour the least idea of worth or worthiness, either in whole or in part, God will contend. 2. This hard labour will wear you out, for "God brings down the heart with labour." At last you will fall down, and there will be none to help; and then the Lord will appear. "The Lord will repent himself concerning his servants, when he seeth that their power is gone, and there is none shut up nor left." You will conclude this in your judgment before it really is the case; else how is it that the Lord does not appear? Depend upon it, there is some shut up and left. 3. At certain seasons there will be a choosing affliction, and a justifying of God in all that he brings on you, believing that he exacts of you far less than your iniquities deserve. You will wonder, from day to day, that you are out of hell, and your unrighteousness will commend the righteousness of God. This is accepting the punishment of your iniquity; and God will remember his covenant, which is a covenant of grace, of peace, of life, and of mercy, that you may be joined to the Lord, and made one spirit with him. 4. You will be at your wits' end, and give up all for lost, expecting nothing but ruin and destruction. Despair will make dreadful head against you. This is being *lost*, as the prophet Isaiah was when he cried out, "I am undone." And at that moment the Lord will be "ready to save you." "The Son of man is come to seek and to save that which was lost." 5. You will appear, in your own eyes, the chief of sinners, and the ungodliest wretch that ever lived on earth, like the publican who dared not to lift up his eyes to heaven. And when this is feelingly the case, God will justify you freely from all things. "To him that worketh not, but believeth on him that justifieth the ungodly," &c. 6. You will be a beggar on the dunghill. Yourself is the dunghill. You will, at times, beg for mercy, and God will raise you up out of the dust of sin, and the dunghill of corruption, where all uncleanness lies, and set you among the princes of his people. Don't be discouraged, for there is not a text in God's book that militates against you, though you conclude they all do. God's Word is all in favour of the lost, the poor, the needy, the destitute, and those that have no helper. "He will avenge his own elect that cry day and night unto him." Now, in Mount Zion the hand of the Lord will rest: "The Lord thy God in the midst of thee is mighty; he will save; he will rest in his love," &c. By faith in Christ Jesus we enter into rest, cease from our own works, and rest in the dying love of the Lord Jesus Christ, believing that we are accepted in the Beloved.

Eighthly. The next mark of a citizen of Zion is *salvation*, in the rich experience of it. And, first, we are saved from the reigning power of sin and Satan. Iniquities may prevail, but sin shall not have dominion. And you may come to a decision here if you wish to be honest. Where sin has dominion, there is no warfare. It is not my slipping into sin, through weakness or temptation, that makes sin have dominion, but being insensible, and wholly under its power. If you will have it that slipping into sin is the dominion of sin, and that sin reigns where this is the case, you must cut off all the elect of God; for there is not a just man upon the earth that sinneth not. And then you bring them all under the law, for sin only has dominion over them that are under the law, and not those that are under grace. Grace *shall* reign, however weak, and so you will find it. "By grace ye are saved." 2. We are saved from every enemy, for, though they hate us, and appear to ride over our heads for a time, yet they will all come to nothing. Yea, further, though they may be joined together in great force against Zion, or even one of the weakest of Zion's family, what says God by the prophet? "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." "Take counsel, and it shall come to nought; speak the word, and it shall not stand; for God is with us." Ere long there will be an eternal separation, for we shall be saved from our enemies, and from the hands of all that hate us. "Israel shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded world without end." 3. We are saved from the wrath to come. Hence Paul says, "That we might be saved from wrath through him."

But you will say, How shall I know that I am one of those that will be eternally saved? Let me ask you a few questions; and may God help you to act the honest part. Do you feel your need of this salvation? Is sin your burden? Do you really long to be saved from its power, from all your filthiness, idols, and uncleannesses? If you really feel your need of a Saviour, which is Christ the Lord, read, and may God apply it to you, Ps. lxxii. 13: "He shall save the souls of the needy." Again. You have read what spiritual poverty is;—can you come up to it in any measure? Are you stripped, and reduced to nothing? Christ says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Now, if this is your case, you are one that shall be saved; for "he shall stand at the right hand of the poor, to save him from them that condemn his soul." (Ps. cix. 31.) Do you feel that you are extremely weak, feeble, and fearful? You are not to be cut off. "Strengthen ye the weak hands, and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. xxxv. 3, 4.) Say you, I can't believe it. That will not alter it. Your unbelief shall

not make the promise of God without effect. Keep watching and waiting, and you shall prove God to be faithful to his word. If you answer to these characters described, you are a sensible sinner, a lost sinner without Christ. Christ came into the world *to save sinners*; yes, the worst of sinners. He is able to save *to the uttermost* all that come unto God by him; for he came "to seek and to save that which was lost."

But what are the blessed effects of salvation applied to the heart? 1. The washing away of the guilt and filth of sin by the atonement of the Lord Jesus Christ. "The blood of Jesus Christ his Son cleanseth us from all sin." And when this goes, peace is sure to follow: "Son, thy sins are forgiven thee; *go in peace.*" This is the knowledge of salvation by the forgiveness of sins. Hence God says, "I have blotted out thy sins as a cloud, and thy transgressions as a thick cloud." "As far as the east is from the west, so far hath he removed our transgressions from us." But before this pardon came David said, "My sin is ever before me." Micah says, "I will bear the indignation of the Lord, because I have sinned against him." But when pardon came, "Thou hast cast all our sins into the depths of the sea." 2. If you are saved from sin, you will find *rest*, but not till then. David said, "There is no soundness in my flesh because of thine anger; there is no rest in my bones because of my sin." But when pardon came, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Now all this is salvation applied to the heart. "Then I thoroughly washed away thy blood, and I anointed thee with oil." 3. *Joy* will spring up in such a heart. When we can say with Paul, "Who hath saved us, and called us with a holy calling," it is sure to produce joy at certain seasons, every doubt and scruple being removed out of the conscience. Hannah says, "I rejoice in thy salvation." 4. Slavish fear is quite removed by *perfect love* which has cast it out, and a firm trust in the Lord is sensibly felt. Hence the church says, "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." (Isa. xii. 2.) Now, if you find these blessed things, any or all of them, you belong to Zion; for salvation spiritually is to be found nowhere else. Hence God says, "I will place salvation in Zion for Israel my glory." (Isa. xlvi. 13.)

Ninthly. I now proceed to the ninth mark of citizenship, which is the destroying of the yoke. I need not tell you what a yoke is. It is well known literally to be made of wood or iron to put on the neck, and is intended for to carry heavy loads or weights. Poverty is the cause literally, and sin is the cause spiritually. Hence you read of the yoke of our transgressions: "The yoke of my transgressions is bound by his hand; they are wreathed and come up upon my neck; he hath made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise up." (Lam. i. 14.) Now, all men are under

this yoke, but there are only a few that feel its weight; and the reason is that they are dead in trespasses and in sins. Disobedience to God's law is the whole cause of this heavy yoke, which you may see in Deut. xxviii. 48. When it says they are bound by his hand, this binding is the law; "for the strength of sin is the law," which demands perfect obedience, and never will acquit the sinner till the utmost mite be paid. Peter calls this law a yoke: "Why tempt ye God, to put a yoke upon the necks of the disciples, which neither we nor our fathers were able to bear?" (Acts xv. 10.) Now, if you take these yokes, which, though two, yet strictly speaking are but one; I say, for God to open our eyes and quicken our souls to see and feel these things, how desirable it is to have this yoke destroyed! But it is only destroyed in Zion; for all Hagar's family are fast held in bondage to that law which they contend for. And, indeed, it is not to be wondered at that they contend for the moral law. It is because they do not know the extent of it, or its spirituality; it never was applied to them. They are dead and past feeling; yes, and stone blind to a man, or they never would contend for the ministration of death and condemnation, and call it a rule of life. These at the best are only adulterers; they pretend to be married to Christ before the first husband is dead. Then what an unspeakable blessing it is to be chastened and taught out of God's law to know our sinful state, the bondage we are in, the extent of the law, and the spirituality also of it. Now when we are enlightened, we see as in a glass our awful state; and in God's own time we die to all hope and expectation of help from ourselves or from that dispensation. This is the beginning of the destroying of this yoke. "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass." (Isa. xl. 7.)

But after this we are led by faith to the Lord Jesus Christ, and have sweet, though short, visits from him. While they last it is like another world; but shortly again we feel the yoke; for God is determined that we shall know well the worth of liberty, and how to prize it when we get it. After much chequer-work the Holy Spirit is pleased to destroy this yoke; and I will tell you, from blessed experience, how he does it. 1. By working a confidence very strong in the heart to believe our personal interest in the perfect work of the Lord Jesus, that he is the end of that law for righteousness to all believers, and that we are the very people. Then it is that we believe that in him we obey every law, and rejoice in his great salvation. 2. The love of God is shed abroad in our hearts by the Holy Ghost, and we feel this love; and "love is the fulfilling of the law." 3. He washes sin away, and we feel peace, rest, quietness, and a hope of everlasting glory above. "He shall testify of me, and take of mine, and show it unto you." 4. He fills our souls with joy. This completes the destruction of this yoke. We rejoice that our names are written in heaven. We joy in the atonement and

righteousness of Christ, and in the hope of the glory that is to be revealed.

But do not forget that this yoke, in the destroying of it, is only enjoyed by virtue of a manifest union kept up between the Lord Jesus Christ and us by the Holy Ghost; so that if we drink into a worldly spirit, slight our privileges, indulge any sin, get careless, dead, and barren, we shall feel this yoke again. Hence Paul says, "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." But, say you, some will insist upon it that it is impossible for a believer, when fully delivered, to get in bondage any more; and they bring this text: "We have not received the spirit of bondage again to fear," &c. To this I answer, that the spirit of bondage in that text (which is God's wrath in the law) is opposed to the Spirit of adoption; and though we do not, when we get well established with grace, expect or fear damnation, yet we often get bound in spirit under various trials. But when faith gets in exercise again, all the bonds fly; for the yoke is destroyed in Mount Zion because of the anointing. Hence you read: "And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck; and the yoke shall be destroyed because of the anointing." (Isa. x. 27.) If you read the whole chapter, you will find that the promise is made to Zion, and to the remnant according to the election of grace.

(To be continued.)

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## EXPERIENCE OF A FACTORY GIRL.

[The following letter was addressed to Mrs. Spire, whose verses sometimes appear in this magazine.]

My dearest Friend,—I will now try and write a few lines in answer to your truly welcome letter. It is encouraging, from time to time, to see the pathway marked out in which the living family of God have travelled. Since last I wrote to you, I have been much exercised, at times, whether I should ever write to you again or not; but I can assure you I am always pleased to receive a letter from you. I have had such storms and conflicts of late to pass through, from the world, the flesh, and the devil, both within and without, that, at times, I have been almost overwhelmed; and have thought, Surely my religion, if ever I had any, is wearing out, and I at last may be left like the man that had not on the wedding garment. O how does it compel the poor soul, at such times, to beg of the dear Lord for another token, for another sweet assurance of interest in the love and blood of the Lamb! How many times has my poor soul been compelled to cry out, "Lord, help me! O Lord, do appear for me! Do open up a way for me! O do teach me *thy way*, and lead me and guide me in a plain path!"

Although it is painful to flesh and blood, yet there are seasons when I believe that trying times are the most profitable times to the child of God; though we often think, at least I do, that we could bear any cross better than the one the Lord in his own infinite wisdom may see fit to lay upon us. I have had a very heavy cross the last few weeks, and sometimes, to my shame be it said, I begin to murmur and repine, and think the Lord is dealing hardly with me. I am such a poor, foolish, ignorant, worthless thing, I know not how to pray, to read, or to walk aright. I sometimes try to ask the Lord to bestow on me such and such blessings, and believe he has many times answered my request. But he has sometimes taken what I have felt to be the most painful means to bring these things about; and I have been ready to say, Not so, Lord; I could bear anything better than this. How often I try to ask the Lord to make me resigned to his will, and enable me to say, "Thy will be done;" yet often I feel that working within me that wants to have its own will and way. The longer I live, the more foolish I seem to get; but this I can say, the more I know of myself, the more I am afraid of myself. The more I see and feel of the rising evils of this deceitful and desperately wicked heart of mine, the more I hate myself; and yet, at times, these very things are a means of encouragement. Not that I glory in them; no; neither is it a pleasure to know that I am such a great sinner. But should I know and feel these things, and sigh and cry on account of them, if the Lord had never done anything for me? There are many professors, I believe, who know nothing of these things. I think sometimes I should be better satisfied if I could believe that I was one whom the Lord has made truly and sensibly a sinner in his sight, because I believe the words of the poet:

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

And yet, if I am not awfully deceived, I have entered into the very pith of these words several times, but once in particular four years since:

"To see sin smarts but slightly;  
To own with lip confession  
Is easier still; but O! To feel  
Cuts deep beyond expression."

Perhaps L. has told you that we had a very favourable opportunity when she was baptized. Both our friends seemed to enjoy the approbation of God in their souls. It is four years since I was baptized. Perhaps you may inquire what led me to venture to take such a step, and what was my motive. Well, if the Lord will be pleased to help me, I will give you a brief account of my reason and motive.

Early in the year 1867,\* now nearly seven years ago, I was convinced of my state and condition as a sinner, in the presence

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\* The writer was then about 13 years of age.

of a just and holy God. And O what a sight it was! How often I had to exclaim in soul feeling:

“ Since I can hardly therefore bear  
What in myself I see,  
How vile and black must I appear,  
Most holy God, to thee!”

My convictions arose from a question which was asked me by a neighbour: “Where will you live in eternity?” O that awful word, *eternity!* I never can describe the terror that it has been to my poor sin-distressed soul. The change that had taken place in my soul’s feelings was soon visible to those about me, as I was naturally of a very lively and cheerful disposition. Instead of a smiling countenance, I was for the most part sad and sorrowful; neither could I enjoy myself in games of play with other children, as I had formerly done. This was broken off very suddenly. Instead of this, I used to seek to get alone with my Bible, and try to ask the Lord to have mercy on me, and to save me. My fear of deceiving any one was so great that for more than two years after I hope the Lord had been at work with me, I dare not let any one see me with a Bible. Neither did I dare to say a word about it to any one; but always tried to hide it as much as I could; for I did not want any one to know what was the matter with me. Indeed, I often could not tell myself. I knew I was wretched and miserable, and found that neither the world nor the things of the world could satisfy me; but the more I sought to find pleasure in the world, the more miserable I became.

My anxiety was so great that for a time I could neither eat, drink, nor sleep; for I thought I should surely be lost and go to hell. And let me be where I would, or be doing what I would, the thoughts of death, hell, and eternity would haunt me. Ah! I did try hard to shake it off, and be cheerful as I once was, and forget all about it; for I could not see others that appeared to be so miserable as I was. About this time my mother said she was sure there was something the matter with me, and that I should go to the doctor. I did not want to go, and told her I did not believe he could do me any good; but she would have me go. After he had asked me several questions, and sounded my chest, he said it was not medicine I wanted, it was something I had on my mind. He said I was to have a change of air, and see more life. And now I had to suffer persecution from many who appeared to be my friends. They would tell me not to be so gloomy, and think and study so much about religion; I was not going to die yet. Then they would persuade my mother not to let me go to chapel so much, for they said I should lose my senses. Then they would call me religious, and said they supposed I wanted to make people think I was better than any one else. But no, I am sure that was not it; for it was feeling myself to be worse than any one else that made me so uncom-

fortable. But I believe in the hands of the Lord it served to deepen his own work.

I felt, at times, a great desire to open my mind to some of the people of God, and tell them some of the exercises of my mind, to see if they thought it was the Lord's work, and if they ever felt exercised in the way I did. But I always felt my mouth shut on account of what I felt within, and a fear lest I should deceive them; which I felt, and do still, to be an awful thing. This was a great trouble to me; but though it was a trouble to me then, yet now I quite believe it was for my good that it was so. I had no earthly friend to whom I could open my mind; and this caused me many sighs and cries to the Lord to assure me that it was he who was at work with me, that he would perfect that which concerned me, and that he would keep me from resting satisfied with anything short of himself. Several times I felt a liberty in trying to ask the Lord to incline the hearts of some of his dear people to tell me how it was with them in their younger days, which more than once he was pleased to answer in a wonderful way, so as to encourage for a little time my poor doubting heart.

Many times, when the light of God has so shone into my poor heart, and discovered some fresh sight of the many evils that were there, and that I felt, at times, to be bubbling up within, I have felt that I hated myself on account of them; and it has so depressed me that I have thought myself beyond hope. Ah! I have thought, it is of no use, I must give it all up. But before I could quite give up, I must cry once more, "God be merciful to me, a sinner." And then the devil would say, You had better let praying alone. It is nothing but presumption. You are so young, and so ignorant, the Lord will never take any notice of you. But what was I to do? I saw and felt the danger I was in, and was exposed to, and was, therefore, compelled to cry for help and deliverance, though often afraid I did not pray aright. I was miserable if I tried to call on the name of the Lord, and more miserable if I did not; so that I felt constrained many times to say,

"I can but perish if I go;  
 I am resolved to try;  
 For if I stay away I know  
 I must for ever die.  
 I'll to the gracious King approach,  
 Whose sceptre pardon gives;  
 Perhaps he will command my touch,  
 And then the suppliant lives.  
 Perhaps he will admit my plea,  
 Perhaps will hear my prayer;  
 But if I perish, I must pray,  
 And perish only there."

These lines have often encouraged me to go again and once more. Once, when I was thinking upon the greatness and holiness of God, and my vile black sins, how dare I attempt to ap-



proach such a holy Being? I really felt as if I must sink through the floor where I stood at work, to get out of the presence of such a holy God, if I could. It did seem awful mockery for me to pretend to pray. This caused me great distress of mind, and I was just thinking I would not do it again, when these words, as though they were spoken to me by some one, dropped with such sweetness and power into my poor soul that I shall never forget:

“ Though his majesty be great,  
 Yet his mercy is no less;  
 Though he thy transgressions hate,  
 Jesus feels for thy distress.”

A word spoken in due season, how good is it! O how soothing that was to my poor desponding, disconsolate heart. I was in an instant melted into tears at the feet of my dear and precious Lord (though I could not then say *my Lord*), and felt a sweetness and liberty in breathing out the desires of my soul before him for a short season.

Another time of encouragement was when alone, unseen by mortal eye, with my Bible. At this time, for the most part, my Bible was a terror to me; for, let me open it where I would, it all seemed to condemn me and cut me off, till I thought I must give up reading it altogether. One day, after I came home from work in the heat of summer, weary with my day's work, and weary in my soul, I remember that hymn suited me well which begins:

“ No help in self I find,” &c.

I felt, O how I should love now to have a word with power from the Lord to my poor soul! My Bible was close at hand, but I was afraid to open it, lest it should be as it too often had been; but I thought I would venture once more to take my book. Before doing so, I tried to ask the Lord to open the book for me, and to take away that dread and fear which I was so much the subject of, and to direct me to some passage that should be suitable. I held the book in the middle of my hand, and thought I would let it open wherever it would. It opened on Ps. ix., and the first words that caught my eye, and I hope my heart also, were these: “ Thou, Lord, hast not forsaken them that seek thee.” O! I thought, that must be for me. There seemed such fulness and sweetness in the words that they gave me great encouragement for a few minutes; but all at once it was as though some one said, Ah! But you have never sought the Lord aright. That is only for his people who seek him in sincerity and truth; and you know you do not do this. It is only a pretension and mockery. O what a shock this was to me! I seemed for some time like one stunned; but I laid my book open on the bed before the Lord, and fell upon my knees. And O what a sweet time I had in telling the Lord the hopes and fears that I was, at times, exercised with,<sup>1</sup> and that whenever I felt a little enjoyment how the devil would rob me of it. Then I

asked the dear Lord to grant me a token and evidence that I had really and truly sought his face from felt necessity, by giving me to see and feel the same beauty and suitableness in reading his holy word.

I do not remember that I ever felt such holy nearness and freedom in prayer in my life before that time. I arose from my knees, took up my book, and began reading in the same place again; and the difference I felt in reading the Word was indeed wonderful. O how suitable it was to my poor soul! I went on reading till I got down towards the close of the psalm, to these words: "For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." The sweetness and comfort that I derived from these words seemed to confirm all that I had felt. Though I was not blessed with that assurance that I longed for, yet it was a very sweet season, and it encouraged my poor soul to hope in the mercy of God.

But I very soon sank again into deep waters. Whenever I had any little help by the way, I used to appear to sink lower after than before, which caused me very much to question the reality of it. I can call to mind several such times as these at the present moment, yet they were far between. In the meantime my poor soul was so knocked about up and down by doubts and fears, that I could not tell what to do nor what would become of me. Go back into the world again I could not, I dare not, though often wondering if ever I had been brought out of it. If I looked forward to the future, nothing but eternal death would stare me in the face. O that awful word, *eternity!* How I have tried to forget it, and to be as good as other people, and then I thought I should have no cause to dread it. Yes, I *have* worked hard to try to make myself righteous and to be better; and have even tried, at times, to persuade myself that I was not so bad as many around me, who could curse, lie, and swear. Sometimes I have gone to the house of God on a Sabbath day, thinking how well I had got on through the week, when Mr. Garner, whose ministry has been made precious to my soul, has so cut up my religion (or fancied religion), so turned me inside out, and upside down, so discovered the rottenness of my heart, and so stripped me naked and bare, as to any hope in myself, that it has made me ashamed to hold up my head; for I thought everybody there would know he meant me, because no one else was so bad as I. When I have been going home on these and similar occasions, instead of thinking I was something and somebody, I have had to hang down my head like a bulrush, ashamed for any one to look me in the face, and have had to go groaning and crying to the Lord for mercy and forgiveness.

Though I was so young, yet, at times, I felt such enmity in my heart towards God's everlasting electing love and choice of his people that I thought it was the most unreasonable doctrine I ever heard of in my life. I was determined not to believe it; for I thought and felt that it mattered not what I did, if I were

not one of God's elect I should be lost after all. O the anguish of mind this has caused me, to know if I were one of the elect! Once, when hearing Mr. Sinkinson preach from these words: "Whosoever believeth that Jesus is the Christ is born of God," I did not know what to make of it. I *did* believe the former part; but could not believe that I was born of God. That was just what I longed to know. During his sermon he said, "God would be just and holy still if he sent all the human race to hell." O what a blow this was to me! I thought he knew God's people were safe, and himself was one of them, and he did not care how a poor thing like me got on. Such was the blindness and ignorance of my heart, I felt as if I could have pulled him out of the pulpit for using such language; and said to myself, If ever I get safe out of this place, I will never come in again. Little did I think what lay before me.

Not long after this I was walking alone by a hedge-side, feeling myself to be one of the most miserable creatures on the face of the earth, wishing I had never been born, or that I had no soul, or that there was no God, no hereafter, no eternity; I felt I could willingly lie down under the hedge and perish, to have got out of it all. O! How I envied the brute creation, and wished I was anything that had no soul. I tried to persuade myself that perhaps there was no God. These words were an awful temptation to me for a length of time: "There is no God." I tried to believe it, and would gladly have done so, but dare not. While walking along, I was at once seized with such a sight of the justice and holiness of God, and of myself as a vile, ill-and-hell-deserving wretch that I felt for a few moments as if I was fastened to the ground. I could not move, and felt afraid lest I should drop into hell.

O! What a solemn sight I had of the sovereignty of God! I could see the moon and stars and all creation round obey the almighty power and commanding voice of God; and felt that he had a solemn, sovereign right to do as he pleased with the creatures that his hand had made; and should I with my poor puny arm dare to try to interfere with Omnipotence? Here I was obliged to acknowledge that it was wholly and entirely of the Lord's mercy that I was not consumed. I felt constrained to say, because I felt it, that if he cast me down to the lowest hell, he would be just and righteous still. These are solemn words, but no more solemn than true; for I felt I must justify God even if it should be in my own condemnation. Never before did I have such a view. O! How I felt to hate and abhor myself for cherishing such hard thoughts against God's dear sent servants, for proclaiming these truths! Yes, I felt it *was* truth then. How dear, how precious, how safe, how secure, the Lord's dear blood-bought people appeared to be! I felt it would indeed have been an honour for me to lay my poor body down for them to rub their shoes on. O! How my poor soul did beg and pray that if it could be possible, if the Lord could show mercy to such a vile

wretch as I, that he would do so, and in some measure relieve me of my misery! For I verily believed I must sink into hell. Sometimes I was tempted to think I could not be more miserable if I were already there. The devil followed me for some time with this awful temptation: "You can but be miserable, and you had better know the worst at once. Put an end to your miserable existence, and then all will be over. Why need you make yourself and others about you miserable? You will never know how the matter will end till you die. You have sinned beyond the reach of mercy; you had better drown yourself and know the worst at once." But, blessed be the name of my dear and precious Saviour, I have lived to prove the devil to be a liar. Little did I think what the Lord had in store for me. Nay, it was far, very far beyond what I could have thought. When I look back, at times, and see the long-suffering mercy and tender care of my God to one so vile and hell-deserving, I do feel that no poor soul has greater cause to say:

"Preserved in Jesus when  
My feet made haste to hell;  
And there should I have gone,  
But thou dost all things well;  
Thy love was great, thy mercy free,  
Which from the pit deliver'd me."

(*To be continued.*)

## EPISTLES TO VARIOUS FRIENDS.

Dear Friend,—Sometimes we can say, "Thank God we have lived to see that he has heard and answered our prayers." Some petitions will not receive an answer till after we are in our coffins, a time not distant with some of us, when we hope endless praise will be ours. But it is a great thing that the great God, the high and lofty One, should ever bend his ears to such as we, and say to us, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." There are many other encouraging things spoken in the precious Word of God, and at certain times right home by the Spirit to the hearts of God's tried people. Is it not a great thing, too, that they ever get any answers at all? And when they do, is it any wonder that tears of gratitude run down their cheeks, and praise wells up from their heart, and they are just in tune to sing the Doxology? Such might have been witnessed on a recent Sunday evening, the 9th inst., at Zoar Chapel, Tetbury. The beloved pastor, Mr. Farvis, when he returned home from the morning service, found a message from London, announcing the welcome tidings that the friends had been released from the debt of £180 owing on their chapel. Mr. and Mrs. R. Brooks, who had been already liberal helpers, had come to the conclusion to present to the church and trustees

of the chapel the balance mentioned, and gave them a stamped discharge for the whole of the debt.

Knowing, as you do, something of the unlooked-for new chapel difficulties, trouble, and danger, which the people had to undergo, you can judge of the effect of such unexpected news on the pastor's mind, and afterwards on the minds of the people when he related the same to them. They had called on the Lord in the day of trouble, and he had heard them. The news gladdened my heart. Being a trustee, and knowing much of the friends and their trouble, with many an errand to the throne with their case, I can now rejoice much with them. A letter of the 10th inst., from my dear old friend, the pastor, well says:

"Praise the Lord I live to see this. Mr. Gladwin justly says, 'It proves that the Lord has the hearts of all men in his hands, and turns them as rivers of water, whithersoever he will!' I told the people at the chapel of it as well as I could speak. Poor things, they did feel it much. We sang:

"'Ye fearful saints, fresh courage take,' &c.

The great tears ran down poor old T.'s face as I related it to him this morning. O magnify the Lord with me, and let us exalt his name together. It has so affected me that I hardly know what I am about. These extraordinary occurrences need extraordinary strength and grace from the Lord to balance the mind and heart with true humility, love, and gratitude."

There had been real and bitter tears of sorrow, and now was the time for tears of joy. One of the "extraordinary occurrences" referred to happened about two years ago, when the people had for months been troubled with a great unlooked-for debt, &c. As has been truly said, "Were all told, it would be seen that the trial was indeed an extraordinary one, and sympathy would be awakened in the minds of lovers of justice and haters of oppression." In this trouble they were mercifully preserved from taking a wrong step, and were enabled to take it to the Lord again and again. While still at their wits' end, the London friend, Mr. Brooks, came forward, unprompted of man, and paid the sum of £370, thus settling the bill. This sum was generously lent without security or interest; and subsequently Mr. and Mrs. B. reduced it to £270 by giving £100 of the amount. After that the debt was further reduced by helps from various quarters to the figure already mentioned, viz., £180; and now that is cleared off.

I shall not soon forget a walk I had with the minister during a fortnight's stay at Tetbury, about three years ago, when the new chapel was nearly completed. Troubles had begun, and the dear servant of the Lord said that but for the grace of God they were fitted to break his heart and make his hair grey. "This morning," he added, "while alone with the Lord in my room, I had the words sweetly applied: 'Stand still, and see the salvation of God.'" At that time the instrument of the people's deliverance was not even known to him or any of the friends. How

graciously, wonderfully, and completely the Lord has fulfilled his promise of salvation! What an encouragement to churches with such trials to go to the Lord about them! What an encouragement to any who pray and who know of this case!

It would probably gratify the score or so of churches who gave collections to enable the Tetbury friends to build, and also many other helpers, to hear how God has appeared to deliver. An outlay was incurred of about £300 beyond that intended; hence the debt. It is mournful to see many churches going limping on from year to year, with crushing debts. From the prospect of such a burden the Tetbury friends are mercifully freed.

“Owe no man anything” is an injunction as binding on a church as on any individual member. An honest-minded people cannot be easy when in debt; but what a burden is off the mind when the debt is seen paid! True especially in soul matters. What a payment Jesus made for such poor debtors as we are, we who had “nothing to pay!” Praise his Name! For ever free from debt! May you long be spared to “lift up a standard, to publish and conceal not” a nothing-to-pay gospel, and to continue to fight against free-will teaching.

Our object in writing is to extol a prayer-hearing and a prayer-answering God. Some of us know not only what every child of God must know sooner or later, viz., so much of prayer as the publican’s: “God be merciful to me, a sinner,” with a hope in such mercy through the dear Redeemer, but also what it is to go to the Lord about money matters. And we know he hears. And we could give other proofs of how wonderfully he supplies the need of the poor in a providential sense. The Lord help us “to pray and not to faint.”

Yours in living, loving, lasting Bonds,

ALFRED BLOODWORTH.

Hunger Hill, Dursley, May 20th, 1875.

My dear Brother,—Our dear brother James informed me yesterday that on next Sabbath you hoped to attend to the ordinance of baptism. I feel a desire to write to you a few lines. O, my brother, how many years have I longed for the blessing to see my dear brothers all seeking Christ, the One Thing needful. Now I hope and trust God has given me my heart’s desire. How I wish I could praise him as I would. Why has he plucked us as brands from the eternal burning? Why stopped us in our mad career, and not suffered us to run swift the downward road? Why was he so merciful to us as not to let us prosper in the world, to cross all the fair designs we schemed, blast all our gourds, and lay us low? How many times have we kicked at it, and thought the Lord dealt hard with us, and foolishly envied the prosperity of the wicked! How many times, when almost overwhelmed with grief at my brothers’ troubles, has Satan told me they would surely be driven to commit suicide; their sorrows were more than they could bear! But it was only one of his many lies, which

have often sent me groaning to God. And blessed be the name of the Lord, I have many times found him to be a stronghold in the day of trouble; and having obtained help of God, I continue to this day. I often feel as if I have quite outlived my religion. I cannot see even the marks of a sheep, much less do I bear the image of the ever-blessed Shepherd of Israel. Every limb and feature of the old man is, alas! visible and lively; and daily do I groan, being burdened. I keep doing the things I hate. I try to guard my words and my thoughts, and to keep my mind stayed upon God; but, alas! how much I fall short! I can only say that with my mind I serve the law of God, but with the flesh the law of sin. How true is it that sin is mixed with all I do. I want to feel the operations of the Holy Spirit, and to find that the new man is renewed day by day. I want to feel Christ precious to my soul; for unto them which believe *he is* precious. I want to daily eat his flesh and drink his blood, that I may be a living branch of the living Vine. How often do I fear that I am nothing but a dead branch, and that I have only a lamp, but no oil therein. I am so afraid of being deceived. So many run well for a time, and fall away at last. May the Lord search us and try us as he doth the righteous, and lead us in the way everlasting. A name among his people will avail us nothing in that solemn hour when we shall have to exchange worlds.

May the Lord bless us with the inward witness that we are his, for nothing else will satisfy living souls. May he give us many sips by the way; often encourage us to still press forward; and, though faint, to be still pursuing. May he give us grace to fight the good fight of faith, and endure hardness as good soldiers. It is much easier to talk about fighting than it is to stand in the day of battle. I am not worthy the name of a soldier of the cross; mine is so like sham fighting. I am so fearful, ready to turn back at every sound of alarm; and often, to my shame, do I side with the enemy. I often wonder how it is the Lord bears with me, such a backsliding, crooked, perverse, foolish, worthless worm as I am; for really, as the poet says:

“Myself can hardly bear what in myself I see.”

And yet here I am, a monument of sparing mercy, and sometimes I hope, amidst it all, of saving mercy also.

I have read much of that book of the late dear Mr. Tanner. I find that he often got in just such a maze as I do, and could form no judgment of his case. I have picked up a few crumbs from his book. How I like to read the Lord's dealings with his people, and their various exercises. Many times when I have been much cast down because of the way, I have found, in reading the experience of some who have finished their course with joy, that as face answereth to face in water, so does the heart of man to man.

How much I should like to be with you on Sunday next. I feel as if nothing but affliction should have prevented me. But the Lord has willed it otherwise. May he give me resignation to his will, and a heart of gratitude and praise for his great mercies to

usward; for truly he hath done great things for us, whereof we are glad. If it be the Lord's will, may he favour you with his presence; then, indeed, you will have a good day. My soul would fain share the blessing. If it should be otherwise, be not discouraged. Many have found it a trying day. God is a sovereign. I should have been glad if dear James could have seen his way clear to go with you. He is a timid soul; but I believe he is a sheep, and that the "Fear nots" in God's Word belong to him. May the Lord comfort him, and keep him following on until the set time to favour Zion is come. It is good to hope and quietly wait; and blessed are all they that wait for him. I am persuaded that none but Christ will ever satisfy his panting soul. May the dear Lord bless you both, and keep you humble walkers; these are dear in Jesu's eyes. In all things may your eye be single to God's glory. He has said, "Them that honour me I will honour." May he keep you little in your own eyes, and keep you from evil that it might not grieve you.

Your affectionate Sister,

Trowbridge, Aug. 1st, 1870.

SUSAN TABOR.

[Some account of Susan Tabor will be found in the "G. S." for last Nov.]

My dear and respected Friend for the Truth's Sake,—Having just received your slips, and read the contents, I cannot but feel grateful to that God who hath enabled you to refute the many charges sent forth in Mr. G.—'s Reply. This so-called Reply will not do either the "Gospel Standard," its ministers, churches, Aid Society, or publisher, any harm. The only person it will harm is its author; for many that were a little favourable to him are now satisfied of his spirit. My friend, you thought you should like to get out of harness when at the general meeting of the Aid Society; but it appears to me you have still to keep in it, and to have more work and more fighting. What shall I say to you? My soul desires that God may enable you to buckle on the whole armour of God, and still stand in the defence of his blessed truth. There are a few, like the poet in last month's "G. S.," who wish it success, and desire that the God of all grace would send it forth with a few crumbs of mercy to feed the hungry poor, to convey a little wisdom to ignorant ones and fools, to be the means of now and again enriching the poor, helping the needy, strengthening the weak, and saying to them that are of a fearful heart, Be strong; your God liveth and reigneth. Yes, and sometimes the poor sinners who know they can never get to heaven without the precious blood of Christ being shed for them, sing in their little way:

"Dear dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved, to sin no more."

Were it not for the many, very many helps you and I hope we have had from the God of all our mercies, you and I feel we



never could have held on till now; and often, like Gideon's little band, feel faint, yet obliged to pursue, under the blessed hope we shall at last win the victory through him who once bore the wrath of his Father,—*that wrath* which pursued him until he paid in blood the redemption price for his dear bride. Well might Peter so solemnly declare to the poor saints in his day, and every other age following: "Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ." O! My dear friend, rather than I should soar above this, if the dear will of my once (I do hope I can say *my*) crucified Christ, I should like to hide *my* vile head in the dust of nothingness, and say:

"Would he devote his sacred head  
For such a worm as I?"

If I do know anything at all of the teachings of the Holy Ghost in my poor soul, it is at those times when I do humbly hope I have been led to behold the dear Jesus in the garden bowed down with agony of soul, and to hear him cry,—not merely say, but *cry out* of his holy soul, filled with anguish inconceivable by mortals: "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done." And then again, to see a little of the cross tragedy. I do not wonder at dear Hart wanting to be favoured to be led there. I remember once, when at Langport, being in a most solemn state of darkness. I felt I had no business there, for I was only preaching sadness to the hearts of God's people, and I told the Lord, when I had crawled into a secret hole to cry to him, I would never, for I felt I could not, show my face there again, if he were not pleased to break in upon my soul with his blessed presence. And while the people were singing either the last verse or the last but one of the second hymn in the evening service, my eye, and I hope my soul too, caught a glimpse of the dear Jesus in those words: "And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." I shall not forget while in this wilderness the burst of glory I then saw in the dear sufferings of that precious God-Man, who upon the groundwork of having in his vast mind finished the work his glorious Father gave him to do, said, "I will that they also whom thou hast given me be with me where I am," &c. Herein shines the grand display of eternal love. And when the Lord leads his poor child to fall down before this sacred scene, it will teach a different lesson from soaring above the revealed Word of God.

I must close my scrawl, wishing you and your dear partner all the blessings of that covenant which from everlasting was ordered in all things *well*; and in which it was ordered that you and all the church should from the fulness get a sip now and then.

Your unworthy Well-Wisher,

77, Hope Street, Sheerness, March 2nd, 1875.      JOHN BENNETT.

My very dear Friend in the Lord, whom I esteem highly for the Truth's sake,—You must not measure my love to you by my long silence; if you do, you will at once conclude it is very shallow. And, perhaps, the old adversary has been trying to persuade you it is so, and that, if I esteemed you as a servant of the Lord Jesus Christ, I should have replied to your very kind and welcome letter long ago. And I must tell you I have reproached myself many times for not sending a few lines, if only half a sheet, and once or twice I have made the attempt; but, no sooner than I have sat down, have been called up. You know how it is in a house of business. When the master is at home he is continually wanted, but, if out of the way, he can be done without. The only quiet evening we generally get is Wednesday, and then I often want to see some friend or other, or have a little bit of book with my wife, as we have so little reading time together.

We have been very busy all through the season, and, though I long to get out of it, I sometimes fear that I am not to be so favoured. But I do earnestly desire the will of the Lord to be done, whatever is most for our spiritual good and his glory. And yet, at times, I find I have but very little patience to wait, and have, once or twice, almost been resolved to put my puny hand to the work. Yet I know how soon it would be marred. Unbelief is always in a hurry, and carnal reason says, "You don't use the means. How can you expect to get out?" And there I am, again and again, brought to a stand. At other times I can feel no access at a throne of grace; cannot even bear the matter before the Lord; and the exercise seems entirely to leave me for a time. Then I feel *that* is not right, and I try to make it an exercise, and find I can no more do that than I can relieve myself when the exercise comes on. And so it keeps *coming and going*. Sometimes I feel as quiet as a child in the matter; at other times, like Ephraim, plunging like a bullock unaccustomed to the yoke.

I have always found it most difficult to get at the mind and will of the Lord; for, as the poet says:

"God moves in a mysterious way," &c.

And "he leads the *blind* by a way they knew not." But we, or at least I, do not like being led so much in the dark; and often fear, because I cannot *see* my way, that I am not going right. But that is the Lord's way of leading, that our wisdom may be confounded, and that we may be brought to simply rest upon him "who is too wise to err," and who can make no mistakes. I wish I could trust him more. He has been a good and gracious God to me. "His compassions fail not; they are new every morning, and great is his faithfulness." But O! How base I have been to him! I stand astonished, at times, at his long forbearance with such a wretch as I. I am sure none but such a God as he is could bear with me and my continued provocations; neither could he, if his mercy were not like himself,—

infinite, from everlasting to everlasting. He knows no change. But his mercy is only towards them that fear him. What a mercy, then, to have his precious filial fear in our hearts! O my dear friend, I feel it is worth more than ten thousands of gold and silver, or even all this vain world possesses.

We shall soon all of us be summoned from this stage of time; and though time flies rapidly on, I never feel to want to go back one day, but often envy those who are in age, and so much before me in the journey. Then, perhaps, I feel it is because I am such a coward that I want to lay down the arms, and have no more fighting. Paul says, "Be strong in the Lord, and in the power of his might." "Put on the whole armour of God." How backward I am in doing this! Sometimes I think if I were more valiant in the fight, I should get more of the favour of God; and it is because I am such a poor thing that I enjoy so little. So I have to come again and again with "God be merciful to me, a sinner." And that seems to be my continual cry, instead of growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

I hope you will be enabled to give us the Sabbaths in September you had feared you must give up. May the Lord open the way, so that none can shut it, give you strength equal to your day, and make you fruitful in your old age, and a great blessing to his church and people. I trust I can say the Lord is with us at Galeed. May he ever keep us in peace and union. This is my sincere desire, for I do love peace.

I hope Mrs. Godwin and yourself are quite as well as usual, and that the Lord will spare your life for his church's sake for many years.

Yours in the Truth,

D. Z. COMBRIDGE.

26, Western Road, Hove, Feb. 10th, 1874.

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My dear Christian Friend and Brother in Christ Jesus,—Mercy, grace, and peace be with you. Amen.

After continued delays, I will endeavour to answer your last, as I now think I have somewhat to tell you. You wished to know whether there was a church formed; and I can now tell you that 14 have given in their experience towards it. This appears like a beginning, and the friends are to meet on Christmas afternoon to hear any others who would wish to come forward; and then, I expect, a baptistery will be made, and baptizing will commence immediately. You will like to know the particulars, and I will tell you whom we have received. (Here follow names.) I trust it is the will of the Lord; for the friends come forward in a very humble way, and there seems to be a good deal of prayer and deep exercise of soul about it, at least with those to whom I have spoken. And I can speak for myself.

On the Lord's day Mr. Tiptaft spoke about forming a church. He, to avoid offence, began with those who took part in carrying on the cause; and he first referred to Mr. John Kay, myself,

and others. He mentioned no names, but merely said, "To begin. The person who preaches here in my absence" (Mr. Kay), "the person who used to give the hymns out, the person who occasionally gives the hymns out now, the person who cleans the chapel, and the two friends who hold the plates at the collections." We met in the vestry after the afternoon service, and proposed to give in our experiences to each other the night following. I had not the least idea I should be among the first named, so you may suppose what were my feelings. Sometimes I felt such humiliation at the thought of my being one of the first to form a church, that the water was ready to gush from my eyes. At another time I was fearing that I might prove a hypocrite, and be the first to bring a reproach on the cause of God and truth. At another time I was soaring on high with hope. So you see I was not without exercises myself, and I find it is good; for, with these exercises, the heart is more established. "Because they have no changes, therefore they fear not God." I know what it is to sink and rise, to despair, to hope, to stagger with unbelief, and, at times, to realize (let me not be too confident) real faith; for when the dear Lord blesses me with a spirit of prayer, and my soul is drawn out to the Lord, faith springs up, and I seem to feel all will be well, while, at other times, all is deadness, coldness, and unbelief. Then my soul groans out, "God be merciful to me, a sinner."

Well, my friend, if we had not something to keep us humble, we should surely be filled with pride. I was glad to hear you were not settled on your lees. May the blessed Lord empty us from vessel to vessel, and keep down our pride. You will remember the saying of dear old Bunyan, that "he that is in a low place is not so likely to fall."

I must now conclude. And may the Lord abundantly bless you, and be more unto you than you can ask or think. This is the prayer of

Abingdon, Dec., 1842.

Yours in the best of Bonds,

THOS. HICKS.

My dear and faithful Friend,—I know I do not deserve your continued kindness, and it has been my constant fear that you would leave off writing to me. Many times your letters have come just in my utmost need, and I know you were influenced to write me in the same spirit, as you so kindly gave up your time to talk with me when in Leeds.

You will forgive me, and believe me when I say it is not from want of desire to communicate with you. But I am such a strange, tossed-about creature, I cannot put my thoughts in order. I miss you sorely, and I have longed for your return, and hoped until now. They tell me you have resigned, and these people have all come together again. How can it be? They might as well never have kept away all this time, as to have joined themselves again with the party they thought in the wrong. I cannot tell what to do. But I did not intend to mention this.

You say in your last I am a needy soul. That is true. You say I have been a peeper out of obscurity. That is true. But where or what I am now, I know not. I am shut up; I get nothing anywhere. Indeed, I cannot get anywhere. I have gone a few times to — to hear Mr. —, but it is not convenient. I have gone into the chapel in James Street occasionally, but all these things which have been going on break one's confidence. I did not hear L. preach; B. is the chief man. I am perplexed beyond measure where to go, or what to do; but I have a secret hope that the Lord will keep me from harm, and lead me forth in his truth, and teach me. My desire is to know nothing amongst men save Jesus Christ. I can only say, "Lord, help me." This is the burden of my cry. They tell me it is my own fault; I *ought to believe*. Do you not think that I should bring back, if I could, to my soul the joy and peace I once had brought to me—the bright, blessed, intelligent, and comforting knowledge that the Father had given me to his Son, that I had come to him, and should in no wise be cast out? O the joy and peace in believing! But it was given me, and it has passed away; and I am mourning as for an absent friend.

You will write to me, independently of what I may do. I cannot write as I could wish; indeed, I do not know that I ought to write at all. I fear you have been deceived in me, and that I am not the character you have taken me for at all. I cannot help fearing so. The Lord knoweth. With thanks and gratitude to you,

I am, Yours sincerely,

Leeds, Feb. 9th, 1875.

A. S.

My dear Friend,—I think of leaving my present abode on the 24th of June, or before. Where my dwelling will be I do not know as yet, but I think of going into lodgings somewhere. I told you before I was unhappy where I now am. My dear wife has been out of the gateway only twice in the whole year, and most of her time she has kept her bedroom since Dec. 24th, which has not at all made for my comfort. Mine, indeed, has been a path of tribulation from the beginning of my religion, but much more so the 36 years of my ministry. And I expect it will continue until I am called from hence to be no more seen. But, thanks be unto God, he has sometimes enabled me to say, "Thy will be done." I felt a little of this submission to his will this morning, before I rose from my bed. O how good it is to feel old nature's rising put under, and faith and patience to prevail over afflictions, temptations, fears, and foes. I feel that my path of trial has an effect upon my physical and mental powers.

33, Hanley Road West, May, 1875.

C. COWLEY.

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I BELIEVE no living soul can be satisfied with a notional religion. Though a miserable backslider, and driven into the fields to feed swine, he cannot feed on their husks, but sighs after the bread of his Father's house.—*J. C. Philpot.*

"SEEK JESUS, AND NEVER GIVE IT UP."

[A poor despairing creature went to hear Mr. Huntington for the last time, and then meant to give it all up as hopeless. All this was unknown to the dear man of God; but he solemnly uttered these words from the pulpit: "Seek Jesus, and seek him earnestly, and never give it up. And with him you will get everything; money to pay your debts, and everything else; and that not in a low, pitiful way, but like the Son of a King, as I am." The poor man wrote afterwards to Mr. H., and told him such was the power that came with these words that he was made determined never to give it up, and that he had found rest and peace in the bosom of Jesus.]

SEEK him, whatever be thy case;  
 Seek earnestly the Saviour's face.  
 Poor sin-lost soul, though full thy cup,  
 Seek him, and never give it up.

Seek him, though cold, and dark, and dead;  
 Seek him, though oft a captive led;  
 Seek him, though seeming without hope;  
 Seek him, and never give it up.

Seek him, though Satan tempts thee sore;  
 Seek him, though mercy shuts its door;  
 Seek him, though sorrow makes thee droop;  
 Seek him, and never give it up.

Seek him when thou art tempest-toss'd;  
 Seek him when all seems gone and lost;  
 Seek him when burdens make thee stoop;  
 Seek him, and never give it up.

Seek him amidst the din of war;  
 Seek him when driven from him far;  
 Seek him, though fill'd with gall thy cup;  
 Seek him, and never give it up.

With him thou wilt get everything,—  
 The kingdom thine, and thine the King;  
 His gifts are like himself,—Divine,  
 And all is thine, if Christ be thine.

All present things, all things to come,  
 An everlasting, blessed home,  
 A pure white robe, a crown of gold,  
 And glories which can ne'er be told.

A. H.

March 1st, 1873.

WHEN I look "unto the rock whence I was hewn, and unto the hole of the pit whence I was digged," how distinguishing and astonishing does that free grace and mercy appear that observed and pitied a poor, vile, ignorant child, lying in his blood and helpless! May a sense of my own nothingness ever keep me humble. And may a sense of the divine goodness, so undeservedly and graciously shown to me, constrain me ever to live to God.

O may I breathe no longer than I breathe  
 My soul in praise to him who gave my soul  
 And all her infinite of prospect fair.—*T. Charles.*

## Obituary.

ANNA TANNER.—On Sept. 18th, 1874, aged 73, Anna Tanner, of Chippenham.

I know but little of her early life, but she and her brother were singers in the parish church. The Lord began a saving work in them both about the same time; and although they were under deep concern about their souls, they could not for a long time speak to each other upon the subject. But in the Lord's time they were compelled to do so, and to come out from the Church. Both were baptized, and joined the Strict Baptist church in this town, on June 8th, 1828. Anna was a good singer, and her company was much sought on that account. I recollect her telling me, not long before her death, of the last song she attempted to sing. She made three or four attempts, but could not go through with it. "Ah!" she said, "no one knew the stings of conscience I had about it."

My heart has been made to burn within me, as I have heard her talk of the Lord's goodness to her soul, with the tears running down her face. On one occasion, I really felt it good to talk with her. I told her I had been to Avebury, and had found it good to hear some of the old men pray; and how I heard an old lady where I lodged singing in the middle of the night,

"His love in times past forbids me to think," &c.

"Ah!" she said, "that's it. It is

'Those sweet Ebenezers I have in review,

Confirm his good pleasure to help me quite through.'

She then told me of many troubles and trials she had had, and how the Lord had appeared for her again and again, and helped her through, beyond all expectation. We had a little talk about the house and things of God. She quoted the verse commencing

"My soul shall pray for Zion still,"

with much feeling. "Ah!" she said, "they are my friends, and I love to see them. How good the Lord is to me! I have all I can wish. O that I could feel more thankful to the Lord for all these mercies, and for my reasoning faculties!"

She was very much attached to our late dear minister, Mr. W. Mortimer, and he to her. She was also much attached to our present minister, Mr. H. Hammond.

Sept. 21st., 1873, was a memorable day to her. It was the last Sabbath she was out before her last long illness. Mr. H. took for his text Ps. xl. 17: "But I am poor and needy," &c. The sermon and psalm itself were much blessed to her, abode with her, and ministered largely to her support and comfort during her long illness. I seldom, if ever, saw her after, up to the time of her death, without her saying, "Ah! I am poor and needy;" and with great emphasis she would add, "Yet, yet the Lord thinketh upon me. Ah! I hope he does."

She was greatly supported under her affliction, and enabled to endure it with much patience. She was graciously spared the pain of dying. The day previous she had been about the house, though very poorly, much as usual. Early on the morning of Sept. 18th, in the midst of a little conversation with her dear husband, she suddenly fell asleep in Jesus, without a struggle or a groan. Truly her end was peace.

A paper has recently been found in her handwriting, written about the time of her joining the church. In it she speaks of sermons she had heard to profit on different occasions, of her coming before the church, and of the solemn ordinance of baptism, when five persons were

added to the church, "one of whom," she says, "was the unworthy writer." In this paper she manifests a solemn consciousness of the importance of the step she had taken, and breathes a spirit of earnest prayer that she might ever be upheld and preserved in the Lord's ways, so as never to bring a reproach upon his cause or people. And, blessed be the Lord, we can say that these desires were fully realized.

Chippenham.

A SMOKING FLAX.

RICHARD FULLER.—On Feb. 15th, aged 66, Richard Fuller, of Heathfield.

About the age of 22, in the providence of God, he was removed to Mayfield, to live with professing people who sat under the ministry of Messrs. Abbott, Pitcher, and Crouch. Our friend attended the same place with his employers; and it was soon evident that the appointed time had come, "not to propose, but call by grace." This was through the instrumentality of the late Mr. Crouch, who was led to speak of the solemn difference between the chaff and the wheat. The word was applied with power to his heart. He "felt the arrows of distress, and found he had no hiding-place." He felt he was lost for ever, as he was only chaff reserved unto the fire that can never be quenched. Now he began to read the Word of God for himself, and the writings of good men. He was very reserved, and said but little to any of his trouble; but he could not hide it.

After a time the Lord applied with sweet power 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." He ventured to ask a dear friend if those words were in the Bible; and they were found for him. After this he went to hear the late Mr. Norman, of Heathfield, who preached from Isa. lxi. 7, and had a blessed time in hearing. He often afterwards referred to this blessed time. On another occasion he was much encouraged and revived in hearing me speak from Song viii. 6; but the next day the comfort was all gone, and he was much tried. But on the following day, whilst working in the barn, it was all brought unto his soul again with greater power and sweetness than while hearing.

After this his trials in providence began to be heavy. The Lord saw fit to try him by taking his cattle one after another, by trials in his family, and afflictions in his body. He often felt, "All these things are against me." And I believe Satan was permitted sorely, at times, to try him; and he often feared the Lord had forsaken him. In the summer of 1859 both his feet were severely scalded, and he was laid aside. But this proved the Lord's time and place to visit his soul again, as I was a witness. He said, "I was obliged to cry for mercy and for support that I might be kept; and that if it were his blessed will the trial might be sanctified to my soul's good. As I was begging, I began to feel love spring up in my soul; and these words came: 'I have loved thee with an everlasting love.' What gratitude I felt! Indeed, I cannot describe it. I felt I would not be without the affliction. I was so melted down that I could kiss the rod and him that had appointed it. 'Bless the Lord, O my soul; and all that is within me, bless his only name.' But it has not been all sweetness. The great enemy of souls has tried hard to rob me of it. But blessed be God, I have not quite lost the sweetness of it yet."

He suffered much bodily pain during the last years of his life. He often lamented that he followed the Lord so far off; and feared he should be left to bring a reproach upon the cause of God. Some months before his death he felt sure his time here was short.



One of his daughters said, "You have a good hope that you have a house not made with hands, eternal in the heavens." He replied, "I want to be more fully assured about it. I want the Lord to tell me again that he hath loved me with an everlasting love." She repeated the lines:

"Weary of earth, myself, and sin," &c.,

which quite overcame him. He said, "I cannot express my feelings. I am in myself a sink of sin." He wanted to be more thankful for the Lord's goodness unto him.

On the Lord's day before he died, he appeared better, and spoke cheerfully to a few friends that called to see him. He said, "I am like the man lying by the wayside, waiting for the Good Samaritan to come."

The next morning a sudden change took place, and in a few minutes his ransomed spirit left the clay tenement, to unite with the spirits of just men made perfect, and to be for ever with the Lord.

Heathfield.

G. MOCKFORD.

ANN THURRELL.—On April 18th, aged 72, Ann Thurrell, of Stamford.

She was a woman of a quiet, retired disposition, but was a lover of the gospel and its faithful proclamation. She had been a hearer at North Street chapel for a great many years, and was much exercised in her mind respecting her state before a heart-searching God. She had now and then lifts by the way, and encouragements under the preached word, but not what she was desiring and seeking for; so that she could not speak confidently and comfortably, but was kept in a fearing state.

She had been poorly during the winter; but had recovered so far as to be able to get out to chapel again up to about a month before her death. Her illness, paralysis of the whole system, soon reduced her very much. An attached friend, who was with her during her last illness, says: "She was much exercised in her mind, at times, fearing she was deceived, the enemy trying to darken her mind and distress her soul. This caused earnest and fervent cries unto the Lord, that he would appear for her, help and deliver her. She repeated several hymns and passages of scripture. 'Chosen in Christ Jesus,' she was heard, at times, ~~to say~~. Hymns 474 and 765 were favourites of hers; the last especially described her feelings."

On the Monday morning before she died, in great distress she said to her friend, "He is gone! He is gone!" meaning Jesus. She was too weak to say more. After several hours had elapsed, she said with earnestness and feeling, "He is come! He is come! but *you* cannot see him." On the following morning, about the same hour, she repeated the words, and seemed very much relieved and comfortable in her mind. On the Friday, after praying very fervently, and being as it were in an agony, she said, "I have seen Jesus; and I touched him." Evidently, by her manner and expression, she was enjoying the fulness of the blessing of the gospel of Christ. What an encouragement for doubting souls like the deceased to continue waiting upon the Lord! He *will* appear in his own time. He never says to the seed of Jacob, "Seek ye my face in vain."

A relative said to her, "You would like to recover." She said, "No, no. Blessed Jesus, do come and take me home." She gradually got weaker, and passed away so very quietly that it was hardly known when the last breath was drawn.

May it be our earnest prayer to be found ready when the summons may come!

Stamford, May 20th, 1875.

R. M. R.

**SIMON HUNT.**—On Jan. 27th, aged 57, Simon Hunt, of Studley, Wilts.

He was born of God-fearing parents, but he was permitted to run to some lengths in sin. However, when a young man, he was by some means induced to go and hear a General Baptist preacher. In the sermon the preacher cried out: "Sinner, if thou art determined to go to hell, don't drag others with thee." These words were fastened with great power upon Simon's mind, "*If thou art determined to go to hell.*" He saw plainly that the way he was pursuing would take him there. The impression proved lasting. A change was manifest. After a while he was induced to become a member of the General Baptist Church at Culne. However, Simon soon began to find the ministry he sat under a dry breast to him. His soul craved for something which it did not get. On one occasion, as a certain man of God was to preach at the Strict Baptist Chapel at Studley, Simon thought he would go and hear. He went with his soul bowed down within him, and crept into a back seat under the gallery. The good man's prayer seemed to suit Simon; and the sermon, from Isa. i. 18, was with power. Here he found that which his soul had desired. From that time he felt an attachment to the place and people, and eventually became a member. He soon found that it is "through much tribulation we must enter the kingdom."

He was in the habit, especially during the latter part of his life, of rising early in the morning, in order to have a little quiet with the Lord, and to read the Bible and hymn book. Hymn 760 was especially sweet to him. On one occasion during his illness he repeated it to me. At the end I said, "Very short." "Yes," he said; "but valuables lie in small compass."

During the winter of 1874, he was so much afflicted that his life was despaired of. Early in the spring I went to see him, accompanied by my dear pastor, Mr. Hammond. He was much delighted to see us. It was indeed good to be there, and to hear him speak of the Lord's goodness to his soul. Some primroses had been gathered, and placed in his window. Mr. H. pointed with his finger, and said, "Your Father made those." Those words left a lasting impression upon his mind; and he referred to them with pleasure upon his dying bed. He was much favoured in his affliction, and was conscious until the last. His last broken words were: "How good to have—." He could say no more, and fell asleep in Jesus.

R. HUNT.

**JOSEPH BROWN.**—On May 4th, aged 19, Joseph Brown, of King's Walden.

He has more than once told me that he had convictions at different times from earliest youth. The first marked time which he mentioned was in hearing Mr. Barringer in prayer, at Bethel, Hitchin. The petition was: "If there is a youth in this place who has some desire after thee, O Lord, do let that desire be increased." He said, "The feelings of my heart were, 'O Lord, let that be my case.'" This prayer appeared to be answered; for from that period he felt much concerned about his eternal state. The realities of eternity, and the solemn fact of his being a sinner, very much occupied his mind and often brought him into distress. He felt sin to be a plague, and too strong for him, causing him, at times, to think he could not be the subject of real concern about his soul's state; yet his letters to his parents show how he felt the need of Christ and a token for good from the Lord.

One thing he used to fear, when under convictions, was, that if he died in his present state he should for ever curse God in hell. In one of his letters he writes: "If ever a sinner deserved hell, I do. I am such a great sinner in my feelings. What must I be in the sight of a holy God?"

Sometimes I think my trouble is not heavy enough; and sometimes wish I had never been born, or had been a beast; which are very wicked thoughts." Again:

"Shew pity, Lord; O Lord, forgive," expresses my feelings; but I cannot say the four verses for myself. If ever I am saved it must be by grace; for I cannot do the least to save myself. I am afraid to pray, as I fear I say what is not true; but I cannot live without trying. I do long to know how my state is fixed. If I go to hell, I deserve it. No one but Christ can save me."

The first relief he got from his distress was in hearing those words quoted: "To hear the groaning of the prisoner; to loose those that are appointed to death." (Ps. cii. 20.) These are the characters whom the Lord will hear and regard; and he felt he was one of them, and had a hope raised in his heart of interest in the Lord's mercy. This was in Sept., 1872.

In Nov., 1872, he wrote: "Dear father, you asked me when I first thought about these things. Soon after I came here I felt I was such a great sinner in the sight of God, and felt a need of Christ as *my* Saviour, I hope I have not said anything but what is real. I have been to chapel this morning, and liked the sermon very much. I cannot think, if I were not a child of God, that I should hate sin as I do, and should feel such a love to God's people." Sometimes he spoke of having found his Beloved; and then expressed a fear of being deceived.

In Jan., 1874, he wrote: "At times I feel as dead as a stone to all that is good. O! I fear I shall have a shaking time. What snares seem to be in my path! I am easily led into the wrong; but it is a mercy to smart for it. I go to chapel, have barren Sabbaths, and then feel rebellious. I try to ask God to let me have a good experience; but I do not like the trials. My nature likes ease, and, if possible, would have it."

In July, 1874, he was taken ill. I went to see him, and for the first time had some conversation with him about the state of his mind. As he told me what the Lord had done for him, I felt quite a union of spirit, and a persuasion that he had been rightly taught. From this time up to his last illness he gave evidence of valuing right things, though perhaps not favoured with so much enjoyment as formerly.

During the early part of his last illness, which commenced in Feb., he was not deprived of the hope of what the Lord had done for him, but had little revivings. For some time there appeared a desire to get well again; but as he drew near to his end this was taken away, and he felt resigned to the Lord's will. He did not appear troubled with the fear of death. He manifested much affection for the people of God, and did not desire any other society. When I saw him on April 25th, he said, "I am weak in body, but happy in my mind. It will soon be well with me." He spoke of being chosen in Christ before the foundation of the world, of the Lamb being in the midst of the throne, and of there being no heaven without Christ. I said, "You will soon join the host of angels and of blood-washed sinners in glory." He replied, "I think most of seeing Jesus." His mind appeared specially drawn towards the Lord Jesus Christ.

On Monday, April 26th, he said to me, "The Lord hath quickened me by his Holy Spirit, redeemed me by his blood, washed me, and made me meet for his heavenly kingdom." After this he said to his father and mother,

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

One of the last things he said was,

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

Soon after this, he breathed his last; when I believe his happy spirit took its flight, to behold his God and Saviour, whom he loved on earth. O how sweet to enter into everlasting rest! W. M. F. MORRIS.

MARIA CAM.—On May 16th, aged 57, Maria Cam, of Acton Turville. My dear wife was awakened to a sense of her lost and ruined state before a heart-searching God about the year 1839; at which time we commenced taking the "G. S.," a magazine she much prized. She was of a very reserved disposition, and therefore said but little for many years, as she could not realize that sweet satisfaction in her soul that Christ was hers. Her continual cry was :

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

'Why should I be as one that turneth aside by the flocks of thy companions?'" After hearing Mr. Philpot, Mr. Mortimer, and other good men, she would say, "It is blessed preaching; but I am afraid I have no part or lot in it."

In the beginning of March, 1872, she was taken very ill, we all thought for death. It was then the Lord mercifully appeared for her, setting her poor tempest-tossed soul at happy liberty by this verse :

"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."

Also Hymn 376 was a great encouragement to her.

In April of this year she was taken worse. Her medical attendant calling, said, "Why, Mrs. Cam, you are much worse. Your time here is very short." She replied, "I am so glad. I am not afraid to die. I am resting alone on the finished work of Christ." She said to me afterwards, "The blessed Lord has not permitted the enemy to molest me this fortnight." I said, "Do you feel safe on the Rock?" She said, "Yes.

"But when this lisping, stammering tongue  
Lies silent in the grave,  
Then, in a nobler, sweeter song,  
I'll sing thy power to save."

On the day before her death she said, "It will be a great consolation to you to be able to tell the dear children they have a mother in heaven." In the evening she said, "I want to be gone. How long his chariot wheels are in coming." I left her at night in a sweet frame of mind, blessing and praising her Saviour. I was called up at 1.30 in the morning. She was in great agony. I said, "Is Christ precious?" She made no reply; but shook her head. I begged the dear Lord to appear for her. I said, "The Lord will appear for you." In a few minutes she tried to move. I again asked if Christ were precious. She nodded her head twice in token that all was well. A heavenly smile passed over her countenance; and her ransomed spirit took its flight to be for ever with the Lord.

Acton Turville.

W. CAM.

SARAH MAY.—On June 18th, aged 58, Sarah May, of Colerne.

She was brought into a concern about soul matters when very young; I believe at 12 years of age. It appears Ps. li. was of much use to her at this time. She would seek out some secret place for the searching of God's Word and prayer, though so young.

Not being established in the doctrines of grace, her mind was entangled with Arminian errors. She was very zealous for a time with these free-willers; but a godly woman was used by the Lord to deliver her from the trammels of Arminianism. At the time the good woman spoke to her of free grace, she had had opened up within her her sinful and helpless state much more powerfully; and she would tell the Lord that if ever she was saved she felt it must be by free and sovereign grace.

She was greatly afflicted in body, and her nervous system extremely weak. As regards her mind, her husband has often told me that such was her depression, he himself could not rest through the night at times. She would walk the room for a long time together in deep distress of soul, saying, "I am lost for ever and ever! What shall I do? My dear husband and child will be in heaven; but I shall be cast out and lost for ever. I cannot read; I cannot pray. In the Bible there is only threatening for me." She would beg her husband to pray for her. He, at times, was driven to his wits' end; and in his extremity would cry to God to preserve her, and bring her out of these great and fiery temptations. One night it appeared to her she was completely in the power of the devil. She wrestled to escape his grasp; when there was brought before her mind the blessed Rock, to which she was helped by faith to fly.

In Jan. she was taken very ill. Her cry often was: "O my poor weak body! Yet if I get safely landed, I shall sing the loudest, 'Free grace!' I am such a sinner. I am poor, halt, and blind; yet am compelled to come."

At one time during her last illness she said, "The Saviour is mine, and to me precious. I am happy, happy, happy! The power of God in my soul is more than I can describe. I have known the reverse of this. Yes, I have been unhappy, and sorely tried by the devil; but he is not permitted to come near me now. At another time she cried out in pain, "O! I cannot bear it; and I have the river to pass through. But why do I mistrust? My Saviour has helped me many years, in providence and in grace." Towards the end she said, "I am satisfied that the profession I have made is of the Lord." The last words her husband understood were: "I want rest, eternal rest."

I have seen her many times come into Colerne chapel like a bowing reed. Storms beat against her soul, and dark clouds hung over her spirit. But God did sweetly comfort her feeble mind at times; and more than once on this account I have blessed the Lord with her.

J. L.

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THIS way by Christ was a new and living way (Heb. x. 20), not known by all the wisdom of man. New to men, and new to angels. It could not enter into any of their hearts to conceive of it before it was declared. "He purposed in himself." (Eph. i. 9.) It lay hid in the womb of his love. There was none beside him from eternity to put up a request. It was a result of his bowels before the being of any creature was the effect of his power.—*Charnock*.

I MET a ploughman to-day (an old member of a Baptist chapel), and after a few words, I said, "I quite upset J. upon, 'Whosoever is born of God sinneth not.'" The ploughman quietly replied, in almost exact words, "When I was young in the ways of grace, that text much puzzled me, till one day I was in a wheat field, and I thought, 'Here are weeds and wheat; the weeds grow out of the earth of themselves, but the wheat was sowed, and remains wheat, though smothered with weeds.' Then I saw what God sowed remained pure, and could not sin."—*J. E. S., Jan. 2nd, 1874.*

# THE GOSPEL STANDARD.

SEPTEMBER, 1875.

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

## THE DAY OF GOD'S POWER.


SUBSTANCE OF A SERMON BY MR. HEMINGTON, PREACHED AT GOWER STREET CHAPEL, ON TUESDAY EVENING, APRIL 9TH, 1872.

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth."  
—Ps. cx. 3.

We may say with propriety that neither the proclamation of salvation by the death of Christ, by all the apostles, nor all the servants of Christ since their day, would ever have brought one poor sinner out of darkness into light, had it not been for a day of God's omnipotent power,—power invincible going forth with the word preached. The atoning work of Jesus Christ is the meritorious cause of every sinner's salvation who is saved; and his death just as much secures the putting forth of the almighty power of God in the hearts of the elect in the Lord's own time as it secures every other blessing which flows from his death. But whilst it is a solemn truth that we never can be saved but by the sacrificial work of Jesus, it is no less true that God himself must put forth his exceeding great power in our souls, quicken us in our condition of death into spiritual life, and to bring us into an experience of our lost, ruined, and damnable state by nature, and to make us in heart and soul willing, —wholly willing, from first to last, to be saved in God's way, which is by grace, to the utter exclusion of our works, lest we should boast.

Now I would hope I really am speaking to some here to-night who are in truth concerned about being saved. It is a great point with me whether a person is really concerned about being saved. And should I be speaking to any here to-night who are really and in truth concerned about being saved, if salvation be the one thing needful with you, if this solemn matter be uppermost in your thoughts, if your concern drives you daily to God, and if you feel a hearty willingness to be saved on God's terms and in God's way, namely, by Jesus Christ, I would say for your encouragement, God has done great things for you, whereof you have cause to be glad. I might say to you that flesh and blood have not revealed these things unto you, but your Father which is in heaven.

I. Let us, in the first place, dwell for a few moments upon the *corruption of the human will* of every man by nature. This is a fundamental doctrine. Some of you may have read Luther on the Bondage of the Will. He is very masterly; just as his treatise is perhaps the most masterly treatise ever published on the doctrine of Justification by Faith. And nothing is more important, beloved friends, than to be clearly taught of God upon this great truth, the bondage of the will. God help us, then, for a few moments to be somewhat clear and scriptural upon it. We shall endeavour to show that the bondage of the will, as implied by this text, can only be removed by the grace of God.

Every man's will by nature is obdurate and obstinate, and in a state of bondage. It is like an iron sinew that nothing can break but the mighty arm of the Lord. The question whether man by nature has any power of his own to go to God, and any power to believe, to repent, and to pray, and so save himself by seeking after salvation, I suppose has provoked about as much controversy amongst professors of religion as any other point in theology. But nothing can more clearly and indubitably prove a man's ignorance of all divine teaching, and his ignorance of himself as a lost, ruined, helpless sinner, and his ignorance of the work of the Holy Ghost in the heart and conscience, than to contend that man by nature has a power of his own to go to God, to believe, to pray, to repent, and so to save himself. Nothing would prove more clearly to me a man's ignorance of himself and of God's truth than for him to contend for such a doctrine as that. But then it is not only that man has no *power*; he has no *will*. That makes him worse. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." If God, my dear friends,  to put Christ and the devil, life and death, heaven and hell, before all the world to-morrow, and make the offer to every man to choose for himself according to his own will, there is not an unregenerated man living in the wide world that would choose Christ and life instead of the devil and death. Every man, if he were left to his own will, would go his own way; and that way would be the way of death, and not the way of life. Has God taught you that? Have you been brought to feel in your experience that that is just the way you would have gone had not sovereign grace arrested you, and brought you, who were sometime afar off, nigh unto God by the blood of Christ? How very few in the present day who profess to preach the gospel *really do* preach it! It is impossible to preach the gospel unless man's total apostasy from God, his total ruin, his death in sin, his impotence, weakness, and helplessness are scripturally preached and set forth. The gospel of God loses all its charms unless we set forth the condition of the sinner to be such that nothing but the almighty power of God can bring him from the horrible pit and the miry clay, change his heart, conquer his stubborn will, overcome his implacable enmity to God, and

make him in heart and soul willing to be saved alone by the blood and righteousness of God's dear Son. Put the gospel in any other way than that, and I say again it loses all its charms.

What is the gospel? Very few people know what it is. Put the simple question to most that make a profession of religion; ask them what the gospel is. Their definition of the gospel would never be received by a spiritually-taught man of God. The gospel is the power of God unto salvation. But how could it be the power of God unto salvation if man had any power to save himself? The gospel in that case would be nothing more than God's message to man to tell him what power he possessed, and that nothing was needful but that he should put forth that power, and make a right use of it, and then he would be saved.

I bless God, I hope feelingly, for his great mercy in having taught and convinced me in my own experience that nothing but the invincible power of his Spirit attending his truth to my heart ever could have brought me to feel my perishing condition and to feel that if God, as the sovereign Jehovah, had not been pleased to pardon me, justify me, and save me by his free and unmerited grace, I must have been damned for ever as a transgressor of the law of God. I bless God that I have been taught that. I have sometimes illustrated the freedom of man's will as a fallen sinner by nature in the following way: Take a stone or a marble, put it on a very steep inclined plane, then let it go according to its own freedom; which way will it go? Downwards; it could not go upwards; it has no power to go upwards; so that it would only be free to go downwards. And such is the will of man by nature. It is free to go downwards, but not upwards to God; free to commit evil, but not free to do good. Man has no other freedom of will than ~~this~~. So you see that if God had only left us in that state of alienation and darkness and spiritual death in which we were born into this world, and as a Sovereign had withheld his quickening grace, and kept back that invincible power which made us quail as sinners before him, where should we have been to-night? Should we have been here as worshippers? Should we have been here as the objects of God's mercy, with the love of God shed abroad in our hearts? No, my dear friends; far from that.

I remember two seasons in my life, and I often think of them both, because they were both spent in London. In the first season I refer to, I was a poor, blind, ignorant, dead sinner. Well, I had a will, and I followed that will; and whither did it lead me? Downwards, downwards, to the theatre, to profligacy, to sin, to vice, to cursing, to swearing. But at a subsequent period of my life, I spent another season in London; and that was some years after the Lord in mercy had opened my eyes, had set my sins before me, and my secret sins in the light of his countenance. At this time, I was truly low and sorrowful. The friend with whom I was staying, not being able to accommodate me with a



bed, I had to procure one where I could. I slept in Oxford Street; it was a Saturday night. I got up on the Sunday morning, fell upon my knees in much distress, dejected and downcast, and I begged of God that he would give me a blessing that day. I wrestled and pleaded with him that he would give me a little comfort, a little hope, a little faith to believe in him as being my God. I came here to this place; the first time in my life that I ever crossed the threshold of your chapel doors. I heard the word; and I heard it with blessed power. I will not mention his name, but the good brother that preached here that morning knows about it. He preached from the words: "I am your brother and companion in tribulation." I sat just a few pews before him, with my eyes in tears, with a softened heart all the time of the service; and I was able to bless God for his manifested mercy. How, then, my dear friends, shall we account for this marvellous change in my will? It was by the power of God; it was by the quickening grace of the Holy Ghost, the mighty invincible power of the Spirit by which I was made a new creature in Christ Jesus. All things had passed away, and all things had become new. And this is how God deals with all his regenerated people. "A new heart will I give you, and a right spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will be your God, and ye shall be my sons and daughters, saith the Lord." If the Ethiopian can change his skin, and the leopard his spots, then may they who are accustomed to do evil learn to do well. But we know the leopard cannot change his spots, nor the Ethiopian his skin.

You that are taught of God know in your own experience that what you are to-night as believers, you are by the grace of God. What obligation, then, does the grace of God place us under to ~~the~~ who has stooped so low as to take our nature, to tabernacle here as the man of sorrows and acquainted with griefs, in order that he, by fulfilling the law, and all covenant stipulations, might become "The Lord our righteousness,"—the end of the law to every one that believeth.

Then, again, observe how very special, and specific, and definite, the expression of the text is: "Thy people." David does not simply say "any people" or "all people;" but he says "thy people." Now, my dear friends, I love the truth of God too well ever to wish to evade a particle of it; therefore I assert to-night, as I have asserted before, that "*thy people*" does not mean everybody, but a peculiarly-favoured people, a predestinated people, a chosen people. God, for the glory of his own grace, chose a specific, definite number of Adam's fallen race in Christ before the foundation of the world, and gave them to Christ. Christ said when upon earth to his Father, "Thine they were, and thou gavest them me, and they have kept my word." And Christ was so delighted with his bride, he was so pleased with his spouse, he took such solace and such complacency in the gift of the Father, that he gave *himself* for the church. "Christ loved the church, and gave

himself for it, that he might sanctify and cleanse it by 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.)

Now God from everlasting determined to save his people. It is of no use to conceive that it ever entered into the heart of God to save any others; because I do not for a moment believe that he did. I like to dwell upon God's truth as presented under this particular aspect,—*salvation*, the sinner's salvation. Here, you see, we have a very discriminating doctrine. God was determined to save all his chosen; he was determined that nothing should frustrate his council, or nonplus the execution of his project; and therefore God says, "My people shall be willing in the day of my power." "As many as were ordained unto eternal life believed." "All thy children shall be taught of the Lord." It is his elect sons and daughters that the Lord calls by his grace. He opens up to them the mystery of iniquity; teaches them their complete ruin, and the plague of their hearts; teaches them the truth as it is in Christ, here a little and there a little, line upon line, and precept upon precept. By his Spirit he leads them to the fountain of love, to his well-beloved Son, as Peter so beautifully expresses it: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." God strips us, empties us, beggars us in ourselves, and by such disciplinary means purges out of us our dross and our tin; he tears away from our backs our own rotten covering of creature legal righteousness, and leads us in our experience again and again to see an end of all perfection. God not only does this at the beginning of a good man's experience, but he continues to do it all the time his children are passing on in this waste, howling wilderness. I scarcely know a day but what I get more or less emptied, stripped, and pulled down, and feel more or less of reproof and rebuke, and a wrestling, not with flesh and blood, but with principalities, and powers, and spiritual wickedness in high places. And one no sooner gets a little victory, but there is another cry: "To the battle-field again!" Thus, my dear friends, with the living children of God it is their watchword day after day: "In the world ye shall have tribulation; but in me peace." And it is by these terrible things in righteousness that we are brought down, reduced in our creature strength, and see our own glory withered and blasted like grass beneath the sun before our eyes. And in this experience I have to come, crawling like a worm to God, and say, "Lord, smite no more; I can stand no more. Thou hast smitten; now heal, comfort, bless. I feel I have nothing to be proud of; I am a poor wretched empty beggar. Lord, save me; save me by grace. Sprinkle me with blood. Let the glory of thy Son's righteousness be upon me; that just as Aaron's sons in Aaron's robes stood in the same relation to God as Aaron stood, so may I, in Christ's righteousness, stand in the same relation to the Father as doth the Son."

II. Just a few remarks upon this *day of power*. It was a day of power with Israel after their 400 years' bondage, when God brought them out with a high hand and an outstretched arm. "The self-same day," we read, "all the hosts of the Lord went out from the land of Egypt;" *the self-same day*, because it was the day of God's power. Their groanings did not affect their deliverance. Their cries to God did not bring down the Lord any the sooner; he had been attentive to their cry. Do not let that remark discourage you, poor exercised child of God. If the Lord has put a cry into your heart, go on crying; the Lord hears. God has said in his Word, for your comfort: "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." Cry unto the Lord, as he may help you; and though the vision tarry, wait for it. Israel were kept 400 years in bitter bondage; and then how blessedly did God appear for his people! When he revealed himself to Moses in a burning bush, he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of my people, and have heard their cry; and I am come down to deliver them." And God, by his omnipotent power, brought them out on the self-same day. So, on the appointed day, at the fixed time, every vessel of mercy, known by God from everlasting, is brought by the quickening grace of God from the world, from Satan, and from the dominion of sin, and is brought into the kingdom of God's dear Son. So it was with Saul of Tarsus. Though a Pharisee of the Pharisees, as touching the law blameless, on his way to Damascus he saw a great light, and he was thrown from his horse, brought down to the ground, and he heard a voice: "Saul, Saul, why persecutest thou me?" He said, "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest." This was the day of God's power. No longer a Pharisee of the Pharisees, as touching the law blameless; no longer pursuing and hunting up, like a thirsty hound, the blood of God's saints; but low in the dust. It was the same with Zaccheus when the Lord spoke to him as he was secreted in the sycamore tree, and said, "Make haste, and come down."

These cases are quite sufficient to set forth that there is a day of God's power in the life of every elect vessel of mercy, and that the Holy Ghost, who is cognizant of the mind of God, and knows the things of God, knoweth the very day and the very hour and the very moment, according to the council of Jehovah, when the arrow of conviction must be directed to that man's heart, to that woman's heart, to this poor sinner's conscience, and to that poor sinner's conscience. And the blessed Spirit being a Divine Person in the glorious Godhead, co-equal and co-eternal with the Father and the Son, is infinite in his wisdom; and, therefore, he is never a day too soon, never a day too late, never sends a wrong arrow, never inflicts a blow that is too severe; but is always correct with regard to time, discipline,

and process. When the time comes, the Spirit sends forth the arrow of conviction, and the poor sinner, like Saul of Tarsus, is brought down from his summit of creature conceit and importance, into the dust, and is made to put his hand to his breast, and to cry like the contrite publican, "God be merciful to me, a sinner."

Has this day of divine power passed over you? Can you go back to the time when the Lord in infinite mercy called you by his grace? Some of the Lord's dear people cannot; and they are very much tried about it. But I have said in your hearing that there is no necessity for any child of God to cast away his confidence, and to look suspiciously upon himself, simply because he cannot remember the very day, or the very week, or the very month, when God began the saving work in his heart. But what I have many times said I repeat to-night; it always seems to me that a man must know *something* as to the time, because we did not come into this world regenerated. We came into this world alienated from God, and went astray from the womb, speaking lies. If this day of God's power has taken place in your experience, I think you must be able to-night to go back to some past period, I will not say a week, or a month, but I will say a period in your life when you felt sin to be a burden, and felt the realities of eternity weighing heavily upon your soul, and when for the first time you felt so wretched, so miserable, so pressed down, so overborne with your burden of sin, that you were driven literally to go on your knees, either in your bed-room, or in the shop, or in the field; somewhere. There must have been a spot where for the first time your bended knees were seen by God, and where, with a poor troubled heart and a poor burdened mind, you said in substance, "Lord, have mercy upon me. O Lord, I am troubled; I am a sinner; I have sinned against thee; I deserve thy wrath. I can do nothing; I cannot save myself. ~~Ha~~ mercy upon me!" The Lord thus, by a strong hand, and by terrible things in righteousness, brought you down at his feet. And since that time the Lord has been teaching you more and more, and bringing you more clearly into the truth; enabling you by his grace to see with an enlightened understanding much more clearly than you saw at first, the blessed plan of salvation and the mystery of godliness, God manifest in the flesh. And as you grow up in years, I trust in some blessed measure you are growing in grace, and arriving unto the statureship of a man in the Lord; and sometimes, through the sweet earnest which the Lord gives you, I hope you are looking forward to the time when mortality shall be swallowed up of life.

Just one word more. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." Now here I do not express myself in any persistent way and manner, but I speak just according to my judgment. I take the womb of the morning to be the resurrection of the Lord Jesus Christ, embracing, as we

know it does, the resurrection of his mystical body with the church. We have this prophecy: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. xxvi. 19.) Again, in Hosea's prophecy: "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. 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." (vi. 1-4.) You remember what I stated on Sunday evening from the words in Rev. i. 18, that the death of Christ, his obedience to the law, and all his work, would have gone for nothing, would have fallen to the ground, would have been unavailable for the ends for which he laid down his life, had the monster death triumphed over him in the tomb. "Therefore," says Paul, "if Christ be not raised, ye are yet in your sins." But by his resurrection from the grave he was declared authoritatively in the high court of heaven to be the Son of God with power, according to the spirit of holiness, by his resurrection from the grave. His resurrection was the receipt in full of all demands. His resurrection was not like a blank cheque, but like a cheque reading thus: "I promise to pay the bearer such a sum," with the name of an honourable man, whose banking account stands good, attached to it. And so the resurrection of Christ was an infallible seal upon his work. It was that which stamped validity upon his work, that filled his work with a glorious power, and that gave him a legal right to demand the opening of doors and gates when he went up and went back to God. And upon his resurrection from the grave God responded to his appeal, and said, "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.)

Every blessing we ever get comes through his death and resurrection. Not more truly does the infant born yesterday draw milk from its mother's breast than you and I draw blessed spiritual nutriment from our God, from his heart, his Word, and his gospel, through the mighty trials and conquests of his Son over death, hell, and the grave, and by virtue of his finished work upon the cross, and that work ratified for ever and ever by his resurrection from the dead.

God comfort your hearts with more and more of his power. And, beloved friends, with such a glorious Christ as we have got, may our God enable us to love and praise him more, for Christ's sake. Amen.

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THE Father appoints the gospel state in his wisdom; the Son lays the foundation of it in his blood; the Spirit carries it on in his people by his power.—*Charnock.*

*LONGING FOR REST.*

THOU Lord of the Sabbath, and Giver of rest,  
 Let a sinner approach unto thee;  
 My spirit is longing in thee to be blest,  
 And the captive one hastes to be free.  
 Unworthy to seek thee, yet hoping to find,  
 I would venture to call on thy Name;  
 Thou only canst open the eyes of the blind,  
 Or give strength to the feet of the lame.  
 How welcome the dawn of the Sabbath to me,  
 As I traverse this desert of woe!  
 How blessèd are they who live near unto thee,  
 And who dwell in thy temple below!  
 The courts of thy house I would enter to-day,  
 Where the gospel's sweet trumpet will sound;  
 O! May I be taught by thy Spirit to pray  
 In a time when thou mayest be found.  
 My heart is as dark as the realms of the dead,  
 And in vain I forbid it to rove;  
 Thy light can illumine the path that I tread,  
 And thy love can my hardness remove.  
 O scatter my darkness, and cause me to know  
 The delight of thy sons who believe;  
 No gift is too large for thy hand to bestow,  
 Though my heart be so small to receive.  
 Thy servant remember, and help him again  
 To be faithful, and fervent, and true;  
 O grant that his doctrine may drop as the rain,  
 That his speech may distil as the dew.  
 O come, gracious God, and in blessings descend;  
 Let me have in my season of need  
 A taste of the Sabbath that never shall end;  
 It will then be a Sabbath indeed.

June 23rd, 1872.

W. W.

CONWAY STREET CHAPEL.*To the Committee of Conway Street Chapel.*

Dear Brethren and Fellow-travellers in the road really known and travelled by few, but heartily abhorred by hundreds of thousands,—I received yours, dated Dec. 28th, and read it with great pleasure, feeling thankful that the Lord had blessed the good word of his grace to your souls by the instrumentality of his various servants. I can truly say that I feel thankful to the great Head of the church that he has not left himself without witnesses in this dark day; for a dark day it is, both in things temporal and things spiritual. But the counsel of the Lord must stand, and he will do all his pleasure. But I can assure you I find it hard work to say, "The will of the Lord be done."

I feel thankful that you felt for me and my dear wife in her affliction, and have no doubt you will sympathize with us when I tell you that three weeks last Wednesday her affliction returned upon her with double force. She has been more tortured in her mind this time than she was before; yet the Lord has preserved her from using any profane words, which I think a great mercy. The complaint flies into her head, and where it will end the Lord only knows. She is this day much better, both in body and mind, than she has been for the last month; but we fear a relapse. Nor does the doctor give us any reason to believe she is quite restored, nor out of the reach of a relapse. However, she is in the Lord's hands; and, whether she is sick or well, deranged or in her right mind naturally, I am sure she is on the Rock, and it will be well with her at last. But I can assure you that it is the greatest trial of a family nature I ever had, in more respects than one.

I hope the dear Lord will incline your hearts to pray for us, and to beseech him of his infinite mercy to restore her to her wonted health in body and mind, and to lift upon each of us the light of his countenance, and that we may be blessed with much of his love, and with great faith. I can assure you I never appeared to have more work for faith since I knew the Lord; and, sad to relate, I never had much less faith to work with. Some ministers would tell me it was my duty to believe, and be satisfied with the will of God; but duty-faith is a stranger to deep waters, and, therefore, will not suit my purpose at this time. I want a faith that can fully credit contradictions, and that can prove the darkest night to be perfectly light, and the greatest trials to be perfectly right, and to be evidences of unbounded love. Yea, I want a faith that can fully rely upon a promise without any rational prospect of the promise being fulfilled. I could say more, but you will perceive that duty-faith will not serve my turn at this time. I thirst, pant, and groan for the faith of which Christ is the Author and Finisher; I mean for more of it in sweet and lively exercise. The Lord be with and bless you all, and all that love him in truth.

Your loving and much-tried Brother in the Lord,

Jan. 21st, 1820.

WM. GADSBY.

P.S.—I shall be very happy to hear from you soon, and shall be glad to see you again in the flesh, if the Lord will, and impart to you some spiritual food. But I see no prospect of seeing you while things are as they are with my dear wife. I do hope you will not forget to pray for us. The Master's presence be with you all. Amen and Amen.

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SIN is my hourly companion and my daily curse, the breath of my mouth and the cause of my groans, my incentive to prayer and my hinderer of it, that made a Saviour suffer and makes a Saviour precious, that spoils every pleasure and adds a sting to every pain, that fits a soul for heaven and ripens a soul for hell.—*J. C. Philpot.*

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 338.)

TENTHLY. I pass on to the tenth evident mark of a citizen of Mount Zion, and that is, *spiritual and divine life*, which is to be found here, but nowhere else. This is an undeniable truth. Hence it is that you and I may go and hear hundreds of preachers, all flourishing and zealous, and yet find no spiritual and divine life in the soul in the whole of their performances. As our Lord says, it is only "a name to live." But a name to live, and life in the soul, are two different things. I am not speaking at random, neither is it the effect of what is deemed by many a bad or uncharitable spirit. No; these are stubborn facts, and well known, both in town and country, to the citizens of Mount Zion, who have a keen appetite, but find, as the prodigal did, nothing but husks, or the outside of things, to feed upon. And, if they complain about it, they are called narrow, contracted, disturbers of churches, &c. And yet such preachers and hearers profess to be Calvinists, and have got the letter of truth. But this will not do; for, as Paul says, "the letter killeth." These are the worst enemies that Zion has.

Now, life consists in every spiritual blessing treasured up in Christ Jesus, for "in him are hid all the treasures of wisdom and knowledge." It lies in every unconditional promise; for, as John says, "This is the promise (swallowing up all the rest) which he hath promised us, *eternal life*." It lies in the new covenant, called a covenant of life and peace. It lies in every grace of God's Spirit, called the grace of life. It lies in every trial and sore exercise that Zion has, for "by these things men live," and in all these things is the life of our spirit. The fountain of this life is God in Three Persons: The Father, in whom all life is centred; the Son, who has declared himself to be "the resurrection and the life;" and the Holy Ghost, for "it is the Spirit that quickeneth." It was the sum and substance of all our Lord's ministry. Hence he says, "My words are spirit and life; he that eateth me, even he shall live by me. He that keepeth my sayings shall never taste of death. If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. If thou knewest the gift of God (the unspeakable gift), thou wouldst have asked of him, and he would have given thee living water. Labour for the meat that endureth to everlasting life." Thus, either directly or indirectly, all he said was about life. The gospel that is preached is called "the words of this life," for "life and immortality are brought to light by the gospel." Hearers, as well as preachers, are living epistles written with the finger of God the Holy Ghost.

But, though all these things are glorious truths, the grand thing with every sensible sinner, and what he wishes to know, is,



whether he has life or not. Now, there are seven marks by which we may know whether we have life or not; and I am sure that, if we are altogether destitute of these seven things, we are dead to God, let our profession be whatever it may, or let us stand never so high in it. 1. This life makes us feel sin. It will be a sore plague and burden to us; the sin of our nature, the sin of our life, and the sin of the ungodly world. We shall be brought, in time, honestly to confess to God that we are sinners, as all the elect of God have been; not partial confession, but full, for we shall believe not only that we are sinners, but that we are sin itself. I never can believe that those people are convinced of sin, by the indwelling of God's Spirit, who inquire of others what is sin and what is not, and how they shall know when they sin. No; God's people cannot believe that they do anything but sin, and it is the hardest work for them to find out that ever they did a good work in all their lives. Hence they answered the Saviour, "When saw we thee hungered, and fed thee?" &c. Where there is life there is a resurrection of our sins; they will work up in the heart. "And you hath he quickened, who were dead in trespasses and sins." It is life that makes us feel sin as the publican did, and lay it to heart. Hence Solomon says, "The living will lay it to his heart." And such will sigh and cry for the abominations done in the land. 2. Where there is life, there will be a keen appetite, at times. Such never can be satisfied with their own performances, nor with this world, if God gave them the whole of it; nor in worldly company,—no, nor in the company of professors of religion; for what they want is for this life to be fed. Yet they cannot tell, for a long time, what they want, but are wretched indeed. Their life is a burden. They try hard to find satisfaction from a form of godliness, but God will not let them; and it is well he will not. And though, like the prodigal, we fain would fill our belly with the husks that the swine eat, yet we cannot. I remember well this time myself, and how hard I tried to settle in a form of godliness; and can clearly see now that I had life, and an appetite also, which none of these things could satisfy. 3. This life is further discovered to us in tasting, not of the Word of God only, as Balaam did, but of the grace of God. Hypocrites, though they have a taste for the Word, a gift to talk, which puffs them up with pride, yet they have no taste or relish for *grace*. "If so be ye have tasted that the Lord is gracious." These tastes are the sweet lifts we have, at our work, in our meal times, in calling upon God, walking in the street or elsewhere, which are but short, perhaps only five or ten minutes, still we taste that the Lord is good. But how can a dead person taste the grace of life? 4. This life is discovered in a love to the family of God, believing that they have the image of Christ in them. It is a disinterested love; and where this is, there is life. "We know that we have passed from death unto life, because we love the brethren." 5. If you and I have life in our souls, we shall find the path get

rougher and rougher, attended with innumerable straits and difficulties in all we put our hands to. But this should not discourage us, seeing Christ tells us to strive to enter in at the strait (or difficult) gate, and that this gate leadeth to life. 6. This life is discovered by a hope of better days rising up in the soul, founded on the promises God has made to poor sensible sinners. For a time we can see that we are in the footsteps of the flock, that our experience is like the saints' of old; and we feel what Peter calls "a lively hope" in God's mercy, founded on the word of promise: "Remember the word unto thy servant, upon which thou hast caused me to hope." And though after this we may sink very low again and again, saying, "My strength and my hope is perished from the Lord," as Jeremiah did; or with Job, "As for my hope, who shall see it?" yet "judgment shall return to righteousness, and all the upright in heart shall follow it." Press on, poor soul. He that is writing to you has travelled this path for a long time, and yet God brought him out; and so he will you. It is better to be in the state you are in than to be at ease in Zion, for a woe is to such. But "blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors; for he that findeth me *findeth life*, and shall obtain favour of the Lord." 7. All this is guarded with a tender fear of God and a good conscience. "My son, be thou in the fear of the Lord all the day long." Where this fear is not, it matters not how high such may rise, or how strong their confidence may be, it is only presumption; and when it gives way, their fall will be great. "The fear of the Lord is the beginning of wisdom;" not worldly wisdom, for that is foolishness with God; but wisdom to salvation, the knowledge of which is the forgiveness of sins, through the tender mercy of God. But we live in a day when these things are but little attended to. There is, to be sure, a very splendid profession of Christ; but what is it all without the fear of God? Solomon tells us that "the fear of the Lord tendeth to life;" and that this fear is "a fountain of life." Here is a little encouragement to the poor, weak, halting, trembling soul, that cannot come up to these blessed things I have been writing about. Is there in thee, at times, a fear of God, and of sinning against him? Is thy conscience tender? If you say Yes, and in truth, then you have got all that is worth having, though at present you know it not. But what thou knowest not now thou shalt know hereafter. You need envy none. Encourage this fear and this tenderness; for you have every grace of God's Spirit, called treasure: "The fear of the Lord is his treasure." You are a believer in Christ Jesus; for "in the fear of the Lord is strong confidence." You are a soul that God has quickened; for "the fear of the Lord is a fountain of life." And as for comfort, you shall have that in God's time, as much as shall be for your good and his glory.

Eleventhly. But I proceed to the eleventh evident mark of a citizen of Zion, and that is *furnace work*. God's fire is (only) in

Zion. Here I shall be brief, having treated largely on this fire in a book of mine, called "The Fiery Trial." But there is one ingredient in this furnace work which I wish to treat of, and which is no small part of the furnace work, and that is the *weaning* time. Zion must be weaned. When God is pleased, after deep and cutting convictions for sin, sometimes for a length of time, to turn our captivity like the streams in the south, everything appears pleasant to us. When we hear the word preached, we feel it attended with the powerful consolations of his blessed Spirit, time after time. When we converse with the saints, we can tell them what he has done for our souls; for he not only prepares the heart, but creates the fruit of the lip; and the tongue of the just is choice silver, because the Spirit of their Father speaketh in them. When we read the Word, he opens our understandings to understand the scriptures so far as is needful for us. A sweet change takes place; for we can now pass over all the threatenings which before made us tremble continually, more or less, and take hold of every unconditional promise in Christ Jesus as our own, in time and to all eternity. If we call upon God in prayer, we find blessed access; for before we call, he answers, and while we are yet speaking he hears. A throne of grace and mercy is our highest privilege and souls' delight. If we sing the high praises of God, it is singing with grace in our hearts unto the Lord, for heart and mouth agree. With David we can "sing of the mercies of the Lord." If we meditate, we do not meditate terror, as formerly; but our meditation of him (Jesus Christ) is sweet. As for this world, the pleasures and profits of it, these things are out of the question. Neither does the rage or malice of men affect us, for we dwell on high. God's salvation has set us up on high. Our place of defence is the munition of rocks, and this is the Lord Jesus Christ, who, as Moses says, has been "our dwelling-place in all generations,"—the Rock of ages. "Bread is now given us;" "I am the bread of life," and we feed upon him as a sacrifice for our sins, "Water is sure;" the Holy Spirit and his grace, called the water of life, is sure; for it is never to depart from Christ and his seed from henceforth and for ever. We, therefore, drink abundantly; we drink and forget our poverty, and remember our misery no more. This is like Ezekiel's holy waters, for it becomes a river to swim in; and as for going too far in taking the promises to ourselves, it is impossible, for it is an unfathomable ocean. Neither can we speak too much, for it is "joy unspeakable, and full of glory." "O the depth of the riches, both of the wisdom and knowledge of God," &c. (Rom. xi. 33.) Our eyes now see the King of Zion in his beauty. He is to us "the chiefest amongst ten thousand. His mouth is most sweet," because he speaks the precious unconditional promises home to our hearts. "Yea, he is altogether lovely. This is our beloved, and this is our friend." We now believe, and he is precious to our souls. We can see ourselves clothed in his

righteousness, and adorned with the graces of his Spirit; and thus his beauty becomes ours. These are beautiful garments: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." (Isa. lii. 1.) By a living faith, we "behold the land that is very far off." And, when these things are enjoyed, "the inhabitants of this world are like grasshoppers;" and, really, the whole that the world is engaged in appears to us to be as children's playthings do to a man of wisdom. It was this that made Hannah rejoice in the Lord, and joy in the God of her salvation. It made David call God "his exceeding joy;" and Peter to cry out, "Master, it is good for us to be here."

But, without enlarging, there must be a coming down from all this; for Zion is not always, in this world, to suck or keep sucking these breasts of consolation. As Mr. H. used to say, "It must not be so done in our country." Indeed, we should not be capable of transacting business if this were the case. I well remember once, while under this influence, being asked by the foreman to tell him what I had done to a sail in repairing it; I stood like a fool, for I had forgotten it altogether. My heart was in heaven, where my treasure was. Say you, "Must we be weaned, then?" Yes, really. "I do not like that," say those that are in their first love. No; neither does a child literally like it. But so it must and so it shall be; for "whom shall he teach knowledge? And whom shall he make to understand doctrine? Those that are weaned from the milk, and drawn from the breast." But, alas! What a fiery trial this is. Our comforts begin to abate, we do not rise so high, we get cold in our affections, idols crawl in, bitterness rises up, God hides his face, the old man appears, he shows his ugly head, and we see every member of him. We try hearing, but sit like the seat, half asleep; enmity wakes up against the saints; the Bible is a sealed book; "we see not our signs;" prayer becomes a task, and not a privilege; singing there is no heart for; and as for meditation, it is of terror, for we fear we are hypocrites in Zion. Our outward enemies now rejoice, for Samson is bound; and we may try to shake ourselves, as he did, but the Lord is departed from us. But not for good and all; bless his precious name, that can never be the case, though Zion concludes so, saying, "My Lord has forsaken me; and my Lord has forgotten me." No; he says, "The righteous shall be in everlasting remembrance." "I will never leave thee (finally), nor forsake thee." But, as Peter says, it appears "as if some strange thing had happened to us." I well remember, some years ago, sitting at breakfast in a cold, lifeless state, which I have ever dreaded. In talking to my wife it was suggested to me, while taking a view of former enjoyments, and now being bereft of them, that this was what was termed by some being converted; and that now I should go on without any more happiness in the ways of God, and have nothing to relate but this conversion, as they do, which they say

took place ten, twenty, thirty, or forty years ago, and can say no more. They know nothing, and expect nothing of finding God every day, more or less, all through their pilgrimage. Here they hang, and their hearts are in the world. The good Lord deliver me and keep me from such a religion, if it may be called religion, as this. Jacob said on his death bed it was the Lord that "led and fed him all his life long." Well, it was suggested to me that I should be the same, and I burst out crying, and went up stairs and cried it out. But I have lived to prove the devil a liar in all this to the present hour; for hundreds of blessed visits have I had since that time, and can truly say that God has never been a barren wilderness to me. He has not fed me with milk, it is true, but with experimental knowledge and understanding. My path often shines more and more; and I believe that he will never leave me until he has done the things he has spoken of; but will fulfil that promise which he spoke to me about twenty-five years ago: "The Lord will perfect that which concerneth me." Nevertheless, I find it to be a chequered path, a path of tribulation; yet strength has always, both for soul and body, been given me equal to my day, let the fiery trial be whatever it might. So that God is a faithful God to me, and I have proved it again and again, in spite of every foe. And were I now to depart out of this world, I must acknowledge that "goodness and mercy have followed me all my days." And I can truly say as an individual, at certain times, with David: "It is good for me that I have been afflicted." It is not pleasing to human nature, but it is very profitable to the soul, and a good soil for grace to grow in. I have been brought at certain seasons to choose the rod, and to choose afflictions in preference to all this world. But in order to this there must be a persuasion felt that it will work together for our souls' good; for then the flesh is kept down, and we feel passive in the Lord's hands, saying, "It is the Lord; let him do as seemeth him good." "I was dumb, and opened not my mouth, because thou didst it." Thus Zion must know what the fiery trial is, and she must be weaned; for it is not to be a smooth path all through. God's fire, therefore, is in Zion, and his furnace is in Jerusalem.

*(To be continued.)*

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## THE HOLY SPIRIT.

HAVING lately had placed in our hands some communications upon the subject of addressing the Holy Spirit in prayer, and having met with and heard of persons who deny the propriety of the Lord's people so doing, or even praying for the Holy Spirit, we purpose, with the divine assistance, writing a few things upon both these points.

But, in the first place, we must inform a correspondent, who sent a letter to this magazine, with various arguments against

addressing the blessed Spirit in prayer, and requested the insertion of that letter in its entirety, that it is not the custom in this periodical to propagate in such a manner arguments for what are believed by the writers in it to be erroneous sentiments. Such a course would only tend to bewilder the readers; the plan adopted in this magazine of setting forth the truth in its simplicity, and thus commending ourselves to every man's conscience in the sight of God, whilst we leave to others the responsibility of publishing what we believe to be their mistaken opinions, being in every way preferable. We shall, therefore, here only notice one thing in that letter. The writer challenges us to bring forward from the scriptures one positive instance of any such address, or any text immediately directing God's people so to invoke the Holy Spirit, as though inference in such matters were of no account. This, to our minds, is very absurd. The whole Word of God may necessarily imply some truth of God; and yet, forsooth, because it is not to be found precisely stated in some one portion or other, it is not to be received. In this way some have rejected the book of Esther from its place amongst the canonical books, because the word God is not in it. Yet the grace and providence of God shine forth in every page; and thus his Name is recorded in the whole book. So, unless some one text, which may be left to the mercy of carnal critics, and rejected by them, as, for example, 1 Jno. v. 7 affirms the doctrine of the Trinity, this vital truth is not to be received, though the whole Bible is full of it. We neither build our faith nor our practice upon isolated texts, but upon the Word of God as a whole, rightly and spiritually interpreted.

Now, we do not write in this way because we believe it is impossible to do what is demanded by the writer; but because we believe there is something of that dishonesty which so frequently attends mistakes in divine matters, in this wish to exclude fair scriptural inference and spiritual reasoning in discussing these things. Thus the Arians, in former days, objected to the phraseology of the Athanasian Creed because the exact words used in the definition of the truth controverted by them were not in the Bible.

Having made these remarks, we shall now proceed with our observations upon the two points under consideration,—*praying to, and praying for, the Holy Ghost*. We certainly think that those who deny the propriety of calling upon the Holy Spirit personally in our addresses unto God are, by so doing, putting, though we believe, in many cases, not intentionally, a great indignity upon that blessed Person in the Trinity. In some cases, too, we feel a strong suspicion that a Sabellianism of the heart underlies this denial. There is not in the person's mind, as would be the case if thoroughly taught of God, a clear, deep apprehension of the revealed mystery of the Godhead concerning Three distinct co-equal, co-eternal Persons in the Unity of the Divine Essence, God the Father, God the Son, and God the Holy Ghost. We

believe, indeed, that it would be well for the church of God if this vital and foundation doctrine of the Trinity were more clearly and frequently unfolded in our pulpits, and if God's children prayed more earnestly to have a right spiritual understanding of this necessary point. Mind, we abhor in these matters the vain speculations of unsanctified intellects; what we deem so desirable is a sound, sober, spiritual, scriptural apprehension of the truth of God, as God himself has declared it.

But now as to addressing the Holy Spirit personally in prayer, and in such hymns as that of Mr. Hart:

“Come, Holy Spirit, come.”

1. In the first place, is not the Holy Spirit a Person in the Godhead, distinct from, but co-equal and co-eternal with, God the Father and God the Son? If, then, God the Father is to be addressed personally, and God the Son; if we may sing to the Father,

“Father, I long, I faint, to see  
The place of thy abode;”

and to the Son,

“Jesus, I love thy charming name,  
’Tis music in my ear;”

it would require some very plain, positive proof to show that the Holy Spirit is not to be addressed likewise, and that it is improper to sing to him,

“Descend from heaven, immortal Dove;  
Stoop down, and take us on thy wings.”

We do address the Father distinctly, as he is our Father, crying, “Abba, Father,” to him in Christ. We do address the Son, and say to him, “Lord Jesus.” (Phil. ii. 10, 11.) Why are we then not to say to the Holy Spirit,

“Come, Holy Spirit, come?”

Surely the burden of proof is laid, not upon those who insist upon the propriety of addressing the Holy Spirit, but upon those who venture to assert the contrary. It requires some extraordinary evidence to make it clear that it is agreeable to the will of God that one Person alone in the glorious Jehovah is not to be approached in our addresses, that one Person alone is to be excluded from our express praises.

2. But God's people, as taught of him, do, yea must, again and again virtually address themselves to the Holy Spirit. Why not then expressly and actually in words? To see this, observe we approach God sometimes in one way, sometimes in another. At one time we make a distinction by our expressions in the Persons in the Godhead, addressing more especially one Person; as, for example, the Father. At another time we do not in our words make such a distinction, but address the Three Persons at once; saying, “O Lord God.” But in both cases alike we virtually address the Three blessed Persons as One Jehovah, one in essence, mind, and will! Surely, in no address, no act of worship, do we exclude any Person in the Godhead. When in

prayer we expressly mention one Person, we do not exclude the others; and when we say "O God," "O Lord God," we address collectively and individually all the Three blessed Persons at once. Why, then, is it improper to actually address in words each Person separately and distinctly,—the blessed Holy Spirit equally with the Father and the Son?

But, mind, these very remarks will indicate that it is not necessary, yea, rather may savour of impropriety, in the same prayer to ask the same thing first of one Person, and then of the others. We do virtually ask of each when we ask of one, remembering the Unity of the Godhead. So, then, whilst avoiding the Sabellianism of acting as if the Son and Spirit were emanations from the Father, to the destruction of the doctrine of the Trinity on the one hand, we should beware of so addressing the Three Persons as to obscure the doctrine of the Unity of the Divine Essence on the other. We worship one God, not Three; One God, One Jehovah, in a Trinity of Divine Persons, co-equal and co-eternal.

3. To proceed. When we address any One Person distinctly as the Father or the Son, we address that Person with a reference to his special covenant relationships towards ourselves. The Father, we know, in that covenant stands in one relationship to us, the Son in another; and we address the Father in accordance with his covenant undertakings and relationships. And so of the Son. Now, the Holy Spirit is also a party to that covenant:

"He swore but once, the deed was done;

'Twas settled by the great Three-One."

He also has covenant relationships towards us, and has entered into covenant engagements on our behalf. If we may properly address the Father and the Son distinctly and separately according to the covenant, why are we doing a wrong thing in also thus addressing the Holy Spirit? It is true that in the order of that covenant the Father sends the Son to be his Christ. "Christ is God's." "Behold my servant, whom I uphold." So again, the Father and the Son send the Holy Spirit. "Having received of the Father the promise of the Spirit, he hath shed forth this, which ye both see and hear." But then, are not the Three Persons in the Trinity equally free and sovereign in all their actions? The Father's sending the Son does not imply a lack of freedom or sovereignty in the Son; and so of the Holy Spirit. "The wind bloweth where it listeth." "He shall *take* of mine, and shall show it unto you." "If I go not away, he *will* not come to you." Because, then, in the order of the covenant, the Father sends the Son, we do not forget that Christ is God, or think it improper to address him as such. Why, because in the order of the same covenant the Father and the Son send the Spirit, should we rob the Holy Spirit of his sovereignty, and consider it an impropriety to address him personally in our prayers? Father, Son, and Holy Spirit are alike Jehovah, alike free and sovereign in all their acts. Surely, then, there is



no impropriety in addressing each Person, and thus acknowledging that freeness and sovereignty.

4. Again. We hold communion with each Person in the Godhead. "Truly our fellowship is with the Father, and with his Son Jesus Christ;" and we read of "the communion of the Holy Ghost." (2 Cor. xiii. 14; Phil. ii. 1.) Now, communion is a giving and receiving. In our communion with the Father, we receive from him as a Father; we return to him love, and gratitude, and duty as his children. From the Son we receive grace: "Of his fulness have all we received, and grace for grace;" we return unto him suitably to this. We acknowledge both in our prayers and praises the obligations we are under to these blessed Persons in the Godhead. Now, from the Holy Spirit we also receive in our communion with him:

"Tis he who brings our blessings down  
From God the Father and the Son."

There is not one spiritual blessing, from the first implanting of divine life to the highest actings of faith and hope, love, and delight, from the smallest seed of grace to the full-grown tree of heavenly glory, which we do not receive immediately from the Holy Spirit. That blessed Spirit takes of the things of Christ and of the Father, and shows them unto us. We are nothing, can be nothing, can do nothing, without him. And in all this he is free and sovereign. Is it, then, really improper to acknowledge him openly in all this? "We may, indeed," say some, "own the goodness of the Father and the Son, our dependence upon them, our obligations to them; but when it comes to the blessed Spirit, then we must be mute. Our communion is to be no communion; a receiving, but no returning." This must be a mistake. Surely the blessed Spirit is to receive open returns of gratitude and praise, as well as the Father and the Son. How strange that to speak against him should be unpardonable, to speak to him in acknowledgment of what he is and does should be sin! We may grieve the Holy Spirit; but, according to some, we must not return to him, and say,

"Return, O holy Dove, return,  
Sweet Messenger of rest;  
I hate the sins that made thee mourn,  
And drove thee from my breast."

We need him every moment; but must not say to him,

"Come, Holy Spirit, come."

We ought to love him; but not to say,

"We love thee and adore."

We are equally indebted to him with the Father and the Son for all our salvation; but then to him we must not express it thus:

"We give thee, sacred Spirit, praise."

And we are wrong in singing,

"Thus God the Father, God the Son,  
And God the Spirit, we adore;  
That sea of life and love unknown,  
Without a bottom or a shore."

May not some enmity against God lurk beneath this denial?

## 5. But what is prayer? What is praise?

“Prayer is the soul's sincere desire,  
Utter'd or unexpress'd.”

Praise, in the essence of it, is a heart affected with gratitude, admiration, adoration, love. Well, then, are we really to have hearts devoid of this desire, proceeding from a sense of need, this admiration and adoration, so far as the Spirit of God is concerned,—devoid, that is to say, of a sense of need and dependence, of gratitude and love, as regards that Spirit upon whom we really are dependent for the whole experimental life of our souls? Well, no one dare say as much as this. But, now, suppose we have, as we should have, hearts thus properly affected towards the Spirit, we need him, we feel it:

“I thirst for thy Spirit with cries  
And groanings which cannot be told.”

We receive his sweet benefits; he fills our hearts with divine consolations, and sheds abroad there God's choicest loves. We cannot but feel gratitude, admiration, and love; we are about to express these things as best we can in words. But no! Our mouths are stopped; this is not proper; is there any expressed text to show that God's people should address the Holy Spirit? Suppose there were not, still this we do feel, that all the Bible says, “Will a man rob God?” reprobating such a thing as wicked. And surely this were robbery, if we denied the right of the Holy Spirit to a return of gratitude, from heart and mouth likewise, for his immense mercies to us.

6. But really plain, simple, godly persons will perhaps begin to say, “Why does the writer use so many arguments? Is not this darkening counsel with words?” We should hardly know what to say in answer. For now turn to some such child of God, and hear what his experience has been, and he will say, “O! How sweet on such an occasion was that blessed hymn of Watts's:

“Come, Holy Spirit, heavenly Dove!”

Ah! And that sweet hymn of Hart's:

“Descend from heaven, celestial Dove,  
With flames of pure seraphic love.”

O! How, as I heard, or read, or sang those words, my heart was inflamed with holy desire; what breathings after the Spirit; what longings for him to

“Fill all my soul

And all my powers by his control.”

“O! How sweet those moments were; how sacred and how sweet! Those were like Pentecostal moments, alas! too short. Would they were with me now, and that my soul might now glow with such a sacred fire!” “Yes,” says another; “I can well enter into what you say. O! How sweet to me were those words of Herbert's:

“Come, thou almighty Comforter,” &c.

And, though I was not raised to quite so glorious a frame, yet O! What a sense of need was breathed out in those words!”

“Yes,” says another witness, “my heart goes with all this; for I remember well when the hymn:

“‘Spirit of truth, come down;  
Reveal the things of God.’

led me to pray with a sweet hope for the things asked for. O!  
How I cried,

“‘And witness with the blood.’

Yes, and God did not rebuke me; for, so far from telling me I was wrong in thus praying, I felt a sweet inward sacred witness to its being of God that I did so pray; yea, more, he has heard my prayer, and granted me that which I asked him for.”

O! How a little of such experience knocks to pieces all the theoretical objections to praying to the Holy Spirit; indeed, how much more overpowering, as evidences, are such experiences, than all our arguments, though these may have their use in preserving God’s people from being shaken by the counter arguments of those who would contradict in this matter some of the sweetest experiences of their souls! Now, then, without using more words, let us sum up these things.

1. We do not wish to bind God’s people to any one form in their prayers. Nothing is more to be dreaded, or contrary to the Spirit of supplications himself, who is the Spirit of liberty, than stunted forms. Let a man have, by God’s gracious teaching, clear, scriptural, heart-affecting conceptions of the doctrine of the Trinity, of the sovereignty of each Person in the Godhead, of their distinct covenant engagements, of his equal obligations to each Divine Person; let him, in fact, have a vital realizing faith of the heart in God’s revealed truth, and let him pour out his heart in simplicity before God, and whether he address the Three Persons collectively, or one or other Person distinctly, and whether he expressly address the Spirit or not, his prayer will not miss the mark, but be acceptable to, and bring down answers from, the Three-One God. The Spirit himself indites such a prayer as this. We do not wish, then, to bondage God’s people by telling them they ought in all their approaches to God specially and distinctly to address the Holy Spirit. Simplicity in prayer is the great thing. If a man feels inclined to specially invoke the Holy Spirit, and call upon him by name, to fulfil his covenant engagements, let him do so. If, on the other hand, he feels more led in any prayer to address the Father or the Son, or the Three Persons collectively as the Three-One God, let him proceed. What we reprobate are those rash assertions which bewilder and trouble God’s family, and quench the Spirit; those unscriptural statements which would declare it improper to personally address in prayer or praise the Holy Spirit, a Person in the Godhead.

2. Unquestionably, the more ordinary way of approaching the throne of God is in accordance with that order of the covenant set forth by Paul in Eph. ii. 18: “Through him,” that is, Christ, “we both have access by one Spirit unto the Father.”

Here the Father is more particularly set forth as the One approached in prayer; and this approach is through the Son as Mediator, and by the Spirit as the power of prayer. And very likely this order is most frequently mentioned in Scripture examples in the New Testament as unfolding to God's people the mystery of the covenant, and the undertakings and parts sustained by each Person in the Trinity therein.

3. But, as we said before, this does not in the least imply that there is any impropriety in addressing the Holy Spirit himself personally, according to his sovereignty and undertakings in that covenant. Most of God's people can apply to themselves, in this case, those words of Hart, written about Christ:

"For I have pray'd to him as such,  
And he has heard my prayers."

We have many, many times addressed him in our prayers; and he has not rebuked us, but granted the petitions we have asked of him.

One word about express texts. We have drawn what we believe are satisfactory inferences from scripture and experience; and this is quite sufficient. Still, we said that the challenge about a distinct text might not be left without acceptance. Turn, then, to Ezek. xxxvii. Every one can see that the Holy Spirit is intended there by the wind. Well, the Lord says to Ezekiel, "Prophesy to the wind; and say, Come from the four winds, O breath." Is not this a positive invocation of the Holy Spirit by a son of man, Ezekiel? But turn to the New Testament, where Paul says, "The grace of our Lord Jesus Christ, and the love of God . . . be with you." Is not this virtually a prayer? Just as when the High Priest blessed Israel: "The Lord bless thee," &c., it was an invocation of blessing upon them. So with Paul. But he goes on: "And the communion of the Holy Ghost." Is not this an express acknowledgment of the Holy Spirit in a form of prayer? So in Rev. i. 4, &c. Is not this a direct invocation of the Holy Spirit, as well as of the Father and the Son? Compare also Isa. vi. 3, &c., with Rev. iv. 8.

Here, then, we have given express instances of calling upon the Holy Spirit, as well as upon the Father and the Son. But if there were no such instances, we have to remember that in every prayer or invocation in which God is mentioned, there is a calling upon all the Three Persons in the Godhead, collectively and individually at the same time. Surely all these things prove conclusively that God's people do not err when in their prayers or praises they expressly address as a Person in the Godhead the Holy Spirit. They also certainly condemn as fleshly and erroneous those sentiments which at one and the same time contradict the tenor and testimonies of God's Word, the experiences of God's people, condemn those blessed hymn writers who have with such a sweetness, power, and unction penned hymns of invocation to the Holy Spirit; and, worse than all this, in some degree derogate from the due respect and honour

which are to be paid inwardly and outwardly by all God's saints unto the Third Person in the Trinity, the co-equal, co-eternal Spirit of God.

### A PASTOR TO HIS CHURCH.

My dear Brethren and Sisters in the Lord,—It has pleased the great Head of the Church once more to remove me to a great distance from you as it respects my bodily presence; but, though absent in body, I am with you in spirit. (1 Cor. v. 3.)

At the first meeting that was held to form the church I was present. The first time we had a baptizing I was baptized. The first time we sat down to the Lord's supper I was there. And, having obtained help of God, I have continued to this day. (Acts xxvi. 22.) I have been with you "in weakness, and in fear, and in much trembling" (1 Cor. ii. 3); often faint and discouraged because of the way (Numb. xxi. 4); and sometimes, like poor Jonah, ready to run away from the work the Lord hath called me to; yea, many times I have been ready to give up the ministry and my membership, retire into some quiet corner, and be like the sparrow upon the housetop, alone. Many sleepless nights have I had at Hope Chapel; and I have said in my own mind, "O that I had wings like a dove! For then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." (Ps. lv. 6-8.)

My brethren and sisters, this is my infirmity; for I am a man of like passions, failings, and misgivings as you are. (Jas. v. 17.) I have nothing to boast of in myself but weakness, wretchedness (Rom. vii. 24), and unprofitableness. (Luke xvii. 10.) It is by the grace of God that I am what I am, as a Christian and as a minister of Jesus Christ. (1 Cor. xv. 10.)

The church of Christ while in this time state is in a militant state. We have many battles to fight against the world, the flesh, and the devil; and the worst of these foes I find to be the flesh, my own evil heart, in which dwells no good thing, but everything that is bad. (Rom. vii. 18.) From what I feel within, and have to grapple with without, I am ready to faint. Then this text comes to my mind: "If thou faint in the day of adversity, thy strength is small." (Prov. xxiv. 10.) And the weaker I am in myself, the stronger in the Lord and in the power of his might. (2 Cor. xii. 9; Isa. xl. 29.) In fighting the battles of the Lord, wisdom is profitable to direct. (Eccles. x. 10.) And it is our mercy not to lean to our own understanding (Prov. iii. 5); but to commit our way unto the Lord, and look by faith unto the wonderful Counsellor. The language of Jehoshaphat has been great words to me in some of the difficulties I have had to pass through: "O our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee."

(2 Chron. xx. 12.) It is not pleasant to flesh and blood to be in this state, but it is profitable; for, as Mr. Hart sings:

"That traveller treads the surest here  
That seldom sees his way."

Prayer I find to be one of my best weapons. And how blessed it is when we can give all up unto the Lord, both for time and eternity!

I am very sensible that many failings and infirmities have attended me hitherto; and I often cry, "Hold thou me up, and I shall be safe." My heart's desire and prayer to God is, that I may not only preach the gospel amongst you, but that I may live the gospel, and be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv. 12.) May we all possess more of the spirit of him "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Pet. ii. 23.) Where this spirit is, there is sure to be peace; for wars and fightings amongst brethren come not from the Spirit of the Lord, but, as James saith, from our own lusts that war in our members. (iv. 1.)

That peace and love may be with the brethren and sisters at Hope Chapel is the prayer of

Yours to serve in the Lord,

Trowbridge, Oct. 28th, 1834.

JOHN KERSHAW.

P.S.—Through mercy I got safely here, and am as well as can be expected, considering the exercise of my mind and body. I have great crowds of people to speak to. It is astonishing what the Lord hath done by our friend and brother John Warburton. Here is a very large chapel, filled with attentive hearers, and a large church of nearly 300 members, living together in peace and harmony. I do think it is one of the best organized churches in the land. I rejoice to behold their order, and the steadfastness of their faith in Christ Jesus. (Col. ii. 5.) Amen.

## EPISTLES TO VARIOUS FRIENDS.

My very dear Sister,—You will, no doubt, be surprised to see my handwriting again. I thought, a few weeks back, my writing days were over for ever. Truly, I am a wonder to many, and the greatest wonder to myself; but the eternal God is my strong refuge. Being a little restored, I thought I would try and write you a line, as well as I can with one finger and thumb, as three fingers are fixed. I am still very weak, and can bear but very little exertion.

I must tell you a little what a merciful Redeemer I found in my illness, although it may not be with that warmth and savour with which it came then from the heart, having now lost much of the sweetness, though not entirely. I can testify, with Asaph, "Truly God is good to Israel." He is also a stronghold in the time of trouble. I was confined to my bed about six weeks, and

principally kept in the dark, as my eyes could not endure the light. Not many days passed, but he came and anointed my head with oil, and my cup ran over. I could cheerfully acknowledge and say, "Surely goodness and mercy hath followed me all the days of my life," and do still, and will continue to do so, till I breathe my last; and then "I shall dwell in the house of the Lord for ever," even in that house not made with hands, eternal in the heavens.

The 23rd of March was a very memorable day with me. I know not when I shed so many tears as on that day,—tears of joy, mixed with sorrow; as dear Mr. Hart says,

"Love and grief compound an unction."

Another poet says, which was very expressive of my feelings:

"With pleasing grief and mournful joy  
My spirit now is fill'd,  
That I could such a life destroy,  
Yet live by him I kill'd."

I appeared that day to be absorbed and swallowed up in the fathomless abyss of everlasting love and redeeming blood. I said, "What, Lord! Was there no other way in which my sinful soul could be saved? Must my great Creator, the eternal God, the Maker of all things, come down into this wretched world, take my nature, become a man of sorrows and acquainted with griefs, be laid in the lowest pit, in the deep, as those who have been long dead, whom God remembers no more, under the weight of infinite wrath, whence none but himself could ever have risen again? Must he be put into such agony of soul as to force the blood through the pores of the body under the weight of our sins, and the incensed justice of God smite him with all its collected force, demanding the payment of all, even to the very last mite?" Look at Ps. lxxxviii., and see how low the Father laid him, when all his waves and billows rolled over him. There was no other way in which your sinful soul and mine could be saved. Sin must be removed, which could not be done but by bearing infinite wrath due to it, which none could but he who is God's Fellow. Blessed be his Name, he did bear it, and put it away. He removed our transgressions in one day, brought in everlasting righteousness, and is become the Author of eternal salvation to all that obey him. And blessed is the man that trusteth his soul and eternal all in this blessed Lord Jesus Christ. He shall be like a tree planted by the rivers, whose roots spread out by the waters. He shall not cease from yielding fruit, and in old age he shall be fat and flourishing.

My dear sister, the Lord help you, by faith, to lay fast hold of this precious Lord Jesus Christ, and God will be your friend for ever. He will *never* leave you; no, not in the pains and agonies of death. Truly I can say, ever since he showed me my need of him, and made me earnestly to seek after him, he has always been my friend. He has brought me through great and sore troubles, and has never forsaken me in the time of extremity.

And in the last affliction he has been exceeding precious to me. But, lest you may think me a little ostentatious, I will forbear speaking much more about myself. Allow me to say I thought, on that memorable day, that if I had as many tongues as there are drops of water in the sea, and I could employ them all in blessing the Triune God, Father, Son, and Holy Ghost, it would be but an attempt to do it, and it would fall infinitely short of what is due.

If you are brought to know *much* of Christ, you must go into deep waters to find him. The pearl, which is of such great value in the estimation of great ones of this world, lies at the bottom of the sea; and those that would find it must dive to the bottom at the risk of their lives. Jesus Christ is the Pearl of great price. Many have lost their natural life to find him, but he tells such, for their everlasting comfort, "He that loseth his life for my sake shall keep it unto life eternal." The case of the pearl is a good lesson for you and me, from which we might learn some profitable things, were we not slow to learn. The Lord has given us the key to this in Ps. lxxxviii.: "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me; and thou hast afflicted me with all thy waves." God laid him at the very bottom, and laid all the sins of his people upon him. The prophet says, "Thou hast caused all our iniquities to meet upon him." Peter says, "He bare our sins in his own body upon the tree." And Paul says, "He was made sin for us, who knew no sin." He took our sins as his own, and God the Father also reckoned them as his. And as he is determined to punish sin wherever he finds it, his own dear Son could not be spared. He must be smitten, as God could not smite sin without smiting him who bare it. Thus he laid him at the bottom, to bear the weight of all the wrath and punishment due to the sin of all his people. God laid him also as the foundation-stone at the very bottom, the rock upon which he would build his church, against which the gates of hell shall never prevail. He lies at the bottom, and has sunk much lower than any of his people in spiritual afflictions, persecution, sorrows, temptations, pains, and desertions. He died, and suffered much more in dying than any of his people. He lies at the bottom of all the afflictions and sorrows that any of his people may be brought into, to catch them and bear them up ere they come to the bottom, that they shall never be hurt by the fall, however low they may sink. He often tries the faith of his people sharply, and brings them into great extremity; but it is to make his love to them more manifest in their deliverance. Abraham never saw his day clearer, nor rejoiced in it more, than when he was called to offer up his son. He saw him in the ram caught in the thicket by his horns, bleeding under the butchering knife, and burning on the altar. Christ lay at the bottom of the fiery furnace into which the three worthies were cast, and was ready to meet them at their coming, to burst their chains, and to make the furnace a



real heaven upon earth. But I must say I have not room for such a subject.

Tell poor dear B. there yet is room in the arms of a loving Saviour for all poor penitent sinners. Mr. Hart says:

“They come, and he receives them all.”

Some have found just at the last, and have gone out of the body shouting, “Victory! through the blood of the Lamb.”

Your affectionate Brother,

ISAAC DUNK.

Upper Dicker, May 1st, 1866.

My dear Brother in the Lord,—Grace, mercy, and peace be unto you, from Him, even Christ, now and evermore.

I have just received your kind letter, dated April 19th, for which I thank you much in the gratitude of grace. I send you another draft at sight for dear Grassi,—£10, as per list of subscribers. Please publish their names.

I can take two dozen of your “Companion” per month, if you like to send them. These I can dispose of by taking them in my hand in visiting from house to house, hospitals, schools, &c. Some I can give, and some I can sell.

We thank you for the 10s. worth of “Standards.” They will be splendid for free circulation where opportunity offers. O that God may bless his spoken and written truth!

How good and pleasant for you to be with the dear kindred of the now glorified, once honoured servant of the Lord, dear John Warburton! I have his “Tender Mercies,” &c.

“Dear Grassi’s heart is right,” you say. I do wish you could speak freely to him, I do indeed. But let us pray that the dear Comforter, “the Spirit of Truth,” may speak freely, powerfully, and very efficiently to him. I do hope this blessed Teacher will never let him go into the vile error of Arminianism, which is Rome over again,—the pope in a man’s own free-will mind, instead of the pope of Rome. I have written freely to him, and I am sure you will do so. I will help him, if the Lord will help me to do so, until I know that he teaches lies in the name of the Lord. Then I dare not. But let us hope, believe, love, and pray that he who has taught him will still teach him, and lead him into all truth.

I thank you for your care of me, relative to my liability to be imposed upon. True, true. And, in the feeling sense of this, I have committed my weak, vile, worthless, and frail self into his dear hands, who in boundless, matchless mercy has loved, saved, and kept me thus far, and I humbly trust will keep me unto his heavenly kingdom. But, after so much mercy, tremendous mercy, tender compassion, and almighty grace, I cannot shut up my poor bowels of mercies in the face of the hungry and painful needs of God’s saints. We must be careful, and then leave the impostors to the heart-searching eye and righteous judgments of God.

I send you a paper, with an account of our fifth anniversary here. You will see the Lord has been, as usual, very good indeed to us, both in the bounties of his hand and in the riches of his grace. On the day of our meeting I was presented with one of the very best likenesses of your dear father, by Benson, beautifully framed. I have placed it in a prominent part in my study, beside one of my dear late pastor, H. Dowling, of Tasmania. This presentation to me was by Mrs. H. G. Middenway, the widow of the dear brother named in our report. He was killed in a moment by the machinery of the "Herald" printing-office the other day,—launched into eternity in a moment. But he was in Jesus,—ready, saved, sanctified, and much blessed by the Lord. We have sustained a great loss in his gain. He was 28 years in the same employ, and his employer told me solemnly that he never once required reproof, but that he served him most faithfully. This dear brother, thus glorified in a moment, was a great lover of your dear father, and sent for his works and likeness to London; and his widow, knowing my sympathies, has thus given it to me. Here it hangs, and I feel "The memory of the just is blessed" in the holy fragrance of the Name of Jesus, which remains upon them, and which they so blessedly proclaimed. I was obliged to rejoice on hearing of our brother's 28 years' service without reproof. This is very greatly to the praise of the glory of sovereign grace, and to the honour of the doctrine thereof, so much loved by our brother, as opposed to free-will and merit-mongering. You must go into the camp of the latter to *hear* about good works, but you must go into the ranks of true Calvinists to *see* them. Yet, though we love good works, and aim at doing them, we should just as soon think of trusting in the depths of hell for our salvation as in these poor labours of our hearts and hands.

"Black, I to the fountain fly;  
Wash me, Saviour, or I die."

In much affection, I remain, yours in the Lord,  
Sydney, June 4th, 1875.

DANIEL ALLEN, Pastor.

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My dear Friend,—I have been frequently thinking of you, and desiring to write, but have again been a partial prisoner for the last few weeks with bronchitis. And though the attack has not proved so severe as last year's, still it has brought me very low in body; and for the most part I feel very low in mind. But I know "Jesus is a wise Physician, skilful, and exceeding kind;" and I have again and again proved he can do for me what none other can; so much so that I am sure no case is hopeless which he undertakes. Low, weak, vile, and ruined as I may feel myself to be, I often say, "Lord Jesus, thou canst help me. O turn unto me, and have mercy upon me." And really it is wonderful how the dear Lord keeps me going. He graciously helps me with a little help; and I can sometimes believe he will help me quite through.

But O! How sad that I feel no more heart to love and cleave to him, and am so soon distracted and turned aside by the trifles of a day, which eat like a cankerworm in my soul, until, at times, and that very frequently, I seem to be bereft of all that is good. And so it would be, but that he who is our life holdeth my soul in life, and does not suffer my feet to be moved from him who is the Rock and hope of my salvation.

I hope things are brighter with you than when I last heard from you; and that you are favoured to prove the God of Jacob to be your help, both providentially and spiritually. You have had many proofs; and though you believe not, yet he abideth faithful. For "whom once he loves he never leaves, but loves them to the end." I hope Mrs. — is better in health, and encouraged in soul, and that you find the Lord still amongst you to bless his word to poor needy sinners who meet in your little room. Please give my love to them all. I shall feel pleased to meet you again when the Lord may direct my way to you. We still prove the Lord to be very good, and our friends are friends indeed. How sad the death of dear friend Mountfort made me feel! Yet I know he is safe, and for ever blessed. He rests from sin, suffering, and toil, and is where his soul desired to be—for ever with the Lord. O that you and I may feel in the last struggle as he did! "Blessed immortality! Come, Lord, and take me."

Excuse more. The Lord be with you, and do you every needed good.

Yours, with Christian Love,

Hastings, Feb. 27th, 1874.

THOMAS HULL.

Dear Sir,—I hope you will pardon the liberty I now take in attempting to write to you. I have for a long time wanted to speak to you; but I am such a poor, timid, worthless worm, and not worthy of the least of the Lord's mercies. I have been so greatly favoured in hearing you that I could say, if the dear Lord takes you to heaven, I am safe to go there; you came so much into my path and experience.

My object in writing is to speak a word of encouragement; for I think the ministers of the Lord have very much to try them and cast them down, at times. But, bless his dear Name, it is for some wise purpose; for he is "too wise to err, and too good to be unkind," and faithful to his promises. I proved it again the last week evening that you came to Rehoboth. I cannot tell the numbers of times I have wanted to speak to you, but could not. Sometimes it has been suggested: "You cannot talk to a man like him; for it will only make it manifest what a fool you are. You had better keep silent." Or sometimes it has been: "You want to be thought something of; it is only pride." Then I have tried to leave off thinking about it, and have succeeded for a time; but it has come again. At last I begged of the Lord that if it were his will that I should speak to you, he must give me the power. Having received strength,

I was enabled to speak to you the last Lord's day you were at R. When I got home it was suggested: "It was all confusion. You had better not have said anything; for it only makes bad matters worse."

Sometimes I have heard you so well that I have blessed and praised the Lord for sending you. Then it has been: "You need not say your prayers to-night; you have got on so well to-day." Or: "You must be a hypocrite, or you would not hear so often and so well. The Lord's people do not."

"What power have I against such foes,  
Such hosts of legions to oppose?"

True it is, at times:

"I feel within the weight of sin,  
A grievous, galling load."

Our Lord said, "Without me ye can do nothing." And I daily find *that* is a hard lesson to learn; for "when I would do good, evil is present with me; and how to perform that which is good I find not. O wretched man that I am! Who shall deliver me from the body of this death?"

I hope you will pardon this poor scribble; for I have not written what I intended. If you think it not worth reading, put it in the fire, and beg of the Lord to give me wisdom and understanding for his Name's sake. And to him be honour and glory.

Your unworthy Well-wisher,

To Mr. Swonnell.

K.

My dear Brookland,—I am very sorry that it will not be in my power to come to Stadham at the time mentioned in your letter, to open the chapel. A family affliction (the loss of my only brother) requires that I should go to Plymouth before the time which is fixed to have the chapel opened; and I am afraid that I shall not be able to come to Stadham for that purpose until the last Lord's day in July. I am quite aware that I said, when I was at Abingdon, that I wished the chapel to be opened before June; but I, of course, could not foresee that affliction which required me to go to Plymouth a month sooner than I intended. I am afraid it will much disappoint the friends to put off the opening of the chapel so long, but, as you are not without a place to meet in, I hope they will not object. If they do not like to wait so long, they had better get it opened by some other minister; and I will come, if the Lord will, to preach in it on the last Lord's day in July. I wrote to Mr. Tiptaft last week to mention this to the friends, but I have learned that he is not at home.

I know pretty much of the path in which you represent yourself as travelling; a great deal more, at times, than I like. I have known during these last two years more of trouble, difficulty, perplexity, and confusion than ever I did in my life, and can enter fully into all that you say about yourself. It is to me a very bad sign when a man has no changes, no ups and downs, no heart-sinkings and soul-quakings, no strong cries, at times,

for mercy, no sighs, no groans over a body of sin and death, no self-abhorrence, no putting the mouth in the dust and sitting in sackcloth and ashes. Nor do I believe a man will ever be delivered from the power of sin who has not felt what a giant he has to grapple with, nor be delivered from the guilt of it unless he has been first plunged down into the ditch of a polluted nature. A man must hate himself for loving sin, despair of ever being delivered from the dominion of it, and sink away into dreadful fears of being eternally swallowed up by it, before he will find One stronger than he, kinder to himself than he, wiser than he, and more merciful than he, who will interfere in his behalf when his case seems beyond hope and beyond remedy. And thus a man learns the truth and blessedness of those doctrines of grace, which thousands of cuckoos and parrots prate about every day in the week, but which they never can learn aright until they have been down into the low dungeon, and had the water flow over their head. When a man has got there, with his prison dress on, and a prison fare, and a treadmill to work upon all day, and a cruel jailer, and solitary confinement, and every now and then a whipping, he cannot boast much about liberty and joy, and an assurance never to be damped nor shaken. But, like Joseph of old, he is learning lessons there which will make him a revealer of secrets (Gen. xli. 45) when he is sent for, and brought hastily out of the dungeon, and shaves his beard, and changes his raiment, and comes in before the king. You and I were mighty sticklers for election, and thought how wise we were about it, when we had only learned it as I learned Latin, and as you learned how to plough a straight furrow. It is a great mercy for us if we have been able to vomit up all this head knowledge, and have been placed at the bottom of the class in Christ's school, to learn of him who was meek and lowly in heart. For unless we are so taught, you might as well be as you were when you lay under a haystack, coming from Little Milton; and I might just as well be as proud an orator as when I used to strut up High Street. Divine teaching is the all in all of vital godliness; and where that is wanting, a pick-pocket and a harlot are as good Christians as a chapel-going Calvinist.

I sincerely hope that the little cause at Stadham may be of God, and then who can overthrow it? If it be not, the stones with which it is built might just as well have been used to mend the roads with. Give my Christian love to all the friends.

Believe me to be, Your affectionate Friend for Truth's Sake,  
Allington, May 9th, 1837. \_\_\_\_\_ J. C. PHILPOT.

My dear Friend in the glorious Gospel of the Ever-blessed God,—According to promise, I herewith enclose a P. O. O. for two pounds towards your new chapel, and can only say I am sorry it is no more; but I explained a few matters to you in my last. And as we have never seen each other in the flesh, and

never may, I have enclosed also in this bit of scrawl my shadow, or the type of the vilest and blackest worm that ever sprang from the loins of Adam, and, without exception, the sinner chief. In our day, a day of great profession, I fear there are but few to be found among our Bible readers and Bible students that care to understand the term "*Free grace*;" and a less number I fear there are to be found that really and truly understand it by a blessed experience of it in their precious and never-dying souls. And if it were more known and felt in our churches of truth, where the free grace of God is preached, our contentions would not be "Who shall be the *greatest*?" but "Who shall be the *least*?" O what union and concord, what brotherly love and kindness, there would be manifested in times of need! What precious soul-cheering, God-honouring, and sinner-abasing prayer-meetings we should have! It would not be, "Who shall pray the best and longest?" But we should in number hear more humble voices praying in the spirit and with the understanding also. We should suffer more than we do the word of exhortation, and be more willing to comply with that blessed injunction in Eccles. v. 1, 2.

As the vilest of worms, I hope that I can sometimes join with the poet:

"Free grace is the joy of my heart;  
Its glories with wonder I trace;  
To me it does freely impart  
Rich blessings, just suiting my case.  
No monster more wretched could be,  
Nor less of God's favour deserve;  
Yet such is free grace unto me,  
I never, no never, can starve."

Should the dear Lord be pleased to spare you as a church to see the walls of your little ark finished and completed, may free grace be the joy of your hearts. May it be your continual song in the pulpit and in the pew; and may you keep the latter, by the grace and goodness of the Lord, in the way that the immortal Toplady once said that he would keep his.

You will see connected with my shadow, my best library,—the blessed Bible, the "Gospel Standard," and Gadsby's Collection of Hymns; the two latter most sweetly and earnestly contending for the faith once delivered to the saints, as written in the former. But there are some, I am sorry to say, to be found that *contemptuously* call the little red-covered periodical and its readers *infallible*. Well, my dear friend, let us pray for them. For my part, I fear that they know but little of a broken and a contrite heart, the dwelling-place of a Three-One God.

And now, my dear friend, may you at B., as a church of Christ, be successful in your labours of love, to the praise and glory of his grace. May the Lord be with you and your house, both in providence and in grace.

Yours sincerely, for the Truth's Sake,

H. N. HOPEWELL.

Dear Sir,—I have given great offence to some of the Wesleyans, with whom I associated for years, because I differ from them on the doctrine of the "Higher life," so called, which is not a doctrine, for this reason: There is no such bosh to be found in either revelation or experience. The longer I live the more convinced I am that it is only by the good Spirit of our God that a poor sinner is made to feel his helplessness in himself, and his inability to do anything towards his salvation. But, alas! How many have we who are what they call *converted* to profession, on special purpose to hear themselves talk. And when they fail in getting this office, they fall; and from what? Not from *grace*; not from the devil; but from a lofty profession, which is a curse to thousands.

Pardon me for this liberty.

I am, My dear Sir, Yours respectfully,

July 15th, 1875.

W. S.

*"ALL MY DESIRE IS BEFORE THEE."*

Ps. xxxviii. 9.

THOUGH foolish, unrighteous, and sinful, yet holy and pure would I be,  
Pure as thyself, O Jehovah! From sin's slightest influence free;  
Selfish, rebellious, and earthly, my heart to idolatry given,  
I fain would be meek and submissive, and have my affections in  
heaven.

Hard-hearted, cold, and repining, and feeling more dead than alive,  
Sometimes I long for thy presence, Lord Jesus, my soul to revive;  
Within my heart's deepest recesses, O! Search, and thou surely  
wilt see

That sometimes, 'mid all the confusion, my thirsty soul panteth for  
thee.

For thee and thy finish'd salvation, thy blood for my guilt to atone,  
Thy righteousness, too, for a covering, now stripp'd of the rags of  
my own,

Thy strength to support me in weakness, thy wisdom o'er all to pre-  
side,

Thy love to surround and uphold me, bereft of all comfort beside.

O! Give me true godly repentance, O! Grant the remission of sin,  
Thy Spirit's sweet witnessing presence, my heaven on earth to begin;  
Be mine a child's filial devotion; be mine, too, thy Fatherly love,  
To cheer, to support, to direct me, e'en unto the mansions above.

Be thou my heart's chiefest treasure; be with me in life and in death;  
For sorely I'll need thine appearing when call'd to relinquish my  
breath.

May I learn, though in earth's gloomy valley, the songs of the ran-  
som'd to swell,

And with them through eternity's ages in the light of thy counte-  
nance dwell.

Brighton.

VERA.

## Obituary.

JOHN SMITH.—On Feb. 22nd., 1875, aged 65, Mr. John Smith, of 31, Oxford Road, Islington.

The following is from the "Memorial of the Lord's Goodness," in his own writing :

I was born in London, Aug. 31st, 1809. My father, who was a baker, was a native of Germany, who, with two brothers, left Soberneim, a town on the Rhine, two days before Napoleon entered and ransacked the place. My father left behind him his father and one sister, both of whom died a few years after; so the family never met again, the brothers being scattered in a strange land. Such are some of the bitter fruits of war. I have much cause to be thankful to the Lord for my dear parents. My father naturally was of a hasty and passionate disposition; and, like his forefathers, "he begat a son in his own image." How often have I found it to be a truth: "He that ruleth his spirit is better than he that taketh a city" (Prov. xvi. 32); and smarted from these words: "Seest thou a man that is hasty in his words? There is more hope of a fool than of him." (Prov. xxix. 20.) My dear mother had her household gods; and these "gods" were her children, myself and sister. She often said, "My heart is wrapped up in them;" and I believe it was.

My father, being in comfortable circumstances as a tradesman, sent me to a boarding-school at Southgate, where I had every comfort needed. While I was there I felt I was in an unsaved state; that the Word of God said, "Ye must be born again;" and that unless I repented, I must perish. This may have been nothing but natural conviction and fear; but know it, and fear it, I did more or less. The psalm of Dr. Watts, commencing:

"O that the Lord would guide my ways,"

used often to be given out and sung; and I remember the desires of my heart, at times, went with the words, and were thus written on the memory, and abide with me until now. And another hymn frequently given out was sweet to me as a boy, and, through grace, more sweet to me now:

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

Being made acquainted with and witnessing the trials with which my parents were, at times, exercised, for they made us children sharers in their joys and sorrows, keeping few secrets from us, I well recollect, while sitting in the chapel at Southgate, the feeling coming over me that perhaps this was or would be the happiest time in my life. I have often thought since, how little do children prize the love and care for them in putting them under tutors and governors, and all to do them good in their latter end. And what am I now but the same spiritually? "And thou shalt know that like as a father chasteneth his son, so the Lord thy God chasteneth thee; and all to do thee good in thy latter end."

I left school in June, 1823, being 14 years of age. Whilst my parents prided themselves in their son as before the world, I was daily finding that sin was my master; pride, self-sufficiency, passion, and rebellion working in me mightily, though kept in some measure by parental fear, added to which, those secret sins of corrupt nature that are the fearful ruin of thousands, body and soul, and that too often bring distress and anguish into unsuspecting families. Notwithstanding this, to all appearances I was looked upon as a steady, light, and lively young man; though at the same time inwardly knowing and sensible of my



lost state before God, sinning and repenting, resolving and running on wilfully, sometimes under the fear of immediate destruction; thus proving how fast Satan holds possession of the sinner, until a stronger than he, even God the Holy Ghost, takes possession and turns him out. I regularly attended a Wesleyan chapel, and knew I was in my sins, and that living and dying so I should be lost for ever. I found it true that

“Law and terrors do but harden

All the while they work alone.”

I married in 1830, my father having purchased a business for me near Burton Crescent. After being two years and a half in that house, and my eldest two children being born, I sold the business; having, in over exertion, to save expense, ruptured a blood vessel. Being able to pay only 18s. in the pound, my creditors kindly allowed me what time I required to pay the balance. I then resolved never to go into that business again. Whilst out of employment in 1833, one of my millers told me of a business in the Strand. Here I commenced again in the same trade, in spite of my (as I thought) firm resolution to the contrary.

Just about this time a heavy affliction presented itself I had never dreamed of. On one occasion, feeling afraid of myself, I ran out of the house. I saw the gallery door of Covent Garden Theatre open; and thought I would go in and fill up my time there, and did so. A well-known comic actor, named Tyrone Power, was to appear that night, and I was rather anxious to see him, being naturally fond of comic singing and mirth. In the course of the evening he came on the stage amid a “thunder of applause.” When he appeared, a sudden thought came into my mind, “Is that you? A fine man like you cowering purposely to play the fool, and to make fools laugh? I am one of those fools who paid you to do it. I am as bad, if not worse, than you. If you and I were taken away by death this night, where should we be for ever but banished from the presence of the Lord?” A fear and dread came over my soul whether I should ever get out of that place alive again. I felt so ill and faint that it was with some difficulty I did get out, the gallery being quite full, and the performance going on; but stay I could not. I therefore ran home, and went up to bed without saying a word. The next morning I had to send for our doctor. I kept my bed for nearly a week; during which it pleased the Lord to lay my state in some measure as a sinner upon my heart, and the lost estate I was in as before a holy, righteous God, and to sanctify the dispensation to my soul, by bringing before my view things past, present, and to come. I was led to see how grievously I had sinned against the Lord; and, amongst outward sins, Sabbath-breaking and Sabbath-trading stood out very prominently, being then in the practice of taking in “Sunday bakings.” I knew I was in an unsaved state, and if God in his mercy did not pardon me, I must perish for ever, and that justly. I tried to pray for pardon, but could not. There was a lion in the way that stopped me with this question in my conscience: “How can you ask the Lord to forgive your past sins, when you know, and he knows, you certainly intend to violate his law by baking next Sunday?” Satan tempted me to hold out by suggesting it was useful to the cause of God, by thus letting many go to a place of worship who otherwise would not go. But the Word of God said, “Let us not do evil that good may come.” I had a sore conflict about it for two or three days. The fear of losing the few customers, or some of them, that I had; the trouble I was in, and ruin before me, with the need I felt of the mercy and blessing of God, tried me much. Cries and tears there were, but which I could not call prayers, for they seemed stopped. I felt I must give up Sunday business, or give up praying. I could not do both. This I have some-

times looked upon as the Lord in his mercy making my heart honest, and enlightening my conscience as to his omniscience and immutability. However, unbelief was at the bottom of my indecision; but the Lord says of his children, "They *shall* cry, and I *will* hear them." It pleased him to apply such passages of his Word as the following to my heart, with power to hear and receive: "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added." "What shall it profit a man, if he gain the whole world, and lose his own soul?" "Let the wicked forsake his way, and the unrighteous man his thoughts," &c. Thus I was enabled on my recovery to at once give up Sabbath-trading.

Some time after this, while still in an unsettled state of mind, I heard a sermon from Job i. 5. It pleased the Lord to accompany his word in this sermon with a searching and convicting power to my soul, searching out and showing me the difference between me and a real child of God, whose soul is under the power and influence of Divine grace, both as exemplified in Job's jealousy for the honour and glory of God, of his Christian character, and his conduct with regard to his children, having a holy fear and an earnest desire for their salvation. Sin and guilt were brought home to my conscience with a deeper sense than ever I had felt before. I discovered the lack of this grace in me, notwithstanding all my supposed amendment and outward walk. I felt, indeed, that *I was lost*, and was brought into secret soul-trouble before the Lord. I realized in my soul's feelings the just anger of a holy God, a sin-hating God, an immutable Jehovah, whose words are: "The soul that sinneth, it shall die." "Except ye repent, ye shall all likewise perish." "Heaven and earth shall pass away; but not one jot or tittle of the law shall pass away until all be fulfilled." "He that hath the Son hath life; he that hath not the Son hath not life, but the wrath of God abideth on him." Thus the Spirit, I trust, by the Word convinced me of sin, of righteousness, and of judgment. Not only fear and trembling came upon me, but an earnest cry to be saved. "God be merciful to me, a sinner," was the cry, more or less, of my heart. I began to experience that the Lord was a heart-searching God, and secret as well as outward sins and iniquities were laid open to my heart and conscience in life, walk, and conversation, to which I was constrained to plead guilty. And, although I knew from the word of truth that there was no salvation but in the Lord Jesus Christ, and through faith in him, yet there was in me a putting off all these sins, more or less, with a secret hope that the Lord would be more generous and merciful to me by so doing, and on account of which I was truly sorry before God, and desirous to be delivered from them. By this I have reason to hope and believe that, though mixed with much legality, there was that godly sorrow, working repentance in my heart by the Holy Spirit that needed not to be repented of, as the apostle writes in 2 Cor. vii. 11.

The desire of my soul was to know Jesus, and God reconciled to me in him. My soul was athirst for God, for the living God. Sitting under a legal ministry, I was continually hearing the exhortation to "believe in Jesus," and that Jesus was "waiting to be gracious" if I did but believe in him. The simple believeth every word, and I believed the word preached, but felt in my soul I needed the Lord to grant that his Spirit would witness with my spirit that I was a child of his. Whatever I credited then, I found this was the testimony my soul sought after day and night. I have gone to bed fearing I might awake in hell before morning, and have been constrained to thank the Lord in the morning that I was on this side of eternal perdition. The eyes of my understanding wore more and more opened unto the spirituality of the law.

reaching to the thoughts and intents of the heart; so that, through the increasing discovery thereof, I became more or less dead as to any hope from that. I found it to be a lingering death, and find to the present what it is to be always delivered unto death, and to die daily. So I was made to flee for refuge to the hope set before me in the gospel, Christ Jesus, feeling convinced there was no other name by which I could be saved but the name of the only-begotten Son of God. This I knew in theory years before, but never experienced the all-important truth as then.

And now I would say it has often been an exercise of soul to me that I could not point to any precise day or time when it pleased the Lord, of his infinite grace and love, to quicken my soul from a state of death and sin to a new birth unto righteousness, as some are sweetly enabled, like Paul, to do. But I have often been constrained to feel, with the blind man, when he was asked how and by what means he was made to see, and who did it: "One thing I know, that whereas I was blind, now I see;" and as with another, when it pleased the Lord, of his grace, to touch the eyes of my soul, I saw, as it were, men as trees walking. I feel to this day how much I need the eye-salve of God the Holy Ghost, that I may still see more clearly, by the eye of faith and love, Jesus, the way, the truth, the life.

After some time (it might be a few months), whilst at a weekly prayer-meeting, I was blessed with a view of Jesus by faith, which gave me such a hope in his love, mercy, and favour, as to fill me, in a measure, with peace and joy. It drew my affections towards him, enlarged my heart in his ways, and enabled me to dedicate myself to his service, to run in the way of his commandments, and to desire that I might be kept in his fear. A great change was manifest, outwardly and inwardly, in myself, in my business, and family concerns; from being light and fond of worldly company, passionate of temper, sometimes even to swearing, I was brought to feel my need of being kept and held up in my goings, that I might not sin against God. This was soon discovered by those around me, and it began to be admired. I was sometimes praised for the great change that had occurred; and I must say that, from my heart, my desire was to live irreproachably, and, if possible, as pure as an angel, both in word and deed. Hearing of many, who were called "religious people," that were a disgrace to the name they bore, my continual aim and prayer was that I might so act and live that my neighbours should be constrained to say of me, "Now, there is a good man;" and that I might adorn the doctrine of God in all things. No doubt there was secret legality and self at work under this, but I knew it not then. I knew nothing of Job's ditch then, nor did I know the need of it.

Being so praised on the right hand and on the left, I was led to question in my mind whether I was in the right path or not; for I knew it was written: "Woe unto you when all men shall speak well of you." But this state did not last long; and, whatever testimony I lacked, I did not long lack tribulation, nor did I, through grace, lack the sweet feeling of love to the brethren. Many, many times those portions of the Word of God were made a comfort and support to my soul in trying paths: "Marvel not, my brethren, if the world hate you;" "We know that we have passed from death unto life, because we love the brethren."

After I was raised to some little hope in his mercy, I was often led back in meditation to my former ways, which were not good, but evil; amongst others, in this heart-searching dispensation, I found I had, like Zaccheus, got money by false accusation. In the disposal of my first business, I had represented it as worth more than it actually was, and I considered through that I had got £50 more than it was worth. Three years had passed away, and my successor had not complained. But

now conscience complained and condemned me; and, although I had not the money by me to pay it back, yet I had the conviction that the money was not got rightly, and I felt a bar in my conscience before the Lord in asking him to grant a blessing on my labours whilst I withheld that money; for "the fear of the Lord is clean." So I was constrained to go to the person, acknowledge my sin to him, and give him a promissory note for £50, payable in 12 months; so that, in case I might not be spared until that time, he might claim it out of the sale of my present business.

I continued attending the weekly class-meetings amongst the Wesleyans for the purpose of prayer, and relating to each other our experience during the week, where whatever was found amiss was confessed and regretted, and admonitions and encouragement given to be more on the watch, to pray more, and to "set out afresh." I recollect the minister telling us in one of the meetings to read the last chapters in the epistles; when the thought occurred to me, "Why not the first as well? Is it not all the Word of God?" When I went home I did so, and found they clearly revealed to whom they were written, viz., the saints, and also treated of the election of God by his grace. I felt this was not honest in the minister to slight any part of God's Word. Soon after, being laid by one Sunday at home, I read Paul's epistle to the Galatians, when it pleased the Lord to "open my eyes, that I might understand the scriptures," especially these words: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Received ye the Spirit by the works of the law, or by the hearing of faith? Having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain, if it be yet in vain?" I found I had suffered many things in vain in my endeavour to keep the law for righteousness; and that I was trying to be made perfect by the flesh. I knew I had never felt any peace in my own soul but as I had been led to see Jesus as my atoning sacrifice; and I was indeed one of those foolish Galatians who were again and again bewitched.

One Sunday evening I went to hear a Mr. H., who preached in a small chapel, and had very few to hear him. He took for his text Col. ii, 10: "Ye are complete in him." The substance, from beginning to end, was a sweet testimony of Christ to me, and as being All in all to a poor, exercised, and tried sinner, and a continual testimony of the truth of the text as an answer to the suggestions of Satan in my soul. The word was with power, and in much assurance, and in the Holy Ghost, and it testified of Christ. I came out another man in my feelings. My soul was full of Christ, and I rejoiced in God my Saviour. As the sword of justice in the garden of Eden turned every way to keep the way of the tree of life, so I saw that Jesus, as the salvation and righteousness of his children, turned every way to answer and meet the demands of divine justice on the sinner's behalf. My soul was set at liberty before God, in and through Christ Jesus; and I truly felt that "none but Jesus could do helpless sinners good." "Ye are complete in him" was my song and my strength; and I went in the strength of this meat many days. I longed for the class-meeting night, to tell them what God had done for my soul, and what joy and peace I had in realizing the precious truth: "Ye are complete in him." I happened to be nearly the last in rotation that evening. When the "leader" (who was an aged and kind man) asked me "how it had been with me during the week in the good way," I told him I found much to mourn over and confess of my shortcomings and misdoings in the week that had passed, but felt, if they were enabled to experience what I had and did of the precious truth contained in these words: "Ye are com-

plete in him," it would turn their sackcloth into rejoicing, and their mourning into praise. I was going on, for my mouth was opened and my heart was enlarged, when he stopped me, saying, "Yes, brother; that is a very precious truth, but we must be careful that it does not lead to licentiousness, and thus make a bad use of it." I thought, how ignorant I am! I did not speak so that he could understand me. How foolish I am! Lead to licentiousness! Why, I never felt a greater desire to live and act in the fear of the Lord than I do now, while I feel I am "complete in him."

One time, when passing up and down in my house, bewailing the trouble I was in, these words were sweetly brought to my mind: "They were stoned, they were sawn asunder," &c. (Heb. xi. 37.) I said to my foreman at the time, who made a profession, "O, John! What are all my trials, if I may be favoured to join them that were so used for Jesus's sake?"

I recollect one Sunday morning I was led to Gower Street Chapel, where I heard a Mr. B. preach from these words: "Commit thy way unto the Lord," &c. (Ps. xxxvii. 5, 6.) I had gone with a very heavy heart from outward trouble and inward sinfulness. It pleased the Lord Jehovah by this discourse to send his word and heal me, drawing my heart unto himself, enabling me to commit my *all* into his hands, for him in his own time and way to bring all to pass, in grace and in providence, that should be for my good. On this word I was enabled to hope; and thus I was enabled in after times to plead, and for the fulfilment of it I was enabled to wait. In about six years afterwards I was able to set to my seal that the Lord had graciously fulfilled it in every jot and tittle.

The assistant I had in the shop, a Miss S., attended the ministry of Mr. John Hobbs, of Staining Lane, with her father. I sometimes heard of his texts on the Monday, but could get nothing further from her than that "she could not repeat anything he said, but that he told her all that was in her heart." I sometimes found the texts she named search my heart more than the sermons I had heard on the previous day. This induced me to hear him occasionally in the week; but I could not receive the doctrines of election and predestination as he preached them; and I felt very prejudiced against him, especially as I found he was not connected with any other ministers, but stood, as it were, by himself. But still now and then, I believe from soul necessity, I would drop in on a week evening. I found the Lord opened up the exercises of my soul as I had never had them opened up before. Mr. Hart's hymns, which were used, were quite new to me. The first hymn I heard given out spoke all my heart:

"If ever it should come to pass," &c.

"And must it, Lord, be so?"

and

"Mercy is welcome news indeed,"

were sweet to me. I soon found my ear nailed to the door, sensibly and efficaciously, and the "Word" (Jesus) enter and remain. From that time I attended his ministry for about 25 years until his death. Having been asked, in the absence of a former clerk, to give out the hymns for a month, I continued to do so for nearly 20 years,—those sweet experimental hymns of Mr. Hart, at Haberdashers' Hall Chapel, Staining Lane.

The ministry of Mr. Hobbs was a sinner-and-soul-humbling and Christ-exalting ministry, tracing out, according to the grace given unto him, which was abundant in faith and love, the work of the Holy Ghost in a sinner's conscience, from first to last. It might truly be said of him that, whatsoever subject he was treating of, "Jesus" was the Alpha and Omega, the All and in all. His was a soul-searching and soul-establishing ministry, testifying of the grace and love of God the Father, God

the Son, and God the Holy Ghost to the objects of his choice; opening up and unfolding the marks, evidences, and fruits of that grace wrought in them by the Holy Ghost, who takes of the things of Christ and reveals them in the heart.

I have especially desired to add my feeble testimony to the mercy, loving-kindness, and faithfulness of the Lord in keeping, preserving, and delivering me, when no hope of deliverance appeared; preserving me by his mighty power from falling in any one act, through the temptations of Satan and my own evil and corrupt nature, during the continued inward trials I passed through; saving me from bringing a discredit on the name I bore, escaping, as it were, "by the skin of my teeth." But how? God is faithful, who has not suffered me to be tempted more than I was able, but with every temptation made a way of escape.

Aug., 1872. Aged 63 years.

JOHN SMITH.

In the year 1863 the Lord laid his afflicting hand upon him. His illness was severe, not being able to move off his bed for 10 weeks. In that affliction he was greatly favoured and blessed in his soul, so that he longed to depart; although, from the commencement, he had these words powerfully applied to his soul: "Thou which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." And, to all outward appearance, his recovery seemed hopeless; two medical attendants and a physician saying nothing more could be done, and giving no hope of his restoration. But when every other method failed, contrary to all human expectation, after an attack of paralysis, the Lord gradually restored him to a measure of health, and added to his days 12 years. He often looked back to that illness, and said, "I have indeed tasted that the Lord is gracious, long-suffering, and abundant in goodness and in truth. I find, as I am now, as it were, turned round into the wilderness again, to traverse it a few more days, or months, or years, before I go hence and be no more seen, that I have as much need of his grace toward and in me as ever I had in my life; for without him I can do nothing. Yea, I feel, at times, dry, barren, and grovelling, thinking of anything and everything but him who has done so much for me, and who alone is my Hope, Refuge, and Hiding-place for time and eternity. I am brought to feel that I need a perfect Saviour, who is able to save to the uttermost." So that he daily felt his sinnership, and realized the abundant mercy of his covenant God, who was ever nigh unto him, to help and deliver in all his varied and subsequent trials.

As the winter approached in 1874, his health began rapidly to decline; and he sensibly felt his time on earth was short. He met his large and loving family on Christmas Day, when all felt that that would be the last of those favoured gatherings, which had extended over 30 years. It was his custom after dinner to sing that hymn of Newton's:

"Let hearts and tongues unite," &c.

When he came to the verses:

"Now through another year;"

"And since his name we knew," &c.,

he stopped, and said he could never sing it more heartily than now, and burst into tears. He stayed while his children finished singing it and his sons-in-law read and engaged in prayer, and then was obliged to retire, remarking to his dear wife, "This will be the last Christmas I shall meet with my children." And so it proved. His tabernacle was gently taken down. His mind was kept peaceful, and stayed upon his God; no ecstatic joy, but a firm abiding in him who was his All and in all. He soon was confined to his room, and often spoke of his departure, daily watching every symptom, and saying, "The time of my departure

is at hand." He dwelt much upon the faithfulness of God to him, often remarking, "Not one thing hath failed."

He much enjoyed a visit from Mr. S., deacon of Zoar, which church he had recently joined. In alluding to his dismissal, he remarked to one of his daughters,

"Death is a porter at the gate,  
To let the pilgrim in."

To another he said, "It will not be long. 'I have fought the good fight of faith,' but I have badly fought it. 'I have finished my course; and henceforth is laid up for me a crown of righteousness; and not for me only, but also for all those that love his appearing.'" That portion was sweet and abiding with him: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine," &c.

A fortnight before he died, he remarked, "I have done with all things here; and hope in a fortnight to be sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven;" again quoting the words, "I have fought a good fight." To a daughter, who had come to stay with him, he said, "'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;'" and requested that chapter to be read to him. Five days before his death the power of articulation was taken from him; but he retained his consciousness, and appeared quietly waiting his dismissal. Not a murmur escaped his lips, although for the last three weeks he could not lie down, or sit long in one posture. His patience was great. The last words he tried to give utterance to were:

"There I shall see his face," &c.

He frequently looked round at his sorrowing wife and children, and shook them by the hand, showing that he knew them. He could not bear his dear wife away from his side; but when told she had gone to get a little rest, he quietly assented. He continued thus till his redeemed spirit took its flight early on Monday morning, Feb. 22nd, 1875. He left all instructions written for his funeral, and many other matters, and a copy for his card, adding at the bottom, "Having a good hope through grace."

He was interred at Abney Park Cemetery by his dear friend and brother in the Lord, Mr. Knill, amidst a large sorrowing family and circle of friends.

A. W.

[We regret that, unusually long as the above is, we have had greatly to curtail it.]

ESAU ABEDNEGO MORRIS.—On Dec. 26th, 1874, aged 75, E. A. Morris, of Morice Town, Devonport.

He was one of those men that contended earnestly for the faith once delivered unto the saints. He was a great lover of the "G. S.," having taken it in from the commencement to the month in which he died. He was the subject of a weak body for years, and suffered most distressingly, at times, from asthma; but he was mostly enabled to bear it with patience.

The last two years of his life he was laid entirely aside. I constantly visited him, and can say, at times, I found it truly blessed to be with him. No counterfeit coin would do for him. He would contend earnestly for the *power* and *vitality* of godliness; to use his own words, "That the excellency of the power may be of God, and not of us." I think almost the last words he was heard to speak were, as his medical attendant told him he saw a great change, "Ah, and a blessed change it is for me." Truly it may be said of him, "He was gathered home like a shock of corn fully ripe." His end was peace.

WILLIAM POOLEY.

C. GASKIN.—On Jan. 5th, aged 56, Mrs. Gaskin, of London.

I knew Mrs. Gaskin in the year 1850, then a staunch Wesleyan. One day in conversation upon the road, the subject of religion was brought up, and I was enabled, by the grace of God, to speak of the things the Lord had led me through. After this conversation she became very uneasy and unhappy for many months.

In 1852 I was led to speak in the name of the Lord in my house. One evening I spoke from these words: "And whosoever hath not, from him shall be taken even that which he seemeth to have." It pleased the Lord to bless the word to her soul, and to liberate her from bondage; and peace being the issue, her soul was like a well-watered garden. Before this took place she felt great hatred to me; but after she was brought out she followed the truth with all her heart. God's free grace was her theme. She possessed a liberal and loving spirit to the children of God, which did not cease till she left this world. Her husband, an ungodly man, acted with much enmity against her in almost every way for the truth's sake, which spoiled all her earthly comforts.

Mrs. Gaskin was sorely afflicted with tumours for nearly thirty years, which caused her much pain and sorrow. The Lord often helped her by a word with power, which enabled her to depend upon him. It strengthened her much, at times, to witness his goodness to one so unworthy and so great a sinner. She removed to London, and went into the hospital for some months, and then came out incurable. After this she went as a private nurse for two or three years; and afterwards as head nurse in Soho Hospital for some years, but through her complaint was obliged to leave. For thirteen years she did not see her husband; and for ten or eleven years she thought him dead. O what trials did she have to endure! Yet how graciously did God provide for her, even to her end.

She was led to hear Mr. Munns, and join his church at Harrow Road, London. Often when much tried and dark in her mind the Lord helped her by applying his Word with power to her soul. Her complaint increasing, she was obliged to undergo an operation. Through all these heavy afflictions she was not heard to murmur or complain. Fears and darkness often overshadowed her mind; yet the Lord did not forget her. These words were fulfilled: "I will see you again, and your heart shall rejoice;" which strengthened her much. Those who were with her said it was wonderful how she was enabled to bear the chastening so quietly. She kept her bed for many weeks. Some friends from Gower Street visited her, and read and prayed with her. Two ladies were exceedingly kind to her till death, and gave £5 towards her funeral. The day before she died she was much exercised, full of trouble, and very dark. One of the deacons from Gower Street called, and read and prayed with her; after which she felt more composed. A change took place soon after. She was heard to distinctly say, "Beautiful! Beautiful! It is too much! It is too much!" and then breathed her last.

This, I believe, is a faithful sketch of a very tried godly woman.

July 15th, 1875.

THOMAS CLIFFORD.

ELIZA HORBURY.—On June 11th, 1874, aged 40, Eliza Horbury, of Clayton West.

She could not speak definitely of the exact period when the first spark of divine life was communicated to her soul; neither could she tell, as some can, the place where, and the time when, she was first arrested by the Spirit of God, nor of a sudden deliverance from bondage to liberty. But she could tell of a time when she was convinced of sin, and saw herself



such a vile, unworthy, helpless creature, that she became in her feelings abhorred by both God and man, which made her sigh and cry, and repent in dust and ashes. This spirit of godly sorrow for sin was coupled with intense thirstings after the Lord Jesus Christ, earnestly desiring to be clothed in his righteousness, and to be washed in his blood. The means of grace began to be prized, and the company of the Lord's people was a pleasure. This serious attention to and deep solicitude after spiritual things was soon noticed among her friends; although a considerable time elapsed before any one ventured to speak a word of encouragement to her exercised heart. Such was the tenderness of her feelings at that time that she could not enter into conversation; but would, despite every effort, overflow with tears, and sob as if her heart would break.

As time rolled on, the Lord gave her courage and boldness to come before the church, to tell of his dealings with her soul, and to express her willingness to follow her Divine Master through the ordinance of baptism by immersion. This event was a matter for rejoicing among the little flock gathered together at Clayton West. Her religion was constant and abiding. She was an example at work, at home, in the school, and in the church; and her conduct was such as unmistakeably evinced the genuineness of her profession. Her faith stood not in the wisdom of man, but had its rise, progress, and consummation in the *power* of God. This was what she contended for throughout her Christian career. A flow of words, a round of forms, an empty name, a vain show, had no charms for her; she wanted to feel and realize the presence and blessing of her covenant God. She sought after and longed for repeated and renewed manifestations of the sweet, precious, and everlasting love of her dear Redeemer; and many a time her dear Saviour indulged her with a divine repast. I have often heard her speak of the sweet refreshing seasons she enjoyed at the prayer-meetings. She had always an errand to a throne of grace, and prized the privilege of meeting with those who called upon the name of the Lord. The servants of Christ who brought the glad tidings of a free-grace gospel were highly esteemed by her for their works' sake. She chiefly spent her spare moments in reading either the Word of God or the "Gospel Standard;" and would often tell of the comfort and encouragement she received while reading the varied trials, deliverances, and happy conquests of the Lord's dear saints.

Her illness was comparatively short, and her death was very unexpected. Little did she or her friends anticipate so sudden a change. But she was one of the wise virgins, with oil in her vessel, and her lamp trimmed, waiting and watching for the coming of her Lord. Although she knew not what hour her Lord would come, yet we are assured that if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. As soon as she apprehended that her dissolution was near, her friends and family were summoned to her bedside. She earnestly prayed in their presence that the Lord would be with them through life, and bless and support her in death, as he had done through her life. Thus ended her mortal life in prayer, to join an endless and immortal life of praise.

ROBERT MOXON.

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ELLEN COWBURN.—On July 3, aged 76, E. Cowburn, of Blackburn.

She had been greatly tried in providence, but had sweetly enjoyed the power of grace in the manifestation of Jesus as her only hope and portion, both for time and for eternity. Her language was, "For to me to live is Christ, and to die is gain;" all of which was verified in her life and in her end. "Blessed are the dead which die in the Lord."

W. K.

THE  
GOSPEL STANDARD.

OCTOBER, 1875.

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

CONFESSING THE SON OF GOD.

A SERMON BY MR. DENNETT, PREACHED AT ZION CHAPEL, BEDWORTH,  
ON LORD'S DAY MORNING, MAY 14TH, 1871.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."—1 JNO. IV. 15.

How necessary it is that we should have a proper object for worship! And how necessary it is that we should have a proper foundation for faith, a right and righteous channel through which we should approach a holy God! Unless we approach him in a right way and through a right medium, we shall never find any satisfaction in worshipping him. There is but one right way of worshipping God, one right right way of approaching God, and one right way of honouring God; and that is by faith in his Son. I believe Christ, as the Son of God from everlasting, to have been the foundation of the faith of all the patriarchs, prophets, and apostles; the foundation of the faith of Abraham, Isaac, Jacob, and all the godly who succeeded them; and the foundation of the faith of those who followed Christ in gospel times, some of whom suffered, bled, and died for his sake. And as all this cloud of witnesses believed, so do all the godly believe now who live and die in the faith of God's elect.

There are great contentions between the tens who contend that Christ *is*, and the ten thousands who contend that Christ *is not* the Eternal Son of God. But the tens, the family of God, taught by his Spirit, overcome the ten thousands. Thus, though the children of God are found only in tens against the ten thousands who are in and of the world, yet the few overcome the many, the feeble overcome the strong, the weaker overcome the mighty, the bruised reeds overcome the tall trees. How wonderful it is that these poor weak people prevail against the strong! How is it? I will tell you how it is. God gives them strength, faith, grace, and power to hold fast their profession amidst all the overwhelming and abounding errors of the day.

John in this epistle makes a distinction between those who worship Christ as the living and true God, blessed for evermore, and those who worship they know not what. Some did not believe, as the godly did, that Christ came down from heaven and took a *real* body like our own, in which he suffered,

bled, and died, the just for the unjust, that he might bring us to God; therefore John wrote his epistle for the comfort of those who believed and confessed that Jesus is the Son of God.

I. I shall notice the *confession* that Jesus is the Son of God.

II. The *two declarations made*, that God dwelleth in him and he in God.

I. Now Christ is set forth in the Scriptures under a variety of metaphors and similitudes. He is called a stone, a foundation-stone, the lowest in the building. A tried stone, a precious corner-stone, a sure foundation, elect, precious; and he that believeth on him shall not be confounded. "Unto you, therefore, which believe, he is precious." To those who by faith embrace him as a living foundation-stone, he is precious. He is also called a gate or door. He himself says, "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." This going in does not mean entering in with flesh and blood; but a spiritual entering in by faith. The soul is drawn unto Christ the Son by the Father; and by a true and living faith it enters in and finds pasture. This gate must be opened to us by revelation or manifestation. The faith that believes that Jesus is the Sent of God is true, living faith, deeply rooted in the heart, which lives and labours under many loads; and Christ being the true and proper foundation, it will do to live and die by. It is by this faith the soul triumphs in a precious Christ, as David says: "This gate of the Lord, into which the righteous shall enter." He is called the true Vine, a blessed and fruitful Vine. All others are, in comparison with him, spurious and false, bearing unripe fruit, wild sour grapes. Christ being the true Vine, all his people are ingrafted into him. He is the Root, and they grow up in him and bear fruit.

By whatever figure or similitude he may be set forth in the Word, faith appreciates him as the only foundation for poor sinners to rest upon. Faith holds him fast as the only Refuge, month after month, and year after year; so that whatever trouble, temptation, or trial the soul may pass through, faith never gives up this.

Whoever sets forth the Lord Jesus Christ to the people, short of the Eternal Son of God, however well he wraps it up, dishonours God and insults him, and denies the foundation and object of spiritual faith. What would Christ be to us if he were only a man? Supposing him to be a good man, possessing more goodness than was in the first Adam, being but man, he could not have benefited us. He would not have been of any use to us. But the Lord's people believe him to be what God declares him to be: "This is my beloved Son; hear ye him." Faith holds him as such. Those who have seen and discovered him as the Christ of God, in whose consciences he has been made manifest as the Son of God, are able to confess that Jesus is the Son of God,—the Sent, the Anointed, the Christ of God. This teaching comes not by flesh and blood, as our Lord said to

Peter: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And upon this rock I will build my church, and the gates of hell shall not prevail against it."

Now, some of you that are God's people may feel your souls like a wilderness or the barren heath, very unlike the garden of the Lord, and you have no power to believe. But if you hear the truth denied, or Satan comes with his vile suggestions that Jesus is not the Son of God, and that he is no more than another man, something in your souls rises in this barren land against the adversary. What is it? *Powerful faith* in your heart, so that you truly and firmly believe, against all the infernal suggestions of Satan, that Jesus Christ is the Eternal Son of God, the same yesterday, and to-day, and for ever. You are brought to rest upon this foundation,—Christ the Friend of sinners. Faith lives and moves in the souls of God's children. By faith they are supported in the way to heaven. By faith they have manifestations of their sonship, their election of God, and their call by grace; and by faith they see that they are in the narrow way that leads to life.

This faith and confession of faith have all the children of God, —young and old, strong and weak, rich and poor. By this faith you will be supported all your journey through, and be carried safely through Jordan. The Object of this faith is the Author of it, even Jesus, the Lord of glory. Paul says: "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." Not that faith is in our power. No; faith is the gift of God. And though you may exhort a child of God to believe, he feels he cannot, and knows that his faith comes not by the exhortation of men. He finds that, only as the Lord communicates faith by his blessed Spirit, can he exercise it. The apostle says: "As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught." This faith shall never fail. The Lord says, "I have prayed for thee, that thy faith fail not." The Lord's prayer is one cause why this faith shall never fail. The Lord will keep alive his own work.† The Arians, Socinians, and Unitarians say that Christ is not God; but the patriarchs and prophets of old believed in him, and confessed he was God.

When God spoke to Abraham, he set forth to his understanding the object of faith, the promised seed, the Son of God. Then Abraham believed God, and it was counted unto him for righteousness. So with Isaac, Jacob, his children, his grandchildren, and others; for the blessing flowed through Judah to David, Solomon, and many more, until the birth of Christ, when Simeon and Anna spoke of him. Even the devils gave in their testimony: "We know thee who thou art, the Holy One of God." They believed and trembled. The Lord said, "I beheld Satan as lightning fall from heaven." And the devils said, "We know

thee who thou art,"—our original Creator, who formed us in our primitive state. "Art thou come to torment us before the time?"

"Jesus, thou Son of God." This confession the children of God make; therefore it is written: "God dwelleth in them, and they in God." Those who have this faith in their souls are born of God. They are brought to know him, are taught by his Spirit, and are influenced by his grace. Now, the question is, when we come to our own case, Has the Lord ever revealed himself to us otherwise than as a mere man, or as a root out of a dry ground? Has he ever been made precious to our souls? Have we, by faith, realized him as the mighty God, the everlasting Father, and the Prince of peace? He is the fountain of peace; the streams of peace all flow through him. There is no forgiveness or hope of forgiveness but through his precious blood, flowing through his human nature. His Godhead gave virtue to his atonement; for he was God and Man in one Person. The natures two; the Person one, mysterious and Divine. David had a precious view of him when he said, "Let thy hand be upon the man of thy right hand, upon the son of man, whom thou madest strong for thyself,"—the all-sufficient Sacrifice for sin.

II. The *declarations*, which are two. First. "God dwelleth in him." When we poor sinners come to view ourselves, especially, at times, when we discover what is within, it seems almost impossible that the Lord can dwell in such vile creatures. But what appears impossible with us is not impossible with God. He dwells in his own people by his own Spirit. "If any man have not the Spirit of Christ, he is none of his. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." The bodies of the saints are the temples of God. All men are sinners; but there are but few sensible sinners. When the Spirit comes to a man, he convinces him of sin, shows him what a sinner he is, that he is guilty of offences before God, and what he has been all his lifetime. This is the work of the Spirit in the heart of a man or woman; and such are the feelings of some that they conclude that, instead of being in the way to heaven, they are going downward to hell; that, instead of being children of God, they are the children of the devil. But how different are the Lord's thoughts from ours! He says, "I know the thoughts that I think towards you, thoughts of peace, and not of evil, to give you an expected end." What a mercy to have our eyes opened! Conversion is regeneration of heart; conviction and godly sorrow for sin attend it. Though conviction does not always end in regeneration, there is no regeneration without conviction. Wherever regeneration takes place, there the Holy Ghost dwells. There are never two regenerations in one man; a man is never born twice after the Spirit. Once brought into a state of grace, in for ever.

Wherever the Spirit of God dwells, he causes the soul to mourn and cry for sins committed. Did you ever mourn for

your sins? Looking back upon your past life, and looking inwardly, you feel that you have something opposed to God, something unholy, something that needs cleansing. This makes you cry to the Lord: "Wash me, cleanse me." Miserable creatures as you are, more blessed are you in this state than though you possessed all the goods of this world, and had no mourning for sin. What a mercy that the Lord the Spirit has quickened your dead souls, and given you a sense and knowledge of your sins!

But the blessed Spirit does not leave his people here. He gives them something more,—the sealing testimony. The apostle says, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." O to have a sweet peace through a sense of sins forgiven,—everything overcome within, peace entering the breast, the peace that passeth all understanding, the love of God shed abroad in the heart! Where this is the case, though you find it hard to believe before all is straight, you cannot disbelieve; there is something sealed home on the heart. What is that? say you. Not the spirit of bondage again to fear; but the spirit of adoption, whereby you cry, "Abba, Father." Did you ever cry, "Abba, Father?" if not in the exact words, in substance? Did you ever worship God as your Lord, bowing before him as your Maker, and saying with the psalmist, "The law of thy mouth is better than thousands of gold and silver?" When the set time comes, every one that has been made alive shall receive the sealing testimony of the Spirit.

The Lord dwells in his own people by his love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." We are not always in possession of the feeling of this love; nor are we always destitute of it. Where this love has ever reached the heart, there is the new birth: "He that loveth is born of God." "He that loveth his brother is born of God, and is passed from death to life." "Whosoever believeth that Jesus is the Christ is born of God." These are *positive proofs* of the new birth. Our very comings to Christ are proofs of the new birth; for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Those who have these proofs can never finally fall. Though they have many fears they shall never hold out, yet they shall get safe to heaven, though it be through ten thousand dangers. They may be left to wander and walk in darkness, lose the sweet influence of these things, and feel as dark as midnight, as though there were not a particle of life, love, faith, or grace within them, yet they shall return; they shall never be lost. "The root of the righteous shall not be moved." When we cannot see any fruit, the root is still within.

God rests in his love. He says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." This loving-kindness is a token of sonship, a token of reconciliation. This love realized is the highest attainment we

can reach in this world; and if enjoyed for a short time, it is soon interrupted. In the world above there are uninterrupted joys, and love without sin. *Here* we carry about with us a body of sin and death; *there* we shall for ever bask in the smiles of God's countenance. We shall see him as he is, without a veil between. *Here* we have a veil over our face; we see through a glass darkly; *there* there will be no cloud over the face of the throne. *Here* we have a glimpse of his face, and then it is withdrawn; *there* it will be all open day, high, eternal noon. *Here* we say with the church of old, "I rose to open to my Beloved; but my Beloved had withdrawn himself, and was gone." The affections and powers of our hearts are a little drawn after him, but he withdraws himself. We call after him, but he gives us no answer. Then we fall to doubting and unbelief; but our ground of rest and hope is in the unchangeable Jehovah. Sometimes you can say you love God. Well; even then the question will arise in the mind: Does God love me? The answer is given by him who is unchangeable: "I love them that love me; and those that seek me early shall find me." Now, if you have ever felt this love, it is a proof there is a reality in your religion, and that you have been led to God the Son, co-equal with the Father.

Christ dwells in his people, the hope of glory. Sometimes he comes near and communes with the soul, as he did to the disciples on their way to Emmaus. Though at the time they did not know him, yet after he had withdrawn himself their language was, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Though Paul was cast down by Satan and his emissaries, yet his soul could say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This shows the helplessness of the creature. Christ must live in Paul to enable him to live a life of faith. And as to our producing real saving faith, we can no more do it than we can make ourselves new creatures.

Christ dwells in his people by his word. Paul says, "Let the word of Christ dwell in you richly in all wisdom." He does not say with *enjoyment* or *comfort*. Sometimes it is a word of reproof and rebuke; sometimes a word of admonition; sometimes a word of direction; and sometimes a word of comfort. When it is a word of rebuke or reproof, it lays us low, and brings us down from high towering thoughts of ourselves. Nevertheless, we are made to appreciate his testimony in rebukes. Therefore the exhortation is: "Let the word of Christ dwell in you richly." Where the word of Christ dwells, Christ dwells. And when he is felt, the word is weighty and sweet, and like a flowing brook. Though at other times all is dried up, yet where

it is received and held fast, it springs up again and yields fruit, thirty, sixty, or a hundred fold. Some are more fruitful than others. Some have much comfort; some can take no comfort, but for the most part experience darkness, and are subject to much bondage. Bare knowledge of my sin is not a satisfactory evidence that I am a child of God. Assurance is what the child of God wants, and when felt delights in; and this is accompanied with humility, contrition of spirit, and self-loathing. They work together. Therefore a child of God sighs and groans; and then he is holpen with a little help. So that he has negative and positive evidences. My sins being a burden, causing me to sigh and groan for deliverance, is an evidence of sonship, an evidence that the Spirit of God is in me, showing me my weakness and ignorance, and helping me to cry and pray with groanings which cannot be uttered. Where the Spirit of God once dwells, he dwells for ever. He never goes out. He says, "I will never leave thee nor forsake thee." When sin first entered Adam, God left him, and the devil took possession of him; but the Lord came again and picked him up.

The Lord has left some of his people, to try them, and to prove their weakness, and they have fallen into sins as damnable as others, except the sin against the Holy Ghost. But, through God's great grace and everlasting love, which springs from the good pleasure of his own will, they have been brought back again; which shows he never fully leaves them. Such is the relationship; once his children, his children for ever. The knowledge of this never gives the least license to sin. He says, "They shall be my people, and I will be their God." The Spirit is in them a well of water, springing up into everlasting life.

Second. The second declaration is, "He dwells in God." We desire to know if we dwell in God, and we put the question to ourselves, "Do I dwell in God?" We are tempted to think the people of God possess some holy principle, something that we have not obtained. Satan represents that the children of God have something of which we are destitute, and that there is something in us exceedingly sinful and singularly wicked; therefore, we cannot be the children of God. But, bless the Lord, through all this the immortal principle of faith springs up, and goes out after the Lord again and again. Now, this faith of God in our souls is a convincing proof that we dwell in him. We must have faith in God before we know we dwell in God.

Then the people of God are in Christ, "according as the Father hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love." Paul says: "Having predestinated us unto the adoption of children by Jesus Christ unto himself." Therefore the Word says: "Give diligence, to make your calling and election sure." Calling stands first; if we can make our calling sure, our election is sure also. Peter adds: "For if ye do these things, ye shall never fail." It is certain they are elected, or



they could not make their election sure. The Father chose them in Christ, and put them in him from all eternity. The effect is: "And you hath he quickened, who were dead in trespasses and sins. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

May God command his blessing. Amen.

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## EXPERIENCE OF A FACTORY GIRL.

*(Concluded from p. 345.)*

THIS is the way in which my soul was led; sometimes raised to a little hope in the mercy of God through Jesus, and then again plunged to the very borders of despair. Sometimes, under the preached word by Mr. Garner and others of the dear Lord's sent servants, I have felt very much encouraged; especially at such times when I have been most exercised about going, fearing there would be nothing for me, and that I was deceived and was deceiving others by going to the chapel. Sometimes, at the prayer-meetings, I have heard those whom I believed to be the people of God tell out the exercises, longings, and desires of my soul better than I could myself, which has caused me to feel like this: If these are truly the feelings and desires of their hearts, surely there is a oneness of heart; and who can tell but what the Lord may yet appear for me, and grant me the thing that I long for? Sometimes words would drop from the lips of some friend that would encourage me, yet I was afraid to take encouragement from that source, fearing they might be deceived in me, and say things to me which in reality only belonged to the people of God. Once, when I was in great distress of mind, Mr. Garner said to me, "Ah! my child, we shall rejoice and have a song together yet." These were words of terror to me. I thought, Surely he must be deceived; if he did but know what I can see and feel to be in myself, surely he never would have said so. He often spoke very encouragingly to me, but I believe it has often caused me to beg of the Lord to keep his people from being deceived in me. Dear Mr. G. always dealt very tenderly with me, and was anxious to get at the state of my mind. I was once very much encouraged to open my mind to him, from these words being applied to my heart: "The effectual fervent prayer of a righteous man availeth much." I knew that he prayed for me, for he has told me more than once that he felt me laid upon his heart before the Lord before I was six years old.

One morning in the month of June, 1869, while I was at work, these words came into my mind with great power: "Set me as a seal upon thy heart." They seemed to breathe forth the substance of the feelings and desires of my heart; for I longed to know and feel assured that I had a name and a place in the heart of

the Lord Jesus Christ. I knew if I had a place there, I should be safe. I felt a sweet liberty in giving utterance to these words before the Lord: "Set me as a seal upon thy heart," when these words flowed in so sweetly and so powerfully, that I felt I could almost put out my hand and take a firm grasp of the thing that I longed for, the salvation of my soul:

"Those feeble desires, those wishes so weak,  
'Tis Jesus inspires, and bids you still seek;  
The Lord whom thou seekest will not tarry long,  
And to him the weakest is dear as the strong."

I did feel for a short time such a sweet hope that I should yet see the day when the dear Lord would appear for me and manifest himself to me as the God of my salvation, which was indeed worth more to me than all the world beside.

But, alas! In a short time my poor soul sank again through the assaults and insinuations of the enemy of souls. "Ah!" said he, "you must have been deceived. It could not have been really from the Lord, or it would have been some passage of Scripture applied, and not words of man." This sank me fathoms in soul feeling; and I began to think I might have been deceived, as the comfort so soon abated. Then I wished it had been some word of Scripture, and then I should have been assured it was from the Lord. I mentioned this subject to Mr. G., and told him what an encouragement the lines had been to me, and how I had sunk again. On the following Sunday he preached from the words: "Set me as a seal upon thy heart," when I felt the sweetness again return, and I think more powerfully than before; especially while we were singing the last hymn:

"Who is this fair one in distress?" &c.

I felt satisfied that what was expressed therein was the desire of my soul. But the set time to favour Zion was not yet come; and I again had to travel in the dark, which now appeared darker and rougher than ever. I have heard that the last hour before daybreak is darker than it is all night; and so it was with me spiritually. The clouds gathered thicker, the temptations of Satan were stronger, and the evils of my carnal nature began to work mightily; so that I became a miserable wretch, and felt that I had no friend to whom I could then open my mind; and all the little helps I had had by the way appeared to be delusion. In this wretched state, all I could do was to sigh and cry to the Lord; but he appeared to turn a deaf ear to my complaint. Then death with all its solemn realities presented itself before me, and an eternity which would follow was indeed awful to contemplate without a hope and interest in him who has taken away the sting of death. I felt persuaded that hell would be my everlasting portion; yea, I felt as if I were already there; for I could not see how God could be just, and save such a wretch as I. There appeared to be more hope of devils than of me.

It was in vain to try to think there was no God now; for I felt it to be a solemn reality, and that I had a soul that must live for

ever. My poor mind was so distracted with the terrors of God that I thought surely I should lose my senses. Those about me could see my misery, and said they were sure that if I did not leave off going to chapel, and thinking so much about it, I should go mad. I thought so too; but I could not get rid of it, or I would gladly have done so. One day while at work my distress was so great that I felt I could work no longer, for I feared the ground would open and swallow me up, and I should sink into hell. I got down off the stool where I was standing, and sat down, meditating thus upon my awful condition: "O that I had never been born! O that I had died when I was an infant! O that I had no soul that must live for ever, and reap the just reward of my sins!" These lines were a companion to me at that time:

"Infinite years in torment must I spend,  
And never, never, never have an end?  
O must I dwell in torturing despair  
As many years as atoms in the air?  
When these are gone, as many to ensue  
As blades of grass on hills and dales that grew;  
When all these doleful years are spent in pain,  
And multiplied by myriads yet again,  
Till number drowns the thought, could I suppose  
That then my wretched years would have a close,  
This would afford a hope; but O! I shiver  
To ponder on that dreadful word, *for ever*;  
The burning gulf where I blaspheming lie  
Is time no more, but vast *Eternity*."

But while I sat there trembling, and fearing I was about to sink for ever into the bottomless pit, these words dropped into my mind: "It is of the Lord's mercy that we are not consumed." I thought it was only of the Lord's mercy I was not in hell long ago, and not because I did not deserve it. And then there arose a thought like this: If the Lord has vouchsafed his mercy to one so vile thus far, who can tell but he may yet appear for me? This caused a faint ray of hope to dart through my poor soul; but it appeared like hope against hope.

While in this state of mind, I thought I would try to write a few lines to Mr. G., who was away from home, and tell him a little of the exercises of my mind, and the distress I was in; and ask him if he thought any of the people of God were ever exercised in such a way, and whether there could be any hope for one so low sunk as I. He assured me that the Lord in his own time would appear for me; and said that as soon as he read my letter these words came with such power to his mind that he felt sure I should prove the power and truth of them: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." He said also that he had read my letter to a friend of his, who told him to give his love to me, and tell me from him that deliverance was not far off. When he told me this, it sank me, if possible, lower than

ever; for I thought that by my writing I had deceived even those who knew nothing of me. I thought now surely all was coming to a close, and that the Lord was about to make it manifest I was nothing but a hypocrite. When I went to chapel I dreaded to see Mr. G. go up into the pulpit, fearing he would sign and seal my condemnation. Yet I could not keep away, though very much tried about going.

On Sunday morning, Nov. 14th, 1869, I went to chapel in a very distressed state of mind. Mr. G. read for his text: "O wretched man that I am! Who shall deliver me from the body of this death?" It was very suitable; and I felt a little encouraged as he spoke of the grace of God being sufficient for Paul. But before night came I had a terrible conflict with the devil about going to chapel again. "Ah!" he said. "You had better not go; there will be nothing for you. It is a cold night; you had better not go out. Stay at home, and think no more about it." I had much outward persecution at this time for going to the house of God; but I felt neither foes within nor foes without could keep me away. I felt, whether lost or saved, I must go once more. It was with trembling steps that I walked there. Mr. G. read for his text Song. v. 16: "His mouth is most sweet; yea, he is altogether lovely. This is my Beloved, and this is my Friend." I sat between hope and fear; and the devil again set on me with more power than before. "There," said he, "I told you there would be nothing for you. That is only for God's people,—those who can say 'my Beloved' and 'my Friend;' and you know you cannot." I was much confused and distressed while there; and though I felt a longing desire to feel an interest in the words of the text, I could not do so. But while walking home, this verse came with some power to my distressed soul:

"As gold from the flame he'll bring thee at last,  
To praise him for all though which thou hast pass'd;  
Then love everlasting will well thee repay,  
And God from thy eyes wipe all sorrows away."

It came so sweetly and powerfully to my mind that I really believed I should at last be brought off more than conqueror. The sweetness of it lasted all night, and all day on Monday. On Tuesday it abated, and I again sank very low; but little did I think what was so close at hand. How many times I have proved the truth of these words: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

On the 16th of November, 1869, as I stood at work, pondering over my state, and fearing I was about to sink back to my old state again, these words came with a sweet and precious power to my soul that I had never felt before: "Thy sins, which are many, are all forgiven thee." In an instant the heavy load that I had carried for nearly three years was gone; and instead of guilt and a burden upon the conscience, I was filled with such

holy joy and rapture that for some time I could not tell where I was, or what I was doing. When I came to myself I was leaning against the next loom, with tears of love, joy, and grief running down my face. I had the eye of faith directed to the dear suffering Lamb of God, and saw some little of what it cost him to put away sin. And there I was led

“To creep beside him like a worm,  
And see him bleed *for me.*”

O! I feel language fails me to express the deep solemn feelings of my soul at that time. If ever I grieved on account of sin, it was then; and if ever I felt to rejoice in a sin-pardoning God, it was then; and if ever I felt the meaning of these lines of the poet, it was then:

“Love and grief my heart dividing,  
With my tears his feet I'll bathe;  
Constant still in faith abiding,  
Life deriving from his death.”

And I feel I must add:

“Truly blessed is this station,  
Low before his cross to lie,  
While I see divine compassion  
Floating in his languid eye.”

With what blessed assurance could I now say, “His mouth is most sweet; yea, he is altogether lovely. This is *my Beloved*, and this is *my Friend*,” *my God, my Father, my Saviour, my Jesus, and my All!* What could I want more? That was what I never could say before. I blessed, and praised, and adored him whom my soul loved, and who I had not the least doubt loved me. I cried, and sang, and walked to and fro until I was obliged to leave my work to give vent to my feelings, for I scarce knew what I was doing. I looked for my sin and guilt, but they were gone, and I could not bring the load back again. All I could say was, “Why *me?* Why should such favour be shown to *me?*” These words sounded in the depths of my heart: “It is your Father's good pleasure to give you the kingdom.”

The joy and peace which filled my poor soul were inexpressible. Jesus had indeed appeared and spoken peace. There was perfect peace; not a cloud appeared in sight. All I wanted was to die to give vent to my feelings. I felt as if my poor soul must burst its bonds asunder, and take its flight to yon bright world. I felt as if I could not live to bear it, for, at times, it seemed more than I could bear up under. Some said they were sure I must be going out of my mind; to which I replied,

“I've found the Pearl of greatest price,  
My heart doth sing for joy;  
And sing I must, a Christ I have;  
O what a Christ have I!”

I felt that if I had ten thousand tongues I could set them all blessing and praising my dear and precious Redeemer.

I thought, after things being made so straight, it would be impossible for me ever to doubt again; and that I was going

singing all the way home to glory. I felt as sure I should get there as if I had been already in heaven. I felt I must call upon everything around me to praise the name of the Lord. I could say, and could not help saying it, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." O what a change! What a difference in my feelings! I felt as if I were in another world; for all things appeared to wear another aspect. What a beauty there was in creation! Though it was in the dark and dreary month of November, everything appeared altered. O what a beauty, what a fulness, what a sweetness there was in the Word of God! Let me open it where I would, or when I would, there was something for me. Everything which had appeared so hidden, connected with the salvation of my soul, was now made so straight and plain that I felt it was quite as impossible for me to disbelieve my interest in Christ as it was to believe before. O what wonders God can do!

It was now my delight to tell what the Lord had done for my soul; and I thought everybody would be pleased to hear of it. But, alas! I soon found out my mistake; though I believe the dear people of God were pleased to hear of it. O what sweet seasons I had at the house of God! I remember, the first Sunday after my deliverance, this hymn was given out:

"Indulgent God! How kind  
Are all thy ways to me," &c.

And as it went on I thought all that were there would hear me sing, as I never could sing such language before. Mr. G.'s text that morning was: "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" O how suitable! The week before I felt the most miserable creature there; and then I was so happy that I did not know how to contain myself. I could not find words to express my feelings of love and gratitude to my beloved Saviour, who had so richly and copiously shed abroad his love in my heart. I could then sing with all the powers of my heart and soul,

"O what shall I do my Saviour to praise?" &c.

After that, these words were applied to my mind: "If ye love me, keep my commandments." Then I felt my heart go up to the Lord to show me which was the way, and to lead me and guide me therein. I felt I must acknowledge my precious Lord before the world, by making a public profession of his name. My mind had been much exercised about it for months, and some friends had spoken to me respecting it; but I never dared to let them know that I thought anything about it, fearing it was presumption. Though I saw and felt it was right, and that I should be doing right in going with

the motive of honouring my dear Lord and Master, yet, like Gideon of old, I wanted another token from the Lord that it was his will for me to go. So I asked him, if it was to be so, that he would bring it about in his own way, without me putting myself forward at all.

No sooner had I begun to tell Mr. G. of the change that I had felt, than he said, "Ah! My child, I shall have to bury you by baptism yet; and shall not be satisfied until I have done so." To this I made no reply. Before many days were passed, one of the deacons asked me if he should mention my name at the next church meeting; for he said he had heard that I had been set at liberty. I was quite surprised; and yet not surprised, for I was waiting to see the moving hand of God. I told him how the matter stood, and that I dared not say No, but could not say Yes.

The next day I saw Mr. G. We had some conversation on the subject; and though still fearful, I felt it would be wrong to keep back. With that he said he should bring the matter before the church.

Now I had a fresh anxiety, and special requests to make for the Lord's presence and direction; that he would open my mouth, teach me what to speak and how to speak; deliver me from the fear of man, which I felt, at times, to creep over me; and, above all, to make my conscience tender and honest, and to bless me with his presence. I felt I could go in his strength and fear; but if left to myself I knew I should sink. And did he deceive me? No; bless his holy name. He did indeed appear, far, very far beyond all my expectations. He shone upon the way he had brought me, and shone in my heart too. I felt sweet liberty in telling it out; and I do believe he was present in our midst. The day was appointed for the baptizing, which was the 16th of January, 1870. A sweet, sacred, and solemn season it was, when I, with two dear friends, had the honour of following our dear Saviour in his own appointed ordinance. I felt I had indeed the answer of a good conscience, and still felt the peace of God in my own soul.

But as it was with the dear Redeemer, so it was with me in a measure. When he came up out of the water, "the heavens opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." And thus it was with me; for only two days after, all my sweet, comfortable feelings were gone. "There," said the devil, "now where have you been? What have you done? Where is all your religion now? You must have been deceived. Tell the people so at once, and that you are sorry you have been baptized. Tell them not to think any more about you." This was a sore trial, and I did not know what to make of it. I did not expect to be so upset.

Since that time I have often been at the ends of the earth in my feelings; but even there the Lord has raised up a hope in my soul, and has again blessed me with another token for good. Sometimes I feel the language of the poet to suit me, in looking back on the past, when oft I cannot find one evidence that I am a child of God:

“What peaceful hours I then enjoy'd;  
How sweet their memory still!  
But now I find an aching void  
The world can never fill.”

And yet is it not a mark of divine revelation to feel that the world, with all its allurements, cannot satisfy the cravings of the immortal soul?

About three months after my sweet deliverance, the Lord was pleased to lay me upon a bed of affliction. But he again shone very blessedly into my heart, and removed all fear of death, so that I longed to go. My joy of heart was so great that I felt as if I must die. It was then that those sweet verses of yours were precious to my soul. A friend who had come in to see me picked up the “G. S.,” 1850; and at page 323 read:

“Thou glorious Prince of peace,  
My peace is all in thee;  
How soon all conflicts cease  
When thou dost smile on me!  
Thou art my hope, my joy, my rest;  
In thee I am completely blest,” &c.

Each line of that precious piece was indeed sweet to my soul, and spoke just the feelings of my heart. It did then, and has many times since caused me to bless God that ever it was written; for it has been a favourite piece of mine ever since. I have many times felt my heart to burn with love to the writer, although I did not know who it was until it came out in conversation with you; and I can assure you that that feeling has increased since I have known you.

But I must think of coming to a close. Since then I have had, over and over again, to prove that

“The way to happiness and bliss  
Lies through a howling wilderness.”

I have to prove the truth of those words: “In the world ye shall have tribulation;” and it is “through much tribulation we must enter into the kingdom of God.” It does not say round it, or by it, but *through* it. But, blessed be his holy Name, he does not leave us to perish in it; he does again and again give us to feel that in himself there is peace. Many times, when I have been in the horrible pit, and the miry clay has so clogged my feet that I could scarce tell where I was, or what I was, the Lord has brought me up, and put a new song in my mouth, even praise to his Name. I have felt several times, of late, that the deeper the troubles and trials that I have had to pass through, the greater has been the support and blessing the Lord has bestowed upon me; so that I have felt, with



dear John Bunyan, that "if it were lawful, I could pray for the greater trouble, for the greater comfort's sake." Not that my flesh likes trouble and persecutions, though daily experience teaches me that it is through floods and flames; yet sometimes in the midst of it, and when I seem almost overwhelmed by the trials of the way, my dear Lord favours me with sweet peace in my soul, so that I am, at times, I hope, enabled to glorify God in the flames. It is then I can say I have not had one trouble too many. But more than that, I can bless God for the trial. Though I find it to be very painful to flesh and blood, yet I believe it is best for me; for it often forces me to go to the Lord, with a cry and a desire to be kept from giving any cause for any one to speak evil of the name and cause of God on my account. O what a mercy, what an unspeakable mercy, to have a little God-wrought hope in the soul! How one smile, one look, one word from him whose mouth is so sweet, enlivens, refreshes, invigorates, and animates the poor soul afresh to press forward! How the things of this life sink into insignificance, when compared with that exceeding and eternal weight of glory which is in reserve for those who are kept by the power of God through faith unto salvation! If the sips and streams from that fountain are so sweet here below, what, O what, must it be to drink sweetly, freely, unreservedly, and everlastingly at the Fountain-head in the better world on high?

What many things there are here below to cause grief and sorrow! How often we have to prove the vanity and emptiness of all created things! How far short everything of an earthly nature is of satisfying the cravings of the soul! But what a blessed sufficiency there is in Jesus! I sometimes feel, when my bodily powers are busily engaged at work, my heart, apparently a stranger to what is going on around me, is drawn out in holy longings and aspirations; and I am led to anticipate the time when I shall lay down this poor frail body and ascend to my longed-for home. And what a mercy that the church on high cannot be complete until every member is there!

If we should never meet again in the flesh, farewell, my beloved friend, till we shall meet around the throne to part no more. I had no thought whatever, when I began, of writing so much. My motive has been wholly, I hope, to exalt the rich, free, and sovereign grace of God to one that is undeserving of the least mercy or regard. If you should be able to trace the language of a living soul in what I have written, give him all the glory, for he well deserves it.

Grace, mercy, and peace be with you. Yours in Love,

Coventry, June, 1874.

B. J. R.

[The above letter was addressed to Mrs. Spire, then of Laverton, but who has now, in the providence of God, been removed to Lutterworth. The cottage in which she lived, with some others in the village, is to be pulled down.]

*GROANS FOR DELIVERANCE.*

THE months that are past, and the days that are gone,  
 In remembrance steal back, while musing alone;  
 And deep from the seat of the heart's secret pain  
 For the joys I then tasted I sorrow again.

'Tis not for the spring-time of life that I sigh;  
 Sin sullied that stage, and tainted each joy;  
 And painful regret but enshrouds the sad scene,  
 And pauses and weeps over what then had been.

Nor back to the time when, emerging from gloom,  
 The dawn of existence began, do I roam;  
 Since knowledge is lost, or unconsciousness stole,  
 And but that I am I were lost to the whole.

Ah, no! But the days ever hallow'd and dear,  
 When the tempests of wrath aroused every fear  
 That swift-wing'd destruction, the reprobate's doom,  
 Might fall to my lot, and for ever consume.

And Jesus drew near, as a captive I lay,  
 Unable to rise from the mire and the clay,  
 And Jesus let down from the glory above  
 A glory which fill'd all my bosom with love.

From Sinai, from darkness, he bore me away  
 To a "City" on which shines eternally day;  
 Anointed my eyes its rich glory to see,  
 And said as a "citizen" now I was free.

O! Days, happy days, shall I ever again  
 Feel what I then felt on my soul as 'twas then?  
 Did the glory depart? For ever doth fade  
 The vision of life, or what life itself made?

From the Rock of my strength pour'd rivers of oil,  
 And secrets long hid 'gan to open and smile;  
 The darkness and night all their power resign'd,  
 And troubles and sorrows were borne out of mind.

The vision did fade like a dream of the night;  
 The glory grew less, faint and fainter the light;  
 Faith so firm and so strong relaxeth its hold;  
 Hope trembles and droops, while Love waxeth cold.

Ah, worse! Were it thus, it were easily borne,  
 Though trying enough from those joys to be torn;  
 But to find all my foes again lift the head  
 I had long ago fondly hoped to be dead.

To find myself foul, whom I trusted was clean,  
 Thought the strong-man was bound by the Master within;  
 And sin had lain down, or imprison'd by grace;  
 My peace to disturb would no more show its face.

O! Wretch that I am, I but sink ev'ry day;  
 I fly from myself; I but sink in dismay;  
 O! Wretch that I am, my Deliverer where  
 Shall I find, to deliver from death and despair?

At times, I bless God, through the rent in the cloud  
 Light bursts on my soul, and I cry thus aloud:  
 "Thank God, I shall conquer, since Jesus doth reign;"  
 And gladness and joy fill my heart once again.

Komeka, Canada, July 24th, 1875.

J. M'A.

## MR. HUNTINGTON'S REPLY TO MR. CHRISTOPHER GOLDING.

[See "G. S.," p. 286.]

My Dearly-beloved Son in Christ Jesus,—Mercy and truth be with thee. Thine epistle came safe to hand; and I said in my heart, "Who hath begotten me this child, seeing I am hated, and a captive driven to and fro, and have lost some spurious children that the devil had palmed upon me? Who hath begotten me this? This, where had he been?" Surely thou art one born out of due time; before I travailed in birth, thou art come forth. Who hath heard such a thing? Before our Zion began to labour and lament her late miscarriage, another is found upon her knees; and I hope not a spurious one, not a base-born son, not a bastard, that escapes both the soul-humbling chastisements and the experimental instructions given by our heavenly Father's rod.

Thou appearest to be one that hath been whipped out of Satan's army by the King of kings and Lord of lords. Thy back will proclaim thy discharge from that rebellious host. Welcome art thou to the Lord's standard; welcome to the banner of his love; welcome to the King's pardon; welcome to the Divine bounty; and welcome to his eternal favour, and to all the gifts received for the rebellious, that the Lord God may dwell with thee.

But I must interrogate thee. How hast thou broken forth? This breach be upon thee, and God grant it never may be healed; for it is a breach in Satan's armour, and not in Zion's bounds. Thou art a branch in the noble vine; heaven hath planted thee wholly a right seed. Such trust have I to Godward. Not that I am able to think anything right of myself; but my sufficiency is of God, who by his grace has made me what I am. Surely thou canst not turn into the degenerate plant of a strange vine to the heavenly Husbandman. Strangers to the good Shepherd shall beget strange children; and unsanctified labourers shall plant their soil "with strange slips; and in the day shall they make their plant to grow; but the harvest shall be a heap in the day of grief and of desperate sorrow." (Isa. xvii. 11.) But I am persuaded better things of thee, my son, and things that accompany salvation, though I thus write. The contents of my

son's epistle are good news from a far country; good news in the power of them, in the experience of them, in the salvation of them, and in the happy enjoyment of all the blessings in them. The Spirit of God is a springing well, and the words of wisdom are a flowing brook; and that moisture that accompanies the root of the matter in the heart will likewise attend a reason of the hope from the mouth.

Thou hadst no call to inform me what instrument God used in framing thy soul for his temple; the whole pattern was showed first to me in the holy mount, and thine own is nothing but an abridgment of it. The features, the family likeness throughout, thy mystical pedigree, parentage, and education, are perspicuous enough. If I had heard thee giving an exhortation when locked up in a closet out of sight, and even in the East Indies, I should have known both thy voice and the voice of thy progenitor; for thy speech betrayeth thee. Thou art the Coalheaver's own child, begotten to a lively hope by the Father of all mercies in my bonds; a true copy, a living epistle, known and read of all men; and made manifest to be the epistle of Christ ministered by me, written not with ink, but by the Spirit of God; not on tables of stone, but on the fleshy tables of the heart. When the Almighty first found me in Egyptian darkness, I spake a language that I understood not. (Ps. lxxxi. 5.) But he set me down at his feet, and taught me out of his law. And when he put a new treasure into my heart, he convinced me that I wanted a new tongue to bring that treasure forth; and when the cloven tongue of fire came, I spake a new language which so much puzzled thee at thy first hearing me. So it has thousands more as well as you; but certain I am that it is the language of Canaan, the language of the better covenant, which was spoken by Melchisedec and by Abraham in that country; and by all the prophets afterwards, and by Christ and his apostles, and is peculiar to the promised land, and to the Israel of God, and to none else. For, though other people may have learned a smack of it, yet by them it is always adulterated with the dialect of Ashdod. A mingled seed will speak an impure language, mixing it with the native brogue of their own country. I was, and so was another person in company with me, much surprised at reading your epistle, and were not a little struck with astonishment at the pureness of the language, the clearness and cleanness of the style, and especially at the weight of the emphases, the determination of the points, and the eloquent punctuation of the accents, knowing that it is a language hard to learn, and the pronunciation of it difficult to obtain. But is there anything too hard for the Lord? No; there is not. "For then will I turn to the people a pure language, that they may all call upon my name, and serve me with one consent." And what Divine veracity hath promised, Omnipotence hath performed; and thou art a living witness of this truth. We may call it the holy tongue; and sure I am that the same will be spoken in heaven. For, although it be said, "If there

be tongues, they shall cease" (that is, the jargon and confusion of tongues shall cease at the destruction of Babel and Babel-builders), yet the pure language, the holy tongue, and the words which the Holy Ghost teacheth, shall never cease. This language shall be spoken in Paradise, or else how shall we sing Hallelujahs and salvation to God and the Lamb for ever and ever? Or how shall we awake in the great day? And how shall our tongue awake, which is our glory (Ps. lvii. 7, 8), and of which we glory above all the creatures God hath made in this world? When we receive the end of our faith, we shall admire the end of our conversation also; and, with Paul in the third heavens, not only hear things which are not possible for a man to utter (2 Cor. xii. 4), but be able to utter them; for it will be both possible and lawful to utter them when we get into that country; for, although their purity exceeds ours, yet ours is the only dialect of that mother tongue.

"He that begetteth a wise child shall have joy of him;" and "A wise son maketh a glad father." I hope I shall have joy of thee; but there are such things as false conceptions, and false brethren. And sure I am that the father of a fool hath no joy; for a fool is a grief to his father, and bitterness to her that bare him. But neither a faithful ambassador, nor the incorruptible seed of divine truth, nor Zion's prolific womb, can ever be the origin or fountain of such monstrous productions. Witness Judas, who sprang up under the ministry of the everlasting Father himself, and who got upon the knees of gospel Zion, even among the first offspring, and had part of the inheritance among the brethren, and part of the double honour due to her most renowned sons. He was an apostle, and purse-bearer to the King of kings. He had gifts of prayer, preaching, working miracles, and casting out devils, but no grace. "He took part of the ministry with us," saith Peter; "but from this he by transgression fell," as all will whose hearts are not established with grace. "The strong men shall utterly fall." He that hath life and a gift shall have more abundance; but he that hath not life, but a gift, it shall be taken away from him, even that which he hath. If the Prince of peace give a gift to a bond servant, it shall be his to the year of jubilee, or as long as the fleshly joy of his natural affections last; but when he gets under the legal lashes of law and conscience, cursing him for his hypocrisy, it shall then return to the Prince, as the talent of Judas did to Christ, and from Christ to Matthias. But if the Prince of peace give a gift to his sons, it shall be his sons' for them to enjoy, and it shall be their inheritance for evermore; for such shall have more abundance (Ezek. xlvi. 16, 17); more abundant life, more grace, more strength, more light, and the abundance of peace so long as the moon endures.

I thanked God, with all my heart, that another brand is plucked from the fire; one more olive berry left upon the uppermost bough; one more cluster with a blessing in it; one more

ear of corn in the valley of Rephaim, as the first-fruits of God's creatures, even first-fruits unto God and the Lamb. Bless God thou art among the children God hath given to our Zion since we lost the others, I mean the mixed multitude that fell a lusting. (Numb. xi. 4.) These seem to be whispering in our ears: "The place is too strait for us; make room for us that we may dwell." And my answer is: "Come in, thou blessed of the Lord; wherefore standest thou without? The oxen and fatlings are killed, and all things are ready; come ye to the marriage." "Wisdom crieth, and Understanding putteth forth her voice. She hath furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city: Come, eat of my bread, and drink of the wine which I have mingled."

That the Lord of lords may satisfy thy soul in drought, and make fat thy bones; and that thou mayest be as a watered garden, and as springs of water, whose waters fail not, is the heart's prayer and earnest desire of,

Dear Son, Thine affectionate Father  
 In the Faith and Love of the Gospel of Christ Jesus,  
 W. H., S. S.

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 378.)

**TWELFTHLY.** We will next treat of the *liberties* of the citizens of Zion. You know there is much said about the freedom of the city; but what is it all compared with this liberty? But what are we freed from, and in what does our liberty consist?

1. There is freedom from the reigning power and dominion of sin; for sin can never have dominion over those that are under grace. But, say you, they often fear it will. Yes; and therefore they pray with David: "Let not any iniquity have dominion over me." Finding corruption so very strong,—yea, it appears stronger than ever, we conclude that it certainly has dominion, and that we are led captive by the devil at his will. But in such grace certainly reigns. It is one thing for iniquities to *prevail*; this is often our case, and this we shall feel till death, for we are not freed from the inbeing of sin; and it is another thing for sin to *reign*. This it does not, let it work never so strong, because grace fetches us up again. A little love to God, his family, truth, and ways, a little peace, a tender fear of God, and a broken spirit, grace reigning; and it proves that we are freed from the reigning power of sin.

2. We are freed from insensibility and carnal security. Satan cannot lull us to sleep, and amuse us, as he formerly did, with the vanities of this world. If we feel it crawling on us, God is pleased by some means to stir us up. He sends various afflictions upon us, and in this way keeps our convictions alive.

3. We are freed from blindness of mind, or gross darkness. Say you, I think I get darker and darker. Yes, you may think so; but you think wrongly. You can see the abominations and wickedness of your own heart, the cunning and craft of Satan and his allies, the spirituality of God's law, your lost estate, and your need of Jesus Christ; and how can you get darker and darker? But, say you, I find some of God's children can talk wonderfully about their experience; and they have an amazing understanding in his Word; these are the people that I envy. Yes; but there is no call for this; for all are not eyes in Christ's mystical body. Besides, many have great wonderful gifts, and are nothing. But none have those discoveries of sin, Satan, law, &c., but God's elect. Bless God you are thus taught; and may God keep you from a murmuring spirit. Thus you are freed from gross or Egyptian darkness, which the most enlightened hypocrite is in possession of.

4. We are freed from the spirit of this world. Ah! Say you, now you cut me clean off. I do not mind what objection your unbelief may raise; I shall abide by God's Word. Hear what Paul says: "Now we have received not the spirit of the world, but the Spirit of God; that we may know the things that are freely given to us of God." Say you, I sometimes feel such a light, trifling spirit; such uncleanness have I felt; such idols have I set up, that you certainly are deceived in me. If you did but properly know me, you never would speak to me any more. It is all true; and you have not told a thousandth part of what I feel of these things from day to day. But still you have got a spirit different from the world, because, at times, you are led honestly to confess these things to God from the heart. And many a sigh, groan, and earnest longing desire goes up to the Lord that he would subdue your iniquities, that from all your filthiness, idols, and uncleannesses he would cleanse you. I have gone on in this way crying to the Lord, and felt meekness and brokenness of spirit; yes, and hoped he would appear; and in ten minutes after I have been carried away again with this light and worldly spirit. Then I have gone again to the Lord, and honestly confessed it; but alas! soon carried away again. And this has gone on for weeks, till I have quite despaired of success. But how this teaches us our extreme weakness, that we cannot stand one moment without being kept by the power of God. It keeps us from self-righteousness, and from lording over God's heritage. But is not all this sighing and groaning from the Spirit of God? Yes; "he makes intercession," and helps us against our infirmities "with groanings which cannot be uttered." Hence David says, "I am so troubled that I cannot speak." How do you find it when your day's work is done, though you may not have been carried away by a worldly spirit? Do you go to a public-house and smoke a pipe, and converse about worldly things, feeling yourself at home in the company of the world? Or do you feel like a bird let out of a

cage, glad to be from them, and to get by yourself, to sit in the judgment-seat over yourself, to come to book, to come to the light, to confess, read, pray, &c., and to keep company with those that have the most experience? I say, Do you ever feel such a spirit? I do not say *always*, for I know, at times, there is no heart for it; but if you ever do, it is because you are freed from the spirit of this world, and have got a spirit different from them.

But I will now treat a little of the *liberties* of Zion. 1. They have a purged conscience, which is done by faith in the atonement of Christ; for faith in him purifies the heart. Hence Paul says, "Whom I serve with a pure conscience." They are freed from a guilty conscience; and now their conscience is made good, being purged from dead works to serve the living God. O what a liberty is this! So that now we are not followed up from day to day with evil tidings as we used to be. No; conscience is now on our side, and we feel rest, peace, and quietness.

2. This liberty is from all condemnation, "being justified freely from all things." This appears wonderful to us, to be so acquitted from all legal labour and from every charge; but it is done by the sentence coming forth from God's promise of justification by a living faith in Christ's perfect righteousness. We now feel that we are the righteousness of God in him, and though before this we were accused by Satan, sin, conscience, law, world, and hypocrites, yet now they are all fled. "It is God that justifieth; who is he that condemneth?" &c.

3. There is liberty from the old man. I have felt before now as if the old man were dead and buried; and could see the graces of God's Spirit in my heart, as faith, hope, love, meekness, &c., all in lively act and exercise. And though we find a change, and corruption works again, yet this liberty is felt more or less all our journey through; for we are called unto liberty. By faith, at times, we can see the old man and the law nailed to the cross of Christ. This is sweet work. Thus the Son has made us free, and we are free indeed. We are not driven on in our religion with the lashes of conscience, afraid of hell and damnation, like every workmonger; but we delight in God and his worship, and can say, "How amiable are thy tabernacles, O Lord of hosts!" &c. Our "delight is in the law of the Lord, and in his law (or word) do we meditate day and night."

4. Our liberty stands in access to God; and it is our privilege to carry all our sins, cares, burdens, temptations, oppositions, persecutions, trials, either in soul, body, family, or circumstances, to a throne of grace, where God has promised to meet us for his Son's sake. "There will I meet with thee, and there will I commune with thee from off the mercy seat." And all these afflictions that come upon us are to keep the heavenly trade going on. We get numberless deliverances, and in this way prove that God hears and answers our petitions.

5. There is liberty felt, at times, to lay hold of every unconditional promise in God's Word; and we, as heirs of promise, by faith



obtain them as our own. And we can feed on them; they are found, we eat them, and they are the joy and the rejoicing of our hearts. O! What delightful times have I felt whilst walking from our house to Titchfield Street, when the blessed promises have flowed into my heart time after time, and in hearing the word preached by that highly-honoured servant of Christ, Mr. Huntington, now in glory. None but God and myself know.

6. This liberty consists in claiming God as our God in covenant, our God, our Father, our Portion, and our All, under the sweet influence of the blessed Spirit, with the testimony of conscience; and this is heaven upon earth. It is not presumption; but there is an inward witness felt; and we feel satisfaction in speaking it out: "My God, my Father, and the Rock of my salvation." Those that deny a Trinity of Persons in God know nothing of this liberty; for how can I approach the Father without a Mediator? and how can I call him Father without the Holy Ghost? Hence Paul says: "Because ye are sons (by predestination), God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

7. Our liberty consists in being children. This is evident from the blessed claims we have laid on him. And this is no hasty conclusion; but some of us have lived to prove it again and again. And though in a fit of unbelief we have eaten up our words, yet when he has visited our souls again, we have been brought to a point that we are, as John says, the sons of God. And if we are children, then heirs,—heirs of the grace of life, being quickened; heirs of righteousness, being justified; heirs of promise, having it in our hearts fulfilled; heirs of the kingdom, which is righteousness, peace, joy; heirs of power and deliverance from the tyranny of the devil; heirs of God, he being our portion and our reward, and joint-heirs with Jesus Christ. So that every blessing in time is ours, and to all eternity; for "the wise shall inherit glory; but shame shall be the promotion of fools." Now, people may talk about their liberty; but are they in union with Zion? For she is the free woman. If they are not, they are deceived. No real liberty is to be found elsewhere, let men say what they will. Paul sets this forth by Hagar and Sarah; Hagar is typical of all the bond family to the end of time, and Sarah is typical of the free.

Thirteenthly. I come now to the next evident mark of a citizen of Mount Zion, and that is *true light*. This true light, accompanied with salvation, is only to be found in Zion. As it is a great trial of soul to some of God's children, fearing they have not the true light, and has often been to myself, I wish here to be very particular; and God grant that the way may be cast up to some poor tried soul that may read this.

1. It is not having knowledge and understanding of worldly things. This many have; and it is a gift from God, and useful amongst men. Some understand astronomy, the arts and sciences. There are others who have much light into natural things, and

are very skilful. But, alas! All this is nothing when you speak of salvation. Paul says: "The wisdom of this world is foolishness with God." 2. It is not having understanding into the letter of God's Word, as hundreds and thousands have in the day in which we live, and which, for years, was puzzling to me, and is to many an honest heart. Paul tells us that a man may have *all knowledge*, and understand *all mysteries*, which is going a great way if you weigh well the passage. And really it is possible for a man to preach all the doctrines of grace soundly, so that no one can contradict him with truth, and yet have not the true light which is in Zion. O! Reader, examine thyself; and may God help thee so to do. It is plain that Judas had all this, and went with the rest to preach; the man also without the wedding garment; and the foolish virgins; all of these were destitute of the true light. And if ever there was a day in which such things abounded, it is the day in which we live. It is called having a name to live, being rich and increased with goods. Such have the lamp, which is God's Word in the letter: "Thy word is a lamp to my feet," &c.; and Satan applies it to them, and deceives them. Satan came to our Lord with scriptures: "It is written, It is written," quoth Satan. These people do not like the preaching of the law; nothing but preaching of Jesus Christ will do. Yea, and some will go further; for nothing short of sound experience will do for them, and they can detect a preacher if he is deficient upon this head. And even this is not to be wondered at, if a man may have all knowledge; for if he has *all knowledge*, it takes in the knowledge of what Christians experience, but not his own experience. Say you, I fear I am nothing after all. But stop; do not be too hasty in deciding the matter; let us come positively to point out, as the Lord shall assist, the true light.

1. This true light, wherever it is, always goes with life; for what God enlightens Zion to see, he quickens her to feel. So that it is called "the light of life." He enlightens us to see our own hearts, and quickens us to feel this discovery. This true light by degrees lays open to view the human heart, so that we are brought in time heartily to agree with the testimony of God's Word respecting the fall of man. Now, if we feel ourselves to be as that Word says we are, this is a measure of the true light. Do we appear worse and worse every day, viler and viler, wondering that we are suffered to exist upon the earth? If so, this is a measure of the true light. Job said, "Behold, I am vile," and light discovered it; hence he says, "Mine eyes see thee." The prophet Isaiah also: "I am undone; a man of unclean lips." And this was the true light: "I saw the Lord high and lifted up. Mine eyes have seen the King, the Lord of hosts."

2. This light teaches us to read characters. It is a particular light, peculiar only to Zion. It is true that Balaam had much light, and discovered many things; but he never saw his own

heart, or the awful state of all the world through sin. (1 Jno. v. 19.) A man may see the safety of God's children, and that God resists him, as Balaam did; but such rush on in all their pride and presumption. Their hearts never were out of this world, but they are in union with the people of it. This is not the case with Zion. Zion, with these discoveries, is brought to loathe herself, and to sigh and cry for all the abominations done in the land; whereas Balaam would have cursed God's people for a little money.

3. This true light discovers the spirituality of God's righteous law; that the law is spiritual, but we are carnal, sold under sin; that we are as opposite to that law as hell is to heaven; that it reaches to the secret thoughts, desires, and intentions of the heart. Before this true light came, Paul thought that touching the righteousness of the law he was blameless, because he only viewed it in an outward way. But when the commandment came, then, says Paul, "sin revived, and I died." He found himself carnal, sold under sin. He found things turned upside down, for the evil he would not, that he did, and was far enough from being blameless. We now see God's holiness, and our filthiness; his righteousness, and our unrighteousness; his terrible majesty, and we tremble at it; his justice, and we dread the execution of the sentence; his immutability, and we find that none can turn him.

4. Light that is true discovers the cunning craft and policy of Satan and all his allies, in laying snares and traps for us in various ways; as also how he amuses the whole world, and rocks them asleep in his cradle, some in one way, and some in another, and particularly in a religious way. His craft is not hid from Zion. Hence Paul calls some preachers "ministers of Satan," and declares that it is Satan transformed. Now, in time, this true light will discover Satan in a letter-preacher, and it is not his coming with sound truth in his mouth that will hide Satan. Hence Paul is determined to know, not the speech of them that are puffed up,—no, he knew their heads were well furnished, insomuch that, like Korah and his company, they would gainsay and, if possible, deceive the very elect; but he wished to know the *power*; for the kingdom of God stands not in word only, but in power. It was this true light that showed Paul also that Satan had puffed up the Corinthians, and made them zealous of spiritual gifts. He reproveth them, and tells them that charity is the more excellent way. It is astonishing how God will give his children light, at times, to see through a gifted letter-preacher of the gospel. The craft of Satan is further discovered in hypocrites; for, finding that enforcing keeping the law will not go down with Zion, nor what they term being drawn with love, they go further, and now they will tell us of their convictions for sin, and their deliverance; and I assure you it is well dressed up. Nor is it possible, without a particular light from God, to find such out. But God discovered

this to David clearly as it respected Ahithophel. He had not those changes of experience that Zion has. Neither can they describe how Zion goes on daily, so as to read Zion's heart, for want of the same experience. This in-and-out-work is not easily got at, though they try and pick up many things at experience meetings. But, if they attempt to describe this, there is no savour, no unction, for it is a standing pool, and not a springing well with them.

5. This true light shows us in time that our path will be a suffering path. Hence Paul tells us that in every city the Holy Ghost witnessed that bonds and afflictions abode him. And in another place he declares that "all that will live godly in Christ Jesus shall suffer persecution." Under particular influences, when this light shines, it appears impossible for us ever to endure to the end; the path appears so narrow and so dangerous, and we so weak, helpless, and easily drawn aside, that we conclude, were open persecution to come on for Christ's sake, we certainly should turn our backs on Christ and his blessed cause. Now, many are in the same profession as we are, but they do not suffer as we do. They are at ease in Zion. The worst affliction that I feel at present is the old man of sin. He is continually calling out for some gratification or another, and I often secretly slip into things that are contrary to God's Word, which bows me down, and causes me to groan before the Lord. And I am sure that I shall suffer by this old man till death, with other sufferings also. Job says, "He performeth the thing that is appointed for me, and many such things are with him." All our sufferings, whether outward or inward, are in weight and measure; and we can see that it is "through much tribulation we must enter the kingdom." All that escape this path altogether are deceived souls.

6. This true light will enter into the sufferings of Jesus Christ in a small measure, for it is but little that any of Zion's family know about this; and there must be a good share of suffering felt in order to it. I remember once working at a place where I was under such reproach and innumerable fears, and such sore temptations, that every day my life was a burden to me; and yet several mornings, at that time, I awoke early, and was sure the Lord Jesus was in the room with me. I *felt* him, and could enter a little into his sufferings. It was a bitter sweet; such meekness, tenderness, and brokenness of spirit. But when I got up, there was the suffering day before me, which I shuddered at.

(*To be continued.*)

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I ONLY wish that I could live more in the enjoyment of these two rich and unspeakable blessings,—salvation and sanctification. But we shall always find it to be a fight of faith, a struggle against the power of temptation and corruption, a conflict between the spirit and the flesh, and one in which by strength no man can prevail, for the weak take the prey, and the race is not to the swift, nor the battle to the strong.—*J. C. Philpot.*

## THE HOLY SPIRIT.

*(Continued from page 386.)*

WE now come to the second point,—*praying for the Spirit.* Upon this also we shall say a few words, but our remarks may be brief.] The argument used against asking for the Holy Spirit is that true Christians have the Holy Spirit already. They have received that unction from the Holy One, and the anointing they have received abideth in them. Having then the Holy Spirit in them and with them at all times and for ever, why ask for what they have? But all this argument proceeds upon a mistake. We do not ask for the Spirit in respect to his first quickenings and eternal indwelling and abidance in our hearts, but in respect to those communications of his grace which are distinguishable from this indwelling, and may be given to or withheld from us.

But let us look a little into this point. In the first place, if those who have the Holy Spirit already are not to ask for the Spirit, who is to pray for him? Men in whom the Spirit is not have no true idea of their need of him, of what the blessed Spirit is as the Spirit of grace in the new covenant, of what that God is who gives the Spirit, or of the Mediator through whom he is given. They are really at deadly enmity with that blessed Spirit; they want none of his ways in holiness or grace. They are blind and besotted, like the woman of Samaria before Christ touched her heart. "If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." She could not ask, being blind to the state of the case, to Christ, to the things of God. So it is with all men until quickened by the Spirit. How then can they ask for the Holy Spirit in truth and sincerity? And that only is prayer with God that proceeds out of unfeigned lips. He requireth truth in the inward parts. "The prayer of the wicked is abomination to the Lord." So if men who have the Spirit are not to pray for the Spirit, it comes to this, nobody is to pray in this manner; and our Lord's words mean nothing: "Ask, and ye shall have;" "The Father will give the Holy Spirit to them that ask him."

But it is evident that our Lord in Luke addresses his true disciples, when he bids persons ask that they may have; and especially encourages them to ask for the Holy Spirit. He teaches these persons in their prayer to say, "Our Father;" and says that God is their "heavenly Father." Surely the Lord never taught men of whom he says, "Your father is the devil," to hypocritically and presumptuously call God their Father; much less would he deliberately tell such persons that God was their Father. Christ is speaking of things as manifested; and his words plainly imply that the askers he speaks to are all the living children of God; indeed, the true apostles themselves, to whom he says concerning the Holy Spirit, "He is with you, and shall be in you."

Now the simple truth is this: the Holy Spirit may be with God's people in different degrees and respects; and they are encouraged to ask for him in greater degrees, and such respects as they need him in.

1. He is in them as a Spirit of life in Christ Jesus; the Author of a new-creation work in their souls; the Planter of a principle of true grace, if only as big as a grain of mustard seed. But, then, Christ came that his people might not only have life, but have it more abundantly; he giveth more grace, grace upon grace. We read of the Holy Ghost as shed on us abundantly; of growth in grace; of faith growing exceedingly. Well, then, we pray for the Holy Spirit, through whose almighty operations we possess all these things to be given unto us in greater abundance, as it respects his operations and influences. Thus we cry:

" More of thy Spirit, Lord, impart;  
More of thine image let me bear."

We feel ourselves to be vessels of small quantity, straitened in ourselves, though not straitened in God, more like babes in grace than young men or fathers, very deficient, and far from having already attained that fulness of the Spirit, that growth into Christ in all things, which the Scripture sets forth as the prize of our high calling. Hence we ask the Lord, by his Holy Spirit's operations, to enlarge our hearts, to more subdue and fill our souls, to shed abroad his love, to let the sweet ointment of the Name of Jesus perfume every inward chamber. This is one thing which we intend when we ask for the Holy Spirit. As the child may properly pray to grow up to youth and manhood, though already having life, so may we pray for the Holy Spirit to cherish the life within, and cause us to grow up into Christ, who is the Head and pattern, in all things.

2. Again. We need the Holy Spirit every moment and in everything:

" If thou, celestial Dove,  
Thine influence withdraw,  
What easy victims soon we fall  
To conscience, wrath, and law."

Could we conceive a moment of the Holy Spirit's absolute suspension of his gracious influence and power, that moment the heart of grace must cease to beat, and the child of God would spiritually die. But this cannot be. "I the Lord do keep it; I do water it every moment," is said of the whole church of Christ. (Isa. xxvii.) But not only do we need the Holy Spirit in his influences every moment, but in everything. According to the degree of his working in us we work, and no farther. Without him we can properly resist no sin, overcome no temptation, mortify no lust: "If you, *through the Spirit*, do mortify the deeds of the body." Without him we can have no lively goings forth of desire after Christ: "Draw me; we will run after thee." No pursuit of heavenly things: "My soul followeth hard after

thee." Why? "Thy right hand upholdeth me." Our patience in adversity depends upon being strengthened with all might by his glorious power in the inner man; our zeal in obedience upon his animating our souls: "Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Do we go to God in prayer? The Spirit must help our infirmities, as the Spirit of supplications. Do we praise? It must be in and by the Spirit. Do we read the Scripture?

"The Spirit breathes upon the word,  
And brings the truth to sight."

In fact, there is not one spiritual, true, acceptable acting of the Christian man, inward or outward, but he is dependent upon the present help and influence of the Holy Spirit in that action; for without Christ, and Christ works in us by his Spirit, we can do nothing.

Well, then, when we ask for the Spirit, our meaning is, "Lord, help me by thy Spirit in this or the other matter which I have in hand. I would pray, I would praise, I would meditate, I would examine myself, I would speak, I would act aright to thy glory; but without thee I can do nothing. O give me, then, thy Holy Spirit in each and all of these things; yea, in everything. May ear, and hand, and foot be touched with blood, and also anointed with the oil of the Divine Spirit." (Lev. xiv. 14, 17.)

3. Once more. That same blessed Spirit who is always in a child of God as a well or fountain of living water, springing up in new-creation influences, is also spoken of and promised in respect to certain special sovereign communications and blessings bestowed upon God's people. Though he will never leave or forsake the child of God, he may withhold his influences; and he may or may not bestow at any time these blessings. These are most sovereign operations and communications. I speak of his sealing, witnessing operations, when he seals to the day of redemption, or bears his sacred witness with our spirits, enabling us with truth and power to say, "Abba, Father." Paul distinguishes these from the operation of the Holy Spirit, whereby we are made to believe; and says, "In whom, after that ye believed, ye were sealed." And Christ says, "He is with you, and shall be in you;" that is, he is with you as a Spirit of life, a Teacher, and so on. He shall be in you as a Comforter, as the Spirit of adoption; for the Holy Ghost was not yet given in this fulness of consolation, because Christ was not yet glorified. So again, he was to be further given to the saints, not only in special communications of grace and comfort, but also of gifts. The same holds good now. Many of God's people have been seeking the Lord sorrowing for many a day; they have not yet been able sweetly to say, "Our Father;" to cry to Jesus, "My Lord and my God;" "My beloved is mine, and I am his." The handwriting is there; the authenticating seal is not yet appended to it. Out of the belly does not yet flow rivers of living water;

they are neither confirmed in themselves, nor qualified to go forth in beneficial influences to others. Well, then, they are encouraged not to rest where they are, much less to presume, and assume to themselves the attributes of divinity, by seizing comforts or assuring their own souls; no, these things they dread; but to ask, to seek, to knock, perseveringly and believingly, having such a promise as this: "The Father will," in his own good time and way, and in such degree as he sees proper, "give the Holy Spirit," in these very respects, "to them that ask him."

We need say no more. To sum up our remarks. We do not, then, ask for the Holy Spirit in a way contradictory to the truth of his abidance in the saints; but we need him to savingly carry on his own work in our souls, and pray for him in this sense, and to this end. Moreover, many a child of God, at times, cannot feel certain that he has the Holy Spirit; but he feels his need of him. Well, such needy persons are the very ones to ask; and, indeed, the Spirit is in them, though they know it not at the time, showing this need, stirring up these desires and inward groanings. We write this because we would not have any convinced persons and needy souls discouraged by what we have before written about the natural man being utterly unable to ask properly for the Spirit. My friends, remember you and I must often

"War in weakness, dare in doubt,"

and venture forward in our approaches to God, and requests for the Spirit, when we have many things crying out against us, as the crowd did against blind Bartimæus when he went to Jesus. Necessity, they say, knows no law; and I am sure necessity, in its cries to Jesus, shall not meet with the rebuke of presumption.

To conclude, as we fear there is often some want of clearness in respect of the doctrine of the Trinity of Persons in the Unity of the Godhead, and of the Holy Spirit as a distinct Person in the Divine Essence, co-equal and co-eternal with the Father and the Son, about the denial of the propriety of addressing him in prayer, so we fear, about this other sentiment, there is a great ignorance as to the nature of the workings of the divine life in the soul. We have, through this ignorance, a barren theory advanced against the promptings of that divine life. Men say we have the Spirit; therefore, we should not pray for him. And perhaps some would further say we always have the Spirit of adoption, therefore we should not pray for the Spirit in this respect; but they forget the conditions of the divine life while the saints are in this world. We dwell, as has been said, in smoky houses, in the tents of Kedar. If we have grace in us, we also have sin. The divine life in many is very, very small in degree; in all very feeble, at times, and very fluctuating. That life craves increase, liberty, assurance; the Spirit of adoption may be overpowered by the spirit of bondage; the seal of the Spirit may be much effaced; the crown of the anointing fallen



from the head; princes may walk as servants, yea, wander even again in the wilderness, where there is no way. (Ps. cvii. 40.)

“My soul through many changes goes.”

And, though the love of God varies not, our experience of it greatly varies. Our life is like the moon, waxing and waning; now at the full, now quite hidden.

“Fleshly perfection we deny,  
The chief of Satan’s wiles.”

We groan, being burdened with a body of sin and death; we are not what we would be, cannot do the very things which we would. We are now on the mountains; anon we grovel in the valleys; we possess our high places, and then go, perhaps, to the bottoms of the mountains. Now, this being the feeble, oppressed, varying state of the divine life in this world, and seeing all depends upon the sovereign influence and power of the Spirit, not some binding theory, some cold intellectual conclusion, but the powerful teaching of exercised longing hearts, leads us in the scriptural way of acknowledging our dependence on, and obligations to, and praying for, the Holy Spirit.

### EPISTLES TO VARIOUS FRIENDS.

Dear Sir,—I thank you for your boldness in giving us your opinion of this great religious revival, as it is called, brought about by those wonderful Americans. I am sure you have done good service to the church of Christ by bringing the teachings of those gentlemen to the light of Scripture; for many of God’s children might have been carried away for a time, and I make no doubt some are, by the great stir those preachers are causing. But this is not the teaching of God’s Word. Man is represented in Scripture as spiritually dead, and in a state of enmity against God. “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” (Rom. viii. 7.) Scriptural faith is not belonging to flesh and blood, but a gift and revelation from heaven. (Matt. xvi. 16, 17; Eph. ii. 8.)

The whole tenor of Scripture is very explicit on this point, that saving faith is only given to God’s ordained people. “As many as were ordained to eternal life believed.” (Acts xiii. 48.) I think this passage of Holy Writ is very conclusive that all men are not ordained to eternal life. For a long time after I left the apostate Church of Rome, and blessed be God who called me out of her, I believed that Christ died for all men, until I became a reader of the “Gospel Standard.” This, together with the study of the Thirty-nine Articles of the Church of England, especially Article 17, and a closer examination of Scripture, convinced me that Christ died only for those whom God had ordained to eternal life. And it is to them that true faith is given, in order that they may lay hold of Christ, and appropriate his merits to their salvation. And those are they for whom Jesus makes intercession: “I pray for them; I pray not for the world, but for them

which thou hast given me, for they are thine." (Jno. xvii. 9.) "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. 4.) So that it is God's love which had first chosen his people, and then made them acceptable to himself through Christ, and not they themselves. "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." (Eph. i. 6.) I think those portions of Holy Scripture are sufficient to convince any man that until God calls no man can come to Christ. So I can come to no other conclusion than that these revival preachers cannot be guided by the Holy Spirit, or else they would see the necessity of preaching those comforting doctrines of God's Word. It is a comfort to a poor soul to know that salvation is not dependent upon man's sayings, doings, or comings; but that his security is in Christ's great love for his church, which brought him down from heaven.

I thank God that in his great goodness he has made these things known to me, and has called me out of that dark and cruel system of Romanism, where I might have lived and died, trying to make satisfaction to God for my sins as all Romanists do. I am sorry to say I have met with many Protestants holding the same doctrine, but under another name, which is this: "Have you made your peace with God?" None but Jesus could make peace with God; and this he did once for the poor sinner by the sacrifice of himself.

Yours faithfully,

J. C.

Dear Brother in Christ Jesus,—I found yesterday that friend C. had given you a hint of what I told him. I will now try and give you the particulars, if the dear blessed Spirit will be the Remembrancer. I felt tried with what you said before you came out of the pulpit, and the spirit it was spoken in, the Sunday before you went to Tunbridge. Well, Good Friday came, and I felt a great desire to hear Mr. Clifford. I had such heavy temporal trials to cope with that I longed to go to hear what the Lord would say to me through dear Mr. Clifford. I went to entreat the Lord to bless him with a portion to bring before us, but you came before the eye of my mind. I thought, "I wish, Barnes, you would get out of the way; it is dear C. I am looking to for a word of comfort." But again the second time you were brought before me, with secret movings to ask the Lord to bless you. The devil said, "Why, see how your mind has been tried!" Dear old Mr. Bugg justly said, "A servant of God is to remove the stumbling-block out of the way, not put them in the way of a child of God." Then I thought of the leadings of Providence in bringing me among you, and the refreshing times I had enjoyed under you. But K. says you are a deceived people, and you a deceiver. But still a secret feeling in my soul made me fear to get off my knees without asking the Lord's blessing; so I began. "If he is thy servant, Lord;—but I am sure if he is he must have the rod." Here the Lord stopped me by these words:

“What is that to thee? Follow thou me.” I got up much confused, and my own trials came on me with such a weight that I soon forgot you. After I got about a mile on the road to Bra-bourn, a softness and childlike feeling came over me. I called the Lord *Father*. I told him I was his child, and all the earth was his; I only wanted a small piece just to get an honest living. Then I prayed for Mr. C.; and felt sure I should have a blessing through him. When I got there, by some means old prejudice and the devil were gone. I felt pleased to find you were going to give out the hymns. And that precious Hymn and your prayer got into my soul; for you prayed so fervently for Mr. C., and for a blessing to the people, that my very soul joined with you. But when it was said that Mr. C. was too ill to speak, you may judge my disappointment. You began in such a solemn, humble way that I said, “Do, Lord, help him to speak, and me to hear. Don’t let me be disappointed, Lord.” Well, after you began to speak, the word dropped into my soul with such dew, savour, demonstration, and power that made tears of joy roll down my cheeks. Then the Lord himself seemed to speak to me, and say, “Do you hear?” I said, “Yes, Lord.” Then the word dropped from you into my soul with power. I felt as if I should sink away. I said, “Do, Lord, strengthen me, or my spirit must fail before thee.” I felt fresh strength given to me.

Whilst the Lord spoke to me, I solemnly declare I knew nothing what you were talking about. Next day I went to milk without a pail; and had the pony out to put in the cart without a collar. Last Saturday evening, when pleading with the Lord for you, I felt such nearness of access to his gracious Majesty that he said, “Ask what you will, I will do it for you.” Then I said, “Dear Lord, teach me, and make me know what is thy will in my temporal affairs, and give me power to do thy will; for I desire my will to be swallowed up in thy will.”

I do not care what critic sees this, for it is the Lord’s work, and truly it is marvellous in my eyes. I can truly give him the glory, for my soul has got the benefit.

April 17th, 1871.

Yours in the best of Bonds,

M. A. S.

My dear Friend,—We hope you are all in the enjoyment of good health. O that I could feel my soul more frequently in health! For then I enjoy prosperity. My two greatest trials are a depraved nature and a sickly soul. O! What grief and sorrow does the former cause me! And I cannot mortify, subdue, and trample upon the former because of the latter. To be daily haunted with infernal temptations; feeling the carnal mind as vile as hell, and as willing to be tempted as Satan is to tempt, nay, often tempts him first; to feel enmity to God’s right ways, blasphemies, murders,—these things will burden a tender conscience, and grieve a living soul. They will make a poor sinner

hate his own life, loathe himself before God, and bring him to feel that nothing but the precious blood of Christ can cleanse and pardon such leprosy as he feels rankling within. Others might be satisfied with things at a distance; but such a soul pants to feel divine realities applied, speaking peace to his sin-afflicted, self-tormented soul.

I often feel bitterly that I am nothing better than an incarnate devil, not worthy the notice of God or man, too vile to live upon the earth, and stand astonished I am not in hell. And yet, strange to say, in general favoured with a firm persuasion which enables me to show my guilty head, that I shall spend an eternity in blessing and praising the sacred Three-in-One :

“ Sins, guilt, and filth, perceived and felt,  
Make known God's great salvation.”

And none have felt the Lord's Christ more precious and suitable than my poor ransomed soul. I have felt the bitterness of sin, and the sweets of pardoning love and mercy. Surely my fellowship hath been with the Father, and with his Son Jesus Christ, through the blessed anointings of God the Spirit. He has favoured me to reason with him, and I have told him of my scarlet and crimson sins; but he has showed me that he has redeemed me from the curse of the law, being made a curse for me, that he has loved me and given himself for me, and that he has blotted out my transgressions for his name's sake, and will not remember my sins. I have wept tears of contrition and repentance at his dear feet, grieved for grieving him, loved him with all my soul, and hated my vile sins which mangled his spotless body, and bruised his precious soul. And sure I am that none will lift him higher, or praise him louder, than my poor ransomed soul, saved from first to last by sovereign grace to all eternity.

If we talk of soul-trial and internal warfare to some, they pronounce us in bondage. I envy them not. My poor soul would shudder to change lots with them. A little spiritual life, though greatly opposed and oppressed, is better than empty notion; and a little power felt in the soul is better than all their forms and pretensions. All will be deceived by the devil but poor, needy, living sinners, who feel their sore and plague, who confess their sins, and supplicate for an application of mercy by the blood of sprinkling. The living pant for application; the dead can do without it.

I intended to post this yesterday, but was in bed nearly all day without food, having my old companion, the head-ache, which teaches me how frail I am. I am better to-day, though it leaves me weak and poorly, and I feel my soul a little revived this morning. “ He restoreth my soul, and leadeth me in the paths of righteousness” (or spiritual obedience) “for his name's sake.” Surely the willing and obedient eat the good of the land. How blessed it is to work out those things that are well pleasing in his sight, when we are strengthened with might by

his Spirit in the inner man! I esteem it a great favour to feel the least outgoings of soul and affection after him whom my soul loveth, to feel access to a throne of grace in humble confession, having a broken spirit and a contrite heart. He hath granted us life and favour; and his visitations have preserved our spirits.

I shall be very glad to receive a few lines from you, stating how you are getting on. "The lame shall take the prey." The poor, needy, hungry, thirsty, longing, mourning, penitent, sorrowful, afflicted, dumb, outcast, ready-to-perish prisoners of hope, the very vile, and in a pit wherein there is no water, are blessed, and shall at God's bidding turn to the stronghold, and be sent forth by the blood of his covenant; while the wise in their own eyes and the prudent in their own sight are under the awful woe of God.

Yours truly, in Gospel Bonds,

Welwyn, Jan. 29th, 1840.

D. SMART.

## REVIEW.

*The Sower: Sermons by the Editor. New Series, No. 72. "A Safe Hand for a Sinful Soul."*

WITH extreme reluctance we take up our pen to notice the sermon at the head of this article. When a man has long contended for the truths of God, and held a somewhat prominent position through the abundance, and we hope usefulness, of his labours, we feel how painful the task is to have to notice his deviations from the truth as it is in Jesus. When, too, in addition to these things, we have had personal intercourse with, and a real esteem and affection for, the individual, the work becomes yet more painful. We trust we are not of those who would wish to run headlong and needlessly into strifes. We know that the truth of God is often injured, rather than advanced, by improper contentions; but then the Word plainly tells us to contend earnestly for the faith once delivered to the saints. The bed of Solomon has the threescore valiant men around it, not to sleep or keep their swords improperly in the scabbard, but to defend God's truth; and one of the heaviest denunciations in the Bible is against a people who stood aloof in a time which required active assistance: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord." Besides, in these cases, there is a double duty imposed upon us. We are bound to notice, from time to time, errors which are invading the church, to caution our readers against them. Our silence in such cases would be more than silence; it would imply, or at any rate might be taken as implying, that we saw no danger. The shepherd dog that does not bark when thief or wolf cometh is worse than a dumb dog; he is a betrayer of the flock. But, again, the Scripture tells us that we should in any wise rebuke our brother, and not suffer sin upon him. Private rebuke is, of course, for private evils; but published errors must be rebuked publicly; and this rebuke is to

be given not only that others may fear, but, if the Lord so pleases, that a brother may be turned from the error of his way. In noticing the above sermon, we do not intend to review the whole of it, but merely to make some remarks upon the statements in the three or four first pages.

The Lord Jesus said, when upon earth, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." He also tells us that "the flesh profiteth nothing," and to see or enter the kingdom of God we must be born again, and born of the Spirit of God. Now, any teaching that contradicts this, and makes anything of the flesh in divine matters, must be erroneous, and intended to work against the Holy Spirit of God. If anything can be plain, it is that the work of the Holy Spirit is to kill and make alive,—to raise up, as from the grave, into a new life; the Christian man, under his teachings, being reduced, in respect of his former wisdom, strength, and righteousness, into a kind of nothingness, so that like as Christ was raised from the dead by the glory of the Father, so he also should walk in newness of life. The resurrection power of Christ is all in all in the new creation. The faith, then, of the children of God is, from first to last, a thing of the new creation. Chosen of God ere time began; numbered amongst God's sheep from eternity:

"In Jesus approved, eternally loved,"

before they had a being. Wrapped up in the eternal love and free purposes of God before ever actually existing upon earth, as seen in Peter's vision, Acts x.

"They on his sacred bosom lay,  
Loved with an everlasting love.  
Then in the glass of his decrees  
Christ and his bride appear'd as one;  
Her sin by imputation his,  
Whilst she in spotless splendour shone."

Into these persons, loved from eternity,—called, justified, and glorified, as in Rom. viii. 30, before the world began, the Holy Spirit enters in due time as a Spirit of life in Christ Jesus. Now the heart begins to feel its misery and sigh after mercy; and in due season the Lord brings his mercy nigh, and causes the broken heart to rejoice in his salvation.

Now, are we really to tell a man quickened into the life of God, a man who is a new creature in a new creation, a man thus marked as an elect vessel of mercy, a man in whom Christ by his Spirit actually dwells, that if he dies before he has performed some particular act of faith he will be damned? Is this really the voice of Christ to bruised reeds and smoking flax? Is this casting up the highway, and taking out the stones for the men fleeing for refuge from the Avenger of blood? We believe not. It seems to us like striking the dying dead. But, then, are we correct in charging this sermon with such a doctrine? What other possible meaning can be given to the following words in page 260:

"I believe the man who dies without justifying faith in Jesus Christ dies under the law, dies in his sins, and is damned for ever."

Now, couple this with other statements signifying what the author considers to be justifying faith, and can we be charged with harshly interpreting his meaning? He goes on:

"May we ever be found scripturally encouraging any poor burdened sinner to come to Christ for rest, and directing any poor awakened soul who cries, 'What must I do to be saved?' to God's one salvation, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and never seek to bring people into a profession of being saved ones upon evidences which are short of, or leave a man content without that great Spirit-wrought act of believing with

"The faith that unites to the Lamb."

Now, what can all this mean, but that the poor and needy, the burdened and heavy laden,—those, in fact, whom Christ himself has pronounced blessed, are not to be encouraged by being told that these are evidences of a work of grace upon their hearts, of the Spirit of Christ already being in them, so that with the poet they may say,

"Midst all my dejection, methinks I can trace  
Some marks of election, some tokens of grace,"

but that they are actually in a damnable state and condition, and shall be damned unless they believe with what the author calls a justifying faith? Alas! Is not this an attempt to introduce amongst us a new religion, a religion of the flesh, a religion which would utterly overthrow the ancient landmarks of our faith? Is it not the vain attempt to show mere human nature how to be saved, to work up the flesh to some act of believing? Is not our author indicating, by these and other sentiments, as expressed in other writings, that he is swerving from the doctrine which brings all nature down, crucifies the flesh, and sets forth God as from first to last making, and working in, the believer, and then giving him his crown? Mind, we, too, are not for leading the convinced, burdened, heavy-laden sinner to rest where he is. No; we are, by sound, gracious teaching, for leading him on to a sweeter, fuller apprehension of Christ; but we would do it by speaking to him God's truth, and not by telling him he is still under wrath, and liable to damnation.

On page 261 the author enters more fully into the subject of what he considers justifying faith. But anything more utterly bewildering we confess we hardly ever met with. O friend Sears! You must have worked these distinctions out of your own fruitful intellect. We would, if we could, God willing, bring you back from such vanities to the substance of your own experiences. When the Lord dealt with your own soul, did he really work things out in the way in which you here represent it? Did he give you apprehensive faith, and tell you that you should be damned unless you had justifying faith, as distinguishable from it? Is all this about apprehensive faith, and justifying faith, and faith of assurance, the simplicity which is in Christ Jesus? Is it not rather a piece of vain elaboration, and rather pompous

mystification, without any answerableness to the real work of faith with power in the soul? We suppose our author, by the word "apprehend," means the same as Paul in Phil. iii. Now, can a man lay hold of Christ, and yet, if he does not go a step farther, be liable to damnation? Can he, indeed, see Christ, and lay hold of him, and not commit himself in some degree to him? Paul did not think so little of apprehensive faith as our author, when he writes that his continual exercise was to apprehend that for which he himself was apprehended. Now with our author the particular thing that is to make a man,—not, mind you, experimentally, or in his own apprehension of his own state, but actually, no longer a criminal liable to hell, but an acquitted, justified person, is the act of committing the soul to Christ. His own words (page 261) are: "The justifying act is the act of committal of the soul into the hand of Jesus." Again, referring to Paul, he says, "Clearly the committal of his soul to Christ was the instrumentally saving act." (2 Tim. i. 12.) Till this is done, till he is worked up to this point, according to this sermon, he is really a condemned felon. We all allow that until a convinced sinner receives a pardon and righteousness into his own bosom, he will be so in his own conscience. This is not our author's meaning, but that he is really still a criminal; that he is so at God's bar; that he is pronounced so by God's Word.

But then turn to page 262, and of this criminal we read as follows:

"Now, before a man will care to commit his soul to Jesus for salvation, he must have his soul quickened by the Holy Ghost, and must be awakened to see and feel he is in danger of damnation."

Then, according to our author's rash and extraordinary statement, a man may actually have the Holy Ghost in him, and yet that man, as he has not at present got beyond seeking after righteousness, thirsting and longing; that man, because faith in him is at present weak and feeble, a grain of mustard seed and not a full-grown plant; that man, though a son of Abraham, whom Satan and the flesh bind so that he cannot lift up himself to the standing of committing himself into the hands of Christ; that man, though he has apprehensive faith, is liable to be damned, and is to be addressed by God's ministers as a criminal still in danger of hell. Is this to drop "handfuls of purpose" for Ruths in the field of Boaz? Is this *not to rebuke them*? Is this, indeed, the grace of our Lord Jesus Christ? Is this his voice? Alas! Alas! It is more like the voice of that one in Rev. xiii., who looked like a lamb, but roared like a lion.

Besides, we must entirely differ from this definition of justifying faith. We believe this is by no means a true description of it. Our author is very severe upon others, and protests strongly against their views, and modes of preaching. We have no plea to advance either for head Calvinism or dead Calvinism; but we think our author might have been rather more merciful. Surely those persons are not so very wrong who de-



clare that God's children were justified in eternity (Rom. viii. 30); or again, that a great act of justification, in accordance with the eternal counsels, was performed in the raising of the Surety and Representative of the church from the dead (Rom. iv. 25); or again, that the Spirit's quickening the soul, and operations in it, are manifestations and evidences of these eternal and secret things. But who says belief has nothing more to do with justification than this? We all assert, do we not, that faith, when God's time has come, lays hold of these eternal and secret things, and thus brings Christ's blood and righteousness, with God's love, and a sense of pardon and peace, into the conscience, so that the man stands justified therein before God. What we do not say is, that seekers are in a damnable state until they know themselves to be justified persons, or until they have been strengthened to commit their souls into Christ's hands by a particular act of believing. What we do not say is, that an elect vessel of mercy, a quickened sinner, one of whom Mr. Hart writes: "A sinner is a sacred thing;

The Holy Ghost has made him so,"

will, if he dies in that state, be inevitably damned.

We have time and space for no more. We might point out the strange oversight of the writer in handling his text. That very text throws down all his ingenious building. Why, the psalmist himself grounds the act of committing his spirit into the hands of Christ upon the fact of Christ having redeemed him. He apprehended him as his Redeemer, and in his great trials committed himself into his keeping. But not to dwell on this, we firmly believe that our author is sadly swerving from the pure truth of Christ; having begun in the Spirit, that he is going back to the flesh; that his doctrine, as in this sermon, is contrary to the truth of God, tending to bewilder the judgments and distress the minds of God's people, and to please a generation of fleshly professors by making faith to be something quite different to what is written in God's Word,—no longer what Mr. Hart says it is:

"True faith's the life of God;  
Deep in the heart it lies;  
It lives and labours under load;  
Though damp'd, it never dies."

We hope, in this brief Review, we have written nothing unkindly. If we have misapprehended the meaning of our author, we shall most gladly see a declaration from his pen that we were mistaken. If we have taken a fair and right view of his meaning, we shall thankfully see a retraction of what is so palpably erroneous. We desire peace; we believe peace and holiness thrive much together; but then it must be peace with truth, peace in the Spirit. We should, indeed, be betrayers of the cause of God, and treacherous towards his people, if we refused, when called upon to do it, to draw our sword and strike home at the heart of error, even if in so striking we seemed to aim at the bosom of a friend.

## Obituary.

SARAH CLARK.—On Feb. 22nd, 1875, aged 33, Sarah Clark, of Ashburnham, Sussex.

It pleased the Lord to convince her of sin, righteousness, and judgment, when about 16 or 17 years of age, while I was preaching in a cottage. She came to hear; and the Lord sent the word with power to her heart, so that she was cut down, and began to wither as grass before the scythe. The effect began to tell on the body as well as the mind, feeling sure she was lost for ever. Every time she went to hear the word preached, it appeared to her that the preacher pointed to her, as one that God's just judgments must fall upon; so that her fears and feelings were confirmed by the Word of God from the preacher's mouth, that there was no hope for her in this world, or in that which is to come. The change became noticeable to all who saw her. With the temptation to self-destruction she was continually assailed; first to drown herself in a pond near her dwelling; but each time was prevented by the application of the word, "No murderer hath eternal life abiding in him." Then she would begin to think this did not come from the Lord, fearing there was no hope of eternal life for her. She felt determined to do it; and it was suggested that she should take poison. She purchased some, took the deadly drug from its hiding-place, and was just about to swallow it, when the same words came with such power that she dared not take it. The dear Lord will not suffer his children to be tempted above that they are able to bear, but will with the temptation also make a way for their escape. She tried to pray; but in her attempt was sorely molested by the enemy. She groaned in spirit unto the Lord for mercy.

The first little hope that sprang up in her soul was felt while hearing the words sung at our chapel: "Satan mocks when he sees me left alone," &c. At another time she had a little lift in hearing the remark made that the Lord brought his people to feel how just he would be in their condemnation; and yet they felt, at times, that they must love him if they were sent to hell. After this the eye of faith began to behold the Lamb of God, as he that had been slain. She could say:

"My faith looks back to see  
The burdens thou didst bear,  
When hanging on the accursed tree,  
And hopes her guilt was there."

A deep-felt sense of the malady still remained; but now the blessed remedy was earnestly sought. "O that I knew where I might find him!" The exercise of soul so affected her body that she was obliged to leave her situation, and return to her parents. From this affliction of body she never recovered. She felt it was very hard for them to have to keep her. But this feeling was made to work for her good. The Spirit led her to observe the goodness of God as a God of providence to his dear people, as recorded in the word. She felt enabled to plead, if she had found favour in his sight, that he would grant her a token of that favour, by appearing for her as a God of providence. And her request was granted in a marked way, again and again, though through many trials. On one occasion these words were sweetly applied:

"And can he have taught me to trust in his name,  
And thus far have brought me to put me to shame?"

At another time these words were very sweet to her: "The Lord is my Shepherd; I shall not want." She said, "What he hath promised he cannot deny, though my unbelief and carnal reason call it all in question, and would give God the lie. But when I am enabled to look back and

see all the way the Lord hath brought me, I am constrained to say that it is all of his rich and sovereign mercy alone that I have been kept and upheld until this present moment of time. Yet I am often tried with the fear that when the trying hour comes I shall be left. But

“After so much mercy past,  
Will he let me sink at last?”

On one occasion these words were much blessed to her: “When he hath tried me, I shall come forth as gold.” She said, “Many times I have prayed to have such trouble as the Lord’s people have, that I might know that I was one. But O! I want also their deliverances.” At another time she had a hymn much upon her mind. In the evening a few friends met at her father’s house, to sing and pray. She lay on the bed upstairs, and the friends were below. She begged that they might be constrained to sing that hymn, making it known unto the Lord, not to them; and to the joy of her heart they sang the hymn.

She writes: “I do feel I should like to meet with the Lord’s people.

“‘I love to meet among them now,  
Before his gracious feet to bow,  
Though vilest of them all.’

But the dear Lord sees good to keep me afflicted. But I can say, when the Lord visits my poor soul, all is well. How light are all my afflictions, compared with what the dear Lamb of God suffered for poor sinners, and I may say for me. And though I am a prisoner, yet what a mercy, a prisoner of hope. I sometimes think the Lord deals hardly with me, that I cannot meet with those I love, and hear the preached word. But the dear Lord knows best how to deal with me; and, at times, I can say not one thing would I have altered. Not that flesh and blood like it; for it has been by painful experience that I have had to learn the truth of God. I want to bless his precious name for all he has caused me to pass through.”

Again she writes: “I feel I must send a few lines to you, as you were the means in the Lord’s hand of convincing me of my lost and ruined state as a guilty sinner before God, and have many times told me that you believed I should be brought to bless and praise the Lord for all that he brought me through. I could not believe it would ever be so, any more than I could make a world. I knew it would be well with the Lord’s people whom he had chosen; and I could, at times, say with Mr. Hart,

“‘Though God’s election is a truth,’ &c.

I knew what it was to be dumb with silence, as I was afraid I should deceive if I spoke, as I feared I was deceived myself. But now I can say,

“‘Wonders of grace to God belong.’

Blessed be his dear and precious name, I can now see it is all love from first to last, that he preserved and brought me through the deep soul-trouble, and the heavy bodily affliction, and brought me to believe that when death takes place I shall see him as he is, and view the greatest glory God can show. O! I can say it is all of his rich, free, and sovereign grace that I was brought to him. Now my prayer is for patience to wait the Lord’s time, and that he would keep me humble at his dear feet, to know no will but his. O! What love, that ever he should condescend to suffer, bleed, and die for such a monster of sin and iniquity, and redeem my poor soul from destruction. I do not mean that I am always so favoured in my soul; but O! What a mercy!

“‘My soul through many changes goes;  
His love no variation knows.’

It is as firm as the everlasting hills.”

About a fortnight before her death she was taken worse. This portion was very sweet to her: “Fear not, little flock; it is your Father’s good

pleasure to give you the kingdom." She said, "I have no fear of death now." On being asked if she felt the Lord had dealt hardly with her in laying her by so long, she replied, "No; indeed not. I asked the Lord to lay me on a bed of affliction; and I also asked that my end might be by consumption. So that the Lord hath granted me my request in this." Not many nights before her death, she said, "O, father, if I should be deceived after all, I know I must soon prove it. Do pray for me." She said, "Some years ago, I was awakened from sleep by the Word of God, and I asked the Lord to give it me again; and he granted my request three following nights at the same hour." The hymn: "Let me, thou sov'reign Lord of all," &c., was much blessed to her. A friend from Hastings sent her 5s., and she said, "I have again proved Satan a liar. Pray that the Lord would cut short his work, and take me to himself." Her last words were:

"What cheering words are these," &c.,

and her ransomed spirit fled to praise him who had loved and redeemed and washed her in his own blood. G. MOCKFORD.

JAMES STEPHENS.—On March 17th, aged 68, James Stephens, of Pluckley, Kent.

He was a member of the Baptist Church at Bethersden, and filled the office of a deacon for several years. He truly looked upon himself as one of the foolish things of the world, but that God had chosen such; and having by God's teaching been led to believe himself amongst that number, he sometimes with joyous gratitude exclaimed, "O to grace how great a debtor!" I remember when first I went to Bethersden, in November, 1871, Mr. S. gave out what was quite a favourite hymn with him:

"Great God, from thee there's nought concealed," &c.

This hymn was very sweet to me, and this caused a knitting of heart between us, which is not broken now, although he is gone up higher.

I said he looked upon himself as one of the foolish things of the world; and it quite appears that others did so too; for when he joined the little company at Bethersden it was remarked abroad, "None of those Stephenses are very bright, and *he* is the biggest fool of the lot." This occasioned him to smile whenever brought to remembrance. But though a poor fool in the world's eye, he sometimes was helped to confound the wise.

He was a very constant attendant at chapel, living about four miles off. I never remember that ever the weather kept him at home. He used to walk the distance, and was generally there some little time before service commenced.

His was a short illness, only about a week; and he was only detained at home one Sunday. I went to see him on that day with one of the deacons. He spoke of its being quite likely he should not last long. He felt in himself somewhat dark and barren. We read a portion of the Word, and spent a short time in prayer. He seemed to have very little to say; and asked when leaving him to be remembered in our prayer to God at home, that he would reveal himself to him. He died on the following Wednesday, on which day, some little time before he died, he had some conversation with one of his sons, when his mind appeared more joyous, and he spoke of resting on the Rock. He wished these words might be spoken from after his death: "And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." So that, although there appeared no great raptures of delight, we trust that the Lord in his last moments gave him sweetly to rest upon himself the Rock, and to see himself as one that feared the Lord, and that thought upon his name. To God be all the praise. B. BAKER.

EMMA PRINCE.—On June 10th, aged 64, Emma Prince, of Remuera, Auckland, New Zealand.

I have heard her say she had many and alarming fears of death and eternity when 14 years of age, feeling assured there must be some great change wrought in her to escape an eternity of woe. At that time, living with carnal relations, she had to importune for permission to attend an Independent chapel two miles distant, where she found, as is said of the hungry, that every bitter thing is sweet. She attended there some years; but found she was unable to perform what they required, which caused her great anxiety. At one time she was reading the hymn beginning:

“When thou, my righteous Judge, shalt come,” &c.,

The second verse,

“What if my name should be left out?” &c.,

entered with the most cutting distress, so that she was obliged to go alone and seek the Lord, desiring to know that was not her case. The above line was a very searching one to her, at times, ever since I knew her.

In 1831, in the providence of God, she was removed from the above to relations favourable to truth. The same year a place of truth was opened by the late Mr. Warburton and others at Uffington, where she was favoured to hear the gospel preached to the poor and helpless, which was very suitable to her needy case. She was exceedingly tried, at times, about the beginning of her profession. Not having any portion of the Word of God applied, she would say, “Did I enter in at the gate, or am I a climber up another way?” Hymns were a source of comfort and consolation to her. She would say, “They express my feelings in a way I cannot otherwise do. I don’t know how it is; mostly if I get any little comfort or encouragement, it is from portions of hymns. If it were from the Word of God, I think I should be better satisfied of my state.” She was never favoured till of late with any comforting assurance of her eternal state; but was one of those characters the apostle says the dear Lord comes down to deliver. (Heb. ii. 15.) That hymn of Newton’s:

“’Tis a point I long to know,” &c.,

I have heard her many times repeat with earnestness, especially the first verse. Also that of Toplady’s:

“Prepare me, gracious God,” &c.

A very aged man called on us, saying he had heard of us. He spoke most confidently of his own state. My dear wife said, “I can seldom get beyond that hymn: ‘’Tis a point,’” &c. “What!” said he, sharply. “Don’t you know whose you are? You have the Word of God before you. Can’t you take God’s Word?” She said, “I fear presumption.” He replied, “You are dishonouring God.” I found he was one of the Plymouth Brethren. She was greatly cast down, and thought he might be right, and she altogether wrong. Her state and case appeared much the same up to the early part of her last affliction.

I must now write a little of myself, to show the Lord’s goodness to her. The Lord, I trust, especially favoured my soul while working in the garden, or about the premises, with reproofs, correction, instruction, and comfortable assurance of my state before him. About eight weeks before my wife’s death, I was walking down the garden, sensibly pressed down under a body of sin and death, groaning to the Lord for deliverance, when the lines of a hymn,

“It rises high and drowns the hills,” &c.,

entered with delivering power. I felt that the love of God was indeed boundless to me, so vile, and that it had drowned the mountains and hills of my sins and iniquities. As I usually did under any favour, I went in and related the joys I felt to her; when, to add to my joy, I

found the blessed Spirit had visited her soul with comfortable assurance of her eternal standing. We mingled our tears of joy and praise in a way we had never before been favoured to do. This favour continued many days. We could read unitedly Ps. xvi. 5, 6, and Ps. ciii. as our own. Ps. cxix. was very sweet to her. Isa. liii. was solemnly sweet to her, being enabled to enter a little into the sufferings of Christ. John xiv. and three following chapters were also very comforting to her, feeling the security of the church in Christ. She could then sing with Watts:

“O glorious hour! O bless'd abode,” &c.,

which lines she would frequently repeat. Referring to the aged man mentioned above, I said, “You find a difference between taking hold of the promises of God and the promises of God taking hold of you?” “Indeed I do. It would then have been presumption; but now it is the free gift of God, for which I am exceedingly thankful.”

We were unable to converse much in her last days from her increased weakness, and my increased deafness, frequently being compelled to converse through a third person. Her most favourite companions as a means were the Bible, Gadsby's, Hart's, and Toplady's hymns, with sometimes the “Standard,” of which we have been readers since 1839.

Her sufferings were very great. None of her assistants thought her end near, as she walked from the bed-room to the sitting-room fire daily. On the morning of June 10th, our son came to see if she required anything. She said, “No; my breath is bad.” While he was there, she got out and into bed without assistance. He left, and sent his daughter in a quarter of an hour to inquire if she wished for anything. She returned, and said, “Grandma does not speak.” I was immediately called, and found her soul had fled to a nobler inheritance.

I felt the shock keenly, in that I was not permitted to have a word with her on entering eternity. It was many days before I could say from my heart, “Thy will be done.” I may just add, the first deep impression my wife had on believers' baptism was at the formation of the late Mr. Tiptaft's church, which she felt to be a solemn ordinance. This church in a few years after she joined.

Remuera, July 3rd, 1875.

SAMUEL PRINCE.

T. BLANCHARD.—On Dec. 12th, 1874, aged 47, Mr. Blanchard, minister of the gospel.

My dear Friend,—As there are many who express a wish to see something appear in the “Standard” respecting my dear husband's last days, I will now try and tell you a few things as near as I can.

My dear husband's health had begun to decline some years ago; and on several occasions he said to me he believed he should not live long; but as he was generally overcome by false alarms, I did not frighten myself about it, hoping he would be spared for many years. But the Lord, having designed it otherwise, seemed to be bringing him down by little and little. At one time, when away from home, he was taken in the night with violent pains, and he felt as though that night was to be his last. He told me so, as he lay in an agony of pain. He was, however, favoured with a sweet visit from the Lord; so that he felt resigned to the Lord's will, either to live or die; and he said if it was only to lift his finger either way he had no desire to do it; for he felt that to live was Christ and to die was gain. I could give you many instances in which he was favoured in such a special way, but I will try and tell you in a brief way of his last illness.

A day or two before leaving home for Downham and other places in October last, he was blessed with a sweet-visit from the Lord; so that, let him be where he would, he seemed to be full of the love of God, and

would be repeating passages of Scripture or verses of hymns aloud, which was out of his usual way. Hymn 4, Gadsby's, was most precious to him, especially the last two verses. He kept repeating them at different times in the day; so that they seem to sound in my ears now, at times. In what a solemn way they fell from his lips.

When he left home he was no worse than usual; and in every letter I received from him, but one, he stated what liberty he found in speaking, and how much of the Lord's goodness he found in his own soul; so that he had some forebodings that there was some heavy trial coming; and he said he almost feared when he came home he should find me ill, or something very dreadful. But he was taken very ill himself, and felt so weak that he was afraid he should not reach home; but he was spared. He was engaged to preach the next Sabbath at Bolney, but was too ill to go. He went to Brighton on the Monday, to consult a medical man, and he told him that his system was so low that unless he gave up preaching for three months he could do him no good. But it proved he did not understand the complaint; for after taking the medicine he was in more pain and could get no sleep; so that for three weeks it was distressing to be with him. At times he felt as if he was going out of his mind. He consulted several other medical men, but none of them could find out the cause of the pain, which was agonizing, at times. The Lord, too, had withdrawn his sweet presence; so that my husband had to struggle, at times, against the powers of darkness. O, with what earnestness did he cry to the Lord for him to destroy the malady! But it was not his will to do so. None of us thought his complaint so dangerous as it was, but hoped it would yield to treatment, and he would soon come round again.

He would say, at times, when in violent pain, "I know the Lord could relieve me in a moment if he saw fit; but he seems to be trying me." Sometimes he pleaded earnestly with the Lord, in a most solemn manner, to know what he was about to do with him; but he did not see fit to reveal it to him, and although he felt sure, unless he altered for the better, he could not last long, yet I never heard him rebel in all his suffering. He once told me that one night, while staying at a friend's in Kent, where he had gone for a change, that he was left to such a murmuring spirit that he found fault with the Lord; and then afterwards how he sank in his soul's feelings and was obliged to plead for mercy on the account of it.

He felt it very much, having to disappoint the people one Sabbath after another, and sometimes would reproach himself for giving up so soon; but he would say, "I could not preach; for it seems all taken away from me, though I might talk to them a short time; it is so mortifying to stand up before a people and not be able to say what I want to say." One Sabbath he said, "I will try to read a sermon aloud, to try my strength." He read one of Mr. Covell's, and while reading he felt much comfort from it; and by the time he had got through he said, "I feel better in mind and body;" and he felt quite encouraged, but was never able to read so long at a time afterwards. That was the last Sabbath but one that he spent at home.

After that time his body began to swell, and I began to see more danger; and as he seemed to have it impressed on his mind that a change might do him good, and I was afraid to oppose it, we arranged to go to Brighton and try to take some rooms, which we did. Some friends kindly paid for our rooms. We little thought he was never to see his own home again.

He only lived ten days after this. It was desired that he should try another doctor, and our friend Page wished him to consult Dr. Blake.

This we did; and, after a thorough examination, Dr. B. concluded there was a cancer formed, caused by obstruction.

Jaundice had also set in and was still increasing; yet I had no thought his end was so near. But on the Thursday afternoon, as he died on the Saturday morning, he vomited a quantity of blood; when he said, "I shall not get over it," and spoke several things respecting dying. He said, "Well; I have struggled on till now, and the Lord has helped me in a wonderful way; but I am obliged to come now just where I was when I was first quickened to life; and that is, to cry to the Lord for mercy." And he said, "If I die, you had better get Mr. Page to bury me, and tell him to have this for a text: 'The righteous cry, and the Lord heareth, and delivereth them out of all their troubles;' and put on my stone, if you have one: 'This poor man cried, and the Lord heard him, and saved him out of all his troubles.'" Mr. Page calling in directly afterwards, he repeated it to him, and spoke in a free manner of the state of his mind, which was then dark. The enemy seemed to be tempting him to doubt his interest in the love he had so much enjoyed. But I cannot remember the exact words.

After this his strength failed and, he fell back on the chair as if dead. In fact, we thought him gone; but in a few minutes he revived.

He was then put to bed; but he gradually got weaker, and was constantly vomiting blood. I and my eldest son sat up with him. He seemed to be in a comfortable state of mind; but we thought it best not to converse. He seemed, at times, to be pleading with the Lord in a secret way. Once he said, "Ah, John! This is the place to come to to put down all hard thoughts!" At another time he said, "I don't know what the Lord is about to do with me; but if he should raise me up again I can see how much more I can say of his love and mercy. I can see how far I have come short in proclaiming his name."

On Friday he lay in a quiet manner, and did not seem inclined to talk, as he felt his extreme weakness, which was so great that he could not bear to hear the scratch of a pen; so, though I had many letters to write, I gave it up, and sat with him the whole of the day alone. At different times he would mention the mercies the Lord had blessed him with, and at other times he would say how he lay and wondered what I and the children would do if he was taken; and he felt a desire to be raised up again on our account; and when a friend called in to see him, he expressed a wish that they would hold a special prayer-meeting on his account, which I believe they did; but as the night came on he still became much more exhausted, and felt unable to be moved in bed; so that it made it difficult for him to reject the blood, which he continually kept doing only in small quantities.

Mr. Hunt kindly offered to sit up with me that night, as I felt I could not leave him until I saw a change for the better; which I hoped would be very soon. But several times during the night he said, "I believe I am fast sinking." And once he said, "I believe, mother, the deep earth will soon part you and me." But I was too overcome to converse; for which I have reproached myself since.

About three o'clock on Saturday morning he expressed a wish to be raised up in bed, so that he might bring the blood up more freely; for he said, "I feel I have a deal more to come." Mr. Hunt lifted him up; but his strength seemed gone, and he had no power to raise the blood. He seemed to faint off as dead when gently placed back again on the pillow; and as he began to revive, he said, "The thing that I greatly feared is now come upon me;" for he always had a dread of the pains of death; and as I was wetting his face with cold water, he said, "I was thinking how very beautifully everything is arranged in nature. There



is nothing would suit me now but water;" and he was going to say more, but had not strength. Mr. Hunt said several things to him of what he had enjoyed in former days; but he was too weak to hold any conversation; and as I could see a change taking place, I called to my son in the next room, and told him he had better go and call his brother John; but before they arrived he became convulsed; and in about a quarter of an hour his spirit returned to the God who gave it, at four o'clock, Dec. 12th, 1874.

I would remark that when he returned home at the commencement of his illness, he remarked to a friend that he had such light on that text, "Ye shall see the King in his beauty, and the land that is a very far off," he meant to take it for a text the next time he preached; for he had it manifested in his own experience. He said many more things that I should like to write to you during the time he was ill; but as it is only as I can call them to remembrance I cannot now say more.

J. BLANCHARD.

LOUISA LLOYD.—On July 4th, aged 55, Louisa Lloyd, of Portsmouth.

Mrs. Lloyd was known for many years as a consistent member of the church at Salem Street, Landport; and she was also known to friends at Manchester, Brighton, &c., where she formerly resided.

She had been ailing for some time; but it was not until the last six months that the disease took that form which terminated in her death. She was enabled by the graces of God to bear her affliction with patience; and though much tried at the commencement in having those projects crossed by which she had planned for herself to maintain an independence, she was brought to bow to the Lord's will, and say, "Not mine, but thine, O Lord, be done."

On the Friday before her death, the Lord sweetly broke in upon her soul. She said to her sister, "O! What a sweet word!" And with a smile over her face she repeated that verse of Kent's hymn (921):

"Here let the weary rest," &c.

As far as her feeble strength would allow, she tried to sing:

"Crown him Lord of all;"

raising her voice higher and higher as she repeated: "Crown him, crown him!" "Can't you help me to crown him?" she asked her sister. Her sister made answer, "My harp is on the willows." "Never mind," she replied. "You too will crown him one day."

On July 3rd a change was observable, and the doctor warned her friends that a few hours would terminate the scene. On being told the doctor's opinion, she said she was ready and willing to depart to be with Christ, which is far better. Mr. A. Hammond and Mr. Ferris called to see her. In reply to the latter as to what message he should take to the friends at the chapel, she said, "Tell them, the same truths I have professed amongst them are now my only support in a dying hour." Some time after, she said to one of the friends by her bedside, "I have been thinking of that verse: 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ.' That verse will do for Mr. Ferris to speak from. It will do, too, for me; for it just describes my feelings,—*waiting for Christ*. O! I hope I shall spend my Sabbath in heaven."

Towards the end her sufferings were very acute, and terminated a quarter of an hour before her departure in a convulsive struggle, that shook her whole frame. Then she lay perfectly quiet, and we heard her say, "Washed;" "Over;" meaning, as we took it, the fight was over. This she repeated several times, and on Sunday morning she entered on that eternal Sabbath that remains to the people of God.

T. B.

# THE GOSPEL STANDARD.

NOVEMBER, 1875.

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

## CHANGES AND GODLY FEAR.

A SERMON BY THE LATE MR. BLAKESLY, MINISTER AT WALGRAVE,  
PREACHED AT REHOBOTH BAPTIST CHAPEL, FORD STREET, COVENTRY.

“Because they have no changes, therefore they fear not God.”—Ps. lvi. 19.

WHEN the Holy Ghost, by the apostle Paul, would open up to some extent the workings, vileness, and depravity of human nature, as it is manifest in the fall, he moved his servant to write the third of the Romans, in which chapter are set forth some of the things of which the Lord's people are guilty while in a state of nature. He finishes his list with, “There is no fear of God before their eyes.” What a state! Devils can fear and tremble; but man has not so much as the fear of God before his eyes. What a state is this to be in! You may be ready to say, “I do not make any profession of religion. I do not pretend to be exactly pious, like some of you; yet, at the same time, I must assuredly say I have a fear of God.” Of what sort is it? Are you afraid of his power, his justice, his vengeance? Yet the human soul is in some so far debased by nature as to lack even that; it has not even that fear, though it may have a tormenting fear.

The people of God are distinguished in the Word of God by certain principles. Now, in the present day, a great deal is said about men's principles; but the people of God are distinguished by this from the rest of the world, for theirs are not merely human or philosophic principles, but of a very different sort. Their principles are of the highest order,—of divine origin. These make the distinction between the living and the dead. One of these, and not one of the least, is mentioned in the text. Say you, “What is that?” It is the fear of the Lord,—godly fear. But we are told that some have not this fear. Our text tells us this, and, blessed be God, it tells us also the reason: “Because they have no changes, therefore they fear not God.”

Let us, therefore, now proceed,—

I. To say a few words respecting the *changes*;

II. Speak of this living principle as a principle of discriminating grace, called *the fear of the Lord*.

I. A few words respecting the *changes*. “Because they have no changes, therefore they fear not God.” We will take the

negative side of the question on this point. There are men who are the subject of many changes, and yet destitute of that change which arises from the fear of God in the heart. For instance, a man may have a good constitution and good health, and be brought down by sickness, to all human appearance, to the very verge of eternity. This is a great change, is it not, to have a strong constitution, and then to be brought down to be as feeble as a babe,—yea, and more troublesome than a babe? A person may experience this, and yet be destitute of that change that teaches him the fear of God. Many have been brought down to death's door, and have been raised up again with renewed strength. Such persons experience two great changes, yet they will not produce the fear of God. A person may be very poor; so much so that he may scarcely know how or where to procure a sufficiency of food and raiment for his necessities, and experience such a change as to rise into affluence, to great wealth and honour, and yet not have the fear of the Lord. I knew a person at the place in which I lived, who was so poor that no one would have given him credit for five shillings. He had, at the time, a wife, with three or four children. By some means he was enabled to enter into business, when he was so prosperous that, in thirty years, he had made a hundred thousand pounds. That was a great change, from poverty to wealth; yet, great as it was, it did not implant the fear of the Lord. It may be said, there are not many who rise to be so wealthy. No, there are not; but the fact stands the same. It is also possible that the wealthy may experience as great a reverse; some who have kept their carriages have been reduced to indigence. I have seen such. All these are very great changes, but could they all be put together, in the experience of one person, they would not teach him the fear of God. Neither health nor sickness, riches nor poverty, will teach him aright.

I will go farther. A man may experience a greater change. He may have been very wicked, notoriously so, and may become what is called a religious man, attend a place of worship, join himself to the church, and from a state of open profanity become what is called a man of prayer, being esteemed as one of those who have the gift of prayer; he may be able to pray standing in the market-place, or at the corners of the streets, none being able to find anything wrong in his manner or address; yea, I may go farther, he may ascend the pulpit, be a powerful orator, be admired and sought after; and yet, notwithstanding all this, may never have experienced that change which brings with it the fear of the Lord. Some of you may think I am going rather too far; but I am not, for the Bible bears me out. We read: "Many shall say in that day." What day? The day when we shall all stand before the judgment seat of Christ, where we shall expect to meet with a reward. "Many shall say in that day, Lord, have we not prophesied in thy name? and in thy name done many wonderful works?"

We have eaten and drunk in thy presence, and thou hast taught in our streets." Yet he shall say to them, "Depart from me, ye workers of iniquity; I never knew you." This is a wonderful change; but all this may be experienced, and yet not teach us the fear of God. We may pass here, in the eyes of men, as the foolish virgins did. You can call to mind the parable, and a most solemn one it is. The Lord Jesus says: "Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." The next sentence says, "And five of them were wise, and five were foolish." I do not suppose that the wise had any suspicion that their companions were foolish; they saw only their lamps, and knew not but that they had oil also. They stood in true church fellowship, and walked outwardly aright. But when the midnight cry arose, "Behold, the bridegroom cometh; go ye out to meet him," then was seen their mistake, that they had only a name, a lamp without oil. My friends, a name to live will not do. A form of godliness is not sufficient; there must be something more. When I think upon it, at times, I tremble for the religion of the present day. There is so much profession, every one is religious. If the Thresher came with his fan, how few would be the grains of corn! How different would be their language from what it is! Look at the great temples, the great edifices, the great congregations, and the learned parsons who tell us what they are doing for God. We do not want a poor sinner to tell us what he has been doing; we want to know what the Lord has done for him. Thus we see what great changes may be effected, yet without producing the fear of the Lord.

Did you ever read in the New Testament of a certain person who came to the Lord Jesus Christ by night? Yes, you reply, Nicodemus. That is the person I mean. Now, some find fault with him for coming by night, and say he was a coward, and much more against him. But I shall never find fault with him while I live; for, let his motive for secrecy be what it might, he obtained that from his Lord before he went away that abides with him for ever. He came to the Lord, saying, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." This was all truth; yet our Lord Jesus Christ would not be complimented with words. He turned away from it, and imparted to him such a solid lesson upon eternal things as he had never heard before. He said, "Except a man be born again, he cannot see the kingdom of God." This is the change; no other can do it. Nicodemus was astonished, and replied, "How can a man be born when he is old?" Jesus said, "Art thou a master in Israel, and knowest not these things?" He was; but had never experienced this change. He was so astonished that the Lord Jesus gave him a little explanation of it, which neither Nicodemus nor all the men in the world can understand unless taught of God. He said to him, "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." The wind is the effect of a sovereign act; and we do not see it, but feel it. Grace is a sovereign act. Whenever the wind blows, we sensibly feel and hear it. So, wherever the Holy Spirit renews, quickens, and regenerates the soul, there is sensibility; yea, there is power. The wind is a powerful element. Those who have not experienced this change are without fear; they may pass through other changes, but if they are not born from above, born of the Spirit, born of that incorruptible seed which is the word of God, that liveth and abideth for ever; if they have not this change, they fear not the Lord.

The apostle Paul speaks of this new birth very decidedly: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." That is to be born again, to have a revelation of our sins, of ourselves, and of the Lord Jesus as our salvation. Paul moreover affirmed, and he was not fearful of being contradicted, though they might puff at it, and persecute him, and inquire, What will this babbling say?—"God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." This is the change that teaches the soul to fear the Lord. Do what we may, nothing else can. We may be the subjects of slavish fear, we may be in the terrors of bondage; and when the Holy Spirit opens the eyes of our understanding at first, there will be this, more or less. But we shall not remain in this state; we shall have something else. It will not be all slavish fear; for we shall, at times, have a little hope, expectation, and desire. Yes, and besides this, there will be an awe and a reverential fear of Jehovah. The sinner having the eyes of his understanding opened, stands in awe of God. He now knows what it is to have his mouth stopped. He now knows that sin is not such a trifling thing as he once thought it was; that God's holiness, law, and justice are not such trifling matters as some men would have us believe. He has the fear of the Lord in his heart. He knows he has experienced a divine change; that it is such a change that not all the creatures on earth could ever accomplish.

There are some who tell us that sprinkling a few drops of water in the face, when a child, will constitute them members of Christ, and inheritors of the kingdom of heaven. But I do not think there is one in this assembly who would venture his eternal salvation upon such a foundation. I for one durst not. Nor can I believe that sprinkling with water can in any way regenerate me, or constitute me a member of Christ's mystical body. If it were so, what a number would procure substitutes, in order, as they suppose, to be Christians and go to heaven! But such are entire strangers to this divine, this regenerating

change wrought in the soul by the operation of the Holy Spirit, which alone leads to the true fear of God.

II. This leads to the second part of the subject, namely, that those who experience this change have *the fear of God*. They have it as surely as any saint who ever lived. And, remember, godly fear, real godly fear, is the foundation of true Christianity. "The fear of the Lord is the beginning of wisdom." If we have not this fear, we are destitute of wisdom, however well we may talk about the matter, however fluently we may speak about religion, however we may be esteemed in the eyes of others as religious characters. This book, the Bible, goes on further with respect to this fear, and tells us, "The secret of the Lord is with them that fear him." It must be something very peculiar, this fear, for the Lord to communicate his secrets to those who have it. People do not in common communicate their secrets to strangers, but only to those whom they well know; so the Lord, the Eternal Spirit, never reveals the secrets of the eternal covenant to any but to those whom the Lord Jesus calls his friends, his real, intimate friends, those who know and prize him. "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

To those who fear his name he reveals the secrets of his covenant. What are the secrets of his covenant? 1. God the Father's *everlasting love* to his church; and the manifestation of that love in the choice of his people, in the Person of Christ, before the foundation of the world, not according to their own works, either good or bad. "Ah!" say some, "what Antinomian doctrine!" But God himself says that it is "not of works." Our modern preachers say, "We know better; all may have this fear, if they would try, and pray for it." Had Esau and Judas been alive, and had resided where I live, and had gone to meeting a few times, especially Esau, who sought repentance, and that with tears, I dare say his name would have been put in the church book, have been called an excellent Christian, and when dead have been eulogized in a funeral sermon. Yet of him, and of all such, the apostle says, "He found no place of repentance, though he sought it carefully with tears." I verily believe some would have taken Judas into fellowship with them, had he lived a few years after he had done the deed of selling his Lord, for he did repent, and went into the temple to the very persons who had given him the money, and acknowledged sincerely that he had betrayed innocent blood. Their reply was, "What is that to us? See thou to that." He was so sincere that he cast the money down. But he went to his own place.

2. He leads them also into another secret, which is so rich and so great that it may be said to be the foundation of all others; and that is, the *substitution* and *suretyship* of our Lord Jesus Christ

for all his church. It is by faith the child of God lays hold of these blessings. Though we may have but a glimmering view of the Lord Jesus bearing our sins in his body on the tree, yet "he was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

3. The Spirit also, by faith, leads into the *covenant engagements* and *covenant settlements* made between the Father, the Son, and the Holy Spirit, who lead the soul to seek and feel his interest in that covenant.

4. He leads the believer into the sweet covenant secrets of *divine calling* and *regeneration*. He gives the soul to feel the holy renewing, washing, cleansing, and purifying of the heart by faith. And these blessings of the covenant of grace are bestowed on them, to preserve, support, and defend them through all their lives. These covenant settlements are such that they assure the anticipation that where God begins the good work, he will carry it on, and perform it to the day of Jesus Christ. He will not, as some tell us, try and see if he can make anything of the sinner. Some are impious enough to affirm that Christ strives for thirty or forty years with some sinners, but they resist him altogether, and the Lord then gives them up. Ah! My friend, God's book tells us very differently. That says, "Thy people shall be willing in the day of thy power." This is one of the covenant settlements; and those who have this fear are led of the Lord into these divine realities.

The Book of God tells us that this fear of the Lord is a new covenant blessing. We herein read: "I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, which covenant they brake." This shall be a very different covenant. What is the bottom of it? "I will put my fear in their hearts, and they shall not depart from me." You thus see what godly fear is. It is the root of all true religion. It runs all through a Christian's life. It stands by and abides by his soul. It gives a tender conscience, a filial fear and affection, warns of danger, and warns of enemies. It is a principle of grace that makes a man watchful and jealous of his own heart, makes him afraid of being deceived by the enemy, by men, or by his own heart. It is this fear in his heart that keeps him alive.

"Because they have no changes, therefore they fear not God." But the Christian has many changes; he knows what a fitful state is, and how the Holy Spirit operates on the soul. He knows what the blind man said is true, though he feels very ignorant and sinful: "One thing I know, that whereas I was blind, now I see." Once I was hard, now I am soft. Once I was destitute of the life and power of grace in my heart, now I feel I am in possession of it. Fearing the Lord, he now loves that which he lightly esteemed. Creature performances sink into insignificance, and salvation alone by love and blood becomes all

in all. He is killed to all hope of being made alive by his own doings; and is stripped of his false opinions, false profession, and false attainments; stripped that he may be clothed. What is he clothed with? Something that will endure for ever; something that will not be faulty in the great day. He is clothed with the righteousness of Christ.

This is something of this divine change, which he feels every step of his journey. Sometimes he feels his heart so hard that he grieves and mourns because he cannot feel. He sinks under the power of unbelief, till he almost concludes he is an atheist. He feels the workings of unbelief in its heights and depths, and wonders within himself if he can have experienced any real change. Suddenly, and with mighty power, the Lord shines into his soul, strengthens his faith, and touches his cold heart with a live coal from off the altar; so that he again goes forth in ardent prayer and supplication, trusting in the Lord, and depending on his God.

The Christian knows what it is to be tempted by himself, the devil, and the world. Some persons, when they are delivered, reckon their temptations are over, that they are now free from temptation, or that they are an overmatch for it, or above its reach. I well remember hearing a man say, when talking with others, who were speaking of how Satan had tempted them, that he had got the mastery over Satan, he had him now between his finger and his thumb. Few would have the boldness to say so. Not long after, Satan had this very man under his feet, wallowing in most abominable sin. But the Christian, instead of boasting over him, fears and dreads him. When he feels the Lord shining on his soul, giving him some sweet taste, some token of his love, some testimony of his grace, he exclaims, "My mountain stands strong." But in the midst of this he sometimes experiences a change; and his words now are, "Thou didst hide thy face, and I was troubled." What makes him thus troubled? It is the change that comes over him. It is the absence of God that troubles him. God's shining countenance is veiled, and hidden from his view; and this troubles him far more than all the temptations in the world. While Paul had the approbation of a good conscience, the testimony of the Spirit in his own heart, he cried out, "I can do all things through Christ who strengtheneth me." He knew he could do nothing without him.

Thus there is a change from darkness to light, and the true believer knows something of this change. Those who know nothing of it fear not God. There is not, nor can there be, one grain of spiritual fear in their hearts, however much outside religion they may have. They that have not experienced the divine regenerating power of the Holy Ghost, the great and mighty change from darkness to light, from the power of Satan to God, have not the fear of God. But those who have experienced a law-work in their conscience, and have been brought to



believe on the Lord Jesus Christ, will be heartily glad to feel this change. Yea, they are even now passing under it, and nothing can separate them from the Author of it. Paul challenges all creation to contradict it: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us." He adds, "I am persuaded." Who persuaded him? Who gave him confidence to go out against all? The Lord Jesus. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

All this belongs to those who fear God. Such have this filial, reverential fear in the heart, and such have experienced the changes here spoken of. How do we stand in relationship? What is our experience of these things? I am not asking for the sake of asking. I am not inquiring whether you profess religion or not; for many thousands make a profession, and what has it done for them? Instead of fearing God, they have not common respect for their fellow-creatures. They seek to defraud, over-reach, and deceive them. The fear of God makes its possessor upright and honest; and it is his grief if he cannot live honestly in the sight of God and man.

The fear of the Lord guards a man all his journey through. It was this that caused Joseph to say, "How can I do this great wickedness, and sin against God?" I believe it was the want of this in one of David's professed friends, mentioned by him in his psalms, that caused him to join Absalom in his rebellion. David, in that psalm, has an eye to one who had professed to be his principal friend, one whom he thought sincere, one with whom he had gone to the house of God in company; but he had now found out his treachery. Look at him; all was an empty profession. He could turn his back on his best friend, and even become his bitterest enemy. But where the fear of the Lord is it *preserves* the soul. That soul is safe for time and for eternity. Such a one fears God, and trusts his grace, having a reverential fear of God; and the Lord will preserve that man to the day of redemption.

May this be our experience. May we be among that number who, at the great day of his coming, shall be acknowledged as his jewels. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that *feared the Lord*, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

[Mr. Blakesly was a correspondent of the "Gospel Magazine," under the signature of "The Collier."]

## JUSTIFICATION NOT THE CREATURE'S ACT.

*To the Editor of the "Gospel Standard."*

I FEEL I must write to say how thankful I am to see in this month's "Standard," the very able Review of Mr. Sears's sermon; and to observe the kind Christian spirit which runs through the whole of it.

It is high time such teachings as the sermon reviewed contains were exposed. I have for some time past observed, with pain, how much the Editor of the "Sower" was departing from the truth; but had no idea that he had ever so struck at the foundation of salvation as your Review proves him to have done. Doubtless it was a painful task to review unfavourably a sermon preached by one who has long held a prominent position as a man of truth. But this very position, and the access he has, in consequence, to many churches of truth, make it all the more needful that his swervings from the truth be fully exposed. The teachings of Mr. Sears cut off, and put under the curse, a large number of God's living family. Since the hungering and thirsting soul has not that particular act of faith which Mr. Sears is pleased to call justifying, he is actually under the law before God, though Jesus has pronounced him blessed. Love to the brethren is an eminently scriptural evidence of divine life in the soul, which many of the Lord's people have, and manifest long before they can commit their souls to Jesus in the way Mr. Sears describes as the only saving way. But of this he makes no account; they are, in his estimation, as those whose enmity has never been broken, and who are yet liable to the hot displeasure of the Almighty.

Will Mr. Sears kindly tell us in what sense the man who hears the Lord Jesus, watches at his gates, waits at the posts of his doors, and whom Jesus pronounces blessed, is so, if he is still an "unsaved one," and must remain such till he performs the justifying act? If the justifying act of believing alone "unites to the Lamb," what becomes of the eternal union between Christ and the church? Hitherto we have believed that the eternal union of the church to Christ was the cause of vital experimental union; that the latter was but the fruit and manifestation of the former. But Mr. Sears says No; it is not so. Then if there is no union of the soul to Christ, no salvation previous to that which is brought about by the "justifying act," what becomes of the doctrine of particular redemption? If none were in union with Christ, none saved by his death, of what nature and extent is the great atonement? Is it definite or indefinite, limited or universal? If none were in union with him in eternity, whose and what children are those of whose nature he took part? (Heb. ii. 14.) If only the justifying act makes a man a sheep, how must we understand our Lord's words: "The good Shepherd giveth his life for the sheep?" And what does this word mean: "But ye believe not, because ye are not of my sheep?"

If the Lord's people are not saved, but are only salvable (and this I believe to be the doctrine fairly deducible from Mr. Sears's sermon) till the justifying act takes place, we must invert the order the Holy Spirit has used in 2 Tim. i. 9, where salvation is put before calling. Indeed, dear Sir, a more direct and deadly blow at the foundation of the church, and the blessed fountain of all comfort, than the one Mr. Sears aims in the sermon you have reviewed, I am unable to conceive.

May the arms of your hands still be made strong by the hands of the mighty God of Jacob, that you may continue to defend the truth as it is in Jesus.

Excuse the length of this letter. I did not think of writing so much, but as the thoughts have come into mind, I have hurriedly put them on paper, and this is the result.

With Christian love, I remain, Yours very sincerely,

J. K. POPHAM.

6, Jasmine Street, Everton, Liverpool, Oct. 4th, 1875.

*"AND BE FOUND IN HIM."*

PHIL. III. 9.

Poor panting, groaning, sin-sick soul,  
On Jesus cast thy care;

*He* will thy every grief condole,  
And save thee from despair.

Look for yourself, where'er you will,  
Except in Christ your Head,  
You'll find yourself a rebel still,  
Nor one good work can plead.

Should you with diligence and care  
Examine duty's ground,  
Or faith, or penitence, or prayer,  
Still you are guilty found.

But if to Christ you turn your eye,  
And find yourself in *Him*,  
*There* you've a life that cannot die,  
*There* you are free from sin.

Complete, without a single stain,  
In *Him* you stand quite pure;  
And with *Him* you shall ever reign,  
When time shall be no more.

Jan. 27th, 1833.

W. GADSBY.

If a man be well satisfied that whatever anguish there be, yet there is no anger, but that the rod is in the hand of love, O how it eases the soul and lightens the burden! Now this desirable point is abundantly cleared in the covenant, where we find a clear consistence; yea, a necessary connexion betwixt the love and the rod of God. (Ps. lxxxix. 31; Heb. xii. 6.) Nay, so free are the afflictions of the saints from being marks of his wrath that they are the fruits and evidences of his fatherly love.—*P'avel*.

## THE LATE MR. BLANCHARD.

"The memory of the just is blessed."—PROV. x. 7.

I HAVE felt a desire to write a few lines relating to the power that attended our late friend's ministry to my soul; and to do this I feel I must relate somewhat of my life previously, both before and after being called by grace. May the Holy Spirit be my Remembrancer, that I may write nothing but what I have seen and heard and my hands have handled of the word of life, that this testimony may not be as a witness against me upon a dying bed.

I was, like all others, born in sin and shapen in iniquity, and in sin I grew up, full of enmity against the truth and all those who loved it. My parents being God-fearing people, I was compelled to sit under the truth as long as they could keep me in subjection; and this seemed to increase the enmity of my heart; so that, with shame would I speak it, I verily hated my own parents; and nothing would have given me more pleasure than to have burnt the chapel, people, and all to ashes. This may seem strong language to some; but so desperate was my heart that when the minister came once to dine at our house, neither entreaties, nor threatenings, nor beating could or did get me to sit at the same table, or be in the same room with him. I felt I would die first. I used at this time to comfort myself with the thought that as soon as I could support myself I would no longer be a Methodist; for I thought them of all people the most ignorant; and how often did I grieve to think it was my unhappy lot to have such a father and mother. Even then I had many natural convictions for sin, when I would promise in future to do better; for at this time, when out of my parents' hearing, I was addicted to all manner of evil that a boy of my age could possibly be guilty of. Still my fear of hell and the day of judgment was very great, when alone in the dark or in a thunderstorm, if in a lonely spot by myself; but I never remember promising to love the truth or the God of it; for I was so ignorant that I called lies truth and truth lies.

When about eleven years of age I had a severe illness, which left me in a very weak state of body for a long time; but I remember nothing particular as to my mind, only that I grew more reconciled to the chapel and people, and even to feel a liking to the minister who occasionally came to our house. I mention this to show how nature may be taken for grace; for very shortly after this, as I grew older and recovered from my illness, I became acquainted with fresh companions, and soon gave way to my old sinful practices of lying, swearing, &c. And now came the time to break through all my father's rules; but because I still had to hear words of reproof from my parents, I was determined to leave my home altogether; so, after obtaining a situation as servant, near Godalming, I left my home determined to have my fill of sin as opportunity would allow; and indeed no lack of

opportunity was here, my companions being of the most ungodly kind, and my duty calling me to be out at night as well as day; but I found sin to me to be like adding fuel to fire. The more I sinned, the more the lust of my wicked heart craved after it.

Thus I was left to go on the downward road for about three years, until my health began to fail. It was while in this situation I ruined my constitution, from which I suffer to this day, and I would warn all from the path of immorality. Though you might, like me, think to presently satisfy the lust of your heart, yet this is a cheat of the devil, a trap that many a youth has fallen into, as well as myself. Now death natural and death eternal began to stare me in the face, and I could only reflect upon my past life with the greatest horror of soul. The light of God's truth began to dawn upon my dark sin-besotted mind; but the light was only to discover darkness. I now began to look upon those people whom I had so despised as the excellent of the earth, and it was not now any longer a question whether election was a truth; but it was now, "O that I could but have ground to hope that I was elected!"

While these things were working in my breast for about three months, I never entered a chapel, or said a word to any one about religion, but tried to stifle my conscience. In the meantime, the Lord moved me to live with an uncle at West Ham; and it was with this family that I first entered the Dicker Chapel, where I heard Mr. Marshall; but all I remember was he quoted these words: "Be ye not unequally yoked together with unbelievers." These were fastened as a nail in a sure place in my conscience; and, notwithstanding all my struggling, I never could remove it. And although I could not hope that I was a believer, yet those words followed me until I broke off all correspondence with a person I was then corresponding with, and I have since blessed the Lord for it, especially since I have been called to speak in his name.

From this time I continued to attend the Dicker Chapel. My trouble of soul increased, and I thought the people could see me just as I felt. Often at this time, when I left home, I thought I should never return, but die and drop into hell. I would now seek every opportunity to pour out my soul unto God for mercy; and then these words would make me tremble: "The sacrifice of the wicked is an abomination unto the Lord." Many a time, while joining the family in prayer at night, I have felt as though hell was already kindled in my breast. In the eye of my mind I saw a burning light set up in my breast, and my more grave acts of sin and companions that I practised them with continually coming before this burning light. Here I saw God as an angry Judge, and greatly feared he would spurn me into hell in a moment for my awful presumption in bending my knees with his people; and when retiring to rest I was afraid to close my eyes in sleep, fearing I should awake in hell, where I knew I justly deserved to go.

Thus I went on until Feb., 1862, when I first heard Mr. Blanchard preach. His text was Isa. xlv. 2. As soon as he began to speak from the words, he took me back as long as I could remember, and I began to feel as I never felt before. My heart was melted within me, and I could truly say of him, "Come and see a man who told me all things that ever I did." As he went on to describe my sins, so he went on to describe my sorrow on account of them, and told me by far more than I could have told him. He was to me as God's mouth indeed; and, like a criminal before the judge, I watched every word to hear if there was hope for me; and when he showed from the Word of God that there was hope for one so vile, having first laid open the wound, now under the teaching and anointing of the blessed Spirit, he poured in both oil and wine. The oil healed and mollified, and the wine cheered my drooping, desponding soul; and I was filled with love, wonder, and amazement at the goodness of a covenant God. I wept floods of tears, both of sorrow and love. All my past dreadful enmity seemed set over against God's love; my being, as I then could see by nature, determined to damn my own soul, and God in Christ being determined from everlasting to save me. This was more than I knew how to bear. My heart was broken, and I longed to give full vent to my feelings. I feel I cannot tell half what I felt. It is better known by those who have felt the same; and those who have will not be surprised at me when I say I thought Mr. Blanchard at this time not a man subject to like passions with God's creatures in common, or he never could have told me what he had. But this was my ignorance.

I would here say that notwithstanding all I enjoyed, I dared not yet say, "Abba, Father!" I had to wait months before I received the Spirit of adoption, to enable me to call God my Father. But many blessed times I had in hearing Mr. Blanchard when he supplied at the Dicker and elsewhere.

But I come to the last time, or the last but one I heard him. It was in the room where we hold our evening services. His text was from Ps. cvii. 12: "They fell down, and there was none to help." While speaking, he appeared most solemn, and blessed with much liberty. It was to me a special time, and I believe to many others. It brought very blessedly to my mind what I have here stated; and the love I again felt to him as a servant of Christ covered all his infirmities, which I am aware were not few; and his prayers gave testimony to the grief they were to him. And now he has gone out of the reach of a tempting devil, a wicked heart, and a bewitching world, for ever to sing, "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."

J. NEWTON.

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If sin does not taste bitter, Christ cannot taste sweet.—*Mason.*

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Continued from page 433.)

FOURTEENTHLY. God's Word is only attended with an unctuous power in Mount Zion, and to the citizens of it; to others it is no more than the word or letter. Therefore, this is an evident mark of a real citizen of Mount Zion. I hope, as the Lord shall assist, to treat largely on this head, for the comfort of the weak in faith.

1. This power all along, as it respects the elect of God, both in their natural state, and when they are brought to seek the Lord, is put forth in preserving them through many dangers, seen and unseen. I believe that Barry\* had fourteen narrow escapes for his life before his conversion, if I mistake not. Thus, as Jude says, we are "preserved in Jesus Christ, and called." But only those who are predestinated are effectually called. This is *preserving* power. Read Flavel's "Mystery of Providence" upon this head; it is a choice book.

2. Another display of this power is in *calling us by his grace*, which, in general, is under the word preached. Now, some find a winning, a wooing power when they hear the word preached, as I showed some time back, when treating of the dew; and they may go on for years in this way, more or less, with but shallow convictions. God displays his power in such, not so perceptibly as in others. They do not sink very low, nor rise very high; yet they are taught a little of their own hearts, and a little out of the law; they have an appetite, and feel dissatisfied with everything short of Christ Jesus; they can find out when they are cold, barren, and lifeless, and when they feel lively and warm to Christ and his cause. Hence you read of some loving a little; of them who are small fearing the Lord, as well as Obadiah, who feared the Lord greatly; of little faith, and of being forgiven little; of tasting that the Lord is good, and of his being gracious. There are babes and little children in Zion's family, who have need of milk instead of strong meat. And yet Paul does not cut these off; for they belong to the family, and know something of this power. They need milk, and it was this power that brought them thus to need it. They have weak hands, feeble knees, and a faint heart, and often stagger at the promise. But, if their hands are weak, still they are the hands of the new man. Yes, and God commands his servants to strengthen the weak hands, to confirm the feeble knees, and to say to such, "Be strong, fear not; behold, your God will come and save you." So that they need salvation. But can the preacher do all this? No. It requires *power*; which God will display by the word preached, to encourage, lift up, soften, meek, melt, comfort, and stay; so

\* See "A Reviving Cordial for a Sin-Despairing Soul; or, The Coal-heaver's Cousin Rescued from the Bats."

that refreshing shall come from the presence of the Lord, to keep such watching and waiting at Wisdom's gates.

3. Another display of this power is in *pulling a man down*. When God sent Jeremiah to the work, he said, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." All this is power, and was evident in the apostle Paul when God took him in hand, as you read in Phil. iii. And when one of Zion's family has been in a profession, stiffened up in self-righteousness, wise in his own conceit, full of human confidence and strength, with his head full of gospel truths, doing many good works, as he supposes, a regular attendant on the ordinances of God, such as baptism and the Lord's supper, &c., it is no small work or display of power to bring him down. But how is this work done? I answer, by applying the holy law of God. Paul tells us that the commandment came to him, and then sin revived, and he died. Now, this is the way God pulls a man down; and in this plight some go for a length of time.

But the application of the law is also attended with life in the soul; so that these are keen feelings. And the good Spirit so works by and with the law, that all our comeliness, as Daniel says, turns to corruption. Hence you read: "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass." (Isa. xl. 7, 8.) Thus we appear in our true colours, having lost in the fall the image of God, and being in possession of the image of the devil. "Now, we know that whatsoever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God."

4. If the word is attended with power, it will sometimes reprove, rebuke, search, and terrify us. It would be a very bad sign to sit always under the word comfortable; for we need reproof and rebuke, seeing we are bent to backslide. I have felt this under Mr. H., now in glory, again and again; bless God for it. This power when felt leads us to close examination at the time and afterwards: "Examine yourselves, whether ye be in the faith;" then to honest confession; after this to petitioning, and pleading the promises, and following it up with importunity; then to watching and waiting, in hope that the Lord will appear. And when he does, our mourning is turned into dancing; we put off sackcloth, are girt with gladness, and praise him with joyful lips. All this is power, which comes alone from God. "Thine is the kingdom, the power, and the glory." "Twice have I heard this; that *power belongeth unto God.*"

5. But again. Sometimes we shall go under the word remarkably dry, parched, and barren, drawing the worst conclusions, concluding that we are like the barren fig tree, and heartless to all that is good. Now, God in his Word has promised that our leaf shall not wither; that we shall still bring forth fruit, and be fat and flourishing; that he will pour water on the



thirsty, and floods upon the dry ground; that the parched ground shall become a pool, &c. If these promises are fulfilled under the word, we shall feel all this barrenness removed, and feel our souls alive to God, so as to be in tune for heavenly things, with our affections set on things above; and our souls will be as a watered garden.

6. Sometimes this power is in a very small imperceptible way, like the dew. You shall walk over the fields, and your shoes and coat be wet; and yet you see nothing fall. Just so it is under the word; you shall feel a sweet, softening, refreshing influence; and yet you cannot tell what particular part of the subject was blessed. Your heart and thoughts were stayed; and say you, "How short he was! I could have stayed all day, or all night." Hence God says, "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as showers upon the grass." (Deut. xxxii. 2.)

7. There is a great display of power put forth in *prayer*. Prayer is not what thousands think, viz., speaking over sound words. God teaches his children to pray by bringing sore trials and afflictions upon them, and hedging them in on all hands. It is called *binding them*; and the good Spirit enables them to cry to the Lord in the face of all opposition, when to all appearance nothing but destruction for soul, body, and family awaits them. Hence he says, "They shall come with weeping, and with supplications will I lead them." Now, there is power needed in all this. A hypocrite may prate away, but he is in no trouble. He has plenty of this world, and Satan does not oppose him; for such as he are his best friends. But though they appear to pray well in word, yet let God bind them, and it is all over. "The hypocrites in heart heap up wrath; they cry not when he binds them." This should encourage thee, poor, tried, and afflicted soul. God has displayed his power towards thee in putting a cry in thy soul to him in all thy afflictions; which at certain seasons you may, and no doubt do, discover. I have ere now been in great straits, out of employ, without a halfpenny, shut up in soul, Satan tempting and accusing me, the dreadful parts of God's Word cutting me deep, hedged in on all hands; in which state, though I have prayed that the Lord would direct my every step through the day, yet to me every step I have taken I have gone fearing it was all wrong. And yet God has so appeared that I have really wondered at his bountiful hand in providence, and a grateful heart has been given; so that I have blessed his holy Name with all my heart. Thus God has bound me again and again, and then put this cry in my heart to him, though to reason it appeared impossible. And in this way he often deals with his poor family.

But again. David, in the psalms, says, "Out of the depths have I cried to thee, O Lord." Thus he cried in deep waters, where there is no standing; and God heard his cry, and he got mercy and pardon from the Lord. Hence he says, "Let Israel

hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." Though after this crying there is often a delay, yet not a denial; for the Lord is sure to appear. But patience is to have her perfect work; and therefore David says, "I waited *patiently* for the Lord, and he inclined his ear unto me."

Again. Look at the woman of Canaan. This woman cried to the Saviour for mercy, both for herself and her daughter. At first he answered her not a word. Then his disciples came, saying, "Send her away; for she crieth after us." But he answered, "I am not sent but to the lost sheep of the house of Israel." Still she goes on, "Lord, help me." "It is not meet to take the children's bread, and cast it unto dogs." "Truth, Lord; yet the dogs eat of the crumbs that fall from the master's table." "O woman, great is thy faith; be it unto thee even as thou wilt." Thus you see how she was bound, and how the power of God was displayed in keeping up this cry in her heart; till at last the answer came without any limitation.

Once more. I would take notice of Jacob. When the messenger that he sent to Esau came back, and told Jacob that his brother was coming to meet him with four hundred men, then Jacob was greatly afraid and distressed. He divided the people, and called upon God; but we do not find that he prevailed with God in that prayer. He lodged there, and got up in the morning very early, heavily burdened and fast bound, and he wrestled with a man. "Let me go, for the day breaketh." Jacob knew that it was the God-man; and said, "I will not let thee go, except thou bless me." At last he said, "Thy name shall no more be called Jacob, but Israel shall thy name be; for as a prince thou hast power with God and with men, and hast prevailed." This is a power displayed in prayer. It is an evident mark of our election, even this cry that is put in the heart to the Lord. Hence you read, "Shall not God avenge his own elect, that cry day and night unto him?"

But an objection may arise here. Say you, "I have ere now been bound as you say on all hands, and have not had that cry in my heart; neither could I utter a word before the Lord?" This may be the case for a time; but did that state of soul always continue? Have you not groaned and sighed to the Lord shortly after, knowing that there was no help elsewhere, and felt a small relief, though after this you have been as bad as ever? At last there has been an earnest cry, though wretchedly miserable, so that you could not give it up by any means. In all this you are in the footsteps of the flock; for David, who had this cry in his heart at one time, at another declares: "I am so troubled that *I cannot speak.*" And Paul declares they are groanings, under the influence of the blessed Spirit, that "*cannot be uttered.*" Do not be too hasty in drawing this wretched conclusion; but wait God's time, and you shall feel this cry that sooner or later will prevail.

8. There is a great display of power needed and put forth in claiming our *adoption*. It is easy enough for a carnal gospel professor, hardened in sin, presumptuously to lay claim to God as his Father. Such were the Scribes and Pharisees; hence they told Christ: "We have one Father, even God." But he told them: "Ye are of your father, the devil; and his works ye will do." But for a soul that is enlightened to see, and quickened to feel, the righteousness, holiness, and justice of God, his own desperately wicked heart, the powerful accusations of men and devils, his heart meditating terror, nothing before his eyes but the day of judgment and a sin-avenging God, his false confidence and hope gone, his soul sinking into black despair, according to his feelings, the heavens iron over his head, and the earth brass beneath his feet, all his besetting sins calling to be gratified, every sermon he hears condemning him, every chapter he reads the same, his sins mounting up to heaven, guilt heavy on his conscience, all his past and present life nothing but sin and rebellion, his life a sore burden to him, and worse in another world is expected,—in this deplorable state, for such a one to call God *Father* is impossible. He feels himself to be in the image of Satan, as is the true state of every mortal living in the world, whether they know it or not. God teaches us these things that we may feel our need of the Lord Jesus Christ, as a whole, able, willing, and all-sufficient Saviour. This is the poor soul whose heart would leap for joy if he could with truth claim God as his covenant God and Father, and believe that he was a son of God. This is the very character, notwithstanding all his unbelief, who shall lay the blessed claim upon God as his covenant God and Father in Christ Jesus.

All this requires power; and power is displayed to make such a change as is made in us by the Spirit of adoption. Hence John says: "He came unto his own (that is, the Jews), but his own received him not; but to as many as received him (which every convinced sinner does in heart and affection before he feels power to call God Father), to them gave he power to become (manifestly) the sons of God; even to them that believe on his name." The power is needed long in general, but it shall be given; for so runs the promise: "How shall I put thee among the children? How shall I give thee a pleasant land, a goodly heritage of the hosts of the nations? Thou shalt call me, *My Father*," &c.

9. This power is displayed in the *kingdom of God* being set up in the soul. Now a war takes place; for though the reigning power of sin is broken, yet indwelling sin is left. Do you feel this warfare? If you do, God has set up his kingdom in your heart; and though you have hard fighting, yet grace shall reign. But as God's children, many of them, cannot rise so high, and therefore are ready to say that this kingdom is not set up in their hearts, I will, as God shall enable me, step a little lower in experience, but still abide by the Word of God. Then what are

the objections which you bring, poor afflicted soul? "I cannot believe that God dwells in me; because, if God dwelt in me, I should feel his love remove all slavish fear; for 'he that loveth dwelleth in God, and God dwelleth in him.' If Christ dwelt in me, I should find the full assurance of faith; for he dwells in the heart by faith; and Paul says, 'Let us draw nigh with a true heart, *in full assurance of faith*, having our hearts sprinkled from an evil conscience,' &c. If the Spirit of God were in me, he would enable me to cry, 'Abba, Father,' which I never could do; so that I am afraid God has nothing to do with me after all. I cannot believe that sin is dethroned, for it is stronger in me than ever; and though not outwardly, yet secretly, I am overcome continually by it; whereas John says, 'He that is born of God sinneth not.'" Have you any more objections to raise? "Yes, I have. I often feel a guilty conscience, condemnation, and slavish fear; so that I cannot find that the kingdom of God is set up in my heart." But, stop, do not be too hasty in your conclusions. I have been where you now are; and, therefore, let me ask you a few honest questions; for what I want is to put unbelief to the blush. Were you ever chastised, reproved, rebuked, made tender and sore for sin? And after feeling these things a long while, did you ever find your spirit revived and refreshed under the word preached, so as to hope for better days? "Why, yes," say you; "I certainly have been a little revived, at times, though it was only for a short time." Well, then, God the Father dwells in you; and therefore he says he will dwell with *the broken and contrite heart*, to revive the spirit of the *humble*, and the heart of the *contrite* ones. And though, as you say, it was but short, yet this reviving, and the shortness of it also, prove that you are in the footsteps of the flock. "And now for *a little space* grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us *a little reviving* in our bondage." (Ezra ix. 8.) So you see that even this *little* reviving is the work of God the Father, dwelling in your poor, broken, and contrite heart.

Again. Are you much harassed, tempted, and tried, by Satan first tempting you to sin, and saying there was no particular harm in it, and then accusing you for it, telling you there was no mercy for you, that your spot was not the spot of God's children? Now in all this, and a great deal more, did you not betake yourself to the Lord Jesus by humble prayer, and tell him of your backslidings, praying him to heal them, telling him that he was tempted in all points like unto you, that he had promised to speak a word in season to him that is weary, to make a way for your escape, to deliver you out of temptation, that you should overcome Satan by his blood, and that he would give you power to tread on serpents, and over all the power of the enemy? "Yes," say you; "and the keener I feel temptation, and the more I sink, the more I go to the Lord Jesus,

because he became incarnate; and I tell him also that in all our afflictions he is afflicted." Very well; and do you ever gain any ground at this work? "Yes; I feel a little hope, a little faith; and am a little propped up, supported, and succoured." All this proves that Christ the Son of God dwells in you. This little faith that you speak of, as much as the full assurance, proves that Christ is in you. Paul does not say, "that Christ may dwell in your hearts *by the full assurance of faith,*" but "by faith." Christ told Peter that he had but little of this grace. "O thou of *little* faith, wherefore didst thou doubt?" And as you find hope, it is an anchor; and the Lord is the hope of his people. This holds you fast, and keeps you from sinking in a storm; and it enters into that within the veil, which is his Godhead. It is he who props you up, and succours you that are tempted, speaking a word in season, and saying, "Fear not, only believe." All these things prove that Christ is in you.

Again. Do you never get into such a state of soul that, though loaded with trouble, you cannot pour it out before God? It lies with a sore weight upon you; you are so troubled that you cannot speak. At another time you can call on the Lord, and lay your case open before him, and feel power and language to express your wants, so as to get ease. What is the cause of all this? Why, it is the blessed Spirit within you helping your infirmities; and though you are by these things not so happy as those that soar higher, yet you are as safe. God the Holy Ghost dwells in you by helping your infirmities. Then learn to prize these things: "Be thankful for present, and then ask for more." Suppose God had left you to perish in your sins; see how long he bore with you in your natural state of rebellion, and do not think lightly of the smallest token for good.

(To be concluded.)

### LETTER BY MASTER JOHN PHILPOT,

Archdeacon of Winchester, who, besides the great tyranny and torments which he suffered in Bonner's Blind Coal-house, and other painful imprisonments, was martyred for the testimony of the Lord Jesus, Dec. 18th, 1555.

*To his Dear Friend in the Lord, John Careless, Prisoner in the King's Bench.*

My dearly-beloved Brother Careless,—I have received your loving letters, full of love and compassion, insomuch that they made my hard heart to weep to see you so careful for one that hath been so unprofitable a member, as I have been and am, in Christ's church. God make me worthy of that I am called unto; and, I pray you, cease not to pray for me. But cease to weep for him who hath not deserved such gentle tears, and praise God with me for that I now approach to the company of them whose want you may worthily lament. God give your pitiful heart his

inward consolation. Indeed, my dear Careless, I am in this world in hell and in the shadow of death; but he that hath brought me for my deserts down unto hell shall shortly lift me up to heaven, where I shall look continually for your coming, and others my faithful brethren in the King's Bench. And though I tell you that I am in hell in the judgment of this world, yet assuredly I feel in the same consolation of heaven, praise God. And this loathsome and horrible prison is as pleasant to me as the walk in the garden of the King's Bench.

You know, brother Careless, that the way to heaven out of this life is very narrow, and we must strive to enter in at a narrow gate. If God do mitigate the ugliness of mine imprisonment, what will he do in the rage of the fire whereunto I am appointed? And this hath happened unto me, that I might be hereafter an ensample of comfort, if the like happen unto you or to any other of my dear brethren with you in these cruel days, in the which the devil so rageth at the faithful flock of Christ; but in vain (I trust) against any of us, who be persuaded that neither life nor death is able to separate us from the love of Christ's gospel, which is God's high treasure committed to our brittle vessels to glorify us by the same. God, of his mercy, make us faithful stewards to the end, and give us grace to fear nothing whatsoever in his good pleasure we shall suffer for the same!

That I have not written unto you before, the cause is our strait keeping, and the want of light by night; for the day serveth us but awhile in our dark closet. This is the first letter that I have written since I came to prison, besides the report of mine examinations, and I am fain to scribble it out in haste. Commend me to all our faithful brethren, and bid them, with a good courage, look for their redemption, and frame themselves to be hearty soldiers in Christ. They have taken his press-money a great while, and now let them show themselves ready to serve him faithfully, and not to fly out of the Lord's camp into the world, as many do. Let them remember that, in the Apocalypse, "the fearful" be excluded the kingdom. (Rev. xxi. 8.) Let us be of good cheer, for our Lord overcame the world that we should do the like. "Blessed is the servant whom, when the Lord cometh, he findeth watching." Let us watch and pray earnestly one for another, that we be not led into temptation. Be joyful under the cross, and praise the Lord continually; for this is the whole burnt-sacrifice which the Lord chiefly delighteth in. Commend me to my father Hunt, and desire him to love and continue in the unity of Christ's true church which he hath begun; and then shall he make me more and more to joy under my cross with him. Tell my brother Clements that he hath comforted me much by his loving token, in signification of an unfeigned unity with us; let him increase my joy unto the end perfectly. The Lord of peace be with you all. Salute all my loving friends, Master Mering, Master Crooch, with the rest; and especially Master Marshall and his wife, with great thanks for his kindness.

showed unto me. Farewell, my dear Careless. I have dallied with the devil awhile, but now I am over the shoes. God send me well out!

Out of the Coal-hole, by your Brother,

JOHN PHILPOT.

## EPISTLES TO VARIOUS FRIENDS.

My dearly-beloved Friend,—I received your kind letter, with thankfulness to Almighty God for his loving-kindness and tender mercies to you, my brother, and that the Lord has given you some nearness to plead with him, to pour out your distresses, and to lay before him your griefs and feelings. Bless God for every refreshing shower; those are all tokens of good. The Lord hath said he will take away the stony heart out of your flesh, and give a heart of flesh. Ere long you will be brought to say with the church of old, “Though thou wast angry with me, thine anger is turned away, and thou comfortedst me.” Those humbling sensations that you feel from time to time all proceed from the operation of the Holy Spirit: “As many as are led by the Spirit of God, they are the sons of God.” And for my own part I know of nothing better than to carry all my concerns and troubles, spiritual and temporal, to the Lord Jesus, and do as he bids us,—cast our burdens on the Lord, and he will sustain us. We cannot add one cubit to our stature by all our thoughts and contrivances.

God has promised “to put his fear in our hearts, that we should not depart from him,” that he will work in us to will and to do of his good pleasure, and that sin shall not have dominion over us. And you and I can both say we have been kept by his mighty power to this day. And we thank him that he has made us feel his awakening, quickening, and convincing power, and not shut us up in unbelief. He hath enlightened us to see the sinfulness of our nature, and quickened us to feel the guilt of it. Yes, and he makes us feel that do whatever we will, thinking to please God, still guilt remains on the conscience. This is the case with us, till our false refuges and false hopes are gone. I say, my brother, blessed be God he hath not suffered us to be satisfied with a form of godliness, denying the power of it. No; we feel our need of the salvation and righteousness of Jesus Christ. He has likewise rent the veil of ignorance that was on our hearts, and has given us to see our inability to do anything that is well-pleasing to God. He that hath begun this good work in you will carry it on. He hath all power in heaven and earth; and he ever was and ever will be faithful to his promise. May the Lord fulfil in you all the good pleasure of his will, and the work of faith with power. May he grant you, “according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that you, being rooted and grounded in love, may know the love of Christ which passeth knowledge, that you may be

filled with all the fulness of God." May God grant it, for Christ's sake; and then I am sure my brother will envy none upon earth.

Sure I am there is no meriting the free grace and mercy of God by any creature doings. So saith the Lord, "It is not of him that willeth, nor of him that runneth. I will have mercy upon whom I will have mercy; and will have compassion on whom I will have compassion." And the apostle says, "Unto him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

I find nothing at Oxford but a form of godliness. They carry on a profession, and are satisfied with it. All their hope arises from self, what they are in themselves, and what they are able to do for themselves. Show them their danger, and they will not believe it. They say they believe the justice of God in his law, and yet are enemies to the plan of salvation in the gospel. However, we must leave them, as they are shut up in unbelief till the Holy Spirit comes to quicken them to feel the state they are in; then they will believe it, but not before.

I often think of you. Though I be absent in the flesh, yet I am often with you in the spirit, beholding your order and steadfastness in your public worship. I cannot help murmuring, at times, that I am deprived of the means, though I must not complain. The Lord is very gracious to me, puts a stop often to my murmurings, as I believe the Lord has placed me here at present. You know we cannot be satisfied in these things till the Lord is pleased to give us a token for good. I have ever found that if we go contrary to his will, he will not give us his approbation. He will either approve or disapprove, and we sensibly feel it; and blessed be his name, if I had not in some measure his approbation, I should be very miserable. "The steps of a good man are ordered by the Lord, and he delighteth in his way." So, my brother, as the old proverb is, when the streams dry up we are obliged to go to the fountain head. So it is with me; the means fail, and I am obliged to live upon the God of all means, and look more into his blessed word of promise. If it cannot be heard, blessed be God, it can be read. And it is, at times, as precious as gold, yea as fine gold, and as sweet as honey. All things for the good of soul and body are promised to him that believeth.

O that the Lord may increase your faith and mine in every time of need! May we find him in our hearts, filling us with joy and peace. We hope to see you in town before the summer is ended, if God permit. Pray make our remembrance and kind love to our pastor, Mr. Huntington. We are glad to hear he is well. May the Lord continue his health, and keep him long on the earth for his children's sake.

T. TOMS.

Feb. 19th, 1807.

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Dear Sir,—Though not knowing you personally, yet I trust I know you experimentally and feelingly. Do you ask me how? I will tell you. It is very nearly six years since I began to take



the "Gospel Standard," and I have invariably found it a *treasure*, and also food for my hungry, famishing soul, and especially of late. I have often to bless the dear Lord for possession of such a treasure; for next to the Bible it is a treasure. Being stationed so that I cannot hear *the gospel*, but a gospel, if, indeed, it is gospel, such a one as I am compelled to hear, does not feed the hungry; at least, does not feed me. I often think if such was the gospel I certainly should be lost. I need not tell you what sort of one it is. You know what is preached at the present day; it is *Do, Do*; and I feel and learn that I have no strength. And is it not a treasure to feel that, and that we are poor sinners and nothing at all, and that Jesus is our All in all? He is All in sickness, and I have had nearly six years of it relatively; All in bereavement, and I have had that too; All in our salvation; All in this life; and All in glory.

I said the "Gospel Standard" was a treasure; and so it is. I often look for the footsteps of the flock, and, blessed be the dear Lord, these I sometimes find in the "G. S." For the Lord, by his blessed Spirit, makes the things that are advocated therein from time to time a blessing. I hope that you may still be encouraged to labour on, knowing that your labour shall not be in vain in the Lord. Though unknown to you, I trust I feel a oneness to you; and hope that the blessings of the Triune Jehovah will abide with you.

Yours truly, in Hope of Eternal Life,  
 Brandeston Hill Farm, May 9th, 1875. G. F.

My Well-beloved in and by the Lord,—I feel impressed this morning to communicate to you some of the Lord's doings and dealings with me in a way of providence. I think I hinted, in my last, that I was behind with my house-rent, and you were the only person I ever named at to. But that was not all, for I have been a prisoner all the winter for want of shoes. That, too, I tried to conceal as much as possible. However, some one observed it, and followed me out of a house where I was one night, and said, "Charles, I see your shoes are bad; your feet must be wet. I hope you will accept this from me to get you some." When I got home, I unfolded the paper to see its contents, and, to my astonishment, there was a sovereign and a crown-piece in it. That is one instance of the Lord's faithfulness to his promises. The exhortation is, "*Call upon me in the day of trouble*" (not run to the creature); "I will deliver thee, and thou shalt glorify me." Whenever the Lord delivers me out of any trouble, whether it be temporal or spiritual, he always does it in such a way as to secure all the glory to himself. Another proof of his faithfulness is where he says, "I will not give my glory to another," &c.

Another circumstance that I would name is this. I met a man yesterday, and, as he passed me, he put a sovereign into my hand, and walked on. It seemed that he would not stop to

hear my thanks. But, thanks be to my promise-making and promise-performing God, I am able to get me a pair of shoes and stockings, and clear off my rent up to Christmas.

My dear brother, what a God is our God! He is truly the mighty God of Jacob. I think Watts says:

“When we are raised from deep distress,  
Our God deserves a song.”

The Lord says, by the psalmist: “They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet.” (Ps. cvii. 23–30.) I think that blessed psalm is a striking portrait of the ins and outs, the ups and downs, of God’s children in every age of the church. At any rate, it is my soul’s experience. Though the Lord gives me a little rest, a little quietness in Jesus now and then, the devil will be sure to stir up a something from within or without to mar it, if possible. And as Hart said, so I find it:

“For seldom do we see the snare  
Before we feel the smart.”

That the Lord may bless you and yours is the prayer of  
Yours in Gospel Bonds,

Feb., 1851.

C. ROGERS.

[See Obituary, page 85, 1874.]

My dear Friend,—Through the tender mercy of God we have arrived safely at Deptford. I trust our journey has not been in vain, as there seems to have been some refreshing among those who truly fear God. The favour of God, which is better than natural life, the power of God in which his kingdom stands, the influences of his Spirit, and fellowship with and conformity to his Son, a mind stayed upon himself, and such a portion of faith as shall keep the mind above all trouble, and make us rejoice even in tribulation, are some of the things I am seeking more of daily, and earnestly wish my dear friend an increasing acquaintance with. Whatever temptations, troubles, or trials may befall us, the power of God is sufficient to pierce even these coats of mail. “The weapons of our warfare are not carnal.” If we had no better cause to fight for than the name, the pride, and the consequence of man, the sooner we yielded the better. I would rather be instrumental in bringing one soul to God, and partake of the honour that comes from God only, than have the praise and approbation of all the professors in the world. I would rather be clothed with humility, and sit at the feet of Christ, than be in the highest seat of any scornful preacher under heaven. The Lord grant we may be honest in all our professions. My kind regards to all friends.

Yours affectionately and sincerely,

Deptford, Sept. 29th, 1820.

THOS. BURGESS.

[We hope to give some particulars of Mr. Burgess ere long.]

Dear Friend,—I am more persuaded than ever, from experience and the Scriptures, that true religion is *the power of God in the soul*, and that it does not stand in word, form, profession, or creed. And where this religion exists, it will sooner or later cause the soul to love the doctrine of grace, the Word of God, and his people; and separate the affections from his enemies. It will teach simplicity, humility, sincerity, a loathing of self, and a hatred to vain-glory and all that is not in accordance with the humility of the cross and the dignity and majesty of the Lord's resurrection. There will be a groaning and sighing over barrenness, worldliness, deadness, corruption, and helplessness; and longing desires, and, at times, fervent prayers and supplications for the blessed Spirit's sensible presence, sweet anointings, and love-comforts, and for the Person and mediatorial glory of Christ to be applied with power to the heart. Such experience, coupled with a sincere desire to be found walking in the precepts and commandments of Jesus, is, I believe, the teaching of the blessed Spirit; and where such teaching is found, the Spirit will sooner or later hear and answer these his own desires and cries, and bless that soul with a supply of its needs.

I know very little of the Bradford people, having been only once there. Some among them, I hope, know the truth experimentally for themselves, and I trust the cause is of God; but, like all young causes, they have much to learn, which none but God can teach. I am engaged (D.V.) to be there on Tuesday, May 13th. Be kind enough to remember me to them. As I am engaged to be at Manchester April 20th and 27th, I have no objection to go to Saddleworth. If you write to them, you can say they may expect me (D.V.) on Wednesday, April 23rd. I thank you for your invitation to tea; but cannot make any engagements till in Manchester. Perhaps you will call at my lodgings.

Yours sincerely in the Truth,

Preston, March 26th, 1845.

JNO. M'KENZIE.

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## REVIEW.

*Judgment of the Judges of Jehovah; or, the Rationalism of ultra-Calvinism Repudiated. A Vindication of the Wisdom, Will, and Sovereign Right of God, in setting the Gospel Proffer before the Non-elect; in which the Evil of straining those Calvinistic Truths called the Doctrines of Sovereign Grace is made startlingly Manifest; the All-sufficiency of the Grand Work of Christ as the Just Ground for the Progress of the Father's Purpose Incontrovertibly Demonstrated; the Antagonistic Deductions of Natural Reason Weighed in the Balances and Found Wanting; and the Rule of Inspiration as the Sole Guide in all Acts of the Ministry Re-asserted and Enforced.*  
By William Robertson Aikman.

In taking up our pen to review this singular production, we wish to remember the words of the Lord Jesus, who, when his disciples were for calling down fire from heaven upon those who

received him not, reproved them, and told them they knew not what spirit they were of; for that dear Son of God had not come upon earth to destroy men's lives, but to save. They wanted to act according to the part of an Elijah, forgetful that Christ had called them to a far different and really much higher ministry. Through them was to be heard by God's dear children the still small voice which Elijah heard in Horeb, and which was exemplified in the quieter, sweeter, and yet essentially more glorious ministry of Elisha. We would, then, not forget the meekness and gentleness of Christ in our notice of this work. We would suppress every rising of improper irritation, and though it is hardly possible not to feel a degree of indignation, yea, just indignation, we would still have this regulated by the Word of God, and even pity; remembering those words of Paul: "In meekness instructing those that oppose themselves." We wish also to bear in mind a continually humbling sense of our own fallibility and infirmity, and therefore to act towards others with the meekness of wisdom, considering ourselves lest we also be tempted. O! Dear brethren and sisters, it is well for us to feel how frail we are; and when we see another subverted from the truth as it is in Jesus, instead of railing against, to see if we cannot pray for him. We are but men, and in the body; and if another has fallen, so, if left to ourselves, may we. Who maketh thee to differ from another at any time but God?

But whilst we would remember that meekness and a proper gentleness become us, we would be unflinching in our defence of what we believe to be the truth, and our opposition to all that opposes it. We would, too, unhesitatingly express our sense of the extremely improper way in which this book is written, and our strong disapprobation of much that it contains.

The Germans have a proverb that "all iniquity begins in the Name of God." If it began in any other, it would put us on our guard against it. Even Satan, in order to lead astray, transforms himself into an angel of light. Consequently, when any man comes forth with the most tremendous assumptions, and tells us of marvellous visitations and revelations, as though he were raised up and qualified by God in an especial manner to do his work, we are bound to take nothing of this kind upon trust, but to examine by the Word of God what he professes himself commissioned to accomplish. The apostle Paul commands us to "Prove all things; hold fast that which is good." And John says, "Try the spirits, whether they be of God; for many false prophets are gone out into the world." And our Lord himself warns his people against false prophets and false Christs, and commends the Ephesian saints because they had tried those that called themselves apostles, and were not, and had found them liars, and therefore rejected their assumptious.

We see, then, that we are under an absolute obligation not to receive men's statements merely because they profess to be commissioned by the Lord, and tell us of wonderful dealings of God

with them, and manifestations and express intimations of his mind; nay, not if they could back up all these pretensions by the performance of miracles; but quietly to examine them by the Word of God. Our readers well know that the man of sin himself is to sit in the temple of God as if he were God; and the false prophet in Rev. xiii. performs signs and wonders. Simon Magus bewitched the Samaritans, giving out himself to be some great one. And usually error veils itself behind these high-sounding pretensions; whilst the true ministers of God are contented to go forth to their work in a more unassuming manner, saying, "I am no prophet, but man taught me to keep cattle from my youth." (Zech. xiii. 5.)

There is something that almost terrifies the mind that is affected with the fear of God, and that tends to make it shrink back from opposition to a man who comes forth according to his assumptions with an express commission from the Almighty, and wielding the very thunderbolts of the Divine Majesty against those who dare to think he may be mistaken. A child of God dreads to offend God, knowing that the wrath of a king is as the roaring of a lion. He trembles at the Word of God, and fears to be found in anything opposing the Spirit of God. When, then, a man stands forth and proclaims himself "a spearman of Jehovah," and curses right and left all his opponents, it seems almost hardihood in any one to face so redoubtable a champion, and to fancy after all that the spear may only be that tremendous implement, like a weaver's beam, the spear of Goliath. But still we say the Lord's people must examine such mighty pretensions by the Word of God. If they can stand before it, God forbid that we should oppose them; if they are contrary to that Word, God forbid that we should receive them.

But what, after all, is the battle about? The mountains are in labour; what is the progeny? *The mode in which ministers ought to address the unconverted.* Now, we fairly confess that though we disagree with those who think it is right to tell men indiscriminately that it is their duty to savingly repent and believe, and to exhort them consequently so to do, we are by no means inclined to anathematize them. We do not think it desirable that such a form of address should be introduced into our pulpits, because we believe its tendency would be to, in the end, overthrow the truths of free grace, and the special redemption of Jesus. But we are perfectly willing to leave others to labour as their consciences direct in their sphere. Let them leave us to labour, without the introduction of discordant sentiments, in ours.

Our readers are well aware that three forms of opinion, in respect to the matter in hand, prevail in the Christian world. 1. There are those who believe that Christ died for all men alike. These persons, of course, freely tell all they address to savingly repent and believe. 2. There are those who believe that Christ died only for the elect, making no provision by his death for the eternal salvation of any others. These naturally shrink from

any such universal exhortations as the others indulge in. 8. There are those who believe in a sort of hybrid system, uniting both the former. They assert that Christ died *effectually* for the elect, *sufficiently* for all. Consequently, though only the elect shall be saved, the non-elect may be if they will; but, as none of them will, none of them shall be saved. Thus heaven is really opened to them, as well as the others, so far as redemption goes, and they are only shut out by their own perversity; through which perversity they not only lose heaven, but become liable to a double damnation. Plainly, this view of things lays a foundation for the same kind of universal exhortations as in the first case.

Of course, these three systems are capable of various modifications. Our author, we believe, entertains opinions in harmony with the last. In fact, when we have extracted his meaning out of the tremendous verbiage which somewhat obscures it, there seems little that is novel. When we have broken open the hieroglyphical case, and unswathed the mummy, we seem to have before us Andrew Fuller, or, at any rate, something very like him. Now, Fullerism and Baxterianism are no novelties; and, unless the work contained some peculiarities, we should hardly think it worth while to notice it. But peculiarities it certainly has, as we shall presently see; and these oblige us to review the work, though we greatly fear these controversial writings have little of edification about them. We often think of Paul's words: "For if ye bite and devour one another, take heed that ye be not consumed one of another."

The pamphlet may be divided into two parts,—one in which the author utterly demolishes all his antagonists; grinding their words and ways, if not themselves, into powder, and scattering them in perpetuity to the four winds of heaven; the other in which he enunciates, with certainly a sufficiency of authority or assumption, his own views. A pleasing Appendix is added, in which certain unfortunates undergo a special amount of castigation; and then in due season the dust of the shoes is wiped off against the malcontents, and they are first agreeably impaled on the horns of an irremediable dilemma, and then left to any amount of contempt that the case requires.

We say nothing, in giving this sketch of the work, as to who is right or wrong in opinion; but merely represent the rather remarkable way in which, on our author's part, he carries on the controversy. Passing by the title-page, with its peculiarities, and the dedication with its obscurities, merely wondering who these impious judges can possibly be, and whether we may venture to put ourselves amongst the Zebulon and Naphtali who have jeopardized themselves a little in the cause of Christ, we go into the body of the work. And that we may not prejudice our readers against the author's opinions, by what we shall have to say about his dealings with individuals, but give them fair play, we shall begin with his enunciation of sentiments.

Our author, then, positively affirms, for we believe in this we

do not misrepresent him, that preachers ought indiscriminately to exhort and command, as in the Name of God, all their unconverted hearers to savingly repent and believe in the Lord Jesus Christ; and this because it is the duty of every one of them so to do. Of course he charges all those ministers who do not act in this manner with a dereliction of duty, as one-sided men, and as not preaching properly the gospel of Christ. Many good men have believed in these universal exhortations; and if a minister of God conscientiously believes and acts in this way, we must respect him, though we cannot agree with his sentiments; but think them, though he does not, in the end subversive of the truth of God.

In maintaining his opinions, our author appears to us to enforce them in three ways. First, there is the express command of God so to preach; secondly, there are, he asserts, Scripture instances of these indiscriminate exhortations; and, thirdly, our author tells us that he has formed an instrument for his work of establishing them beyond all possibility of contradiction, grounding them on certain eternal principles of equity, which at once takes them out of the field of controversy. Let us notice, but it can only be very briefly, what our author says upon each of these points.

As to the first, *the express command of God*. But here we must at once say, prove to our minds that God has so commanded, and we really want nothing more. Show us that God has really signified it to be his will that all his ministers, in all ages, should command and exhort all their unconverted hearers indiscriminately to savingly repent and believe, it being their bounden duty so to do, and the controversy is ended. We should feel quite certain that the Judge of all the earth must do right. We, at any rate, should not presume to argue the point with our Maker, and become one of "the judges of Jehovah," and thus properly expose ourselves to the righteous assault of some genuine spearman. We confess to having some trembling fears lest we should run upon the thick bosses of his buckler. We should feel quite sure that what God said and commanded must be founded upon eternal principles of equity; for we know that justice and judgment are the habitation of his throne. Now, the text that our author principally relies upon in this matter is Mark xvi. 15, with perhaps its companion place in Matt. xxviii. But, then, in order to make the text speak in accordance with his views, the word "preach" is to signify the same as the word "offer," and to offer is to offer all gospel blessings. Now, if it did, still, to an ordinary mind, there might occur some doubts as to whether "every creature" does really mean every unconverted person to whom the apostles preached. It cannot mean every man, woman, and child then and hereafter upon the face of the earth; it may not mean every man, woman, and child (we are here supposing for a moment that to preach is to offer, as before said) who heard the apostles. We certainly do

not find Paul offering the blessings of the gospel to Felix, Festus, Ananias, and Agrippa, though these were fine opportunities. But we confess we cannot see that to preach the gospel to every creature is the same as to offer gospel blessings indiscriminately, and, apart from any consideration of character, to all alike. We remember a direction proceeding from the Master's own lips when upon earth: "Give not that which is holy to the dogs," &c. And though our venturing to dispute the propriety of saying that to preach is to offer gospel blessings will expose us to all the floods of contumely poured out upon Dr. Hawker and others, we still must assert that we believe the Lord's command to the apostles was simply a direction to preach to Jews and Gentiles alike, and no longer to confine the declaration of gospel blessings to Judea or the Jewish nation.

We may here be considered as forgetting ourselves, and using, after our author's sad example, violent and unjust language, when we write about "floods of contumely." In self-vindication we must then give an extract. Writing about the denial that to preach is to offer, our author uses such amiable language as follows: "Dr. Hawker, I deeply regret to be obliged to say, has not deemed it derogatory to the dignity of his calling as a minister of Christ to condescend upon this despicable expedient. . . . The unhallowed trick is as follows: . . . Under cover of it, the practice of these parties is boldly and mendaciously to maintain *that throughout the whole range of the Bible there is no such thing to be found as 'offers' and invitations.* Now, this treacherous dealing I hesitate not to brand, not merely as the purest falsehood, but as *conscious* knavery; for the parties who adopt it are each and all to the uttermost *conscious* of the contemptible nature of their jugglery."

As we merely give this beautiful extract as a specimen of our author's powers of vituperation, we pass by the extraordinary assertion about "no such thing as offers and invitations in the Bible;" merely wondering whether this way of putting it may not be a little bit of jugglery in our immaculate author. It is one thing to say there are no such universal offers and invitations as he advocates, but quite another to say there are none at all. If we turn to the good Dr.'s tract, reviewed in the "Gospel Standard" for May, 1873, we find he is all along writing against "*making offers or invitations in an indiscriminate manner to sinners in general.*" These are his own words, not asserting that there are no such things in the Bible. We are almost tempted to wonder where the equitable judgment and refined moral sense of Mr. Aikman had got to when he penned this and other portions of his work.

In the second place, our author gives what he conceives to be Scripture instances of these indiscriminate exhortations; and brings forward, we believe, the same texts that have been used time after time to the same end, and again and again answered. One that he greatly relies upon is Jno. v. 89, 40. But we may here



just remark that he seems quite to overlook the possibility that when the Lord says, "And ye will not come to me that ye might have life," the life he speaks about may not mean the eternal life mentioned in verse 99, or that life which he gives to his people. Certainly the word "life" does not always mean that eternal life which is in Christ for his people; and there seems no reason for affirming that it does so here. But even if it does, the text will by no means necessarily prove that Christ really had in him that eternal life for others, yea for all, which he has for the elect. It proves the absurd expectation of the Jews, who thought they had in the Scriptures an assurance of eternal life to them, and yet they rejected and despised him in whom alone it was; yea, upon acknowledging of whom depended, as would soon be proved, their life as a nation, and their temporal being and prosperity.

1 Jno. v. 10 is likewise relied upon; but surely our author greatly overlooks the fact that John is writing to the saints who had eternal life in Christ. Surely he does not think that a non-elect person, dead in sins, makes God a liar by not believing that "God hath given to him eternal life, and that this life is in his Son." What! God given Christ as eternal life to reprobates, Cain, Judas!!

Our Lord's parable of the supper is also relied upon; but there, again, our author seems quite to overlook two things. First, that very great caution is necessary in the application of such parabolic teaching, lest, instead of arriving at the grand lessons set forth, by an undue straining we lose the real beauty and meaning. As Leighton says, writing upon 1 Pet. ii. 2: "Besides that, the pressing of comparisons of this kind too far proves often so constrained, ere they have done with it, that by too much drawing they bring forth blood instead of milk." Secondly, that the gospel supper here is that feast which is spread upon Mount Zion in the means and ordinances. These means, indeed, may be spread in vain as it respects such persons as the Scribes and Pharisees, and others who, through the engrossing things of this life, may despise and neglect them.

We merely, in our Review, as we pass onward, briefly throw out these suggestions; we should have to write a volume, instead of a very limited Review, if we attempted to go fully into this matter. Besides, the work would be superfluous, having been already performed by Dr. Gill in a very full way in his "Cause of God and Truth," to which we must refer our readers who wish to see what may be said in opposition to the Arminian rendering of such texts as these. And here we cannot but remark upon our author's enlisting Dr. Gill on his side. He gives quotations from Dr. Gill's "Body of Divinity," having reference to the ministry, of which we believe all the ministers of truth will see the truth and propriety. We, at any rate, can for ourselves speak we have not a word to say against them. But, then, do these quotations show that he approved of indiscriminate exhortations,

such as our author advocates? In his researches to find out whence we derived our opinion against these universal exhortations, our author, suspecting Dr. Gill as the founder of the sect of the Nazarenes, gets his "Body of Divinity," and out of it obtains the above-noticed extracts; which are really not to the point at all, and prove nothing. When we read them, it instantly flashed across our mind that we had met, in another work of the worthy Doctor's,—his "Cause of God and Truth," a remark totally opposed to our author's conclusion. We at once referred to that work, but have not yet been able to find the exact passage which thus came to recollection; but, in our search after it, lit upon the following. How much they favour universal addresses let our readers judge. Writing about efficacious grace (Part II., chap iv., sect. 1), from Paul's words in Eph. i. 19, 20, he says: "It is said this power is not consistent with the persuasions and exhortations used in Scripture to move men to repent and turn themselves from their iniquity. I reply that the exhortations to repent and turn from iniquity do not regard the first work of conversion, or the inward work of grace upon the soul which is here designed, but an outward reformation of life." The whole section may be referred to as instructive.

In page 63, Vol. II., chap. iii., sect. 3, again writing about redemption, he says: "As to the charge of guile, deceit, and insincerity which the doctrine of particular redemption is thought to fix upon the Divine Being, this proceeds upon a mistaken sense of several passages of Scripture which contain declarations, calls, and exhortations of God to men, and expostulations with them, and ardent wishes concerning them. All which either only regard civil and temporal, and not spiritual and eternal things, or do not belong to all mankind, or are not directed to any who are not eventually saved."

On page 72, sect. 8, he is yet more explicit: "I reply for my own part I know of no exhortations to dead sinners to return and live in a spiritual manner."

These extracts plainly prove that the Doctor did not believe in the universal indiscriminate exhortations and addresses our author so strenuously contends for. We distinctly remember that the passage which first occurred to our mind was to the same effect; but enough has been given. We must here observe, by the way, that when our author traces our pedigree up to the "Immortal Coalheaver," we hardly think he is correct; for if he is, how is it that John Newton refers in his *earlier* letters to persons who, previous to his day, did not hold forth such universal addresses? How, again, is it that that dear man of God, Ralph Erskine, when contending for such addresses, forsakes his sweetness and good gospel fruit? No, dear readers; we cannot but think we must answer, as to the question, Where were your views and methods before Mr. Huntington? as the Protestants do to a similar question about their Protestantism,—“In the Bible.” There we find those grand truths of sovereign free

grace, the work of the Holy Spirit, and redemption by Christ, upon which our faith is founded, which are the very life of our spirits, and which, as they have gradually developed in our hearts, and subjected our thoughts to themselves, have purged out the old leaven of free-will and creature-performances, and have made us rooted unbelievers as to some of the things our author enforces, and utterly unable to use indiscriminate and universal invitations to gospel blessings. By the way, in connexion with this point, our author (page 91) makes one of his usual awful assertions. He says that if the remark of Mr. Philpot about the immortal Coalheaver is correct—viz., that until his time the truth in certain respects had not been clearly brought forth for ages, then the Christians' God must be like the god of the false prophets so ironically dealt with by Elijah on Carmel. But was God journeying or sleeping prior to the time of Luther and the Reformation? And yet was not the pure doctrine long obscured by mediæval darkness? Luther said, "I know more than blessed Augustine, and others who come after me will know more than I do." Cannot our author see how his argument is really aimed against the Lord? Might we not impale him, too, on the horns of the following rather unpleasant dilemma: 1, Either he must be very ignorant or very forgetful of Church history; or, 2, very disingenuous, and guilty of great impiety?

We pass on to the third and last foundation laid by our author for universal exhortations,—*Certain eternal principles*. Our author in this part enunciates some truths to which we heartily assent; but then they do not strike us as at all novel, except in the way of putting them. He lays before us three rights, and three obligations; and these three are immutable. Now, stripped of the verbiage, what does it all mean, but that God is the One who alone can have any original right, and is only bound by his own infinite perfections, and that for the government of his rational creatures he has given a perfectly just, holy, and good law, which they are bound to obey, and God is bound by his own perfections to vindicate? But this is just what we all believe, when put into plain homely English, words easily to be understood. Though we think our author fails to point out with clearness the complete way in which Christ by his finished work has taken the law out of the midst of the church, and made his people as dead to it, and it to them. If in this we are unjust to our author, he really must excuse us. Any mistakes we make as to his meaning, he must kindly impute to infirmity, not malice. If he would only condescend to write in rather a less Brobdnagian strain, it would be a wonderful relief to such as we are. Surely, in pity, he need not stride over us as he does; we can assure him it is no small labour to get at his real meaning.

Having laid down these principles, which, by the way, constitute the machine by which hyper-Calvinism is to be "ground to powder," our author goes on to give us some dogmatic instruc-

tion as to the nature of covenants, and then he tells us what the everlasting covenant is. The covenant of works is put on one side, as to the point in hand, and then the everlasting covenant is explained to us. We hyper-Calvinists are here informed that in our views upon this point we are extremely imperfect and one-sided; and Shakspeare is quoted, that even a poet of our own may humble us. In fact, we *are* very narrow-minded and ignorant; and, as is always the case with the narrow-minded and ignorant, a self-conceited set of persons. But now for our enlightenment. We "hypers" have been accustomed to think that there were two great covenants mentioned in Scripture, as in Heb. viii.,—the covenant of works and the covenant of grace. We also, with our lamentable stupidity, have been accustomed to think that the covenant of works was all works and not grace; that the covenant of grace was all grace and not works; and that these two, in fact, were as far asunder as earth and heaven. But now we are informed that this is all a mistake. There is, indeed, according to our author, in the first place, the law or covenant of works. But, then, the covenant of grace,—we beg pardon, the everlasting covenant, is to be divided into two parts,—a covenant of grace as it respects the elect, and a covenant of equity in respect to the non-elect. Now, we honestly confess that this is all new to us. We did not know that the new covenant was anything of the kind. In our great simplicity, we believed it to be God's most sweet and gracious provision for his own people, whereby he secured to them all possible blessings in time and eternity. We never dreamed that it was a covenant taking in the non-elect, in this sense, that God in it stipulated certain things concerning their everlasting destruction. We cannot give in the full all these awful stipulations of this most terrible covenant of equity; a part, mind, of the everlasting covenant; the other part of it being the covenant of grace. We must refer the reader, if he thinks it worth his while to investigate the matter, to pages 174 and 175 of the work itself. We must confess to our utter inability to receive this teaching, or what follows concerning the Lord Jesus Christ's stipulations, as we can make them out, in the same half of the covenant, as on page 176.

The whole seems to us to completely destroy the grace and beauty of the eternal covenant of God's peace, which is set forth in his Word, and to as completely destroy all the grace of Christ's Person as the Christ of God, making him come into the world as much a Destroyer as a Saviour. We cannot here refrain from giving a quotation, and we think it will justify us in what we have written about our author's intense obscurity of expression. At any rate, we must honestly confess that we have read the passage again and again, and cannot arrive at any clear comprehension of its meaning:

"That his sacrificial work being held to be an all sufficient, hence equitable ground, on which in connexion with the non-elect to carry out the several purposes of the Father; moreover, he, as to his holy

humanity, being certainly very God of very God, manifest in the flesh; therefore by commitment to his human hand, until the great and fearful day, of the exclusive management of all things (control of the non-elect inclusive), which in heaven and earth relate to the accomplishment of Jehovah's purposes, he, as to his holy humanity, be, by equal honour with the Father and the Holy Ghost, in the sight of all hell and his enemies glorified," &c.

As far as we can arrive at our author's meaning, his views are, that it was as necessary for Christ to die, that God, without appearance of malice, might destroy the non-elect at the hand of Christ, as that he should die that God by the same hand should save his people. If we mistake our author, we must again beg him to excuse us, imputing it to his own extraordinary way of expressing himself.

After we have been duly enlightened as to the true nature of the everlasting covenant, and its mixed character as a covenant of salvation and damnation (for this it amounts to) insisted upon, we next are enlightened upon the subject of redemption. If any of our readers have had the intellectual and moral courage to face this work, they will have been struck with the oft-recurring "P. R. Baptists." This means "Particular Redemption Baptists," as we find in one part of the book itself. Now, what we believe are the true P. R. Baptists are the author's antagonists, which will make our readers prepared to hear that their views are, in the author's estimation, very wrong, absurd, and so on. Christ died for the non-elect, to give them an opportunity of eternal life, and all the blessings the elect obtain, as well as for the elect. Indeed, we greatly mistake our author, if Christ really died for anybody, elect or non-elect. Amongst the opinions commonly held by God's people, one of the most cherished is that Christ came into, and stood in, the law-place of his people. They look upon him as one with them, and they one with him. They conceive of him as personating and representing them. They believe him to have been made of a woman, made under the law, for their sakes. They understand that, being thus in their law-place, and a debtor to do the whole law, he first of all did perfectly obey it in his holy life, and then bear its penalties in his atoning death; and thus, being God, completely satisfy the demands of the law, and perfectly redeem his people. But this is all a mistake. Nothing, with our author, can be more absurd, childish, &c., than this idea of the "law-place." He writes, page 208:

"What place was that? Most emphatically I reply, Not the law-place of his people; nay! But the place of Atonement-Maker to the law, for such dishonour as by the sin of his people had been cast on that holiest of institutes."

Our author's modest and reverential language about this truth of Christ in our law-place is:

"He who stands in the law-place of his people must on behalf of that people fulfil the law-works, and suffer the law-forfeitures. In which case Christ must in his own person, and after a strictly legal or perfect fashion, first have performed every act without exception of

the life of every individual of that innumerable company constituting his elect church; and, secondly, after full accomplishment of that, must under those incalculably-*numerous* everlasting damnations which according to the penal sanction of the law were due to the aggregate of the saved, himself in the deepest caverns of hell have been everlastingly damned. . . . Yet all this, unquestionably, is involved in that most stupidly-hideous of all humanly-devised dogmas, the law-place; dogma which, without reserve or ruth, I here make over to perpetual hissing."

We almost feel we are wrong in giving this extract. There is something so extremely daring in the expression "everlastingly damned" in the connexion in which it is used; there is something so appalling in the thought,—But what, if the dogma be true, has the rash author decided is the equitable bearing of it upon the Infinite and Eternal Son of God? that we dare hardly have repeated the sentence with our lips, and are almost afraid we have trespassed in quoting it with our pen.

Now, dear friends, such are the sentiments upon which, as upon eternal principles, the propriety is based by our author of us ministers using indiscriminate exhortations. We can well understand his utter repugnance to the doctrine of the law-place, and the eternal covenant as we understand it. These cannot harmonize, he well knows, with universal exhortations; therefore he must ruthlessly consign them to a "perpetual hissing."

(*To be continued.*)

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## Obituary.

JEMIMA WHYBORN.—On Feb. 5th, aged 67, Jemima Whyborn, of Hastings.

She was indeed one of the Lord's "afflicted and poor people," being, during the greater portion of her life, much afflicted in body, and greatly tried in providence; but richly favoured with his sweet presence and communion, which so outweighed all her troubles that she could call them "light afflictions" when compared with the "eternal weight of glory." These soul-cheering and confirming earnestness of "the joy prepared for suffering saints" were sweets in her cup of bitters, which not only enabled her to patiently endure, but, at times, to "glory in tribulations also," so that her face has frequently shone under the sweet anointings, while the furnace of trial through which she passed was exceedingly hot. Her tongue has been made to sweetly speak of the loving-kindness of the Lord when she has been wading through multiplied troubles of a most weighty kind. She truly was a witness for God, and a "living epistle of Christ," a sincere and ardent lover of his truth, his people, and his ways. And I feel that while death was to her a great and eternal gain, both myself and the church are bereaved of a true and valuable friend, in whose prayers it was no small favour to have an interest.

It appears she was left an orphan at the age of seven, when she went to live with her eldest brother, whose wife was a strict Churchwoman. While there she got among the Wesleyans, and mixed with them for a time in an outward profession of religion. But after a while she began to feel very dissatisfied, as she could not find among them what her soul was made to greatly need. But soon after she was married she became

acquainted with a member of Mr. Fenner's, who prevailed on her to go and hear him. And there the Lord made his word in her soul "quick and powerful, sharper than a two-edged sword." Notwithstanding that, the more she heard Mr. F. preach, the more she felt condemned. And though her going there brought upon her heavy persecutions, yet she could not return to the Wesleyans; feeling her case was such that nought but sovereign and almighty grace could ever reach it. This searching work within, with Satan's temptations and outward persecutions, drove her almost to distraction; so much so that one day her husband told her he thought she was going mad. In this state she was one week evening going to chapel, when the enemy set upon her very powerfully, telling her that she was a sinner before going to hear Mr. F., but that now she was a gospel sinner, such a one that could never have mercy and pardon, and that she would surely sink to hell. She turned back to go home again, but met her friend, Mrs. D., to whom she told her distress, who prevailed on her to go with her once more to the chapel, saying, "Who can tell what the Lord may be pleased to do for you?" She said, "Yes, I will go; and if I perish, I perish." Mr. F. took as his text Ps. xxvii. 8. There was a sweet feeling echo in her heart, which replied, "Thy face, Lord, will I seek." The dear Lord very graciously drew nigh, and "brought her up out of the horrible pit, and out of the miry clay"; and now with her feet upon the Rock, Christ Jesus, she could sing of pardoning blood and love. Her trouble was all gone; and she went home like the poor publican of old, justified and rejoicing in the Lord the Lamb, glad at heart that she was favoured to meet Mrs. D., and by her prevailed upon to go once more to the place where the Lord was pleased at that time to speak peace to her soul.

When about 24 years of age she had an affliction which caused her to lose her right leg; and from that time until her death she was much afflicted in body. Her path was one of great tribulation. But though she was so troubled to get about, her attendance at the Lord's house, from the time she was brought to love the ministry of Mr. F., was both hearty and constant, whenever her health would allow of her being there. And I can bear testimony to her most persevering and exemplary attendance during the time of our being acquainted with each other as sinners poor, and vile, and lost in self,

"Yet hoping in the Lamb, Who deigned for such to bleed;" and I know she has often been found in her place when the difficulties through which she has had to struggle in order to get there were such as but few have to battle with. But she was a blessed gainer thereby; for often when pressed with sore troubles, and bitterly persecuted, she has while there been so richly blessed in her soul that it has been to her

"Like a little heaven below."

The trials seemed to make way for the Lord's rich mercy and love. In her case those words were often particularly applicable:

"That raven which croaks for my blood,  
Has helped me to many a meal."

She always took pleasure in seeing any come regularly to the house of God; as anxiety in that, in the Lord's people, she ever looked upon as manifesting a low state of divine life in the soul; judging from her own case that if there were a lively hungering and thirsting after the Lord Jesus, there would be a becoming attendance upon the means where he has promised to meet with his saints. And in the case of such whom she believed to be seeking souls, she felt a lively interest, as she watched their constant and earnest attendance; and they truly had a large place in her warm and feeling heart. Often has she remarked with regard to those of her own family, and others who feared not God,

"I like to see them come under the word; because what the Lord has done for us he can do for them. And how do we know what his mind and will may be concerning such?"

It was some time after her first attending Mr. Fenner's ministry that she was brought to personally see and walk in the ordinance of baptism. But one day the Lord spoke home to her heart, with such sweet light and constraining love and power, "If ye love me, keep my commandments," that she willingly and gladly went forth in the way himself has led. The Lord graciously gave her a good word of promise, which cheered her then, and was a help to her in days of sorrow and distress many times afterwards: "I will never leave thee, nor forsake thee." Also this: "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." These gracious words were well suited to meet her case in the path of trouble the Lord foresaw she must walk in; and he caused her to hope on them to her end, proving him to be faithful who has promised.

Once, when in the depths of poverty, and greatly troubled on account of her husband not having any employment, and not knowing how to procure a loaf of bread for her children, as she went into the chapel, Mr. Allen, the late deacon, was giving out the 9th hymn (Mr. Fenner's); and when he came to the last verse:

"Thou hast declared, my gracious God,  
My wants shall be supplied;  
O may I trust thy faithful word,  
And in the same confide,"

the Lord enabled her to cast her burden upon him, in sweet confidence that he would appear, according to his own word of promise, and provide for her in this time of need. Nor was she disappointed; for he soon opened up a way for the much-needed supplies to come. She frequently would note in a book parts of the sermons she heard, and how she felt under the word; some few of which have been spared, but many are not to be found. This proves that she was not an idle hearer, but one who desired to hide the word of the Lord deep in her heart. According to those notes I have seen, she had many good opportunities under the ministry of Mr. F., through whom she was much instructed in the way of the Lord, and greatly encouraged in times of darkness and trial. When he was removed by death, she was earnest in her prayers at a throne of grace that the Lord would provide the church with another under shepherd; for though she was frequently blessed under the reading of sermons, she was not inclined to substitute it for the ministry of the word by the mouth of the Lord's sent servants, except as necessity might require. It appears that when I first supplied the pulpit at Ebenezer, she had a particular feeling about my being their settled pastor, which proved to be of the Lord; and she used to say she firmly believed it was granted in answer to the united prayers of the people. I shall ever remember the kindly and feeling way she used frequently to come and speak of the word having been made precious to her soul, in order to encourage me. By thus trying to hold up my hands, she was the means of helping me many times, when I was very low, through the feeling of my own insufficiency; for I always felt that in her I had a praying friend.

About two years before her death she had a severe attack of illness, from which she was not expected to recover; during which time her son one night left her, thinking she could survive but a short time. When he went next morning she was quite revived; and as she looked at him, she said, "My dear son, I have had a blessed foretaste of heaven. It



was so glorious, I cannot attempt to describe what I enjoyed; but I felt sorry when I came to myself, and found I was still in the flesh. I have no desire to live; for me to die is gain." It pleased the Lord to raise her up again; and she was enabled to get to chapel, with a little assistance, until about seven weeks before her death. The last time she was there was in Nov., 1874; and it appears, from the note she made of it, that she was much exercised in her soul, and drawn out in prayer to the Lord for his blessing. The text was 2 Tim. i. 9. The word spoken was made to her sweeter than honey or the honeycomb; for she was favoured to sit down under the shadow of him whom her soul loved with great delight, and his fruit was sweet unto her taste. When she came out she stayed behind to speak to me, and said, "I have had such a blessing to-night! I have been enabled to trace my calling from the first of the Lord's work in my soul until now; and it is all right. He hath done all things well, and if I never hear another sermon, I can lay me down and die on the truth of what I have heard and felt to-night."

For about a week after this she was very poorly in body, and was then seized with violent inflammation, which threatened a speedy end of her life, during which the enemy was permitted to harass and assault her soul very sorely indeed; but not so as to cause her to lose sight of the foundation of her hope. Her son one night, during the trial, asked her how she felt in her mind. She replied, "I sometimes wonder where the scene will end; but I know the Lord will never leave me nor forsake me." I went to see her a few days after this. She was very low in body, but her mind was sweetly stayed on the Lord, and her heart was trusting in him. While we were conversing together, she was much cheered and blessed in her soul, which so brought to mind the past goodness of the Lord, and the gracious words of promise he had spoken to her on different occasions, that her tongue was again made to speak forth his praise, and declare his manifold mercies and loving-kindnesses, with a sweet confidencethat "He who had helped her hitherto would help her all her journey through." On my quoting, during the conversation, the words, "And even to your old age, I am he," &c., her countenance beamed with joy, and she exclaimed, "O that blessed promise! The dear Lord gave it to me years ago, and it never has failed, nor ever will. Bless his dear Name! I know he will bring me through." After having read and prayed with her, I left, with a sweet feeling of the truth of that portion: "Mark the perfect man, and behold the upright; for the end of that man is peace."

I was only privileged to see her once afterwards, when I found there was a great change in her bodily appearance, which, to my mind, indicated the near approach of the time of her dissolution. But, though she was much lower in body, she was as earnest as ever in her desires after the Lord Jesus, and in testifying of his unchangeableness and love, as she had proved them in every state, from the first of her knowing him until that day. She made a pleasant allusion to our former conversation upon the old text: "And even to your old age, I am he," &c. "O!" she said, "what a blessed promise! And to feel that he is with me, and is fulfilling it to the last! How good he is! What a mercy to have such a Friend, one who loveth at all times, and is able to do for me what none other can! Who could have borne with me but he, through all my sins, coldness, shortcomings, and heart-backslidings, which I have so often had to mourn over? O! What mercy in him to love and forgive, restore and comfort such a poor unprofitable sinner as I, time after time, and to assure me that he will never leave nor forsake me! How often he has blessed me when I have been at the chapel, so as to help me to forget all my troubles, and to make me feel him to be more precious to my soul.

than all the world besides! I have truly enjoyed much of his love and presence in that place, and it lies near my heart. How thankful it becomes us to be for such privileges! And how sad when we see them neglected by any of those who profess to love the Lord! How gladly I would still meet with you there if I could! But the dear Lord knows my desire, and he does not leave me alone; but so blesses me, at times, in my soul as to make up, in a measure, for the loss I feel."

On one occasion, when she was suddenly taken worse, a friend who was called in says that, though she lay so ill, and in such a distressing state of body that it was to her a pitiable sight, yet she began, immediately she saw her enter the room, to speak forth in honour and praise of the Lord Jesus with such joy and delight as to astonish all present. Her soul was, even under such circumstances, so full of the blessing of the Lord that she did not seem to notice her affliction. At another time her son asked if she felt firmly fixed upon the Rock. Pointing with her finger towards the window of her room, she replied, "I could as soon question the shining of the sun as doubt that;" thus proving how graciously the Lord can strengthen the heart of those who hope in him to say, "I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."

Contrary to all expectation, she had a short reviving of her natural strength; but it was of very short duration, for on Saturday, Jan. 30th, she again relapsed, never to recover. The next day, when they told her the text which had been spoken from, she was in too much pain to have the chapter read. She gradually sank until the following Wednesday, when for a short time she was a little relieved, and requested her granddaughter to read to her Ps. xxxix., which she very much enjoyed. In the evening, when her son asked whether she felt comfortable in her mind, she replied, "Yes; I am *very* comfortable. I feel the sweetness of that blessed promise the Lord gave me years ago: 'I will never leave thee, nor forsake thee.' '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,' &c. O that word *bear!* How much it contains! And not one good thing of all he promised has ever failed."

Next morning she was seized with paralysis, and was never able to speak afterwards. She lay about twenty-four hours, and then her ransomed soul quietly passed away from all below to join the blood-washed host before the throne of God and the Lamb; where, free from sin, persecution, and all that causes sorrow and distress, she realizes the long hoped-for bliss of viewing, without a cloud between, the face of him who was her life, consolation, and delight, during nearly 40 years of her sojourn in this wilderness; and who, having safely brought her through manifold temptations and various and great changes, crowned her journey's end with his sweet presence and peace, giving her to lie down in perfect quiet, and to "die as one that's born of God."

She was baptized by Mr. Fenner in Oct., 1842, at Ebenezer Chapel; and was a consistent member of the church until death. Several extracts from her papers I should like to give must be passed over, for fear of taking up too much space. "The memory of the just is blessed."

THOS. HULL.

HENRY RILEY.—On July 13th, aged 55, Henry Riley, of Preston.

He was a regular attendant at Vauxhall Road Chapel, where the late Mr. M'Kenzie was pastor many years. He was naturally a quiet, reserved, distant man; and although a regular attendant at chapel, seldom spoke to any one, especially on spiritual things. One of the deacons informs me he was one of the quiet of the land. He never remembers hearing him speak of soul matters until his last illness.

I was engaged to preach in the above chapel on June 20th and July 4th last. While there, one of the deacons called upon me, desiring I would accompany him to visit one of their dying friends; we went to see the subject of this obituary. We found him in bed, very weak in body, being far advanced in consumption, but blessedly supported in mind. On entering his room he rose up in bed, and I shall not soon forget the smile on his countenance. He said, "I am glad to see you. I very much desired to hear you preach, and anticipated the privilege of doing so during your engagement; but the Lord had ordered it otherwise." With the smile still brightening up his face, he said, "If I cannot come to see and hear you, I am pleased you have come to see me." He said further, "It is about 27 years since I heard you preach in our chapel from Isa. xl. 6-8: 'All flesh is grass,' &c. That was the time the Lord cut me down as a sinner. I was apprehended, arrested, convicted, condemned, and stood before a holy, just, and righteous Jehovah, a guilty, vile, undone, lost sinner. I was led also to feel the hidden evils of my nature, and the corruptions of my flesh, together with the powerful temptations of Satan, and the distress consequent thereon. I firmly believed there could be no mercy for me; therefore I must for ever perish. I passed through a deep law-work in my conscience for a considerable time, working and striving to be good, to get good, and to do good, with many promises and vows what I would do, and what I hoped to be. But all proved abortive, until you came again and preached from Ps. xlviii. 11-14; under which the dear Lord was pleased to reveal himself with power, majesty, and grace. I had such a blessed manifestation by faith of a precious Christ, as suffering, bleeding, dying for me, that I lost the burden of my sin, guilt, fear, and dread. The Lord Jesus Christ appeared as my salvation, redemption, and my All in all. I enjoyed such peace, pardon, grace, and love that I could say, 'This God is *my* God for ever and ever; he will be *my* guide even unto death.'" I read and prayed with him and left.

When the deacon and I had got into the street, he observed, "I never heard of these things before, although he has been such a constant attendant at the chapel for so many years." He had pondered, like Mary, these things in his heart. He was one of God's hidden ones,—shy, timid, reserved, solitary; not making a parade of his religion to be seen of men, to be observed by others, puffed up with pride.

I called again to see this dear man of God previous to my leaving the town, taking a friend with me. He met us with another sweet smile, and spoke of the exercises of his soul, the sweet peace he enjoyed, and his prospects of eternal glory beyond the grave. He said he was waiting the call of the dear Lord, "Come up higher." After reading and prayer, we bid each other farewell, never to meet again in this world, but hoping to meet around the throne of God in glory to part no more. On shaking hands, he said, "These have been two sweet visits to my soul."

Mr. S., the deacon who took me to see this dying saint the first time, forwarded me the following particulars: "Riley only lived eight days after you parted with him. Mr. Y. called to see him, and found him very low and weak, and very dark. The enemy of souls was having a final thrust at him that he might fall. He cried out in agony, 'What must I do? What must I do?' Mr. Y. tried to assure him that the Lord would come again, and that as surely as he ever visited a soul once in a way of mercy and salvation, he would come again. Mr. Y. reminded him of the words of Christ to his disciples, in Jno. xiv. 3, and xvi. 22, 23; and also repeated those sweet, comforting, and supporting lines:

"'Did Jesus once upon me shine?  
Then Jesus is for ever mine.'

Feeling a little eased in his mind, he called out, 'Give me Christ, and I'm ready to go.'

"Some of the friends being with him the last night he spent on earth, observed that if some one had been present who could sing, he would have had full service, singing, reading, and prayer, almost the whole night. As they could not sing, he tried himself, but was too weak to do much. About 4 o'clock in the morning he called out, 'Bless the Lord, O my soul; and all that is within me, bless his holy name.' He clasped his hands repeatedly, while his body heaved as if he were scarcely able to contain the blessed power and joy he felt. He spoke frequently of a glorious resurrection unto eternal life, as realizing the subject by precious faith."

Another friend calling in the afternoon of the day on which he died, also states: "Mr. R. spoke freely of the things of God, the happy state of his mind, and the blessed eternity he had in prospect. He noticed also the goodness of God in dealing so gently with him as regarded pain of body, being able to move himself without much pain. He began to feel excessively weak and drowsy, saying, 'This lump of clay, dust, sin, and corruption will soon be where the weary are at rest, and my soul with Jesus, the eternal Rock of ages. What can shake my sure repose? I may be shaken *on* it, but can never be shaken *off* it. I have had three glorious manifestations; and if God saw fit and needful, I should have more. He spoke also about the chapel friends, adding, 'I do not regret having gone too often.'"

Two of the members called upon him a short time before his death, to whom he spoke so blessedly that one exclaimed, "Sick people want visitors to comfort and console them; but in this it was the other way."

After giving up his few worldly effects to one of his daughters, his conversation was all about the best things, which he much enjoyed, having a blessed assurance of his interest therein. The last words he was heard to utter were, "God bless thee," to one of his relations, on giving him a little gruel.

In his hymn book (Gadsby's selection) many of the leaves were turned down; but hymn 367 was his choice one. He began to breathe shorter and shorter, and died as if going to sleep, which proved to be the sleep of death. "Mark the perfect man, and behold the upright; for the end of that man is peace." Mr. Chandler interred him in the Preston Cemetery.

JOHN FORSTER.

ANN SPACKMAN.—On July 16th, aged 53, Ann, wife of Mr. Roger Spackman, of West Kennet, near Marlborough.

Her call by grace, I do not doubt, was very clear; but the work in her soul was very gradual. The doctrines of grace being opened up to her, she left what before she had cleaved unto, and dared not trust to the works of the flesh, proving clearly that by the deeds of the law no flesh could be justified. It can be truly said of her that her religion was between God and her soul. She wanted the doctrine in its beauty to be spoken home to her soul, that she might know her interest therein.

I knew her about ten years, and always found her a good companion and a good hearer. Her behaviour was not the putting on of tawdry apparel, plaiting of the hair, or other unnecessary outward things; but it was truly made manifest to the Lord's dear servants that it was the Lord's work in the inner man. They always found a quiet unassuming friend and hostess in her, with thoughtfulness and kindness, coupled with that charity which is God's gift, without whispering or backbiting. She was ever ready to give such things as she had to the Lord's servants and the poor around her, especially the household of faith. Her acts

could be clearly seen, by many ministers and others, to be produced through the life and power of the Lord's love and grace.

About six years ago, I was expected to baptize some friends at Allington. It was a subject that had been much upon her mind; but she had not been led to feel it satisfactorily till one night in the week before the Lord's day on which the ordinance was to be administered. I did not know till near service-time that she was coming, or wished to be baptized. There was no time for her to go before the church at Avebury, and I most willingly did as the Lord's servant Philip did with the eunuch, because the Lord had so blessedly revealed to her his gospel commandment, and she was so willing to keep it and attend to it, which she did, and felt it a good time, and was blessed with a sweet foretaste of God's love. She went on her way with the answer of a good conscience, and took the earliest opportunity of relating to the little flock at Avebury the Lord's dealings with her soul, and was gladly received by them. It can be said that the hearts of the people were made glad, and they rejoiced together.

Now the Lord had something more to show her; and he did it in a time of special need. She had a great affliction, and her life was despaired of. When all human help was likely to fail, her poor body in great pain, the Lord broke in upon her soul, and shed his love abroad in her heart. Her soul was like a watered garden. She now realized what she had longed for,—the full and free pardon of sins. It was most blessed to see her, and hear her relate the Lord's great goodness and mercy to her; her countenance beamed with happiness. The pain of body softened, and the means used became effectual to relieve her. She was again raised up to a measure of health and strength, though never so strong as before.

She was spared to see a new chapel built, which she much desired, and took great interest in. She was indeed a mother in Israel, a peace-maker, and ready to forgive as she had been forgiven. As she got better, she felt loth to have to do with the world. But the Lord had more yet to show her, both in the way of trouble and joy. Dropsy set in, with other diseases of the body. Also her dear daughter, who had been weak and poorly, rapidly became worse; and it was evident to all that mother and daughter must soon pass the gloomy vale. The dear mother was much concerned about her child's soul. It was truly blessed to see and hear her dear child crying for mercy; and, at times, she spoke some blessed things in the way of a good hope that ere she died the Lord would manifestly forgive her sin, and save her. The mother wrestled with the Lord, and had the comfortable assurance that her child would be saved. When I went to see her a few days before her death, she said she could leave husband and all her children in the Lord's hands. It was truly well with her; and she believed it would be with her dying child. All care about body and soul was removed, and she triumphed in the Lord's praise. But she had again to sink, and to find that the dear Lord must be inquired of for patience and dying strength in dying hours; which were truly granted her, and she sweetly fell asleep in Jesus. I buried her in Calne Nonconformist Cemetery.

F. PORTER.

MARY SPACKMAN.—On Aug. 22nd, aged 15, Mary Spackman, daughter of the above.

The dear child survived her mother only five weeks. She died very happy indeed, giving her father, aunts, and others blessed evidences of the reality of her soul's repentance, and of forgiveness through a Saviour's blood. I buried her in the same vault with her mother. "Blessed are the dead that die in the Lord."

F. PORTER.

# THE GOSPEL STANDARD.

DECEMBER, 1875.

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

## INIQUITIES SUBDUED.

SUBSTANCE OF A SERMON PREACHED IN GOWER STREET CHAPEL, BY  
MR. FARVIS, OF TETBURY, OCT. 24TH, 1875.

“He will subdue our iniquities.”—MICAH VII. 19.

WHAT a stubborn, poor, proud, vain, upstart creature is man, having by nature a heart of stone, an iron sinew in his neck, and a brow of brass! Pharaoh-like, the language of his heart is, “Who is the Lord, that I should obey him?” Hath the Lord taught you to feel this?

There is not a person in this chapel who has not been subdued by iniquity, all having been brought under the dominion of sin. Living and dying under its power, everlasting condemnation must follow. The empire of sin is very large, and includes in it all Adam’s posterity.

Signs are given of the subduing power of God, both in heaven, earth, and hell. None can go from earth to heaven unless their iniquities are subdued. Hence all the saints of God now before the throne had their iniquities subdued by the power of the Saviour’s grace while here below. Quickened sinners on earth afford proof of the subduing power of grace in preventing sin reigning in them, and over them. Fallen angels and lost spirits give evidence of the almighty power of God’s wrath in subduing them, in casting them down to hell, and inflicting upon them the punishment their sins deserved. In the case of “God’s elect,” the redeemed of the Lord, and the saved in and by the Lord, electing love, redeeming grace, and saving power are put forth in subduing their iniquities; while in the case of “the rest,” the seed of the serpent, the goats, the power of God’s anger is shown forth in driving them away in their wickedness, to that place where there is “weeping, and wailing, and gnashing of teeth.” What a very great mercy to be out of a deserved hell! All who by grace desire heaven feel that for their sin they deserve hell.

Note the declaration made in the text: “He will subdue our iniquities.”

I. A word or two about *the Subduer*,—“*He*.”

II. What he subdues,—“*Iniquities*.”

III. Whose iniquities he subdues,—“*Our iniquities*.”

I. The *Subduer* is the pardoning, merciful, and compassionate God. In Neh. ix. 17, it is written: "Thou art a God ready to pardon;" in the margin, "a God of pardons." Who can tell the number of pardons he grants to poor guilty sinners? Sin hardens, pardon softens. All pardons come through the Redeemer's blood. (Eph. i. 7.) "Without shedding of blood is no remission." (Heb. ix. 22.) That is a happy day to a sinner's soul when God extends pardon to him, telling him his sins are all forgiven. The knowledge of salvation through the remission of sins produces a new sort of feeling in the heart; and is not unfrequently attended with a fresh kind of tears flowing from the eyes. A sense of pardon received by faith from God, through the blood of his dear Son, has a wonderfully subduing effect upon the person who receives it, as expressed in Isa. xii. Felt forgiveness from God will make us forgiving towards man.

The Subduer also delights in mercy. How much is recorded in the blessed Bible of the mercy of God, of its eternity, immensity, and durability! No sensible sinner was ever heard to complain that mercy was too often named in the Bible. No; he has been made to desire a crumb of it, and what he thus desires the Lord has designed to give, and delights in bestowing. Blessed be his holy name, he does not exercise his mercy in a grudging way. No, but with infinite delight. "He taketh pleasure in them that hope in his mercy." (Ps. cxlvii. 11.) If kept in your right minds, you will seldom be above the publican's prayer: "God be merciful to me, a sinner." The utterly ruined condition we are in through the fall of man made room for the exhibition of God's eternal mercy upon a very large scale. The first draught of pardoning mercy has an uncommon sweet taste to it to one who, for some time previously, has been tasting nothing but the bitterness of his own sin, guilt, and misery.

He is likewise compassionate; yea, a fulness of compassion is in him. (Ps. lxxxv. 15.) He makes known his compassion in forgiving iniquity. (Ps. lxxxviii. 38.) There was a period when Pharaoh's daughter had no compassion towards Moses; but when the babe wept, she had compassion, and said, "This is one of the Hebrews' children." (Ex. ii. 6.) What an apparently dangerous position was the infant Moses in, when Pharaoh's daughter showed her compassion in such a timely, practical, and effectual way! It is in times of danger, grief, and helplessness that the blessed Lord shows out his compassion towards his people, like the good Samaritan, who had compassion upon the wounded Jew. Truly we can say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

The Lord exercises his mercy and compassion in a discriminating manner. (Rom. ix. 15.) No poor sinner in a subdued state has any fault to find with God for doing what he will with his own. Fault-finding often springs from an unsubdued heart. Any fool can find a fault, but it takes a wise man to hide one.

## II. Note what he subdues,—“*Iniquities.*”

When the candle of the Lord shines in a sinner's soul, iniquities are seen to be very numerous. What a bad character that little member has, which we seldom show to any but a medical man. Of it the apostle James says, “The tongue is a fire, a world of iniquity. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison.” Of every member it is the last to grow weary, or fall lame. Very few, if any, have ever been known to complain of its being tired. It is easier to set it going than to stop it. A furred tongue indicates something out of order below it; so by the words it speaks is known what is in the heart: “For out of the abundance of the heart the mouth speaketh.”

Tongue-sins are but little noticed by man; but they are not overlooked by him who has said, “For every idle word that men shall speak, they shall give account thereof in the day of judgment.” The best of men are not entirely out of danger from this iniquitous, false, deceitful, flattering, unruly, boasting little member. It is far from being idle in this boasting age. While the heart is unsubdued by grace, the tongue will continue to boast great things. How differently a man uses his tongue in speaking of the Lord, of himself, of sin, of law, of gospel, of time things, and of eternal things, after his conversion, from what he did before it! Grace in the heart makes the tongue slow in speaking in self-praise, but quick to speak, at times, to the praise of him who is “full of grace and truth.” The Man Christ Jesus had truly “a wholesome tongue,” from which never dropped unwholesome words. Man will always be liable to abuse the gift of speech so long as the organ of it is “a world of iniquity.”

Then there is a fulness of iniquity in the heart. (Matt. xxiii. 28; Jer. xvii. 9.) By nature we drink iniquity like water. (Job xv. 16.) None are total abstainers from this iniquitous drink; but all are drinkers thereof. Look at man's thinking mind; what iniquity appears there! “Their thoughts are thoughts of iniquity.” (Isa. lix. 7.) What iniquity also is seen in the actions! “They have done abominable iniquity.” (Ps. liii. 1.) We are laden with it, and yet till born again of the Holy Spirit we are dead in sins, and do not feel the load.

In Isa. lix. 2 it is written: “But your iniquities have separated between you and your God.” This separation is not for ever in the case of those who are redeemed from all iniquity by the precious blood of Christ. The spiritual cries which, by the Holy Ghost, go up from the hearts of God's children show that they feel they cannot conquer their iniquities. When the guilt of iniquity is felt, the cry is, “O Lord, pardon mine iniquity; for it is great.” (Ps. xxv. 11.) When its pollution is felt, the cry is, “Wash me thoroughly from mine iniquity.” (Ps. li. 2.) As the believer becomes more and more acquainted with original



sin, innate depravity, the law of sin in his members, he will be obliged to take notice of that wonderful word, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. li. 5.) The seventh chapter of Romans was never very popular with those who were never convinced by the Holy Spirit of original sin.

But *how* does the Lord subdue iniquities? By making use of his word, which is like a hammer. (Jer. xxiii. 29.) To what blessed effect was this hammer used on the day of Pentecost! How the ignorant prejudices of the Jews gave way under its use by the hand of the blessed Spirit. When the law enters with power into a sinner's conscience, making known its spiritual meaning and requirements, how the idol of self-righteousness is shaken! No way of escape is seen from its curse but by and through the redeeming love and blood of the Lord Jesus Christ.

Some in this chapel are probably smiths; and, if so, you make use of fire in softening the iron you wish to bend and shape to an intended form. The Lord saith, "Is not my word like as a fire?" By this he melts his people. "Behold, I will melt them, and try them." Trying times often come after melting ones. The Lord knows what is coming upon his dear people, and it is very precious in him to give one a taste of his heart-melting love, to soften, weaken, and subdue the soul, and to make it fall in with what he has appointed it to go through, in order to try it. "For the Lord trieth the righteous."

He subdues by sending down upon the soul the refreshing dew of his grace; by pouring out the Holy Spirit; by coming down like rain upon the mown grass, and sending showers of blessings. The husbandman uses instruments for subduing the ground he tills. Sometimes the crusher is used to break large clods of earth, with a view for the seed to drop into it. Then the harrow is used to drag up to the surface the filth and rubbish that lay underneath the soil. Deep gashes are made in the land by the plough; and all with a design to cleanse and improve the ground, and to make it more fruitful. "Ye are God's husbandry." And sometimes "the Husbandman" sends crushing trials and afflictions with a view to break the earthly clods in our affections and hearts. Or he sends one blessing after another in such blessed succession as to act on the soul like continual rain coming down on large hard clods of earth, which, by sucking it up, soon fall to pieces, and lie flat on the ground. How precious it is to feel "our stubborn sins" thus subdued by the water of life being poured out in superabounding grace into our earthly clodded hearts, to break them all to pieces! Applying water to hard limestone will slacken it better than beating it with a rod. Look at the earth when it is frosty. How hard, unmanageable, and unyielding! But let the south wind blow, the beams of the sun shine forth with power upon it, and what a giving way, what a change! Heat will soften the frozen earth, and melt the frozen water too. O the inward hardness and

frostiness of one's heart towards the ever-blessed Jesus! Let there, however, come a fresh breeze from off the everlasting hills of God's eternal love, mercy, and grace, joined with the enlivening beams of the Sun of righteousness, and what a blessed thaw takes place! What felt ability to say, "It is God that maketh my heart soft!" What yielding to God, submission to his will, and a sincere desire to say, "Thy will be done!"

There will be no hard hearts in heaven. We shall soon be gone into eternity. The Lord teach us so "to number our days that we may apply our hearts unto wisdom."

The Lord is never at a loss for means to subdue either his friends or foes. There is no creature his power cannot subdue, either in heaven, earth, or hell. His power subdued an insolent Pharaoh, a pompous Nebuchadnezzar, and a self-glorying Herod. But how differently he subdues his elect family from what he does those who are not in his covenant, and whose iniquities were not laid by the Father upon his dear Son! In the latter case the power of his anger is displayed, but in the case of the former the gracious saving power of the gospel is made known. Friends, election is an eternal truth, although in our unsubdued state we hate it. May we ever be mindful of the questions, "Who maketh thee to differ from another? And what hast thou that thou didst not receive?" (1 Cor. iv. 7.)

III. Observe *whose* iniquities he subdues. "*Our* iniquities," those of "the remnant of his heritage," his covenant people. (Heb. viii. 9-12.) The number of these people cannot be increased nor decreased. Their names are in the Lamb's book of life. Not one of them can perish; neither can any pluck them out of the Good Shepherd's hand. Lot was in the covenant, and yet, through iniquity being in his heart, he felt inclined to linger after things doomed to destruction. (Gen. xix. 16.) You who know your own hearts, do you not feel sometimes a *lingering* after that which must perish and come to nought? The Lord subdued Lot's lingering by showing him mercy, by taking him by the hand, bringing him forth, and directing him how and where to escape. Mercy was exercised towards Lot, not when longing after heavenly and spiritual things, but when lingering after earthly and natural things. How condescending of the Lord to show mercy to us when lingering after what is only vanity and dust! The Lord's mercy looks very bright when displayed to a lingering child. At times a child of God is so full of earthly lingerings as hardly to feel any spiritual longings. Truly "the first man is of the earth, earthy."

Then there are *slavish fears* the Lord's people are subject to, which they cannot subdue, any more than they can the stormy wind. Jacob could not subdue the fears he felt respecting his meeting his brother Esau. Now, how did the Lord do this? He came where he was, poured into his heart the spirit of grace and supplication, and gave him power *from* himself, that he might have power *with* himself. Jacob used this power in wrestling

with the gracious Giver thereof, and thus prevailed with God and man. Look at the condition of Jacob after wrestling with the Angel of the covenant. How free from fear and bondage, how happy, serious, and cheerful, and full of God he is! How meekly he goes forward to meet his brother, having the armour of God upon him, carrying God's blessed word and work in his soul, and bearing an unmistakable mark of having been in close dealings with his covenant God.

Ah, friends! It is when the blessed Lord condescends to deal with us in this gracious way that faith comes in, and slavish fear goes out; light comes in, and darkness goes out; liberty comes in, and bondage goes out; power comes in, and weakness goes out; and a new order of things is introduced by the Lord into the soul, making it prayerful, trustful, fearless of man, obedient and submissive to the Almighty Producer of the blessed change thus wrought. Have any of you the fear of man that "bringeth a snare?" If so, the Lord can subdue it, and deliver you from it, by granting you the spirit of prayer, and enabling you to cast your care upon him. The Lord will not let you be finally subdued by those iniquities which you are led by his Holy Spirit to repent of, lament, and pray against. Men of God in all ages have had to beg of him to subdue their iniquities.

Then see how Joseph felt under his sharp trial. How the iron entered into his soul! The Lord, however, was with Joseph, and made him a prosperous man. And after he became more familiar with the Lord's gracious presence, knew more of his mind and meaning about things, and the way he was leading and trying him, he said to his brethren, "But as for you, ye thought evil against me; but God meant it unto good." (Gen. 1. 20.) It is not all at once you know the Lord's meaning about things. "It is the glory of God to conceal a thing." (Prov. xxv. 2.) When his meaning is known, the clouds scattered and gone, and the soul lighted up with divine light to see the way he has led us, it is not then felt to be hard to say, "He hath done all things well."

There was iniquity in David's heart when Satan stood up to provoke him to number the people. (1 Chron. xxi. 1.) Satan was near David when he showed ambition. But the Lord was near him when he manifested contrition, and when, in answer to God, he uttered the wise words, "Let me now fall into the hand of the Lord." How many are the signs of ambition everywhere! How few the marks of contrition! If ambition were unsubdued in the hearts of God's people, there would be but little submitting one to another in the fear of God. Friends, do you ever feel ambition working in you? If it be acted out, it will surely bring you into a great strait, out of which none can deliver you but the Almighty Jesus.

The Lord's ministers sometimes feel reluctant to speak in his name, owing, it may be, to the fact of some of their hearers not being able to hear them. The prophet Jeremiah, in his com-

plaint, said, "I will not make mention of him, nor speak any more in his name." But how was this resolve subdued? "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. xx. 9.) Ah! Here it is. Let the word of God and the Spirit of God meet together in power in the hearts of God's servants, and their reluctance to speak, and, in some cases, their determination not to speak any more in his name, are overcome. When he opens, none can shut; and when he shuts, none can open. His grace will triumph.

There was something that needed subduing in Thomas, when, in reply to the united testimony of his fellow-disciples, he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (Jno. xx. 25.) Well, how was his unbelief subdued? By the Saviour's manifestation, and personal direction to him: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." The presence of unbelieving Thomas did not keep the faithful Jesus away. How condescending in the Lord Jesus to address him as he did, and at the same time to convey with what he said to him the conviction that the Speaker was his Lord and his God. Recognition of Jesus comes in and through the manifestation of him. Manifestation greatly tends to subdue opposition to the Saviour's words, will, and ways. We do not want to be subdued by one we hate; and by nature we are all haters of God. (Rom. i. 30.)

There are no haters of God in heaven, and none that love him in hell. On earth both classes are to be found. To which class do you belong? Think on the words: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." (1 Cor. xvi. 22.)

The Lord, in his good-will, subdues his people's ill-will, self-will, and so-called free-will. In his love he subdues their hatred; in his grace their sin. O the gracious power he continually shows in subduing the iniquitous thoughts, tempers, and desires of the unbelieving hearts and unruly tongues of his dear children! If he did not love them very dearly, he certainly would not bear with them, and do for them and in them as he does. Praise his blessed name!

See what a sinner is in an unsubdued state, and what he is when subdued. How cruel was Manasseh while unsubdued by grace! Of him it is written: "He shed innocent blood very much, till he had filled Jerusalem from one end to another." Is there anything that can tame him? Yes. Nothing is too hard for the Lord. Manasseh was brought into the furnace of sanctified affliction; and while there subduing grace reached his heart to humble it, soften it, to cause it to pray to and seek the Lord, who mercifully heard and answered his prayer, so that he knew the Lord was God. Now he was no longer unkind and cruel, but kind and cool. The lion was changed into a lamb.

There would be no cruelty between man and man, if all men were under the subduing power, at all times, of the grace of the Lord Jesus Christ.

Saul of Tarsus had a great deal of unkindliness of disposition towards the disciples before his call by grace. He says of himself, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." But when the all-conquering grace of the Lord Jesus reached him, down he fell to the earth, and up was raised in his heart the cry, "Lord, what wilt thou have me to do?" The right sort of falling and rising is effected by the subduing grace of King Jesus.

The jailor, before being subdued, showed clear signs of harshness to the two prisoners, Paul and Silas, when he "thrust them into the inner prison, and made their feet fast in the stocks." The power of God shook the earth and the foundations of the prison, the doors flew open, and the prisoners' bands were loosed. He who wrought these wonders did not stop here. In mercy to the jailor's soul, he convinced him of sin and of the danger he was in, and caused to come forth the anxious inquiry, "Sirs, what must I do to be saved?" Now, see the blessed fruits of subduing grace. "He took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house." (Acts xvi. 34, 35.) Some ministers of Christ have had to endure very harsh treatment from those who were unsubdued by grace, who, after they were subdued, were the tenderest and truest friends they had.

The thief on the cross showed an unsubdued spirit when, with his fellow-thief, he reviled the dying Saviour. Saving grace entered his heart, and his own guilt was felt and owned. The Saviour's innocence, manhood, and Godhead were, in some measure, opened to him; for he said, "This man hath done nothing amiss." True, living, and believing prayer was addressed to Jesus: "Lord, remember me when thou comest into thy kingdom." A child of God, in his unsubdued state, may feel and say hard things of God the Saviour; but after he has had a look from his eye, a word from his gracious lips, and a lift from his almighty hand, he is dissolved, humbled down, his eyes filled with tears, as in Peter's case, and his heart "with wonder, love, and praise."

By his subduing grace, the Lord Jesus has made some of his bitterest enemies his sweetest friends. Ah, friends! Some of you can remember when you were unsubdued by grace, when there seemed as little likelihood of your being tamed, clothed, and in your right mind, as the man that had his dwelling among the tombs. (Mark v. 3.) But subduing grace arrested you, broke your heart, brought you to your knees, tamed you down, and caused you to cry, "Lord, save me." At the Zoological Gardens

in Regent's Park are many wild beasts, which would not have been there, had they not been, in some measure, subdued. Some of you undoubtedly would not have been in this chapel if you had been left unsubdued by the Lord's grace. Thank God for subduing grace. You will need it as long as you are here, for the Canaanites are in the land, and they are not all dead yet. It is *inside* where the believer feels so much that he cannot subdue. You can probably call to mind when you felt unwilling to bow to some mysterious dealings of God with you in providence. He crossed your projects, hedged up your way, against which you kicked and plunged for awhile. By and by the rod was used, and stroke after stroke was given with such love that melted your heart, and made it yield, breaking down all your rebellious feelings; and out of your soul flowed confession, prayer, and praise unto him who had humbled and crumbled you down at his feet. It is well to look back to those times when the Lord mercifully brought us out of nooks and corners, and made us ashamed of ourselves and our sins, leading us to repent, and pray for pardon through the blood of his dear Son. It is such a very great favour from God to have a thorough break-down before him; it yields the soul great profit.

Friend, can you recollect when the Lord subdued you, made you feel like a little child before him, sweetly blended your will into harmony with his own, so that under the affliction, trial, or bereavement, you could say, "It is the Lord; let him do what seemeth him good?" Each one who can truly say and feel that, God has subdued his iniquities. He belongs to the "*our*" of the text. But if your iniquities have never been subdued by the powerful grace of God, there is as yet no manifest proof of your being in the covenant that is "ordered in all things and sure." And living and dying in this state, the curse of God will come upon your guilty soul, sinking it down to hell.

The inspired prophet says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. liii. 6.) The blessed Lord Jesus, under the weight of the church's iniquities laid upon him, fell on his face, and in an agony of soul prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." (Matt. xxvii. 39.) The dear Redeemer was punished for all the sins which God pardons, and which the Holy Spirit, by his all-conquering, irresistible grace subdues. The ministers of the Lord go forth to tell Jerusalem that "her warfare is accomplished, that her iniquity is pardoned." (Isa. xl. 2.) And when the Holy Spirit seals home upon the soul a sense of blood-bought pardon, then is felt the preciousness of the words: "Blessed are they whose iniquities are forgiven, and whose sins are covered." (Rom. iv. 7.)

May the Lord grant his blessing upon his own word, for Christ's sake. Amen.

## MARKS AND EVIDENCES OF A REAL CITIZEN OF MOUNT ZION.

BY JOHN RUSK.

(Concluded from page 433.)

FIFTEENTHLY. But I proceed to the last evident mark of a citizen of Mount Zion. As they go on in the divine life they will be led to discover *the particular care and protection* which are manifested towards them, and that in a different way from the rest of mankind. This, at times, fills their hearts with gratitude, love, and thankfulness to the Almighty. It is true that the Lord is good to all, and his tender mercies are over all his works. He loveth the stranger, and giveth him food and raiment; and in a temporal way he is the Saviour of all men. (1 Tim. iv. 10.) He maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. v. 45.) All the creatures of God are pensioners upon his bounty. He feeds, clothes, promotes, gives health, strength, silver, and gold; and fixes the bounds of their habitation.

But, leaving them, let us look a little at Zion. And we will begin where God began; and that was in the ancient settlements, before time began, from all eternity. Here we are lost in wonder, love, and praise, that God's everlasting love and mercy was from all eternity, and will never end, but will go through all the changing scenes of time, and the countless ages of eternity. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.) His goings forth on behalf of us were from of old, from everlasting, or from the days of eternity, in love and mercy. Hence you read that his "mercy is from everlasting to everlasting," &c. And what further shows his tender care, love, and mercy to us is, that he beheld us in fallen Adam, in a lost, perishing state, with fallen angels and the rest of mankind; for "known unto God are all his works from the foundation of the world;" and yet he made complete provision for us in Christ Jesus. In the fulness of time, he, out of pure love, came into this world, took our nature into union with his Divine Person, passed by angels and the non-elect, and took the seed of Abraham. He was "made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of sons." (Gal. iv. 4, 5.)

The Father, Son, and Holy Ghost loved us from eternity. Yet, as we all fell in Adam, it was impossible for us to be saved without the obstacles that stood in the way being removed. Therefore, the Son of God, co-equal and co-eternal, came to remove them. "A body hast thou prepared me;" "Lo, I come to do thy will, O my God." He undertook the whole work himself, and removed every impediment out of our way. 1. The justice of God stood in the way: "I will by no means clear the guilty;" "My sword shall be bathed in heaven; behold, it shall

come down upon Idumea, and upon the people of my curse, to judgment." We are by nature children of wrath, even as others. 2. God's truth must be cleared, which says, "The soul that sinneth, it shall die." 3. The law was broken when Adam fell, and we in him. So that we are condemned in Adam; for "by the offence of one man judgment came upon all men to condemnation;" "Cursed is every one that continueth not in all things written in the book of the law to do them." 4. We have all sinned, and come short of the glory of God; and nothing shall enter the heavenly Jerusalem that defileth. 5. We are unrighteous: "There is none righteous, no, not one." And "the unrighteous cannot enter the kingdom of God." 6. We are unholy; and "without holiness no man shall see the Lord." Thus you see there were six things standing in the way of this love and mercy being manifested in an honourable way, so as to bring all the perfections of God to harmonize; which must be and is the case in Zion's salvation. And therefore "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

1. This, therefore, shall bring me to treat of the pure love of the Lord Jesus Christ in removing these obstacles out of the way, and in so doing making a glorious harmony in all the perfections of Jehovah. Now, it is only owing to the obedience and sufferings of the Lord Jesus Christ that the elect of God are saved, from Adam the first down to the end of time. It is true that thousands were saved before his incarnation; as Abraham, Isaac, Jacob, David, Samuel, Moses, &c. But here God the Father gave credit to his Son, and trusted to him to complete the work which he had promised to do. And all this time justice is represented as asleep: "Awake, O sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of hosts; smite the Shepherd," &c. Therefore Jesus was apprehended and taken; and being "delivered by the determinate counsel and foreknowledge of God, he was by wicked hands crucified and slain." Thus it was that he satisfied divine justice in behalf of all the elect of God.

2. God's truth must be cleared. And so it was in his obedient life and death. Does truth say, "The soul that sinneth, it shall die?" "He made his soul an offering for sin;" and by so doing "he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." Does truth say that "he will by no means clear the guilty?" Jesus Christ steps forth, and stands chargeable for all his people's guilt. He became their Surety, and bore all that was due to them. And, therefore, when his enemies laid charges against him, he said nothing; knowing that our sin and guilt were imputed to him. He was made sin; died the Just for the unjust; and was made a curse for us.



3. The law demands a perfect obedience, spiritually, in thought, word, and deed; and to love God with all our heart, soul, mind, and strength, and our neighbour as ourselves. Jesus Christ did the whole work for us. "He magnified the law, and made it honourable." Thirty-three years was he at this work, with all our sin and guilt upon him, which he took when he was eight days old; and which every elect vessel puts off. Hence Paul says, "Putting off the body of the sins of the flesh by the circumcision of Christ." O that our hearts were more affected with these blessed things! "But," as the poet says,

"I can read each moving line,  
And nothing melt this heart of mine."

4. We are sinners by nature, Adam's sin being imputed to us, birth, and practice; and are obnoxious to a holy God. We are unspeakably vile, sinners of the deepest dye. But Jesus Christ, after bearing our sins from the cradle to the cross, upon which they all met, made an end of sin, finished transgression, and removed the iniquity of that land in one day, by offering up soul and body a sacrifice for sin. Hence you read: "He made his soul an offering for sin." And Paul speaks of the offering up of the body of Jesus "once for all." These are solemn, weighty, and precious truths to Zion's family.

5. Zion has no righteousness of her own; but filthy rags, dung, and dross. But Jesus Christ, in his obedient life and death, wrought out and brought in an everlasting righteousness, and freely gives it to Zion, which covers her from head to foot. Therefore, she breaks out saying, "He hath covered me with the robe of righteousness," &c. This is the righteousness of the God-Man imputed to Zion, and she will shine in it like a million suns to all eternity in the glory of her Father's kingdom.

6. They are all unholy, destitute of all good, and in possession of all evil. But they are not so as considered in Jesus Christ, for he was holy, harmless, and undefiled. "That holy thing that shall be born of thee shall be called the Son of God." And as the whole of Christ is imputed to us, we are holy in him. Hence he is "made of God to us sanctification." Real holiness consists not in assent and consent to the letter of Scripture, nor to the doctrines of the gospel, but in that faith that has the following fruits: To purify the heart; to prevail with God in prayer for spiritual blessings; to clothe our souls with Christ's righteousness; to have the witness of the Spirit; to overcome the world; and to work by love, not to hypocritical professors, but to God's elect, as Jude calls this "most holy faith." Hence the apostle Paul says, "God chose us in Christ before the foundation of the world, that we might be holy and without blame before him in love." But, alas! We live in an awful day, when there is but little real love. Iniquity abounds, and the love of many waxes cold. Lord, revive the good work in all our hearts. O that we did but enjoy more of these blessed things!

Thus the Lord Jesus has removed every obstacle and every impediment out of our way. And in all this we are led to see the particular care and protection manifested towards Zion, different from all others. But this is not all; for, though all these things are grand and glorious truths, yet the blessed Spirit, and he alone, must testify of Jesus to us, glorify him in us, and take of the things of Jesus and show them to us, or we never can know them to purpose. Therefore, there is a preparatory work done in us all our days,—I say, not only at first, when we are called by grace, but all our days; and that is to empty us of self, self-righteousness, self-sufficiency, and self-seeking. Now, the way in which this is done is by keeping up a continual discovery of our most wretched, wicked, and deceitful hearts, so that we groan under the burden of this old nature that works in all directions. God is a jealous God, and we shall be sorely tried continually to keep us sick of sin. We shall often say with Job, "My soul is weary of my life; I loathe it; I would not live away." All this is the tender care that God is manifesting to us, which, at certain seasons, we can in his light discover. Hence you read: "What is man, that thou shouldest magnify him, and set thine heart upon him, that thou shouldest visit him every morning, and try him every moment?" He loves us too well to let us have our own way. But we do not like this, for "no affliction for the present seemeth joyous, but grievous; *nevertheless, afterwards* it yieldeth the peaceable fruits of righteousness." I am at this time under peculiar trials, both within and without; the Lord knows I am sore burdened. But the blessed Spirit not only keeps us stripped and emptied, but really does bring home to our hearts all the blessings that flow to us from God the Father, through the mediation of his dear Son; and we know it, too, experimentally. I have been led by the Holy Spirit to see the Lord Jesus going forth in my behalf from all eternity; that he became incarnate for me, wrought out a righteousness for me, was apprehended by Divine justice at Pilate's bar for me, and I acquitted; that he bore my sin in his own body on the tree, and finished transgression for me; died for me, rose again for my justification, and ascended far above all heavens for me. O! What meekness and brokenness did I feel, and what love to the Saviour for undertaking my cause! Now, the *notion* of these things you may get by reading and hearing the word; but the *experience* of them brought home is the work of the Holy Ghost. Hence Paul says, "He loved *me*, and gave himself for *me*," without a doubt.

Again. Paul says, "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. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." I remember once, as I was going to chapel, years ago, I felt these drawings very sweetly; and that text came to me very precious: "I have loved

thee with an everlasting love; therefore with loving-kindness have I drawn thee." Then I answered, "This is the drawing, Lord, that I now feel." O! This was precious! And though, at present, I am sore broken in the place of dragons, and have been ready to cast away all confidence, yet I am not without hope that the Lord will yet appear in my behalf, making darkness light, and these crooked things straight. Then who that has such experience can deny a Trinity of Persons in God? The blessed Spirit sheds abroad the Father's love in our hearts, and the Father with this love draws us to the Lord Jesus Christ, in whom it pleased him to choose us from everlasting.

Lastly. God has made the following promise in our behalf: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes." Now, this work will be done by the good Spirit of God. Hence you read: "For if the Spirit of him that raised up Christ from the dead dwell in you, he shall also quicken your mortal bodies," &c. (Rom. viii. 11.) Yes, and fashion them like the glorious body of Christ. Is not all this wonderful? Sown in weakness, raised in power; sown a natural body, raised a spiritual body; sown in corruption, raised in incorruption; and all this the workmanship of the Holy Spirit. And that body and soul shall be re-united together to all eternity.

By all this you see the tender care the Lord takes of Zion. Not a hoof shall be left behind; not a hair of your head shall perish. "Of all which the Father hath given me, I will lose nothing, but raise it up again at the last day." "Neither shall any man pluck them out of my hand." This care and protection, manifested to Zion, is the prerogative of God only. Cannot you see the kind care, love, and protection that the glorious Three manifest to Zion, and to none else?

By way of illustration, take notice of his dealings with the saints of old, in leading, guiding, preserving, protecting, delivering, strengthening, watching over them, hearing their prayers, and blessing them with the promise of the life that now is, and of that which is to come. Hear what Jacob says on his death-bed: "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil," &c. Look at David also. It is said that God preserved David whithersoever he went. How Saul hunted him. And what dangers threatened him on all hands. He concluded that he should one day fall by the hand of Saul. But did he? No. And on his death-bed he declared that God had made with him an everlasting covenant, ordered in all things, and sure. "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." "He that keepeth Israel shall neither slumber nor sleep." "Safety is of the Lord," says Solomon.

Look at Job, and see the scenes of affliction he waded through. But God never left him; but supported and propped him up, and

at last turned his captivity. He stripped him of all, and then gave him double. Hezekiah, too, under bodily affliction, God left him, and tried his faith; but he brought him out with a song of praise.

Look, then, poor tried, afflicted soul, and see the many dangers thou hast been in from thy birth till now. And in which of all thy trials canst thou charge the Lord with unfaithfulness? Has he not always given strength equal to thy day, and succoured thee under various temptations? And when thou hast been encompassed with innumerable fears, fears of death, judgment, Satan, the ungodly, oppression, &c, how often has he so appeared in answer to your prayers that every fear for that time has been removed! In all your sufferings he has not deceived you; for he told you there would be much tribulation, that the righteous should have many afflictions, be hated of all men, be an afflicted and poor people, and have a daily cross. But did he ever leave you to sink under any one trial? I myself am sorely tried, and have been for years; and as an individual, as a citizen of this heavenly country, can say to the honour of a faithful God that he has never left or forsaken me. And he has promised that to hoary hairs and old age he will carry us. Remember, it will not be very long, let our trials be never so great, before we shall have done with them all; and then bid a final adieu to the world, to sin, sorrow, afflictions of all sorts, temptations, the hidings of the Lord's face, all pain, and every enemy; and be welcomed into Zion, the church triumphant above.

Thus the Lord has helped me to go through this subject, which I had no idea of enlarging upon as I have. I have been blessed in writing it, and kept truly sensible of my own inability all through. The Lord make it a blessing to my reader. I know there are but few comparatively whom it will suit; and they are the poor and the needy. And though in this day there is a great profession of Christ, yet the far greatest part spurn at these things; and what is the cause? I answer, They have a name to live, but are dead to God. Such, though they call themselves citizens of Zion, are Hagar's family, and therefore are destitute of spiritual and divine life. They may understand truth, and do; but they cannot say with the apostle John, that they have tasted and handled of the word of life, with truth on their side. But, leaving them, let you and me, fellow-traveller, press on after greater manifestations of the Lord Jesus, after these evidences of the citizens of Mount Zion, and not rest in any attainments. Believe me, we shall need all we can get, that our heads may be kept up; for if in heart we are after these blessed things, strong opposition will attend us. Satan will war against Zion, and Zion only, with all his allies; but "greater," says John, "is he that is in us than he that is in the world." Ere long "the ransomed of the Lord shall return, and come to Zion (triumphant) with songs and everlasting joy upon

their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away."

God grant that this may be your happy lot and mine, reader, for his dear Son's sake; to whom, with the Father and Holy Ghost, Three Divine Persons in One Jehovah, be ascribed all honour, glory, praise, power, might, majesty, and dominion, for ever and ever. AMEN.

[This completes Book xv. of the good man's writings. It is signed, "Finished, Sunday, Nov. 1st, 1818. JOHN RUSK."]

*"HOW WILT THOU DO IN THE SWELLING OF  
JORDAN?"*

JER. XII. 5.

WHEN in sight of the deep-swelling Jordan I come,  
Faith sees o'er the river her bright Canaan home;  
Convert, Lord, to murmur, or stifle its roar,  
By message of angels, "He goeth before!"

With Jesus the Ark of my safety I'll brave  
Its waters. "I am thy destruction, O grave!"  
Shall light, like the cloud in the desert of yore,  
The valley of shadows affrighting before.

When earth's vision fades, when no sounds reach my ear,  
One after another of death's signs appear,  
Let nature's last struggle be, Lord, quickly o'er;  
With joy fill the cup so oft shrunk from before.

I shall die as I lived, Lord, dependent on thee;  
Thy merits my hope of salvation and plea;  
Should Satan bring forward sin's life-lengthen'd score,  
I must answer, "Those sins were atoned for before."

What more can remain for thy child but to die,  
Repose on thy promise, quiescently lie,  
Till bright beams of glory shall break from yon shore,  
And wake me to find that earth's Jordan's pass'd o'er?

O! Bright expectation! How glorious! How new!  
The home of the glorified Jesus in view!  
To hunger, to thirst, and to sorrow no more,  
Bid farewell to scenes so afflicting before.

Thou dark-flowing Jordan, why, why should I fear,  
Though turbid to nature thy waters appear?  
Beyond is my heaven, in which to adore  
With praises not tainted by sin as before!

ANN HENNAH.

OF mercy and justice is thy kingdom built;  
*This* plagues my sin, and *that* removes my guilt.  
Whene'er I sue Ahasuerus-like, decline  
Thy sceptre, Lord; say, "Half my kingdom's thine."

*Quarles.*

THE DAYS OF THE UPRIGHT AND THEIR  
PEACEFUL END;OR, THE PEACEFUL END OF MR. T. BURGESS, MINISTER OF THE GOSPEL  
AT EBENEZER CHAPEL, KING STREET, DEPTFORD.

MR. BURGESS preached at Deptford from the year 1819 until his death, supplying at Providence Chapel (formerly Mr. Huntington's), Gray's Inn Lane, once in a fortnight, Mr. Lock preaching at Deptford when Mr. B. came to London. He was a gracious man, but had an afflicted body; and was a very acceptable preacher. He was laid by from preaching for nearly twelve months before his death. He occasionally visited Grantham; and, in 1822, his last illness was made known to him in a dream: "For God speaketh once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed." His afflictions on the one hand, and the many gracious visits the Saviour paid his soul on the other, so effectually weaned him from the things of this life that he often told us from the pulpit his heart was set on his dying day; and with ecstasy of soul he would exclaim, "O how I long for that day when I shall stand with you and all the redeemed on Mount Zion! I wish I could get your hearts where mine is. The Lord removed from my mind some things which burdened me for years, when he spoke these words to my heart: 'Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee.'"

He was a man deeply tried, and when he prayed in public he had sweet access to God. And those of God's children who visited him in his sickness, which ended in his death, remember how, when he poured out his soul in petitions, their hearts mingled with his prayers, under the influence of God the Holy Spirit. At times a sweet savour attended his ministrations that was not soon forgotten, when treating of the mysteries of God; especially of the two natures of the Lord Jesus, or, to use his own words, "Mysterious in his conception, mysterious in his birth, mysterious in his life, mysterious in his death, and mysterious in his resurrection. 'Great is the mystery of godliness; God was manifest in the flesh.'" Added to this, his zeal for the honour of Christ, and the concern for the souls of his hearers, which he showed by warning them against error, letter ministers, carelessness, and indifference about God's word and God's ways; also against the spirit of this world, and drowsiness while sitting under God's word; he said many times, "I am clear from the blood of you all;" which warnings, cautions, counsels, and reproofs he delivered to us under extreme weakness of body; but with such energy of soul as we scarcely ever witnessed before.

During the last three days of his life, the extreme weakness of his body rendered him unable for much conversation. The day he departed this life he said to a friend, "Thank God, I have not been left to follow cunningly-devised fables." Those words

of the evangelist were much on his mind: "He being in an agony, prayed more earnestly;" and our dear friend appeared to be much in prayer.

About five minutes before his death he said, "I am dying! O death, I fear thee not now!" After which his speech failed, and he fell asleep in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace."

He died April 9th, 1824, aged 44. He was buried in an iron coffin under the table pew in Ebenezer Chapel. It was on Good Friday. The rain fell very heavily during the day. Mr. Chamberlain, of Leicester, preached the funeral sermon from the words: "Speak unto the children of Israel, that they go forward."

Mr. Burgess was very liberal to the poor of the flock, and would go, when requested, to visit any poor soul in distress. I well remember his relating the following. Mr. Katterns, who had been Mr. Huntington's clerk, was laid upon a sick bed, from which he never recovered. He was nearly 85 years old, and had been in bondage, through the fear of death, all his days, till within about five days of his death, when the Lord broke in upon his soul; so that he went under that blessed manifestation triumphing into glory. Mr. Burgess visited him, and, after some conversation, Mr. Katterns said, "May you, when you come into the like circumstances, meet with the like support." "To which," said Mr. B., "I was able to add my hearty 'Amen!'"

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### THE GOODNESS OF THE LORD.

My dear Friend,—Forgive me taking the liberty of writing to you; but I must tell you what the dear Lord has done for my poor soul, and is doing. Last Saturday week, these words came, as if one spoke to me with a voice: "Be still, and know that I am God." I felt astonished, and wondered what was coming; but did not get anything on the Sabbath. I felt very cast down, but sure it was food for the Lord's people. Then last Friday morning these words came with power:

"And for your relief will surely appear."

I felt such a burden gone; I felt like another person. I wept, but it was tears of joy. I could bless the dear Lord for everything. O! How I feel I can bless and praise his holy name! If I never see you again, we shall meet to part no more; for I feel sure that my sins, which are many, are all forgiven. And my dear Lord has told me that "he has loved me with an everlasting love; and with loving-kindness he has drawn me." I never felt like this before. Words flowed in so bountifully I wished I could die.

Dear friend, this is what I have longed for for more than 20 years. I can truly say I have found the Pearl of great price; and I feel the sweetness of it now. I do not know any tune, but I was obliged to sing to-day. I feel such a burden gone. Can

it be to save such a sinner, a hell-deserving sinner, as I feel myself to be? Bless his holy name. O! I can

"Tell to sinners round,  
What a dear Saviour I have found."

Dear friend, I hope I am not deceived; for I have got all I want. I have not one trouble now, nor have had one too many. I can bless my dear Lord for everything. O! What wondrous love! I felt I must write to you, for I have been a beggar for more than 20 years, and I must be a beggar still; for when the dear Lord withdraws, I beg him to come again. This is all going on in my home, alone with my dear Lord and Master. I do not want any company now. This morning I awoke between four and five o'clock, and I felt so blessed. I had just as much as I could bear. My dear Lord told me he had set my foot upon a rock, and established my goings, and put a new song in my mouth. And he will show me greater things yet. Everything is being brought before me from my youth.

I feel I can go through anything now, let what will come, for saving such a wretch as I feel myself to be. I expected hell, and he brought me heaven. O! To know that his blood was shed for me, poor guilty me! How I have begged of the dear Lord to have mercy on my poor soul; and now it is done, and done for ever.

I hope this will last until you come home, for I cannot tell you half; but I felt I must write. O! To know that I am in

"The covenant made with David's Lord,  
In all things ordered well."

I feel I cannot be deceived, for my heavy burden is gone that I have carried so long. I hope I am not doing wrong in writing; but I must "cry aloud, and spare not." My dear Lord has promised that I shall walk with him in white, for I am worthy. I have come up out of great tribulation, have washed my robes, and made them white in the blood of the Lamb. O! It makes my poor soul leap for joy. Many years ago I heard you preach from these words: "In the world ye shall have tribulation," &c. O! That peace! None know it but those to whom the Lord reveals it. O! It is such a change for me, to have passed from death unto life. I feel I can give all up; my idols are all gone, taken from me now. I can bless my dear Lord for everything. I do not know one of the friends where you are staying; but you can tell them that there is another sinner saved from hell. My dear friends, this is the sixth day of the feast. O! It is a feast to my poor soul, a feast of fat things; for yesterday morning I felt as if I were going to heaven in the body as I was. It lasted but a short time, but I felt as if I were almost gone with love.

I must leave off, for I shall tire you when you receive this. I hope the dear Lord will shine in both your souls, and then we can rejoice together. The Lord bless you both. This is the sincere desire of, what must I say? I cannot call myself a *poor* sinner, for I feel myself to be a *rich* sinner, saved from hell; for I have



got the best robe put upon me. So I cannot be poor; what can I want beside?

I must conclude, and he shall have all the praise. I am compelled to shout aloud, and spare not; for it has flowed in, and I could not help it. But this is only a part.

Your unworthy Dust,

To Mr. Godwin, Feb. 25th, 1874.

A. SHELTON.

## LETTER FROM DR. CONYERS TO MR. ROMAINE.

My dear Sir,—“Strait is the gate, and narrow is the way, that leadeth to life,” saith the Lord; and I am enabled to set to my seal that this is true. How far I may be mistaken in the way, and make difficulties to myself where God makes none, I know not; but this I know, that I am, at times, so hard put to it that I make a full stop; and for a moment feel a wish in my heart to be either safely through, or safely back again. No outward difficulties cause these unbelieving fears; they arise not from opposition, nor the fierceness and wrath of an angry persecuting world. I have not, at present, much of these to fight with; and when I have, though no man feels them more sensibly than I do, yet indeed and in truth I find them profitable. I enjoy many a sweet moment when I am under their pressure, and see much of the power and faithfulness of a promise-keeping God, when I occupy my business in these deep waters. Neither am I dejected with the view which God has given me (and a clear view he has given me) of my unworthiness, ignorance, helplessness, and sinfulness, and of the total blindness of my nature. It is not, I say, a sight or feeling of these things that makes my chariot wheels drag heavily in the way to the kingdom. These, indeed, are very humbling; and leave me not a word to say in my own behalf. I stand before God, in myself, poor, naked, wretched, and miserable; but this makes mercy all the sweeter. The more we know of our ruin, and of the mystery of iniquity that is in us, the greater value shall we necessarily set on our Saviour and his salvation. I am, in Christ, superior to all that is in me; there is more in him to deliver me than there can be in myself to condemn me.

But here the matter lies. When I look at the Word of God, and see therein to what I am called; when I see my privilege as a child of God, and what arises from such an endearing relation; when I see that I am called to a fellowship with the Father and the Son, to a peace with God which passeth all understanding, to a love that casteth out fear, to a life of faith in the Son of God; yea, to joy in God through our Lord Jesus Christ, through whom we have received the atonement; when I see that I am called to be a temple of God, through his Spirit dwelling in me, to be a worshipper in his spiritual house, an inhabitant of the spiritual Zion, that city of the living God, a subject of his spiritual kingdom, to a hope full of immortality, to be an heir of God

himself, and a joint-heir with his beloved Son;—when I consider these things, I can hardly believe for joy and wonder. I look at myself, and smile to see such an insignificant wretch so exalted. I look on things around, the world and all its vanities, and can count them all but dross and dung in comparison of the excellence of the knowledge of God in Christ Jesus the Lord.

But this is not always the case; nay, it is very often otherwise. This is my battle, this is my struggle, this is the reason of my complaint. Now you see what I am, and what I am fighting for; now you see the very cause of my heart-aches, my fears, distresses, and my palpitations. It is not the cordials of the apothecary, but the precious balm of Gilead, and the great Physician there, that can alone give ease and quiet to my troubled breast. I want always to live like a man who is sensible that all the blessings of the everlasting covenant are his own. I would walk and talk, and feel my hopes, fears, and joys, like a creature who knows and believes that all things are his, for he is Christ's, and Christ is God's. But, my weakness! My weakness! Woe unto me! My eye and my heart are soon caught and turned aside unto vanity. My corruptions and sins, the guilt of which the blood of the Son of God has done away, are yet as thorns in my side and pricks in my eye. Nay, the very blessings of God are a snare unto me, and frequently steal away my heart from him. My house is a snare, my family is a snare, my garden is a snare, my situation is a snare, my very dress is a snare; and such is my weakness that my dear friend is a snare also. My comfort is in fellowship with God, whose favour is better than life itself; and if any blessing comes between him and me, it loses its name, and is made a curse unto me.

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### A WORD FROM AUSTRALIA.

Dear Brother in the Lord Jesus,—Peace be multiplied unto you and your readers from him.

I am very sensibly touched in my heart with feelings of gratitude to the Lord of truth pre-eminently, and to you as an advocate of his truth instrumentally, for your able, calm, and faithful Review of the revival movement, contained in your May number, just to hand in these ends of the earth. I rejoice that you have seen, heard, and proved these things in the light of unalterable, unerring, and imperishable truth,—the ever-blessed truth of God. I rejoice that you have been kept from self-contradiction, by one chapter of commendation, and another of condemnation, which could only leave us at an uncertainty at best. Our colonists are all fast copying these home movements. This revival fever has run through our hosts in common with the gold fever. Therefore it is necessary we should have the antidote for this calamitous contagion, that the simple in Zion be not left to its deadly influence, so as to be filled with its heart-rending consequences.

I thank God you have noticed the fact of the sincerity of these men, or at least of many of them. I am persuaded, from observation, that they are not *hypocrites*, in the strict sense of that word. They firmly believe that they are Christians, and ministers of the gospel, as thousands more like them do. Yet this sincerity does not alter the fact of their being involved in a "strong delusion, that they should believe a lie." And I can see no difference or change in that lie. These revivalists say boldly to the dead in sin, "You can now be saved, now believe, now rejoice, now take Christ, now take his blood, now be filled with his Spirit. You can now determine your destiny, heaven or hell." This lie was infused into the soul of man when its father said, "Ye shall be as gods." If these men were to have this lie taken from their ministry, they would then cry, as one of old, "Ye have taken away my gods, and what have I left?"

This is the religion infused into our nature at the fall, when it displaced that pure and naturally holy religion of our first parents, in the use of which they walked in holy natural communion with God in the garden. This naturally pure and holy religion was an acknowledgment and adoration of, and submission to, God, as their sovereign Maker, Preserver, and Benefactor. This was displaced by the lie that man was to be his own god, and preserve and determine his own salvation and eternal happiness.

God, having made a moral covenant of works with man, as revealed in the moral law, as his rule of life, and the ground of his condemnation, said, "He that doeth these things shall live in them." In the many portions of the Divine Word where this law is declared and enlarged upon, man's escape from punishment is made to hang upon the condition that he fulfils those things contained in the law. But, if he does not, then it says, "Cursed is every one that continueth not in all things written in the book of the law to do them." Jew and Gentile all come under this, "that every mouth may be stopped, and all the world become guilty before God." Now God nowhere hangs precious pardoning blood, salvation, joy, peace, and glory upon the conditions set forth in this law. This is what this lie of Satan does. It says, "If ye do this, and if ye do that, ye shall be born again, saved, and go to glory." Thus by hanging upon these conditions of the law that which God never made dependent upon them, they seem to build the lie of human ability to determine the new birth, salvation, and eternal glory upon the testimonies of God's Word. But this is not a proper use of the Word of the Lord, but a sad mutilation of it, as when Satan said, "It is written."

Again. Much of the Divine Word is about the covenant of works, which God made with the nation of Israel; in which we find a vast number of blessings were made to depend upon the obedience of that people: "If ye be willing and obedient, ye shall eat the fruit of the land." Now, whilst God hung upon these *ifs* all their national and domestic blessings, he never left

upon them precious pardoning blood, the new birth, and heavenly happiness. These come by another covenant, and by another obedience; even by the new covenant of grace, and by the obedience of One by whom many are made righteous,—the obedience of the Lord Jesus.

Now, there is no place in the new covenant of grace upon which to build this lie of human ability to determine his condition and destiny. God says, "I will have mercy upon whom I will have mercy." "If by grace, it is no more of works." "Not of works, lest any man should boast." "For we are his workmanship, created in Christ Jesus unto good works," &c. There are *ifs* of evidences, *ifs* of suppositions, and *ifs* of examinations; but there are no *ifs* of conditions in this covenant. God speaks as a sovereign monarch: "He shall see his seed. He shall see of the travail of his soul, and shall be satisfied." "A seed shall serve him." "His seed will I establish for ever." "Thy people shall be willing in the day of thy power." "To him shall the gathering of the people be." Therefore, says Jesus, "All that the Father giveth me shall come to me." "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." "They shall all know me, from the least to the greatest; for I will be merciful to their unrighteousnesses, and their sins and iniquities will I remember no more." "All thy children shall be taught of the Lord." "Here am I, and the children which God hath given me."

Here, then, God, in his gospel covenant, has left no room for the lie of man's ability. For God has secured all to his seed in an everlasting covenant, ordered in all things and sure, by the obedience and death of his Son, through the power of the eternal Spirit; as he hath spoken, "Not by might, nor by power, but by my Spirit, saith the Lord."

Having seen that there is no place for this lie in the moral or ceremonial law, nor in the blessed gospel of Christ, let us see how it positively contradicts the Lord's most holy Word. They say that a man can so hear and understand the gospel that he can be saved if he likes. The Lord says, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." They say that a man can so dispose his mind as to consent to receive Christ when offered to him. The Lord says, "The preparation of the heart in man, and the answer of the tongue, is of the Lord." "A new heart also will I give you, and a new spirit will I put within you." They say that a man can, upon the very spot where he sits to hear them, receive the word of God, and be saved if he likes. The Lord says, "Why do ye not understand my speech? Even because ye cannot hear my word." They say that a man can come to Christ at once, of his own will, and receive him. The Lord says, "No man can come unto me, except the Father who sent me draw him; and I will raise him up at the last day."

They say that Christ came to save and call all who hear the gospel; and that all who hear can be saved. The Lord says, "I came not to call the righteous, but sinners to repentance." They say that a man can so believe by his power and will as to be saved at once, and rejoice in Christ as his Saviour. The Lord says, "Ye believe not, because ye are not of my sheep." "Who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead," &c. They say it is at a man's own option to comply or reject, aid or resist, the Holy Spirit in the new birth; so that it may or may not be, as he shall decide. The Lord says, "Which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "The wind bloweth where it listeth."

Having seen that this is the religion of Satan in fallen man, adapted to his sensational faculties, and that it has no place in the new covenant of God, and that it is directly opposed to the truth of God, let us now notice its evil consequences; 1. It has a great tendency to involve its devotees in a sure damnation, because it teaches that repentance and godly sorrow are not necessary. The Lord says, "They shall come with weeping, and with supplications will I lead them." Now, to lead people to think they are safe without this is to rock them to sleep in delusion, at the very gates of hell. This is being guilty of the blood of souls, which stains deep.

2. It has a tendency to deceive the souls of men, as it puts the dead faith of the human mind in the place of the faith of God's elect, which is the result of the new birth. "Whosoever believeth that Jesus is the Christ, is born of God." Now, to teach men that the mere assent of the human mind to the word of the gospel, which devils give, and go further than these deceivers, too, for they tremble, which these men say their converts need not do,—I say, to teach that this faith is sufficient to give a man a standing in Christ, without his possession of the faith of God's elect, which can only be received by the power of the Holy Ghost, is to drown the souls of men in destruction and perdition.

3. It has a great tendency to lead men to think that because their natural feelings have been moved in this religious delusion, they are safely passed from death unto life, when the heart of stone has never been moved by the regenerating power of the Holy Ghost. They rest satisfied in destitution of the birth from above, and do not see their danger. This is to lead men blind-folded to the bottomless pit.

4. This lying delusion has a great tendency to bring real religion into contempt, and lead men to blaspheme the name of the Lord, as they are not able to see the difference between this mockery and the real grace of God in the truly born of the Spirit. We have had hundreds and thousands here at the penitent forms one week, and at balls and races the next. Not one in a hundred stand even in a profession of religion; and in those places where the sensational movement of the flesh has been most prevalent,

in a few weeks there has been the least natural religion to be found. This falling back gives mockers great occasion to blaspheme the name of the Lord, which is a very great evil.

5. This strong delusion leads men to seek emotions of the flesh rather than to have the heart moved by the power of God, in the renewing operations of his Spirit upon the mind, realized in closet fellowship with Jesus. They run from close, secret communion with Jesus.

I am persuaded, however sincere these men are in what they do and say, that they are led by the strong delusion of Satan to believe a lie, and are leading thousands of their poor blind fellow-creatures into the same condemnation. Their sincerity demands our respect, and their blindness our pity and prayers. I pray God to open their blind eyes to see what Peter did, when he said, "Depart from me; for I am a sinful man, O Lord."

I now see more fully than ever I did before the why and wherefore of all the conflict with law, sin, death, devils, trials, sorrows, darkness, stripping, emptying, killing, tossing upside down, and turning inside out, in which I have many times thought I should die. It has been to burn, wash, turn, and purge out of me this lie of Satan, which was ingrained in me by nature. Like these men, I thought I could and must prepare myself for God; and thus be saved by my own determination. From 10 to 20 years of age I thought this, and strove with all my might in vain to wash the black man white. I vowed, prayed, wept, strove, watched, laboured, and did all I could do. At last I kissed the blessed Book upon my knees, and vowed that I would not sin in word or deed; and that if I did God was to send me to hell. The very next day I was placed in an awful temptation, and fell foully; and then expected to be damned. But as the Lord did not cut me off, I got into a secret place, trembling from head to foot, and cried, "Lord, have mercy upon me just as I am; for I can get no better." I had prayed hundreds of times before, but never like that. This was the Lord's death-blow to this lie of Satan: "I can, and I must change my condition, and determine my own destiny." It is like killing us to purge this out of us.

Then it pleased the Lord to have mercy upon me, and save me. And as I walked in the joy of the Lord my strength, for some few weeks this lie of Satan again grew out in my flesh; and I thought I was about the best Christian in Tasmania. Then came another fearful temptation, and I fell again; so that I felt more undone than ever before. But when this lie was burnt down to its roots, the Lord again appeared in very much mercy, and said, in such sweet power that I shall never forget it, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." This set me up again, and I was glad. But this rival god, this supposed power to do and determine, has again and again shot up; and God has by terrible things in righteousness made it fall upon the threshold of his

own house. Many a time have I thought God would destroy me quite. Now I see it has been in love, to save me from this accursed thing. Hope has decayed, God has delayed, and seemed to quite forsake me; heaven shut and hell opened; God hid, grace shut up, sin and Satan loose; and all that this lie might be cut down, and the Lord be God alone. It is thus "Ye shall be as gods" has been burnt out of me. And yet, strange to say the fiery process has still to go on, to keep this monster down.

I bless God my Saviour he is not such an unmerciful God, nor so helpless in saving, as they represent him to be. I will say to his praise that when there was none to help, none to pity, his own arm brought salvation unto me.

I do most solemnly pray that the dear people of the Lord may be kept from these soul-destroying things which now so much abound. I can truly say, also, that in the most kindly feeling I do sincerely desire the salvation and welfare of those whom truth and fidelity to God oblige me to denounce as most erroneous and injurious.

I have just got through the study of many volumes of records of the sufferings of the dear children of God in the horrid inquisitions of Rome and Spain. How great the support which their faithful God did afford them. And how great the debt of gratitude we owe to our God for the freedom we enjoy! I am stirred up in my heart to thank the Lord upon every visit I make into this department of study. And I do strive to stir up the people to thank the Lord for these wonderful mercies to us poor unworthy sinners. I do really think that Rome is the very masterpiece of hell. The awful murders of Rome set off the mercies of Jesus gloriously, and make the one look more black than devils, and the other more brilliant than the sun. One would have thought that the flames of Smithfield would have burned our eyes open for ever. But no; such blind wretches are we that as soon as our pain is over we forget the mercy which relieved us of the smart. I do hate myself for this sin every day, and loathe my base ingratitude in this particular.

I wonder the Lord is not angry with me, and does not take away every mercy from me. I do believe he would, if they were not the sure mercies of David which he has given me. It is this which gives me to see how it is with my nation in her forgetfulness of God's deliverances of her, and her base ingratitude for the wonders he has wrought for her. Ezra and Daniel put themselves with their revolting nation in their humble and solemn confessions of sin. I fall down, and cast myself into the dust, in this view of things. But, O, my brother! I do remember that Jesus the Lord, the Son of God, liveth, and loveth even me, and many in my nation; and he has said, "Because I live, ye shall live also." How my soul revives at this word, so that I can hardly see to write for water in my eyes. How low down towards hell, and how high up towards heaven, in five minutes, by a sight of sin, and a view of a precious, bleeding, living Christ!

What a poor, sensational, up and down being I am! Yet how often I have wished to be sorry for my sins, and joyful in Christ, and could not do either.

I have felt these tortures of the Inquisition very much. These murderous weapons have gone into the dear flesh of my beloved kindred in Christ; and I now know, by the sympathy I feel in my heart, what the dear Lord Jesus meant when he said to Mary, the mother of his humanity, "Yea, a sword shall pierce through thy own soul also."

"That human heart he still retains,  
Though throned in highest bliss,  
And feels each tempted member's pains,  
For our affliction's his."

Great God, we must not, dare not, and cannot reason it out; but every letter I believe.

"I feel at my heart all thy sighs and thy groans;  
For thou art most near me, my flesh and my bones."

I am lost in wonder, love, and praise, while sense and reason bow down, and faith, hope, and love live here. These grasp the fact that our nature in perfection he retains, and by its laws of tender sympathy feels our sorrows, griefs, and pains. "In all our afflictions he was afflicted." "Why persecutest thou me?" said he to Saul, when he hurt his saints.

I do wish the Lord would raise up and send a few good men of truth into these parts, if it were his holy will.

Your affectionate Brother in the Lord,

Sydney, New South Wales, 1875.

DANIEL ALLEN, Pastor.

## REVIEW.

(*Concluded from page 491.*)

*Judgment of the Judges of Jehovah, &c.* By William Robertson Aikman.

HAVING now given our readers a view of our author's sentiments concerning universal exhortations, and the ground upon which he insists upon its being the duty of all ministers, in all ages, to freely and indiscriminately use them, and merely pointing out by the way his inconsistency in laying a foundation for these addresses by overthrowing the great truths we prize, and yet vehemently accusing us as carnal reasoners because we deny these universal exhortations, as necessarily leading to such overthrow, we must next notice, with as much brevity as possible, the way in which he holds up to derision various opponents and their opinions. He introduces, more especially, eight individuals in connexion with his subject. One of them escapes through a misapprehension of his sentiments. How the worthy Dr. Gill would have fared, had the whole case been known, we cannot say; but really there seems something Judas-like in our betraying the good man as we have done, and exposing his reputation to the posthumous ignominy which, we fear, will be the portion to which our author will



decree it. One, the publisher of the "Gospel Standard," is finely put on one side as too contemptible for so dignified a person as our author to notice. The grand mastiff must not rouse up at the barking of every little creature that comes snarling at it. But, after all, this is not equity. As he was the first to detect, when they were bronched in the Gower Street pulpit, and expose Mr. Aikman's departures from the truth, he ought to have got his full share of abuse. One Mr. Huntington catches it, but still mildly; though we think, as to him our author traces up, through an expression of Mr. Philpot's, the whole of the evil, he ought to have been consigned to a larger proportion of the derision. It seems hardly equitable to let the ringleader off so easily, and gibbet and hang up in chains the poor little theologians who have been beguiled by the seducer out of the paths of universal exhortations. But now we come to a monstrous criminal,—Dr. Hawker. He must not get off easily. Vials of sarcasm, scorn, and contempt must be poured upon him. We have already seen the Doctor in a rather pitiable plight as a detected *juggler, trickster*, and guilty of *conscious knavery*; but this is nothing to what such a character deserves. The passage in a tract, reviewed in the "Gospel Standard," which excites all the indignation of the author, is as follows: "From the ordination of the apostles, let the reader follow their footsteps, in the exercise of their ministry, during the whole time the Lord continued among them; and let him examine closely if he can discover a single offer or invitation given by those faithful followers of the Lord indiscriminately to all. I have looked with carefulness on this ground, and cannot find an iota leading to the conclusion. Indeed, the thing is impossible." Now, because there is little said about what the apostles preached, our author pours forth upon Dr. Hawker and the "*venal scribes*" of the "Gospel Standard,"—one of whom had described Dr. Hawker as very able, two or three pages of elegant sarcasm and vituperation. By the way, we should like here to ask the author upon what grounds he calls the said scribes "*venal?*" Perhaps he would kindly inform us who they are, and what the rate of pay? He surely knows this, or he would not call them venal. The truth is, he has made here a very rash and untruthful statement; and if we were to imitate him, we should hold him up, on account of it, to perpetual derision, brand him with the name he so freely uses towards others, of "liar," decree him to be held in perpetual distrust, and consign him over to "hissing," and all that sort of thing. But we will do nothing of the sort, but merely refer him to his own conscience and moral sense, when these are less intoxicated with vain-glory. In fact, we will merely appeal "from Philip drunk to Philip sober." We must say, our author has dealt most disingenuously with the good Dr. Hawker. To read these pages of vituperation, we should have thought that he had merely selected that one period of time of which so little is said. Who

would have thought that he was only, in noticing it, proceeding step by step in his investigations? Besides, we might ask our author, did it require no researches on his part to find out, as he affirms, that only in two passages is their ministry mentioned at all, and in those two that the mention leads to an opposite conclusion? If our author has made his statements without due consideration, evolving his something from what he says is nothing, the Doctor was, after all, the better man, who evolved his something out of what he held worthy of some examination and consideration. But really, if we were to notice all the assaults of our author,—this valiant man, against the honoured dead, there would be no end to our Review. Let the reader, if he thinks it worth his while, read the Tract, the Review, and the Critic; and if he admires the Critic more than the Tract and the Review, we can only say we do not envy his state of mind.

But our author having sprung upon, torn out of the grave, mangled, and gloated over the remains of Dr. Hawker, affords us another spectacle. He introduces two mighty combatants, and displays them as contending with each other, Mr. Wells and Mr. Philpot. These, of course, are leaders amongst the "P. R." Baptist churches. We all of us bow down implicitly to their dicta. If Wells speaks, the "Earthen Vessel" and its people tremble; if Philpot speaks, not a dog, even, in the "Gospel Standard" (so-called) connexion dare move his tongue. Here, then, we have Hector and Achilles; Troy trembles, and the tents of Greece are moved. Well, of course, as is proper, Achilles conquers; or, in other words, Philpot vanquishes Wells. But let him not exult; down comes Aikman, the mighty "spearman," from the skies, to wrest from him the spoils of victory. In other words, though the opinions of Wells, in his "Moral Government of God," are, of course, thrown on one side, our author reserves his strength for the champion of the "Gospel Standard" connexion; which body of persons, by the way, seems to be his especial aversion.

There are three statements of Mr. Philpot which are more peculiarly handled, and in respect of which he is freely branded with absurdity, impiety, and dishonesty. Now, we are well aware that Mr. Philpot's character and memory require no apology or vindication from us. The memory of the just is blessed, whether our author vilifies it or not. Still we must make a few remarks upon these points, and this with the design of showing how unscrupulous our author often is, how unfair in his way of dealing with persons, and how possible it is to reply to his dogmatic assertions and irrefragable arguments. Our author continually draws from false premises the most outrageous conclusions. His foundations are usually laid in imaginations, and his superstructures are daring argumentation. Fancy lays the foundation, almost blasphemous reasoning builds the castle, and the touch of truth dissolves the whole, and as Shakespeare says, leaves but "the baseless fabric of a vision."

The first statement which our author holds up to contempt is contained in a long extract from Mr. P.'s Review of Mr. Wells's work on the "Moral Government of God," ending with these words: "We look, then, upon exhortations, both general and special, as a part, and a very necessary part, of the Sacred Volume, and to be used by the Spirit just in the same manner as promises, doctrines, and so on, for the edification of the church of God."

Mr. Philpot had previously described (we refer our readers to the extract itself) the Scriptures as a vast magazine of truth, out of which the blessed Spirit takes, from time to time, such portions as he sees fit, to use for the benefit of God's people. He had also referred to the words of our Lord, "Strive to enter in at the strait gate," in illustration. Now, who can dispute the proposition about the Scriptures being what Mr. Philpot describes? Who but the Spirit can really take one word out of the Bible, so as to interpret it aright or apply it in its true meaning and bearings to the soul? We believe, then, any unprejudiced reader of the extract would draw from it the following meaning in reference to those exhortations which may appear at first sight as general; that they are not recorded in the Word as general exhortations to all who may read them in the letter, or to be used as such by ministers, and indiscriminately applied by them; but the Holy Spirit does from time to time use them in particular cases as he himself sees proper. Now upon such a foundation as this the author proceeds to make Mr. Philpot one of the most absurd theologians possible; his words evidently leading by an "irrefragable" (everything of our author's is irrefragable) chain of reasoning to this conclusion,—that "Jehovah has stultified himself;" "annihilated his claim to essential perfection;" that "the very existence and presence on the earth of the Bible is condemned;" and "that with the tongue of a trumpet the revelation of the written Word" is proclaimed "to be a stupendous blunder;" with a great deal more of the same kind of stuff.

In writing all this about poor Mr. Philpot's suggestion concerning the presence of these general exhortations in the Bible, our author designates himself as the "IRON ROD of God;" but this is only one sample of his singular modesty. In fact, we never before had the misfortune to read any performance containing such an amount of tremendous assumption and self-glorification. We must confess we were irresistibly reminded of an anecdote in the life of Berridge. A certain character in his day, inflated with vain-glory, professed that, as a peculiar mark of the divine approbation, he was on a certain day to be taken up to heaven like Elijah in a chariot of fire. He came to see Mr. Berridge, and announced to him this wonderful matter. Mr. Berridge, with mock gravity, replied that he hoped he would on the auspicious occasion grant him one favour. Most condescendingly our modern Elijah acceded to this request. "Well," said Berridge, "when you go up to heaven with your chariot and

horses of fire, be pleased to allow me to be one of the postilions." We sometimes fear that our author, who pronounces so peremptorily that unless Jehovah is this, and does that, which to his mind is fit and equitable, he stultifies himself, degrades himself, and we know not what besides, shall, if he continue in such a state of mind, discover at length that God is not altogether such an One as he is, and shall then fall out with God, with whose name, to our apprehension at least, he seems to be somewhat too familiar. We would earnestly pray for him that God would grant him a humbler and more sober mind. We can assure him that as we write we feel far more of pity than of anger, though we do think his pitiless assaults upon the reputations of the departed ministers of God very blameable.

The second statement held up to obloquy is taken from p. 53 of the same Review, in which Mr. Philpot traces the changes through which the minds of ministers of truth frequently pass, in respect to this subject of general invitations and exhortations. The passage contains these words, for the limited extent of a Review forbids us to give the entire extract, or to quote here and elsewhere as much of our author as might be desirable: "And then ensued the third stage, in which most, if not all, men of truth are, when increasing helplessness, and increasing light upon and life out of the glorious truths of salvation, made them throw overboard, as so much Arminian lumber, all general invitations and exhortations," &c. Now, what unbiassed mind will not at once see that Mr. Philpot's meaning is that God's ministers, who at one time made a fleshly use of the invitations, as they go deeper into self-acquaintanceship and knowledge of free grace, are irresistibly led to cast aside their former Arminian conceptions of, and fleshly use of, these things. Our Reviewer, too, writes guardedly; for he well knew that some, like the Erskines, were so trained up in systems that there remained a contradiction in their ministrations to the last. Now, all this excites our author's irrepressible scorn. The usual torrent of contempt is poured forth, and Mr. Philpot made guilty of the greatest irreverence as it respects the Word of God, and horrible impiety. Who would believe that Mr. P. is made in this extract, with the most shocking contempt of God's Word, to throw overboard divine exhortations and invitations, as contained therein, as so much Arminian lumber? We must leave our readers to form their own conclusion as to the author's ingenuousness. We believe him (Mr. A.) to have been so warped, by irritation and Arminianism, from a sound judgment that he has erred unconsciously; at least, we hope so. We hardly know how to extend this leniency of judgment to the third case; but still, when we have added to the former things unbounded self-conceit, we perhaps may acquit him of voluntary slander. We confess, as we go forward, he sorely tries that charity which hopeth all things, and would make the best even of our author's proceedings.

In pages 274, 5, we have a long extract from one of Mr. Philpot's letters contained in his Memoir. Out of this letter the author of "a highly indecorous article," &c. (such is the amusing description of a very unpretending Review of this Memoir), contained in the "Gospel Standard" for 1871, quoted the following:

"I was much pleased with what you said about having your mind more fixed upon our blessed Lord, as having died and risen from the dead, and gone up on high. I have long seen and felt that our faith, if it is to work by love, and purify our heart, must have an Object, a divine and heavenly Object, to whom it can look, on whom it can hang, and with whom it may have to do. There is a great tendency in the mind, and one, I must add, often encouraged by the ministry of the day, to look too much at our evidences, instead of looking to Christ. It is a delicate subject to handle."

Upon this the Reviewer makes the remark that he discerned in such a sentence the ripening of Mr. Philpot's mind, not an inconsistency. Now, most people would have thought the extract very nice, and the Reviewer's remark very innocent, and as merely expressing his idea that when Mr. Philpot, in one stage of experience, dwelt more upon the exercises of the heart, the felt plague of sin, and the power of corruption,—in short, the inward work, than upon the Person and fulness of Christ; and then in his later days dwelt more upon that Person and fulness, there was no inconsistency, but only such a modification of his ministry as harmonized with the Lord's present leadings, and denoted a ripening in the things of God. But not so our author. Here he discovers the dishonesty of Mr. Philpot, and the deepest duplicity in the Reviewer. Mr. Philpot is a great fox, and his Reviewer a little one, combining to spoil the vines of universal exhortations. But our Samson detects and catches them, ties them tail to tail, and sends them blazing with ignominy into the standing corn of the hyper-Calvinists. We almost agree with our author that the Reviewer should not lie hid under the cover of the anonymous. Such a crafty creature, so full of duplicity, who, to hide the shocking and long-continued dishonesty of his great master, and to save him (poor man!) from "a universal outburst of intense indignation from his exasperated followers," advanced this "unadvised and most faithless apology," should be known, that the churches might beware of him. But perhaps we may make one apology for him in mitigation; he seems to have done the state some service when the author adds these words: "I candidly confess that this extraordinary discovery did not a little tend to *humble . . . me.*" We wish it had succeeded.

Here we must pause, and ask our author how, with such views of Mr. Philpot and this periodical, he can possibly have appended to his advertisements of his poem, "The Last Regret," Mr. Philpot's favourable notice of it in the "Gospel Standard?" He is fond of dilemmas; here is one. He either believes what he has written about Mr. Philpot, or he does not. If he does not,

what must we think of the man who could pour forth slanderously such horrid accusations? If he does, must we not think his use of Mr. P.'s commendation disingenuous and venal to increase the sale of his publication?

But enough of this. We go on to notice very briefly one part of the Appendix upon the "highly indecorous article." We pass by the highly Christian character of our author's language, when he writes about the Reviewer as "a contemptible creature, self-complaisant, presumptuous, self-intoxicated, self-infatuated," &c., and will only notice one thing. Here, as on a former occasion, page 135, our author's wrath seems excited to the utmost by the word "spiritual." The Reviewer warns the churches against universal exhortations to the performance of spiritual and saving acts; and "the treasonable and absurd decree" of "a self-constituted council of P. R. Baptist Divines" says: "We deny duty-faith and duty-repentance;" defining what those words in their "decree," as it is called, meaning one of the Articles of the "Gospel Standard" Aid Society, are there to be understood to mean, by the following: "These terms signifying that it is every man's duty to spiritually and savingly repent and believe." Now, our author is very displeased with the word "spiritual," as thus used. He tries to make out that the great Master, Philpot, and the contemptible imitator, the Anonymous, are at variance here, though this would rather make against the imitation; the fact being, as we believe, that Mr. Philpot, in the passage quoted from his work, uses the word "spiritual" in one sense, the Reviewer in another; the former, as signifying an inward as distinguished from merely external action; the latter, as representing any action, inward or outward, resulting from a new and spiritual nature. Both the Review and above-mentioned article alike protest against natural men, as such, being told that God expects from them the performance of actions of such a nature as can only result from being anew created in Christ, that he will hold them guilty for their non-performance, and that he proffers the same blessings to them as to the elect, if they will only do them. Whether this protest is treasonable and absurd, we must leave with the Lord; all we can say is that, to the best of our belief, it is not so, but agreeable to the truth of God.

But as the author, as usual, throws a singular, and infallible, and extraordinarily simple light upon such theological blundering, let us hear him. We pass by what he says about the creature-duty of repentance being one thing, and the grace of repentance, &c., being quite another, for that is exactly what we believe; and the Article in question merely protests against the common error of making that into every man's duty which is God's special gift to his people. However our author may twist it about, those for whose guidance as to the funds of a society it was framed will understand it as affirming that it is not every man's duty to spiritually and savingly repent and believe. But now for our author's views:

"By the above *lucid* (referring to his own words) exposition of the mystic graces of repentance and faith in the elect, I have taken upon me to correct the error, and dissipate the mental confusion of those who assume right to malign the evangelical purpose of God in the non-elect. That patent name by which in their ignorance it has seemed good to them to designate the graces of the elect, I have demonstrated to be altogether fallacious, yea! utterly absurd. . . . Hear it, O reader, for thus by the advocates of anti-scriptural practice is it pertinaciously and dogmatically affirmed: 'Repentance and faith in the elect of God are spiritual acts.' But the elect I maintain are mere creatures, earthly, carnal, material; consequently are incapable of spiritual action; as it is written: 'That which is born of the flesh is flesh.' Then, according to the proposition of these theologians, the case reduced to plain language stands, viz., 'Repentance and faith in the carnal, material, earthly, corrupt, but elect creature, being spiritual acts, are the actions of God in that elect creature.' Which proposition, if correctly apprehended, is in substance neither more nor less than this, that Jehovah, the high and lofty One inhabiting eternity and all its praises, does himself repent of the sin of his creatures; does himself believe on his Son for the remission of their sins." (Page 128, &c.)

Alas! For the blundering theologian, we were going to write; but we must preserve moderation. Let him say a little more:

"I assume right once and for ever to lay it down, that repentance and faith are NOT, as by the advocates of anti-scriptural practice is asserted, '*spiritual actions*,' but only a result or consequence of spiritual action by the Holy Ghost."

Why, this last is what we all say; but then we also affirm that in our judgment the action of the Holy Ghost is new-creative, producing a new nature in the soul, different in its very essence from what was or is in man naturally, and therefore called spirit; through which the child of God is supernaturally qualified to savingly repent and believe and perform spiritual actions. Hear him once again. Amidst much pompous definition of what we all believe, he writes:

"Under this quickening action of the Holy Spirit, this putting forth of his divine energy upon the soul (which, remember, is the only spiritual act in the whole case), the immediate effect upon the understanding of the creature is an enlightened state of the heart, a softened state, upon the affections, a spiritually-renewed state. . . . That guiding energy which by a spiritual act on the part of the Holy Ghost is brought to bear upon the soul, comes to redress the sin-injured faculties of the creature, and then by the spiritual act of God, which is one thing, we have the renewed state of the creature intellect and heart, which is another."

Take away out of this extract two words, "spiritually" and "renewed," and there is nothing here but what may be found in hypocrites. (Heb. vi.) Retain them in a proper sense, and here is all we affirm,—a new spiritual nature as the basis of saving faith, repentance, and all spiritual acts. We may here remark that some questions asked in "the highly-indecorous article," "where is election, special redemption," &c., excite our author's unbounded scorn, and elicit the answer, introduced with much dramatic effect and oratorical flourish, "Just where they were."

Now, let our readers turn from this answer to our author's book, and they will see how far this is ingenuous. Why, to sustain these universal exhortations he himself corrupts the eternal covenant, overthrows special redemption, and muddles the doctrine of regeneration. Of course these great truths must ever be where they were in themselves; but where will they be to us? Our author, in spite of his ingenious confounding of times, places, persons, and things, powerfully confirms us in the opinion that universal exhortations are the thin edge of the wedge. The Reviewer wrote about these days, the churches entertaining views in harmony with this periodical, persons like the author of this book, and general exhortations founded upon such principles as he advocates; not of the days of the apostles, the state of things then extant, the blessed Redeemer and fully-inspired man, or such addresses as persons under a fulness of inspiration, and immediate leading from God, might make use of. Whatever our author may imagine, we cannot suppose him, or duty-faith men in this day, to be upon a level with even the great men of former ages, much less the apostles and prophets. Thus, when Mr. Philpot wrote about preachers in these days having a sense of their impotency, he did not mean as our author implies, the impotency of the exhortation as in the Word of God, and the hand of the Spirit, but its most miserable impotency, as used in a fleshly way by those who would ape the acts and utterances of Christ and the apostles, without the same divine sanction and power. Paul might properly say to the unclean spirit, "Come out!" When exorcists tried their hand at it, the devil leaped upon them, and they only made themselves ridiculous.

Before we conclude our Review, we must notice the section in the Appendix upon another "highly reprehensible Article" in that unfortunate Magazine, the "Gospel Standard," for May, 1873. With singular acumen our author conjectures that it emanated from the same pen as the "highly indecorous" one. Now, the unfortunate author of this May Review writes:

"Now, we venture to say that, whilst the Strict Baptist churches have, from the earliest date, rejected on every hand the system of offered grace, and do still, yet it is a libel upon them to affirm that they have not contended for a free proclamation of the whole truth and counsel of God to saint and sinner," &c.

Now, this excites all the wrath of our author to the utmost. Hawker was bad, Philpot worse, Anonymous No. 1 contemptible; but Anonymous No. 2, if, indeed, 1 and 2 are not the same individual, if possible, worst of all. Hear our sweet-mouthed author:

"This calmly-premeditated fraud, this jesuitically-devised trick, having, with the unhallowed design to which I have alluded, been adopted . . . The writer before us, when he planned and penned this unhallowed assertion, knew thoroughly that it was false; knew well that, for the purpose of misleading, he intended it to be false; knew perfectly that, provided only it secured the iniquitous end in



view, he cared not at whose expense, God's or man's, went forth the hideous falsehood it contained."

Again:

"Is not the gratuitously-devised, the recklessly-tendered statement of the treacherous scribe of the 'Gospel Standard' proved, demonstrated, perpetually and to the uttermost made manifest as unadulterated, coldly-premeditated falsehood?"

Again. Having appealed first to the singular council of the *incorruptible consciousness* of ministers, office-bearers, men, women, children, &c., he calls upon the sacred conclave to say whether "the highly-principled author of that assertion has not (as I have sternly charged the crime upon him) deliberately, and with the full knowledge of his act, LIED." (The word is put in capitals by Mr. A., as other words in many other parts of his book.)

Now, when we just remember that the author of the Review believes the whole counsel of God to be one thing, and our author another, why should the poor man get all this for just asserting that he believed the Strict Baptist churches did and do contend for the free proclamation of the whole counsel of God, according to his view of it? He never asserts that they contend for a free proclamation of it in any other. We cannot refrain from giving one specimen of the proofs advanced in demonstration of this poor Reviewer being a Liar. We are introduced to what we may call a religious "interior." Our author sits grave and pondering before his mute admirers. At length he propounds the following question:

"Supposing that, disguised in *smock frock*, as one of the poorest of your *lay preachers*, or *black coat*, as one of your *accredited travelling ministers*, the Son of God were to enter any pulpit of the P. R. Baptist churches, and preach in the same terms the very same spirit as characterized him when upon earth, tell me, as in the presence of God, *would He, or would He not, be cast headlong out?*" (Page 288.)

Such the question. The oracles, amazed, remain dumb; it is repeated. Then first from one, then another, from all the incorruptible consciousnesses, alike go forth the elicited response: "He would." *Ergo*, the Reviewer must be a deliberate Liar. Now, had we been present, we might perhaps have ventured to suggest two or three considerations. 1. Is there no difference between Christ on earth and Christ crucified, risen, and in glory? (Lu. xii. 50.) 2. Did not Christ, even when on earth, preach as the circumstances demanded? 3. Who cast him out at Nazareth? The poor of the flock who waited for him, or those filled with wrath at his particular doctrine? (Lu. iv. 23-29.) We venture to say that this solemn scene, however dramatic, borders on the ludicrous. We seem translated into a certain foundry, and our ministers transformed into those of a Wesleyan circuit, lay and clerical. Well, though we would by no means answer for Christ's reception at the hands of all, we firmly believe he is loved, sought for, and found by many in our P. R. assemblies.

But our readers by this time will begin to say, "We have had quite enough of this;" and we most heartily agree with them.

Therefore we must conclude with noticing the one passage of real comeliness which, like an oasis, appears in this wilderness of words and abusiveness. About to state what he believes to be the right sort of preaching, he says:

"According to the Scriptures, then, or, at least, the extent to which my poor, yet long-exercised judgment apprehends those Holy Writings, and I think that in measure I have the Spirit of God, the substance of a true and powerful evangelical ministry toward the masses,—or, to speak more explicitly, toward the careless and unregenerate, to sinners as sinners, is under the seven following propositions, with indifferent accuracy represented."

O! Sir, if you had always written in this modest, becoming strain, with how different a feeling should we have read your work! When you style yourself a spearman of Jehovah, the iron rod of God, decree things to live (p. 207), assume the style of the Almighty, "It is done" (p. 302), and shake off the dust of your feet against your brethren (p. 303); when you pervert the meaning of God's ministers, and then deduce from their writings consequences too impious for true godliness to read without horror; when you call men venal without warrant, and liars, and we know not what, because they have written as they thought, and prayerfully sought to serve their own Master, Jesus, we cannot approach you. But when you use the more becoming language of self-distrust, and modestly think you have the Spirit of God in your opinions, though this little harmonizes with the former vain assumptions, and tempts us to say, "Art thou also become weak as we? Art thou become like unto us? . . . How art thou fallen from heaven, O Lucifer, son of the morning!" (Is. xiv. 10-12),—we still are perfectly willing to discuss these things with you. We, too, have had our years of exercise upon the subject of the proper way to address our hearers, and declare the counsel of God. We have prayed, and prayed again and again, begging of the Lord to guide us right; we have trembled, and do tremble, at the thought of corrupting the Word of God. But we have been forced to arrive at a very different conclusion, as to these universal addresses, from yourself. We cannot agree with all you state in these seven propositions. We might even say to you, Do you really practise your own directions? If you do, are you more evangelically powerful in the ministry than those you so freely reprobate? Possibly upon your plan you are more *evangelically* successful to the *damnation* of the non-elect. This we believe is not our calling; we have received, as we believe, a different ministry (2 Cor. iii. 6, and iv. 1) to further the joy and salvation of the elect. We do not assume to be spearmen of Jehovah, but ministers of reconciliation. If your calling is to look after your Father's wild asses (1 Sam. ix. 3, 5, 20), ours is to tend our Father's sheep. (Jno. xxi. 16.) Saul's spear, then, should be kept at his bolster (1 Sam. xxvi. 11), and not hurled rattling at poor David. (1 Sam. xix. 10.) If we looked after the asses as much as your rules suggest, perhaps the One who, we

hope, employs us, might leave caring for the asses because of his sons. But show us calmly and satisfactorily that we are wrong, and we have not any objections of a personal nature to telling every man that it is his duty to savingly repent and believe. It would be pleasing to the flesh to fill our chapels, and escape the reproach of bigotry, and so on. But we remain unconvinced; and until we see differently, we shall still depend, as for years we have done, upon the Holy Spirit of God to guide and empower us in our ministry; and whilst you shake off the dust of your feet against us, and appeal with no little self-vaunting and vain self-glorification to the "Spiritual Cæsar," we shall hope to pray for you, and to appeal to the same just and eternal Judge, and say:

"Do we not love thee, dearest Lord?  
Behold our hearts, and see.  
Is there a lamb in all thy fold  
We would disdain to feed?  
Is there a foe, before whose face,  
We fear thy cause to plead?"

You, Sir, may revile and curse us, call us "contemptible creatures," "venal scribes," and "liars;" but we will remember his words, and not revile you again, leaving the final judgment of all to him; knowing that to our own Master each must stand or fall.

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## Obituary.

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**BENJAMIN WEST.**—On March 20th, 1875, aged 85, Benjamin West, of Wallingford.

The writer can bear witness to the godly sincerity of this aged saint. His consistent walk and conversation shone as a light among the worldly professors of the day. The Lord graciously favoured him with much of his presence; and it was indeed good to visit him, and to hear him relate the Lord's past and present dealings with him in providence and grace. It was soon after the Lord opened my eyes to see the true nature of an empty profession, and my heart to receive his own truth, that I was privileged to make the acquaintance of this pilgrim. And I can truly say that, in my weekly visits to his humble abode, I seldom came away without finding it good to be there. Looking back to some of these seasons, I can fully endorse the wise man's words: "The memory of the just is blessed."

The last time I saw him was on Dec. 26th., 1874, during the illness which ended in death. He was evidently wandering a little in mind when I approached his bed. When I asked him a question, he said, "If the Lord has not sent you, I do not care to see you." But upon making myself known to him, and reminding him of some of the favoured seasons referred to above, he wept like a child, and could not refrain from blessing and praising the God of all his mercies. As he then made some incoherent remarks, I feared to continue the conversation; but recovering himself, and trying to speak of the goodness of the Lord to him in his affliction, he was as clear and sound as a man of his advanced age could possibly be. When I asked him how he felt in the prospect of death, he said, "It will soon be over; and then I shall bid adieu to this wilder-

ness, to see the face of him who died for me. I shall say farewell to poverty, and enter that mansion eternal love ordained." He then feelingly repeated several lines of Hymn 232, especially dwelling upon this stanza:

"His love in time past forbids me to think  
He'll leave me *at last* in trouble to sink."

He then referred to seasons in his early experience, and to his profession of religion, in which he saw more shortcomings than those who were connected with him. Before leaving him, he appeared restless, and said that the enemy of his soul was tempting him to fear that the Lord would leave him when heart and flesh should fail. But after prayer the Lord graciously shone into his soul; and he could then sing of delivering mercy in the words of part of Ps. ciii. In this blessed frame of spirit I left him, fully conscious that on earth, at least, I should see his face no more.

A friend has furnished the following brief account of his latest days: "Our departed friend was one of the poor of this world, but rich in faith. In him was verified the promise: 'They shall still bring forth fruit in old age; they shall be fat and flourishing.' Those who knew him intimately can testify how lively his soul was in the things of God; and that he did not live 'to wear his religion out.' His faculties were wonderfully preserved until within a few weeks of his death. His intellect then became beclouded, so that it was difficult to converse with him on his favourite topics. On one occasion, a friend said to him, 'Benjamin, you cannot do without Christ now.' He said with emphasis, 'No, and I do not want to.' His eyes filled with tears as he repeated,

"And can he have taught me to trust in his name,  
And thus far have brought me to put me to shame?"

"The last Sabbath, as two of us stood by him, he sang loudly the last verse of the 18th Hymn:

"O may I live to reach the place," &c.

About an hour before he died, his nurse said, 'Are you happy?' The only answer he was able to make was a sweet smile. His gain is our loss; for he was the mainstay of our weekly prayer-meetings.

"C. A. S."

But the tottering footsteps of his infirm tabernacle to and from the prayer-meeting, through all weathers, will no longer rebuke the easy-going professors that surrounded him. He is now out of the reach of poverty, trial, and temptation; and, to use his own expressive words, he has gone to "dwell for ever with that God who led him all his life long through this howling and terrible wilderness." His warm-hearted prayers, his savoury conversation, and his childlike spirit, will be held in the remembrance of many. But as he was fully conscious that he was only what grace made him, I am sure that none are more willing than he was to drop into the dust, and to desire that the God of all grace might have all the glory.

London.

W. WILEMAN.

JACOB GOSLING.—On May 15th, aged 18, Jacob Gosling, of Whelford, near Fairford.

The subject of this memoir was born at Hatford, near Faringdon, Berks. At the early age of nine years, he commenced playing the organ in Littleworth Church, to which village he had removed with his parents; and continued doing so for six years. Removing from thence to Eton, Hastings, his services were again sought to play the organ in that church during the absence of Mrs. Walker, the vicar's wife; and showing such wonderful ability, he was solicited to continue playing there.

He could see the folly, even then, of mere decorations and outward ceremonies carried out on High Church principles there. But it was not until he was laid upon a bed of affliction that he could really see and acknowledge the unsatisfying nature of all outward profession. He confessed that until then he had been walking as it were on a precipice, and never before saw his danger; though from what the writer could gather from his conversation, he must, at times, have been under conviction. He said he was often led to pray, and thought that God was under an obligation to hear and answer him; but because he felt no better afterwards, he thought it useless to attempt it.

For several years he had shown symptoms of consumption; but nothing serious was apprehended until the winter of 1874. He rallied on his removal to Whelford; and hopes were entertained that he would recover, and be able with his parents to attend the little Strict Baptist church at Fairford. The severe weather setting in at the beginning of the new year, he again relapsed, and medical aid was sought for him. At first the doctor gave a favourable opinion of the case; but very soon after pronounced it hopeless. When he was first convinced that he could not recover, he felt no particular alarm.

On his mother introducing Mr. Lawrence, a faithful minister of the gospel, he received him very coolly, and seemed indifferent at first about what he said. Upon his mother remarking that afflictions do not spring from the dust, but were no doubt sent for some wise purpose, Mr. L. said, "It may be the means of his seeking the Lord, if he has not done so; and if he has, to bring him nearer to the Lord." To this the invalid made no reply. Before leaving, Mr. L. was requested to read a chapter. He chose Jno. xvii., which he read with a solemn and particular enjoyment to his own soul; and also had a very sweet and earnest spirit of prayer in pleading with God for the soul of the young man, which he could not forget. Often, when miles from home, he found his mind drawn out in an especial manner for him. The invalid was very reserved before Mr. L.; but after he was gone he told his parents that he never saw such beauty in the Word of God before—every verse seemed a chapter. This so rivetted him to the minister that he could not help watching him away, longing for another visit.

A friend calling upon him on Easter Sunday, he much enjoyed her conversation, and for days felt quite peaceful and comfortable; thinking that if he died then, he should be all right. But this state of mind did not last the week. He became so restless and dissatisfied with himself, that he questioned whether he knew anything at all savingly.

The writer visiting him on April 5th, found him much worse, and evidently fast sinking. He told her that on Sunday week he felt very happy, and that if he had died then he thought he was all right. He said, "But now I cannot feel that it is all right. I fear I have not a deep enough sense of sin. I seem too easy, and cannot pray as I ought. I felt at one time that it was all wrong, even my prayers. Then I would begin again; and ask the Lord, if I were wrong, to put me right; but after praying I felt just the same as before." I remarked that perhaps he was trusting too much to his prayers, and what he ought to do, instead of looking to the Lord Jesus, and what he had done for sinners. I then spoke of the love of God, in the gift of his dear Son; and while doing so, I had such an overflowing sense of that love filling my own soul, that I secretly felt if I could but communicate to him the least particle of what I felt, it would be like heaven on earth; little thinking how God was secretly working in the soul of the invalid, and making room for that love. I mention this to show that in watering others our own souls get watered. It was so in the case of the minister, as well as

in mine. I put the question to him, whether he believed Jesus was a Saviour. He said he had nowhere else to look; and he knew if he were saved, Jesus must do the work. I then encouraged him as a believer, though not a *rejoicing* one. He brightened up at that, as though a new light had dawned upon his soul; and said it seemed too much for him, too good to be true.

On Mr. Lawrence again calling to see him, Mr. L. said, "I know just where you are. The Lord is weaning you from every prop but himself." After Mr. L. left, the invalid said to his parents, the tears flowing fast, "You are all flattering me. It is too good to be true. I wish I could be sure that I am a child of God."

On another occasion he said to a friend, "I have learned so many lessons in this affliction. I would not have been without it—now mind what I am going to say—even if it ends in death."

Towards the close he became low and weak. All appeared so dark within that he could scarcely bear any talking or reading; and said very little beyond expressing a hope that the Lord would save him, and appear for him.

During the day on which he died, his parents felt greatly distressed about him, and were much in prayer, having no satisfactory evidence of his state. Seeing his end was near, they asked how he felt. He could only say he had a *hope* that the Lord would save him; and this in a very weak, low voice. But towards evening the Lord indeed did appear for him. He broke in upon his soul, enabling him with an unusually clear voice, and his countenance brightening up with a heavenly radiance, to say, "Mother, I am going to drink of the water of life freely." Soon after, he said, "Father, the Lord has strengthened me. I am going to drink of the water of life freely." His father was about to say, "Perhaps you will be spared until morning;" but he stopped him, and said, "No; the time is come now." And in a few minutes he peacefully breathed his last, leaving his bereaved parents to rejoice in their sorrow, proving the Lord to be a prayer-hearing and a prayer-answering God.

May this brief record encourage ministers to "sow beside all waters;" parents to continue praying for their offspring; and private Christians to feel that their labour is not in vain in the Lord.

E. B.

THOMAS LAMBOURN.—On Aug. 11th, aged 63, Thomas Lambourn, member of the Particular Baptist church at Waddesdon Hill.

He met with a sad injury from a bull, which caused his death, after sixteen months' suffering, which was very great. He did not murmur, as he enjoyed many sweet tokens of the Saviour's love. He learned much in the school of affliction. He said that he was never satisfied with his religion until he was laid on that dying bed, although no one doubted that he was a Christian. But it appears he was called to pass through a deeper experience. It was a pleasure to visit him. I found it good to my poor soul to hear him speak of spiritual things. Satan was permitted to harass him and assault his faith until about a fortnight before his death, when he was set at liberty from these words: "Believe on the Lord Jesus Christ, and thou shalt be saved." Then he could rejoice, and kept saying, "Bless his dear Name! Jesus has gone to prepare a place for me, and will come again to receive me to himself."

A week before his death he felt his sins were pardoned. He seemed free from doubts and fears, and happy in the love of Jesus. Satan was never more permitted to break his peace. He said, "Safe in the arms of Jesus!" His sufferings were very great, but he bore them all with great patience, and said, "When they are over, all then will be well." And so it proved; for his end was peace.

He will be very much missed in the little cause to which he belonged. He was ever ready to defend the doctrines of free grace, which were dear to his soul. His prayers and conversation will not be forgotten. The death of a Christian is a great loss.

Charndon,

REBECCA PLANT.

JANE RUSK.—On Oct. 5th, aged 77, Jane Rusk, daughter of the late John Rusk, whose writings are inserted in this magazine. We are indebted to Mr. Harnden, warden at the Aged Pilgrims' Asylum, Camberwell, for most of the following particulars.

She was a member of the church at Grove Chapel, Camberwell, for about 40 years. She was one of the fearing ones, generally putting away all consolations from herself, and jealous of taking any encouragement that did not honestly belong to her. But the whole tenor of her life bore testimony that she belonged to the household of faith, and confirms the assurance that she is now with the Lord.

During her last illness, her bodily sufferings, arising chiefly from dropsy, were very great; and her mind was much beclouded by doubts for many weeks. About an hour before her death, one of the inmates asked her how her mind was, and whether there was any bright shining in her soul. Her reply was, "No; he has not come yet." About an hour after this, she passed away very calmly and quietly, with a smile resting upon her face.

Her mortal remains were interred at Forest Hill Cemetery on Oct. 8th, by her pastor, Mr. Bradbury, who spoke over the grave.

To T. C.—In the paragraph by Mr. Philpot, Sept. No., page 372, that "sin fits a soul for heaven," must be viewed in the light in which it was uttered. Without sin there could be, in reality, neither heaven nor hell. Luther exclaimed, "O! Happy fault, that merited heaven!" And Hart says,

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

The meaning of all is clear, though, at first sight, the expressions seem extravagant.

God hath turned the curse of *sin* into a blessing. And here it is proper to reflect upon the profound and incomprehensible wisdom of God, who hath made an advantage to us, even out of our sin and misery. It was truly said by one of the ancients, upon this account, that Job was a happier man upon the dunghill than Adam was in paradise. His holiness, indeed, was perfect, his happiness was great; but neither of them permanent and indefeasible, as our happiness by the Mediator is. So that in the same sense we may call Adam's fall a happy fall, because ordered and overruled by the wisdom of God to our great advantage. And to this purpose Austin, somewhere sweetly speaks: "O how happily did I fall in Adam, who rose again more happily in Christ!" Thus did the Lord turn a poison into an antidote; thus did that dreadful fall make way for a more blessed and fixed state. Now we are so confirmed and established by Christ in the favour of God that there can be no more such fatal breaches and dreadful jars betwixt God and his reconciled ones for ever. The bone that's well set is stronger where 'tis knit than it was before. Blessed be God for Jesus Christ!—*Flavel*.

A friend has pointed out to us that the piece, "Mount Pisgah," page 329, is a continuation of a piece headed "Union with Christ," Oct., 1874, pages 383 to 386, and which piece is the continuation of "Mount Pisgah," Jan., 1874, pages 33 to 36. This last is a continuation of "Mount Pisgah," Aug., 1873, pages 319 to 321, which is a continuation from Oct., 1872, pages 407 to 409. "This last is represented as being continued from the 'Gospel Standard,' Oct., 1868, which I think must be a mistake, as I have been unable to find it there or in the index for that year."

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