

# LETTERS

BY

DR. MACKERN:

WITH

AN ACCOUNT OF HIS CONVERSION.

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LONDON :

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If any persons who may have letters from Dr. Mackern, or extracts from such (likely to help Christians or others,) will kindly forward copies of them to Mr. Horner, they can be inserted in the next edition, or in second volume of letters.

## INTRODUCTION.

With Particulars of Dr. Mackern's Conversion.

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*Stephen's Green, Dublin, 30th March, 1875.*

DEAR BROTHER,

As I know you are wishing to get a little account of the interview and conversation which took place between our beloved brother and myself in Dublin fourteen years ago, and which the Lord, in His rich and sovereign grace, so blessedly and, I may add, unexpectedly, used for his immediate conversion, and for the joy of all our hearts who more intimately knew him, I will give an outline, as far as I remember, of the circumstances and Scriptures which God seemed to use on the occasion, to turn him from darkness to light, and from the power of Satan to God.

Never was the change more signal and to God's glory than in the case of our dear brother. Everything about that visit was remarkable, as manifesting GOD'S purpose to save him on the spot.

When he called that evening, it was to bid us farewell ere he left for abroad. He had gone upstairs to see Mrs. W——, as I happened to be

engaged with a gentleman below, and had taken his leave, and had left his love for me, as he could not wait, having to catch that evening's packet for Holyhead. Just at that moment I came out and met him in the hall. He was in a great hurry; but all was pre-arranged differently of God for eternity. The Lord had opened the door, and he came in, did not even sit down; was leaving for England on his way to Australia.

I asked him, "Why this sudden move?" He was slow to answer, but it opened the door of his heart and his conscience—all was disquietude and weariness within—the condition of his soul hopeless—the review of the past saddened him—the present was a burthen to him—the future, gloom and uncertainty—everything had failed to satisfy the craving of his nature for something better than he had; his books, his love of poetry, his theories about man's perfection, all had failed him. The tenderness of his heart and nature made him philanthropic, and hope against hope to lessen the wretchedness which he saw around—this failed also.

He asked me how I was so happy and in peace. He saw others the same, even in their sorrows. He knew they possessed what he had not, and yet he yearned for it; he could not find it. "Who by searching can find out God?" He looked to

the world—he travelled—all was but a troubled sea. This was his state. God was working through it, to plough up the hard ground.

It was not so much any conscience as to sin, as, his nature being disappointed and unsatisfied with what he had found in man's world. He remembered the letter of the Word, and sometimes had thoughts of God. He had heard of His love. It was then I enquired why he had not followed in that track, instead of those suggested by the mere mind of man; referring to the Scriptures for encouragement—"Ye have ruined yourselves, but in ME is your help;" "Turn ye, turn ye, why will ye die?" But this only brought out a deeper mischief and showed evidently the way Satan had latterly been trying, not only to shut out the light of God's truth from his troubled soul, but so to use the little he knew, as to cloud the goodness and perfection of the Creator. All was confusion and vagueness in his thoughts as to the true state and relationship of man with God, both before the fall of man and afterwards. Creation now, to his mind, was a mighty failure and a ruin, because sin, death, and misery were in it; and God was love. All this was perplexity to him and unaccountable.

Satan had thus far blinded him, and was about binding him hand and foot; but God had his

name in the Lamb's Book of Life before the foundation of the world, and was allowing all this to go on, so that, when the light and grace of Christ came in, he could understand, "I am Jesus whom thou persecutest."

What has grace to bear with in a sinner, as well as do for a sinner like one of us!

I saw there was no definite opposition in our dear brother to God or His Word; he did it "ignorantly and in unbelief." He misinterpreted Scripture to justify man and throw all the responsibility of a groaning creation on its Maker. He pitied man, and would have sympathized with him in his ruin, because there was no sense of man's rebellion and guilt before God, no conscience of man's broken responsibility to God, no sense of the dishonour done to God. Still, he was honest and only waiting, like one that was blind from his birth, to have the work of God's grace manifested in his being clothed and in his right mind.

This was a solemn moment we had come to. All was dark yet, but the confession of need was made; and, Oh, how gentle a sigh of contrition brings down the God of Glory to answer it in His Grace; and I looked to the Lord for the Word, the Word of life.

So we opened the Scriptures, the 3rd of

Genesis, and 1st and 3rd of John, to see what man had done to God, and what God in return had done for man.

But before we went into these, I quoted the verse in Ecclesiastes, "God hath made man upright; but they have sought out many inventions." This I referred to, that he might see in a few words how all his reasonings and causes of disquietude as to God, in reference to man, were unfounded.

The Lord blessed it at once; like an arrow, it arrested his conscience. Light had entered his soul. He was silent. God had reached him. He listened. Satan was standing by, disarmed, rebuked; the prey was already taken from the captor; the filthy garments were about to be removed; the vessel was near to the sanctuary. The Word of God had taken root in the ground already ploughed up—it detected his deep mistake as to the fall of man; as to himself, his conscience broke down under it; his attention and earnestness to hear were more marked than ever. My heart was encouraged, and we both seemed to be carried away by the same spirit of expectation and hope.

We now went to our chapter in Genesis. All was chaos and void till God began, "Let there be light, and there was light." Let there be life and

there was life. The creation was formed perfect, as it must be from a perfect Creator. Man was perfect because made in His image. All was very good. Creation was beautiful. There was nothing wanting there—the animals, even, in subjection to Adam; Adam in subjection to God; and God well pleased with all, walking in the garden in the cool of the day.

Such was God's work; the Heavens and the Earth, the display of His Creation Glory. His supremacy was there, in marking out one tree not to be eaten, so that God might be all in all in that primeval scene of His handiwork and wisdom, and man's will subject to His authority and control. God gratuitously put all this into man's hand to enjoy, and direct, under His omniscient and omnipotent goodness.

But one day was enough for the first man to *obey* God. Satan's lie took his heart from God; the thought of being as gods, knowing good and evil, tempted him, produced a desire for independence, and thus, listening to Satan, he lost confidence in God, and failed in his responsibility as a creature, and all was changed. He had left God, and he lost the moral image and nature in which he had been created. He chose Satan, and his nature fell into the corruption begotten of Satan. Such was man—even man made perfect,



after he doubted and left God—incurring the sentence of death; and the world, lately so beautiful and lovely, now nothing but defilement and corruption. God's glory, as the Maker of it, marred, and His power, as it were, defeated—Satan looking on in triumph at the wreck.

Our dear brother saw the change, and felt the dishonour done to God. Sin was traced to Satan, and to Adam's disobedience to God's word. He felt the judgment of death was righteous, and the springs of man's moral being must be for ever polluted, as well as alienated from God. Scripture made it all plain, and every disclosure was revealing to his own soul how he stood, as born of Adam, under broken responsibility, and with a mind not subject to the will of God, and a conscience guilty.

We then turned to see what God could do with all this state of corruption and rebellion, as well as what character God would now take *towards* him. I pointed out that verse—The Seed of the woman should bruise the serpent's head, and it should bruise his heel; the grace of God hidden then in a promised Saviour, the woman's Seed, as God's first step in the New Creation, which was now to be erected, not on the ruin of the old, but on a crucified Christ, the Seed of the woman, but, the Son of God.

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We turned, then, in order to bring out more fully the person of Christ, as well as the work of Christ, to the chapters in John, and our brother listened to these passages from step to step. The Spirit was blowing where it listed; and he desired to trace the ways of God's dealing with the sinner; and never did a thirsty soul drink in with greater avidity the words of life. Judging from the effect on him, the Spirit seemed to be delighting to take of the things of Christ and show them to him.

Moses asked, "Show me Thy way that I may know THEE;" and this was the thirsting state of our brother, produced by the Spirit's quickening power, as we looked at the verses, "Even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," and connected it with "The Lamb of God which taketh away the sin of the world," and then went back to the beginning of John, as to the Son of Man being God manifest in flesh, the WORD dwelling among us, full of grace and truth, and, out of His fulness, we receiving grace for grace.

There was an evident passing from the conviction of sin and abhorring of himself, as in the beginning, to greater liberty, even delight. For the first time he brightened up. The sight of the

Son of Man lifted up—by faith seen in His Word—turned his heaviness into the oil of gladness. Indeed, verse by verse of that wonderful revelation, God seemed to be using, thus making His glory to pass before him with Divine power. But the ear had been first opened, the conscience purged, and the heart touched with that verse, “He who was rich, for our sakes became poor, that we, through His poverty, might become rich.”

The last verse we looked at was, “As many as received Him, to them gave He power to become the sons of God, to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” And here again the simplicity of his faith was beautiful in the reception of this. He dropped himself—everything of the past lost its hold on him, in the abundant entrance which the Father vouchsafed to him, so quickly, of the new and divine relationships, which he was now entering upon, and which ever after were the secret joy of his soul. All passed before him now—sin put away for ever by the Lamb of God—a new nature given—born of God by the Word and by the Spirit—all that belonged to the old man settled for ever by the Cross—a new condition—new relationships in Christ—and a new home with

the Son in the bosom of the Father; there for ever to behold the glory of the Only-Begotten, of Him, who was wounded for his transgressions, bruised for his iniquities, who, by the grace of God, tasted death for every one—and our little hymn, the 91st, in which these new affections ascribe praise to God, ever his favourite in after days :—

“Oh what a debt I owe  
To Him who shed His blood,  
And cleansed my soul, and gave me power  
To stand before His God.” &c.

I see also, in one of his little fragments on experience, (“The Basket,” No. 2, page 39), he has touched upon this :—

“Soon as my all I ventured  
On the atoning blood,  
The Holy Spirit entered,  
And I was born of God!”

Also :—

“Thanks be to God! I can look on this world, its glories, riches, pleasures, thoughts, ways, its changing fashions, as a vast wreck—where also is found my former self—my sins all met by Him who hung upon the cross. I can and do believe that God alone could and would meet this ruin Himself, and in an absolute way deliver me.”

This is a little sketch of the remarkable deliverance and salvation of our brother, now with the Lord Himself.

He took out his watch ; two hours had passed like a moment to both of us. He was too late ; but it was too late only for man's world and man's ways ; too late for Satan any more to deceive or blind. The Spirit of the Lord had taken possession of the earthen vessel, and carried it whither he knew not—no more to rest on earth's shores, nor return to bid farewell to those he had left there. Having seen, by faith, the Lord who loved him and washed him from his sins in His own blood, he counted all things but dross and dung, that he might know Him. He pressed on steadily, conferring not with flesh and blood.

He kissed me then as he left for Kingstown, saying all was new ; he was no longer his own ; a debtor to mercy. His intention then was to sleep on board that night for the morning mail ; but the Angel of the Lord was with him still, and led him to the prayer-meeting at Mr. D— S—'s chapel at Kingstown, where the Lord was then working, where he remained during the meeting, and attracted the notice of Mr. S— by his attention and anxiety, who then had some conversation with him, which caused him again to put off his intended departure by the early boat,

so as to wait for the meeting at the Metropolitan Hall that morning, held by Mr. S——. Others observed him during the singing of a hymn, standing up, leaning against one of the pillars under the gallery, weeping tears of delight, of fresh felt joy, which the full heart could no longer repress, tasted in company with others there, who, like himself, were for the first time entering into the liberty of God's presence, now known as a Justifier, a Saviour God, in all the simplicity and artlessness of first love, and whom we know he afterwards followed so faithfully and fearlessly as his Lord and Master.

I had a letter from him a week or two after, which he wished to be read at the meeting, praising and blessing God for what He had wrought by His Spirit in him during his short visit, and mentioning his desire to be at the Lord's Table, remembering Him there, and showing forth His death, till He come.

W. W.

## DR. MACKERN'S LETTERS.

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*(Written three months after his conversion.)* 1861.

The case of many professing Christians is to be explained by the half-giving up of themselves to God. They cleave to the things of this life, and would fain make the most of both, and their want of perfect peace comes from that. They deceive themselves about it, but they must be undeceived. They cling to the "rotten rags" of their "blameless life," as they call it. They unconsciously deceive themselves, and therefore the Comforter, who will alone inhabit a soul cleansed truly in the Blood of the Lamb, will not abide there.

*(The first letter, written in pencil, after his severe illness.)*

*London, April 19th, 1862.*

Though very weak still, after my long and severe illness, I cannot refrain from writing a line or two, to thank you and — very heartily for your kind thought in sending me —, and the more for the pleasant thought of your remem-

brance of me. I am myself as one raised from the dead. Three weeks ago I thought I was about to go hence and be with the Lord, and I was truly tranquil and happy in the conviction; but the Master has willed otherwise, and keeps me here for His service. I know *no other*, I trust. His will be ours.

Very sincerely yours in the Lord,

T. M.

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*Cheltenham, April 29th, 1862.*

DEAR ———

I would not have delayed replying to your most kind letter so long, but for the lassitude which overwhelms effort, after such an illness as I have passed through. Now, however, I am gaining ground daily, and a certain amount of exertion is beneficial, and I write a few lines to thank you again for your kindness—and chiefly for your expression of the true sympathy in Christ with all He has in grace done for me in recalling me from, what seemed to all about me, the valley of the shadow of death. But truly, He was with me in power; and though I suffered deeply, how deeply I cannot say, I would and do participate in the consolations and rest which



remaineth for the people of God. Later, when we meet, I hope we may be able to speak a little on this subject. And now I pray and trust you and yours may be mercifully sustained, and that this most pleasant Spring may do much for your dear little baby. . . . .

I am always very truly yours in the Lord,

T. M.

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*Ramsey, June 2nd, 1862.*

DEAR ———

The next post following the receipt of your last letter I wrote to ———, and trust he was able to follow up my suggestions with advantage. Since then I have not felt able to write much, and delayed replying to your letter. I can most truly say I share your anxious wish to see him brought within the shelter of *the blood*; the only safety for the sinner, God's remedy for man's ruin. Be strong in the Lord, and, with full assurance of faith, present him continually to the One whose ear is ever open to the prayer of faith, remembering that 'tis His will to bless, with the same blessing, "thee and thy household." Be assured of my union in prayer with you, to our Lord and Master, for your children

I hope to be in London about the 20th . . . .  
I have derived much benefit from this place, but next week go for a week or so to Ireland, among some of the Lord's people who are very dear to me. It was in Dublin, eighteen months ago, the Lord called me—separated me unto Himself—gave me to know that peace and joy in believing which has never dimmed.\* The Holy Ghost gave me to see the glory of the risen Jesus as the great Stand-point and Centre of gathering, to the Church. All the sorrows of my life of sin were healed at once by the name of Jesus, which was as ointment poured forth.

Give my kindest remembrances to all of your household. I am truly glad to find you have servants who are walking with the Lord. Most important where they come in contact with children. I enclose Miss W——'s letter. Happy thought ; after her suffering, she sleeps in Jesus!

Yours, most sincerely and truly, in the risen Jesus,

T. M.

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\* Our beloved brother remarked to a sister in the Lord, within a very short time of his departure, "I have never had a cloud for twelve years."

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*George Street, Hanover Square, 8th July, 1862.*

Communion with God, is truly that which lifts the Saint above the present wilderness circumstances, into the *present* enjoyment of that which is his or her highest privilege—continually to dwell in the presence and power of Divine love, that love manifested to us so perfectly in Jesus. May this be more and more your daily experience.

Yours very truly in the Lord, T. M.

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*November 3rd, 1862.*

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I did not write again from Devonshire, and I do so now mainly to express my joy and sympathy in finding that you are in the atmosphere of those with whom you can have full sympathy and fellowship in the joy of our Lord. He is gracious to us, indeed, in thus giving us to drink of those wells, which, at the bidding of the Holy Spirit (in whose care we are), spring up by the wayside, as we go across the wilderness to meet our coming Lord. How inexpressible the joy of that moment when we shall see Him and *be like Him*; for we shall see Him as He is! May your heart be fed, comforted, and upheld by this hope.

Yours always sincerely in our risen Lord,

T. M.

*Sidmouth House, Great Malvern, Jan. 12th 1863.*

DEAR —

. . . I am indeed truly rejoiced at what you were able to say of —, and I would, with you, praise the Lord for His exceeding love in thus dealing in grace with your family. May one by one be brought to see, in His Cross and resurrection, that which meets all our need as sinners, and our hope as believers! May our God, in His infinite love and tenderness, give her true joy and peace in believing. And now let us still look simply *in faith* to Him for —, that he, too, may rejoice with us in the unspeakable joy of being hid “in Christ.” . . .

With kindest remembrances, yours affectionately  
in our Lord Jesus,

T. M.

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*Great Malvern, 15th January 1863.*

. . I feel deeply with —, and sympathize with her wholly in this trial of her faith; but we are called here to be partakers of the sufferings of Christ; also, “but if, when ye do well, and suffer, ye take it patiently, this is acceptable with God.” Many children, placed as she is, have been used of God, to bring their parents

and friends to the Lord, by the simple exhibition of grace in their walk in the Holy Spirit. If she has to pass through trial, if she look to the Lord, He Himself will give her needed strength and solace through the Comforter.

For yourself, dear sister and friend, commit all about you to Him, in simple faith, who is thus, in *His own way*, dealing in grace. Read, in the Spirit, II Chronicles xiv., specially Asa's prayer in the 11th verse. Be assured if the Saints of God look to Him for help, in full dependence, they will carry away much spoil from their enemy, Satan; for we are led by the Captain of the Lord's Host. Moses learned the futility of his own plans to carry out God's mind, except when in full subjection to God Himself. We must indeed be wary lest the *old nature*, in any way, intrude upon the domain of the *new*. As for us, if we want to see our position before God, we look at Him, the Heavenly Man, who is gone into the presence of God for us;—"as He is, so are we." Wondrous privilege, for grace to set us in such a place!

Ever faithfully and affectionately your brother  
in the Lord,

T. M.

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*On board, at Londonderry, 30th January, 1863.*

DEAR —

Now a post leaves the ship, and I send you a few lines. . . . . I pray that our Lord and Master may keep you resting in the full enjoyment of the rich blessing of His grace, and that you will have the joy of communion with — in the light of Christ; that you may see her walk to be that which becometh one saved by grace, separated by the Spirit of God, and kept blameless unto the day of Christ. For the rest, look with simple, childlike faith to our God and Father, who has been thus faithful to you in blessing. Trust Him to the end.

With all prayers for your welfare, affectionately your brother in the Lord Jesus,

T. M.

May the Lord give you to feel that full, joyous subjection to His will, which enables us to realize our happy dependence on Him, whose ways are perfect and full of light.

Very truly yours in Him "*who is our hope,*"

T. M.

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*Fifth Avenue Hotel, New York, March 30, 1863.*

MY DEAR ———

As one of the chief reasons for now quitting my work for a few months, was to avoid the anxiety of a constantly recurring correspondence, I have thought it right to be sparing of letters to my friends. Still, be assured (you know it), I bear you and yours constantly on my heart before the Lord; and, truly, I trust you have been sustained by His strength in all your ways; that you have had health in your house, and the children have grown in all ways to your satisfaction. I trust to find all well on my return in early May.

. . . . . I found so much to occupy and interest me among the Christians where I sojourned in various parts of Canada, that the time was quickly absorbed. There is much work of the Lord going on in various parts, and the evidence of the power of the Holy Spirit among Christians who have been very worldly—from various causes—chiefly that the needs of this life are very urgent upon them.

I have often since thought of ———, and I pray she may be kept in the simple path of faith—a narrow path, in which the Lord's people must walk as the *children of light*. Commend me in love to her, as one of the lambs of the *one fold* of the Good Shepherd. Give my kindest regards

to ——; I often think of him before the Lord, and look that in God's good time he may be brought unto "the rest that remaineth" for us.

May the rich, pure blessing of our God and Lord rest upon your household, and keep you in the grace of life.

Ever yours faithfully and affectionately in Him, who is our hope,

T. M.

Restful, it is, truly, to the soul on resurrection ground, to know death is conquered, and eternal life begun in Christ, the risen, anointed Man, our Lord and Master.

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*Great Malvern, May 7, 1863*

MY DEAR ——

. . . Is it not the inexpressible comfort of all who are in Christ, to know, that, while we are doing God's will and work, we can count on Him for all dear to us? It is the path of faith to trust Him, wholly, who has gone before us, and sent the perfect Guide to lead us on the way of light. We are children of light; let us so walk till the shining in of the perfect day.

Commend me in kindest remembrances to all



with you. I have often thought of you and —, and prayed the Lord that you may be kept in His strength.

Yours very truly, in the love and grace of Christ,

T. M.

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*Great Malvern, May* , 1863.

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. . . . Since I came here, in addition to the time occupied in the necessary baths, walks, &c., there has been much to interest in visiting the sick poor, and we have frequent meetings for the Gospel work, and communion with the children of God. But now the time is at hand to return to work, in Town, and I expect to leave this on Monday next. . . . .

I rejoice in every assurance of the work of grace in your soul through the Spirit of Christ with you. May He work in you to the end, to the realization in you of the standard set before us in Ephesians iv. 13, which is truly the supreme desire of God, the Father, for each and all of His redeemed ones; and therefore the Holy Ghost has come to lead us on, even till our Lord come forth (1 Thess. iv. 16, 17) to take us home to Himself. But now, while tarrying here, waiting for the Son from Heaven, it becomes us to be

wholly under His guidance, of whom Christ speaks so clearly in John xvi. 13-15. And thus we shall have that confidence as to our standing before God *in* Christ (hid in Him, who is our life, our risen Head in heavenly places) that our standing is wholly dependent on His work for us, and His work in us, as through the Holy Ghost; thus in result, we know we have life direct from God—resurrection life—"risen with Christ." Thus we are fitted for God Himself—have our home with Him—all our hopes centre where our Lord is gone; because He says "that where I am there ye may be also"—and there together He will present the whole Church (saved sinners) to Himself—"a glorious Church, not having spot or wrinkle, or any such thing;" and chosen of God "that we should be holy and without blame before Him in love!" I trust, the Lord willing, soon to see you all. I am most thankful to hear of the steadfastness of —.

May our Lord keep her in His tender love.

Yours very truly,

T. M.

I have been in the country for "rest," but found, instead, a number of sick, &c., and had much to do some days. However, I had some change of air and communion with the people of God, in several places, and thus, while occupied with

"the things of Christ," we get the true food and rest, whereby we grow up to Him. May we each know this more, to His praise, whose we are.

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*Brighton, June 4th 1864.*

DEAR ———

We have but to thank and praise our God, the God of all grace, if in any measure He shows us His will in His Word, and gives us in *obedience* to walk, through the Holy Spirit, in the truth, as it is in *Jesus our Lord*. For you, as for all His children, to-day, Matthew VI. 22 is blessedly true and comforting, and we can count on Him who spoke the Word. May you be led by the Spirit, to the glory of our Lord and Master, that none of us may be ashamed at His coming.

It will give us great satisfaction if coming down here will be at all helpful to your maid. It will be a cause of praise to God if we can be of service to her in any way; therefore let her have no feeling save that of being heartily welcome in His name. Our maids here are Christians, and will be glad to make her happy and comfortable as can be.

With kindest remembrances to all with you.

Yours very truly, T. M.

*(On meeting difficulties relative to Worship.)*

*Kingstown, 31 Dec. 1864.*

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I gather from your letter that you see things differently from what you seemed to see them at Brighton, and that you find in 'the ways' of those to whom you refer, 'pain and sorrow.' Such should ever be the result of any exhibition of spiritual pride in ourselves, or in any of our brethren in the grace of life; and the unhindered action of the Holy Ghost in us will ever be, I believe, to give us the sense of shame and sorrow for any dishonour done by any member of the Body to the risen Head. The practical result of our union with Him, as the elect of God, is clearly shown in Col. iii. 12 13; but, holding the unity of the Spirit, I must make this shame my own (nay, it is my own, for we are members one of another) and not seek to get away from it, or judge it in any sense of separating from it, save as judging it in the light of the Spirit, and making it, by confession, our common shame. This is the way the Lord puts it before us, and the way restoration comes about, as Scripture abundantly exhibits; but this can alone be done in the place where the unity of the Spirit is practically sought to be exhibited, by the authority of the Word. Read Eph. iv. for this, and see

there, how fully, how with perfect loveliness and ease, so to speak, the practical admonitions of the Spirit of God flow out in living action, wherein the flesh can have no part. But I can count on grace in you, and as jealous after a godly sort, I trust, for the honour and glory of my Lord in you, as a member of His Body, to say that in neither your case, nor in——, had this matter been distinctly judged, and seen, as by the Spirit of God. The ways of the Spirit are ever the same. The Word endures. It is no new path—as you put it—nor is it a question of my “light.” It is rather “the entrance of thy words,” which “giveth light”—and, “if thine eye be single, thy whole body shall be full of light;” and so, when the ways of God are seen and simply taken, it is for the soul, quietly resting in the Word, and in subjection to the Spirit of God, to go on, waiting for Him to come who will set all right. So the Apostle puts it, in effect, in II Tim. iv. If all fail and turn away, the true soldier of Christ must be more steady at his post—“I have kept the faith,” his consolation, when all seems night and confusion; but “the Lord is at hand.” In result, no failure, pride, wrong ways, in others, will in any way justify my turning my back on the way the Word points out to me—if I do, it becomes a question for the judgment seat of Christ.

Now, through grace, we are called to judge ourselves, that we be not judged when He comes. May God, in His infinite grace, give you to see these things distinctly, and over-rule anything I may have written that may hinder blessing to yourself, or—

Yours affectionately in the grace of Life,

T. M.

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*(On the removal of a beloved little one.)*

*London, 20th May, 1865.*

MY DEAR —

I can pray for you that you may have the fullest, clearest, simplest acquiescence in the will of our God in this matter. It becomes you; His ways are perfect. He alone knows your need and has met it thus. Be comforted, then; and knowing the tenderness of His loving mercies, say, "It is well with the child." It is well with thee; for the truest mother's love is but as thick darkness compared with the cloudless presence of the Lord. "In His presence is fulness of joy;" on earth we dwell (as strangers surely) amid pain, sorrow, and the unrest of the flesh. When He comes, you will meet your child, clothed upon with the unsullied light and glorified body of the

once humiliated, but now risen Jesus the Lord.  
. . . . . There is but little for the physician to do but to urge the rest, which is the burden of this letter. I have found myself very exhausted at times the last few months; but a day or two of quiet I find a real restoration. I trust you may find it thus also, and, in dwelling on the perfect love of God and His amazing love and purpose for us in Christ (Eph. i. 4), find an ever fresh and living joy; and be kept thus, until the coming of our Lord, by the Holy Ghost. With truest sympathy in all your late trial, and praying that our God may bless it to you abundantly, and make it the occasion of turning the heart of —— to Him, who can alone supply the place of wife, children, friends, and all that the world gives; but which are as *nothing* in the perfect presence of the *Glorified Man* at the right hand of God, at once our Saviour, our Peace, our Beloved.

Yours very truly in Him,

T. M.

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*Weymouth, November, 1865.*

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I was glad to hear from you, and most especially for the fresh token and gift to your brother from the ever-flowing stream of our God's grace. It ever flows to us through Him—the Smitten Rock, who gave Himself up to glorify God, and finish His work. Through His mercy we are sharers with Him, joint-heirs—members of “His body”—this is grace, mercy, peace. With respect to ———, I trust, through the grace of our God, she is kept in peace, and walking in the power of the *risen life*. That is the testimony to the Lord Jesus, which it is ours to show forth to-day, in the sustaining power of the Holy Spirit with us. Remember me very heartily to all with you.

Always yours very affectionately and faithfully  
in the Lord,

T. M.

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*Shanklin, I.W., 25th November, 1865.*

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Now it seems clear my course is to leave for the West Indies the first week in January, if the Lord will. There are many of the Lord's people scattered about, whom I hope to visit. I



note what you say of others, in your letter, and can only trust it may be true, in the abundant grace of our God. Nothing is too hard for the Lord, though our faith be small and slow. Let us pray that the Lord may make us so subject that He may use us to His own glory, and in blessing to —, if it be His perfect will. . . .

Yours,

T. M.

Of course this weather will be trying, but better will come, and “a morning without clouds.”

*Henry C. C. C.*

*Demerara, British Guiana, 12th Feb., 1866.*

MY DEAR —

I trust, in the infinite mercy and good care of our God of all grace, you have been well, and able for the ordinary duties of your household, and the care of your children,—all weighty and important duties for the Christian, who is to do “all things” as to the LORD; and I hope — has been fairly well, and able to carry out my suggestions fully and to good result . . .  
 . . . . . studiously avoiding all avoidable causes of anxiety and care about surrounding matters. He will doubtless smile at this, and say, this is impossible. Well, “with God, all things are possible,” and I pray He may

open his eyes, so as to see the fulness of Him in whose face God has set all His glory, and the significance of such words as He speaks to hearts doubting about Him, (spoken when on the earth), in Luke xii. 22—32. . . . .

I trust all has been well with the children; and that the stay at —— has had full and satisfactory result. . . . . You should be very slow to settle in any place permanently, but rather wait, at any inconvenience, until the right place is found—in this day of ‘changes,’ there will not be long to wait. It is certainly a day of coming and going; unrest marks it all; no element of permanency—though men may say, “all things remain as at the beginning.” Yet the Lord will surely claim His own purchased universe, and, in doing it, make manifest the sons of God, and hush the groans of creation—answering the expectancy of the creatures held under bondage of Satan. But now it is for us who through the grace of our God know our liberty, to show it in real practical separation from this present evil world, from which we are crucified by the cross of Christ, and to live here as loving His appearing. In the last perilous days, this must characterize all the waiting people of the Lord. . . . .

I have reason much to be thankful, thus far,

for this change and rest. I was much shaken at first, as we had very severe weather for the first week at sea. In many ways I felt it much, and still, a little, but I believe it is working a change in my system, the good of which will be found later on, perhaps months or years hence, if I am here. I have, medically, much confidence in those radical measures for health, in rousing up the torpid system, and giving the dull organs a thorough fillip. Since I have been in the Islands, I have lost all headache, and can get about very well, though here the thermometer is usually at 80 to 85 in the shade; but with a fresh breeze all day and night, it makes all pleasant, and gives opportunity of being out much in the open air, bathing in the sea, &c.

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*Victoria, February 16th.*

I am at present staying up at this place in the country, about 25 miles from the chief town, Georgetown, where I wrote the first part. There is at this place, a gathering to the Lord of about 200, chiefly of the Africans, many of the Creoles, and some Europeans and Chinese. I have not seen much of them yet, and cannot therefore fairly judge the character of the work among them. But their natural temperament impresses

itself much upon their testimony for the Lord ; they are impulsive, and easy of impression, but it is, I fear, among many, not deeply traced. Yet the walk of many of the poor and ignorant, here, has been marked by fidelity and quiet obedience to the Word. They are affectionate and adhesive to those they value and learn to have confidence in ; and those here who have faithfully ministered among them in the Lord, are much interested in the work—surely a labour of love ; as for all that man, as man, estimates, there is little here. It is isolated, with very few of the amenities of life, and much to bear and contend with among the people, who are easily swayed and turned away by the emissaries of Satan—and also, in the low moral sense of the people naturally. However, we know from experience, as well as from the Word, that the germ of it all is in ourselves, and that we should be patient and forbearing towards others, knowing that it is only the mercy of God which keeps us, in any measure, from the active defilement of that which is working from within ; and therefore our dealings towards others should be in the spirit of meekness, for their restoration—knowing our own tendency to fail—and all this at the same time is consistent and goes with the truest jealousy for the honor and name of our blessed Lord and Master.

I paid a very interesting visit to the Leper Asylum, which is in an isolated place, five or six miles beyond this, where about 250 lepers are kept by the Government. All who have not private homes, are obliged to go there for the sake of isolation from society. "Unclean, unclean," is still the word written on them, as in the Lord's day of visitation on our earth—a sad place, in the hopeless misery of many who are maimed by the terrible disease, and incurable—most painful to to look at, and to be with—from the nature of the affection,—most repulsive to all the senses; and yet, since I have left England, I have not had a happier two or three hours than those I spent in the wards with them. We had a meeting there to preach the Gospel, and to speak with them afterwards, to such as could not leave their beds. I found a most eager ear to hear, and about 15 Christians among them, and many more really exercised; there had been many others, but several had fallen asleep and gone. The manager is a Christian, and the assistant, F——, an intelligent native of the Colony, is "breaking bread" at Victoria. I trust soon there will be the Lord's Table at the Asylum.

I also went to Dartfour, another village, where we had a meeting, and where about 50 to 60 are "breaking bread." There is much of weakness

and inconsistency with the heavenly calling—but surely that is what is seen all about us, and where there is less cause for the failure—but then it only displays to us, it is not for us in a day of declension like this, to trust in an arm of flesh, as Christians so readily do, but rather to the living God, and have the simple recognition of the guidance of His Holy Spirit with us. May we be thus faithful to the end, and the appearing of our Lord and Saviour.

I trust you can send good accounts of the health of ——. Tell her I greet her with the words in 3rd Epistle John, verse 2. Remember me particularly to ——— and all of your household, for whom I pray all may be found in the Lord. Grace, mercy, peace.

Yours affectionately in Christ,

T. M.

*W. B. Mackern* ———

*(To his Sister at Broadstairs).*

*Island St. Thomas, 15th March, 1866.*

DEAREST SISTER,

Your letter, January 31st, reached me at Demerara. Since that I have been a second time at Barbadoes, for another fortnight; the nature of the work of the Lord there, of a character of deep and fresh interest, leading me

back, which at the first I did not anticipate, amidst much opposition from professing Christians in the Island, of a rancorous character. There is much to console brethren gathered to the Lord in the place. There are at present about twenty-five in the company, and six or seven seeking fellowship; and the preaching of the Gospel in various places, out of doors and in doors, is usually well attended, in spite of the slanderous assertions of many around, and the timidity which characterizes small communities following the faith of those who take the lead. The moral condition of the people is very distressing to witness, and in the main characterized by a want of truthfulness, a languid kind of deception—scarcely perhaps meant for such, but arising, it would seem, from indifference, and a love of ease—a want of reality and robustness of resolution, and, so, falling easily into the ways of the world, and, without any exercise of conscience, taking up with any profession of religion with which they are brought into contact by education or association. But then, is it not so in England and other places thus? But, here, it is more palpable and easily to be seen on the surface. With us, there is more effort at appearance.

At Barbadoes we went, besides the work at Bridgetown, to other places, 12 or 15 miles in the country. The Island is small, but very densely

populated, and on various sides there were doors opened for the preaching of the Word ; and the one chiefly used, was a young Christian, for sometime a schoolmaster and local preacher among Wesleyans, C. J. D——, just gone to London, and who, I trust, may be able to carry out the desire he has to study medicine, and return to practise, and work among the people in his native place. There are three in his family lately come out of Methodism in another part of the Island, St. Philips, where we spent one day. I had much loving care, and unceasing kindness from our beloved brother and sister, Mr. and Mrs.—— with whom I stayed all the time. I felt thoroughly at home with them, in their simplicity and care for those around, in the LORD, and the witness which they bore in fidelity ; I found much refreshment in my own spirit ; I believe I can speak of good gained in my bodily health.

I note what you said of your journey to Liverpool and Ireland, and of which I shall be much interested to get details, praying that, through the power of the Spirit of God with you, dear sister, there may be a clear witness for the grace wherein we stand, to the glory of the GOD of all grace. I often think of —— and his surroundings in —— ; he seemed to me very difficult of approach, and in a different way from —— ; but when I think of myself, and my own hard opposi-



tion, I can only say, "What is too hard for the LORD?" But the power, in a day of almost universal profession like this, is to be living witnesses of that of which we speak, and living the life which, like the roll of spiritual heroes in Heb. xi., 'declared plainly that they sought a country.' May it be thus with each of us, in a clear dependence and obedience to the Holy Spirit of God, under whose care and guidance we stand as those entrusted to Him of our LORD. I shall be glad to know all the particulars of —; I trust, if I return that way, to see them both, but it is yet too distant to speak—and I know not, neither do I take thought of, what is before me.

I cannot name here all those to whom I would send my love—but you will know—and tell those who love me in the Lord, how greatly I desire to be sustained on their hearts before the Lord. I have felt, all through, it has been so, and have been much comforted and strengthened in the little work given me here and there, and have experienced a happy tranquillity in my own spirit, and a deep sense, growing stronger, of the wondrous reality of being *in Christ*, amid all the confusion, and hurry, and unrest about one. Grace, mercy, peace.

Affectionately,

T. M.

*April 20th 1866.*

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The Lord said when on earth "I do always those things that please Him;" and we know it was in all obedience and dependence on the Father; so with us, it is in subjection to the Holy Spirit, and keeping the Word, until the Lord comes.

May you thus be kept,  
T. M.

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*(To his Sister, Mrs. C.)*

*Hayti. Port au Prince, 21st April, 1866.*

Your letters, dearest sister, reached me together, and I was thankful to get all the details you gave, as I have not heard very much of matters in England.

The wet season sets in now in the Islands, and my time seems closed here, and I look forward to my visit to the States and Canada with interest. It is probable I shall find it best to go to Canada first, and then to the West. My letters soon after this will tell of my movements.

I look back on my time in the Islands with quiet confidence that I have been led and kept of our God in all my goings, and in the simple trust,

therefore, that, where HE is husbandman, there will be fruit, and HE be glorified therein. This is, to my own spirit, simple comfort and consolation in the midst of much which is saddening; but I will not dwell on this here, or now, at all, as I can do so later to more result. I only now write a few details.

I wrote to —, giving some account of my visit to our brother — among the hills in Jamaica.

He has the care of some orphan and deserted children, and, under many practical difficulties, is carrying out, quietly, a work among the people in the district; has a school, etc.

I wrote to a brother to procure, on my account, a suitable sewing machine, to help the necessary work of clothing so many. It is a rough material that is used; but there are a good many backs; and all work in the open-air in various ways on the farm, and that causes much wear and tear. Some blankets would be welcome, of a light kind, as the nights are often cold there; and, also, I wish there could be sent, some of the domett flannel for bandages—with a few rolled up as a specimen—for many of the people in the country suffer much from ulcers in the legs; especially the Africans.

It would be well to name this at Blackheath. Many, no doubt, would gladly have fellowship in

this. They want Tracts, also, in the Island, of a simple kind, and any books of interest suitable.

There are eight Gatherings in Jamaica just now; in the aggregate about 150 in fellowship; all in much weakness, but several very happy and simple souls; for the most part, as far as I saw, very poor, though poverty in Jamaica rarely takes the form of want of food, as the resources of the country are very profuse—fruit abundant, and “bread kind,” as ’tis called, yams, etc. I found among the Creoles, a good many women very helpless, and finding it difficult to make a living. One case of an invalid at Bigwood demands much sympathy; but what is necessary for her has been done, and brethren, there, moved to more active care and help.

Mr. T—— will be able to indicate what would be most useful; old clothes would be acceptable to many among them, male and female; a package of such was sent from the Isle of Wight, some time since, to the Bigwoods, which proved very useful. I will write again about this from New York, when it may be possible to have what can be got together sent out with the sewing machine.

Affectionately yours,

T. M.

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*(To his Sister, Mrs. C.)*

*Detroit 26th June, 1866.*

DEAREST SISTER, ——

IT seems to me the safest outlet for money now-a-days is to make it serviceable to others, and indeed I found, all about, abundant need, but yet requiring much wisdom to act. Your letter to Kingston followed me to Canada; I received it last week.

I am glad —— will soon be settled in England, and surely trust she may soon be taught of the Spirit of God to see the way of separation from evil, and be led into endeavouring to keep the unity of the Spirit in the bond of peace. Increasingly may we see the beauty of obedience to the Word of the living God. I am only afraid of their acting in the faith of others, and of that I fear there is already much in the assemblies, tending to weaken and corrupt . . . . What you say about —— is very sad indeed. Mr.——'s case is strange, but with him too, I fear there are family influences not helpful—the leaven works—all this, and more, I have looked for; and it will come upon souls, where influences are suffered, hostile to the loyalty of the heart to the Lord Jesus, and thus every case where it is seen, is instructive, and an occasion of sorrow and trembling.

I finish this letter at Milwaukee, Wisconsin, where I find seven or eight brethren gathered, and I am staying with one, lately come out, very earnest. We went to day to see a sister in whose house a young German girl (a Roman Catholic) has been converted, and has been lately "breaking bread." To-day the parents came to take her away; and threaten her, if she does not return to Popery. She is only sixteen and under their authority. Pray that she may be kept faithful in this great trial for one so young.

Commend me in love to all with you in the Lord.

Affectionately, T. M.

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*Milwaukee, Wisconsin, 4th July 1866.*

MY DEAR —

Since I wrote to you, I have been in many places, and visited, specially in the mountains and plains of Jamaica, many of the Lord's people, and others dwelling in the darkness of sin and ignorance of God.

Never was that more prominently so than in this country of boasted progress and intelligence, where man, upon his little platform and from his stand-point, judges God and His ways, with a decision and perverseness which it is wonderful

and appalling to see and hear. That is, man comes to the conclusion that he, to-day, has solved the whole problem of God and man; and so sits down to edit a new version of the Bible, putting aside all that speaks to the conscience, of the ruin and condemnation of the first Adam, and taking the sullen, dogged attitude of Cain, which seeks to make God a debtor to man, by the offering of the first-fruits of his labour; that which the Spirit takes up as one of the characteristic sins of the last days, "Woe unto them, they have run in the way of Cain."

Boasters, proud, blasphemers, disobedient to parents, and others from whom we are told to turn away, swarm on all sides, living their little day like flies in the sunshine of this evil world, heedless of every word, and falling like the beasts that perish, unthinking, unreflecting, into the snare and eternal destruction of Satan.

Never was the self-will and self-glorification of man more painfully manifest. Never the need of the preaching of the clear, full gospel of God's grace more real. Never more emphatic the demand of the Spirit of God to the "children of light" to come forth in full, clear separation from the world, and its religious systems, into the place of full distinctive witness to the glorified Person of the risen Man in heaven, the crucified and ascended Son of God, the LORD JESUS CHRIST,

To be a witness, is the requirement to-day, to those who covet to be "overcomers" in the midst of the corruptions of a corrupted and professing church (2 Tim. ii. 19-21), to stand forth disentangled from the affairs of this life.

To do it indeed, needs peculiar grace and sustainment from God; and more so when placed as you are, dear sister, in the midst of the duties of wife and mother, all demanding faithful fulfilment towards those, on whom also the world makes its claims, and is as ready to offer its allurements, and lavish its smiles and blandishments.

There is no power or light save in the Holy Ghost, to lead, clear and free, the child of God, in the midst of this tangled way, by the bright shining of the Word as a lamp to the feet. To get this, demands subjection to the Spirit, obedience to the Word. This is given where there is true loyalty to the name—to the person, of the Lord Jesus.

We understand from Col. iii, that it needs more than the knowledge of salvation, to mortify our members on the earth. It needs the eye of faith, and affections of the "new man," set on Christ risen, to lay aside the claims of the old man—this is a large theme, but too full for letters.

Now I would only say how much I feel with you in what you report about —, and how



ferverently I trust it may be used, in the mercy of God, in all ways to keep him from the snares and trials which abound on all sides, until that, for which we pray, come—his return to the Father's home, heart; and he made partaker with us of the full grace which is in Christ Jesus—to eat of “the fattened calf”—the full counsels of God in Christ, to all eternity. Tell him from me, how much I am interested in this which you tell me; and my fervent hope and prayer is that it may be for true blessing to all.

I am thankful that you can send a good account of —— as to her health, and specially that you discern self-subjection, which is, indeed, that which all Christians should largely seek; as the absence of it is that which grieves the Holy Spirit of God. The flesh lusteth against the Spirit, and hinders healthly growth of the “new man.” I am thankful to know that —— has gone on well in health; if there be health of soul, and eternal life, how easily minor matters adjust themselves; then it is that the life here is seen as but a tent of the night, soon to be struck—we are encamped on earth, not domesticated.

Remember me to —— in all affectionate remembrance, and so to all the children.

Ever faithfully yours in the grace of life,

T. M.

*Faversham, 16th October 1866.*

MY DEAR——

According to your expressed desire last evening, I named the matter to brethren before leaving, and Mr. —— hopes to be able to see you after the meeting to-morrow evening, that such responsibility as he and others have in connection with the Table of the Lord may be fulfilled. But this I need not enter into; suffice it to say, it will be to him, as to myself, a joy to see and welcome any of God's dear children to their place around the Person of the Lord, remembering together what He has done for us at the Cross—"delivered for our offences, raised again for our justification"—the theme from which spring fresh and endless joys. Heartily do I pray the day may not be distant when your whole household may, together, call Jesus the Lord by the Spirit of God, to the praise of God. To day I have had a good time, meeting people as I went along, and visiting at Canterbury. . . . .

Ever faithfully yours in the grace of life.

T. M.

I desire to be thankful to our God for His goodness to you, in making your way open, in obedience. May you know fully that He will "keep the feet of his saints," and be kept in childlike subjection to the Holy Spirit. 1 Sam. i. 17, 18.

*Broadstairs.*

Ponder on Exodus XIX, 4, and be assured, the same God, the living God, will bring each of us through (who have found refuge in Christ) onward, homeward to Himself. Let this be a power in your soul, to keep all sweet and strong—abiding in Him. The title to the place and all its privileges, is perfect; it is Christ risen from amongst the dead, on the right hand of God. To realize the privileges, we must be overcomers.

*St. Peters.*

I pray you economize your power, and waste it not on foolish, outside things, and by the misunderstandings of the world around you. All things are out of tune, and until the harmony is restored at the appearing of the Lord, we must suffer from this dislocation. As one with Him now, you can wait for this in patience, and seek to be helpful to those who know Him not; and by your own calmness and even demeanour, commend your divine Physician to the sick souls who consent not yet to trust their case to Him, who, if He probes nature, (the first Adam nature) to the quick, to show it is gangrened—dead—yet shows it thus, only to display (as in John XI,) that He is the Resurrection and the Life.

I write in haste for the morning's post. I had

the intelligence of our sister——. The Lord calls His own home, one by one—soon, very<sup>7</sup><sub>1</sub> soon, all together.

Yours faithfully in Him who is about to appear.

T. M.

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*London, 23rd March 1867.*

In all ways, as you know, do what you can, as the power of God may enable, to preserve an even and calm way through all which is about. We must suffer much, and in subjection to the Hand which allows: it is perfect wisdom, shaped of Him who knows His own purpose in it all.

*Chesterfield, 17th July 1867.*

I trust you are really better yourself, and will, in all ways, persevere in the calm and quiet way which becomes the child of the living God; that which is ever the result of unfeigned confidence in and knowledge of the heart of the Lord Jesus.

18th.

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Forgive me, but I do not agree with what you say as to the isolation of the children of God; it must needs be so. A people going to heaven, to Christ *there*, can't possibly have a thought, or interest, or a word to suit those whose

ways are the ways of death. The company of such can never agree—but you know this well enough. The world will have its parties &c.—Why not? But then the children of God wait for the Lord in quiet witness for this their Hope——.

Yours faithfully in Christ,

T. M.

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20, *Stephen's Green, Dublin,*

*July 27th, 1867.*

MY DEAR——

Since I wrote last, I have crossed over from Yorkshire to the North of Ireland, and on here, where there has been a meeting of the Christians gathered in Ireland for three days; a meeting marked by power and reality, and, I trust, one which may be used of God to deliver many of His children from that which they are in, contrary to the Word. The subjects spoken of were chiefly as to the Person of Christ, and the Church, and some practical matters coming out from the 2nd and 3rd Epistle of John. It would have pleased you, as pressing upon our consciences and hearts a fuller, wider care and oversight of all the children of God; while holding jealously all that He requires to guard the Person of His beloved Son, in whom we are accepted,

Have you any news of your late visitor and patient? I trust and pray, surely, our God of all grace will bring her into His own rest, in Jesus crucified and risen.

Have you heard lately of the work at Tunbridge Wells? I forget to ask you, though 'twas on my heart to do so. I have left the parcel of books &c. in London, to be sent down, and will attend to it on my return.

Very faithfully,

T. M.

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*Dublin, 31st July, 1867.*

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You are right as to the manifest torpor of Saints: but in the day of Ezra, Nehemiah, Daniel, 2nd Timothy, 'twas so. Jude writes to such; and Peter also. All the more needful (if we know *this*) to be individually clear before God as witnesses for His own beloved Son—for Jesus and the Resurrection—the pivot of all action and obedience seen in us, the work of the Holy Ghost. And we must beware also of an activity which is not of the New Creation; like Abraham's desire that Ishmael also should live before God, as well as Isaac; which must not be; the flesh and Spirit cannot act together, though men seek to yoke

them. We like to see in children a calm, even, happy, strong life; and its developments in cheerful action. So God loves to see it in His children! May it be seen and owned of God in you and me, and each of us be used to help His large family in any way—because they are His—and dear to Him for Jesus' sake.

Ever in Him,

T. M.

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*6th August.*

Since I received your letter, I have been in various parts of the country, and am staying here among the friends for a few days. I am thankful for the quiet, and comparative rest—away; but there are conditions of responsibility etc. which, while in the body, we seem never to escape; and I suppose, it is to be so to the end of this scene. How contrasted this is with the rest in Christ, which, to the simple, is immediate, direct, unchanging, and eternal—for He is our peace!

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*See Memorials of Ministry &c.  
Page 47. reading to the Synod.*

## ON THE AUTHORITY OF THE WORD OF GOD.

18th March, 1868.

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The Lord declares His Word is for ever settled in the heavens, and it has pleased Him to make it known on earth to the children of men, alive from the dead, to learn it in obedience, in subjection to the Holy Spirit, having Himself set us an example of one without will, though He had perfect title. "I come to do Thy will, O God!"

I take the simple ground, for myself, that I must have the Word of God for *all* I do, and say, and am found associated with; Divine authority and direction, exactly, how to behave myself; whom to be in company with (1st Timothy); and when all goes wrong, and GOD'S House confused and broken into, how to act then also (2nd Timothy). I am without excuse if I am not found exactly in the place and position the Lord directs, when He comes. May it be so with each of us.

Affectionately and faithfully,

T. M.

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25th April, 1868.

MY DEAR —

I desire greatly to praise the goodness of our God of all grace, who has led you on in His own perfect way and showed you His perfect will, while awaiting our Lord Jesus Christ. May He grant to each of us to be kept in His strength and in this hope till He come. Love in Christ to —. Grace, mercy, peace from Him.

Faithfully yours,

T. M.

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ON SERVICE.

2nd July, 1868.

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I enclose a little book that it may help, if it please God, in your ministration in His name among the poor and troubled in body, soul, and spirit. It is brief, and, with some help from others, you may get hold of simple ways of dealing with simple ailments among your neighbours; following the blessed steps of the One who was pleased to liken Himself to the Samaritan—ourselves the healed of His perfect hand; we, too, in the company of the healed ones in the 'Inn'—the Church of the gathered saints in the care and comfort of the Holy Spirit—waiting the coming again of our Healer and our Blessor. May you,

in this little interval, take up the office of going to and fro in this troublous scene to speak of Him, and of His work, and coming again, and minister to weary hearts, and worn, tired bodies. May you both be blessed in this, and find the full blessing of bearing one another's burdens, and so fulfilling the law of Christ.

Ever affectionately yours in the grace of life,

T. M.

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#### ON RESPONSIBILITY.

11th October, 1868.

DEAR SISTER IN CHRIST,

Now with simple reference to the point which you have referred to as troubling your soul. Open God's Word, dear sister, in 1st Corinthians, xii. Let the Holy Spirit of God speak to you; listen to His word speaking to you, with unshod feet, with anointed ear. Does He not claim from you, as a member of *Christ's Body*, care of all in that Body,—responsibility deep and full, for all in it, and that for His sake, who is the Head of the Body, the Church? Would you have it otherwise? No, surely no; contrariwise, claim from Him, take from His hands this responsibility, and ask Him to give you this grace

also and strength to bear it in your heart continually, responsive to the call of Him who says, "Bear ye one another's burdens, and so fulfil the law of Christ." I write in much haste.

Faithfully and affectionately in Christ,

T. M.

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November 15th, 1868.

Now I would only say how solemn I ever feel it to speak to a soul as in God's presence, and so, in your return to the path you were in, I can but stand aside myself and leave all in His hands, whose you are. You know I ever desired to speak of God's way, as I have found it in His Word, the entrance of which giveth light. May He, who loveth you with an eternal love, give both you and your sister joy and peace in His own presence; but I covet for you both the joy of communion to-day in the path of separation from *all* that is of this world.

Ever faithfully and affectionately your brother in Christ,

T. M.

Those to whom the above five letters were written have long since been graciously brought of the Lord back to His Table.

1, *Hanover Square*, 8th June, 1868.

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For the present you must give yourself to calm and quiet; watch the work around you; help by prayer and counsel; but do not undertake any labour at present, except the work of Epaphras, labouring fervently in prayer, &c. By-and-by your time may come, if it please God.

11th.

The poor boy is now ready to leave, and is much better. I spoke to him, and felt able to encourage him to speak to those in the country around him of the Lord, and gave him some books, &c. His confession is true and simple, I believe, of Christ.

Here Dr. M. gives directions for those who are in difficulty of various kinds, to be received into the houses of Saints, adding:—

I believe it would be helpful to many to receive poor Christians in *this* way, rather than into a regular house, which is apt to assume the form and feeling of a charity, rather than the exercise of hospitality, which the Word of God enjoins, and personal *direct care*.

Surely, resting in the rich provision made for us in the Father's love, feeding on the fatted calf, we should rest and rejoice, while weeping with those

who weep, and ready to serve where the same perfect love would lead us in His name.

The Doctor then gives plenty of work to be done in caring for the bodies and souls of those around. Then, alluding to a comment made concerning Martha in a letter, he writes :—

“ You see, I am helping you to be a Martha, and it is said, “ The Lord loved Martha.” You must be content with *that* if all else fail.

Yours,

T. M.

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*Limerick, 21st July, 1868.*

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I return to Dublin to-night, and expect to be in the county Wicklow to visit some Christians there, and some who are sick. I find them all along as I pass on my way—the mark and token in the road we journey on, to tell us of the ruin and groanings of a ruined creation, waiting the manifestation of the sons of God, through whom will come forth in actual display the wisdom and power of the glorified Son of Man.

In this country the ears of men are terribly stopped with the traditions of men, and the power and assertions of a dominant superstition ; and it

is almost impossible in the south of this island, to get their ears at all. They are warned, doubtless, against those who would speak to them of Christ. However, it is best to go on in quiet witness, and used of Him thus, whether it be the "savour of life unto life, or of *death unto death*." I believe, in the case of ——, it is of one who has not counted the cost, or seen, in the presence of God, the living eternal reality of the ways of God. Now in youth, and with many things around drawing her heart away from the Lord Jesus, she finds the struggle a difficult one for her, and like many others, is tempted to give it up. If it please God, when we meet, this may be made plain, and help be given of Him in whose hands rests the issue of all things. Meanwhile and always we can pray ——

27<sup>th</sup>

I hope —— has got help, strength of body, and a willing spirit, ready to present the body a living sacrifice, if the Lord call for it, and so with each of us.

Yours faithfully,

T. M.

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## TO A MOTHER.

*26th August 1868.*

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Your child is in some ways a timid boy, and you must not let this feeling be encouraged. *You* must display the heroism of a soldier of Christ. "What time I am afraid I will trust in Thee." It is now in the details of the daily life, our witness is to be seen, and the power of Christ manifest in us. It is this that speaks to others and glorifies GOD in our midst.

I was thankful for what you related as to ——'s visit, and the manner of it. It is thus God works to-day in quiet corners, and not in man's way, but in simpler fashion. May He own and bless this time fully to His own praise.

I trust the Lord may own your efforts among the people. Go on in quiet witness. The young girl, I fear, is kept back by the influence of the world around her. Young Christians to-day are much hindered by it. The dress, the hurry, and a thousand small influences act to keep the soul in low condition. Some one will come to preach in good time. Go on preparing the ground.

Ever affectionately,

T. M

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*1st September.*

I trust you will let others share now in this labour of love and in the nursing. They can do it well by instruction, and learn by practice in the school of sickness. So God exercises us in His perfect way, and fits, through rough schooling, for what He has prepared for us. Do not be tempted to go beyond your strength; it will otherwise hinder rather than help the work wherein you are called to serve. In this, also, the Lord give you and each of us to understand His ways.

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*London, 10th September 1868.*

MY DEAR —

I was thankful to get your letter and to find that the boys were well enough to go away; and no doubt the change and variety will help better even than your nursing, &c. The boy-nature goes after that sort of life which is got in wandering to and fro, and so you need not be anxious about them, but in this, as all, commit them to God. The mountain and free air whither they are gone will serve to stir up both, after the exhausting illness they have had. I trust, in the abundant mercy of God, all they have tasted of His care may bring them



closer to Himself. But, so far as we can see, such things do not. Sickness is very apt to turn us back into *self*.

I am glad to know you are finding the work round you, and that even at your door the glad tidings are preached. I trust your brother — will be helper in this, and the harvest later tell openly what has been sown in faith and patience. I am rejoiced at what you say as to ——. Tell him I do gladly own the hand of the Lord that led us to him, and desire it may be for fullest blessing to himself and his family. I trust he gets some strength. If you tell me of his state I could send some medicine, and so with many others.

Should it seem well, and you are still there, I would be pleased to go up again later, but my course is far from clear at present. I wait, I trust, for guidance of the eye of Him, who seeth and knoweth His purpose for us.

Very faithfully, with love to those with you,

T. M.

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17, *George Street, Hanover Square, London,*

*17th September, 1868.*

MY DEAR —

I am pleased to know that matters go fairly well now, through the good hand of our God with you, and that the children are gathering strength and, I trust, permanent health; and that this may be operative, too, in health of soul as of body: and so it may please God to give you to see the fruit of your prayer and desire before Him, ere you leave this scene to be with Christ. If not, let faith still count the blessing sure; believing, you receive it.

Much in them has been hindered and hampered by that which is around, as well as within. . . . but the new creation is alone of and from God, and, abiding in its strength, cannot sin. I never saw much evidence of a really exercised soul in —, but that now is rare to see in any; but the tender love of the Father waits on the feeblest of us who are in His family of love. He will bring all to Himself in Christ. Do not vex your soul beyond what is right. The Word prepares us, “the love of many shall wax cold;” and even to favoured Ephesus it is said, “Thou hast left thy first love.” Go on in quiet real witness. Leave the rest to Him who judgeth all things.

28th.

Let the two invalids go about quietly in the open air, and visit quietly amongst the people around—to speak of and exhibit Christ; but not in any way to enter into controversy; it is in no way profitable.

I trust all may be kept who are now standing out for Christ in simple fidelity, in separation from evil.

I did not know that Mr. —— had been taken. The letter is full of true feeling, as to nature. It remains to ask if she understands the resurrection from among the dead. But it may be the God of all grace may use this arrow to rouse her heart to His claims in righteousness.

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*London 30th September, 1868*

MY DEAR ——

In a scene of sorrow, sin, and death; our labours, as connected with the sad foot-traces which disobedience has brought in, cannot cease till we are clean out of it altogether, at the coming of our Lord and Saviour Jesus Christ. Meantime our

place is to work on and labour wherever HE may put us or leave us, and ask for grace and simplicity to know our work, *and to do it.*

I am most thankful for what you can say as to D——, and surely trust it may be the way of the LORD that this good work may prosper, and remain a witness until HE cometh. The ready help of the pier-master is very pleasant and significant. —

T. M.

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*3rd December, 1868.*

MY DEAR —

On the eve of departure at six o'clock p.m., one line to thank you abundantly for your loving care and thoughtfulness as to myself. May GOD bless you very richly for this, and all your labour and care for His people in the spirit of Christ. May you be abundantly blessed and refreshed in the bowels of Jesus Christ, sister beloved in Him. Commend me to all with you, heartily, and let me hear how all goes; be assured my interest will be increased in you and yours even by distance. — Tell Mr. — how much I value and appreciate his unvarying confidence in, and kindness toward myself; and my heart's desire and

prayer to GOD is that he may be brought into the light of His presence, who alone maketh the Father known. This, as you can testify, is through the cross and resurrection of Jesus Christ

Ever affectionately and faithfully,

T. M.

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*Plymouth Harbour, Dec., 1868.*

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Delayed still by strong winds, biding our time, and I take it to add a line or two. I trust, in God's sure mercy, —— is rallying. I do not say more as to her course, as I have no doubt at all, it will be all made clear in all ways. I would simply exhort her as to quiet waiting, and a tranquil mind, resting the body, and possessing her soul in patience. We ought all to feel, and deeply too, the sorrow and shame so manifest about us, but see in it also the need for clearer, truer, calmer dependence on God, who will vindicate the Name of the Lord Jesus, and keep all who trust in that Name.

From the appearance of all around, we hope to get to sea to-morrow. There are many on board, and it is a fine large ship, and the usual variety and ways of the world seen here as on shore. As

yet, I know not if there are any of the Lord's people among them; I wait His time to declare this, and I dwell in peace, kept in the comfort of His presence with me, the Lord of the sea and the dry land.

God bless you and all with you, I fervently desire; write to me from time to time with all details.

Affectionately in Christ,

T. M.

I trust you are all calm and restful, and yet at your work.

Tell —— how I was engaged, and hindered from going to see him again, but that I hoped you would be able; but that I fully commend him to GOD, and to the LORD Jesus Christ; that I pray he may fully rest his soul's salvation on the Blood which "cleanseth us from all sin."

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21st December, 1868.

MY DEAR SIR,

—— I would have been thankful to speak still further of the things concerning the Lord Jesus Christ, and of His will concerning us, as witnesses for Himself on earth. The Word gives us, surely, abundant instruction, and clear

to the simple soul. "If any man will do His will, he shall know of the doctrine." "The entrance of Thy words giveth light;" also Matthew VI. 22; and what, I believe, as members one of another we should press on each other, is, unswerving close fidelity to every word. Therefore, I discern *thorough* separation from this present evil world, specially in its religious arrangements; and clear subjection to the Holy Spirit of God on earth, and sole allegiance to the LORDSHIP of Christ. This I believe to be the will of God concerning us now, as redeemed ones, having eternal life, the gift of God, and being in the care and comfort of the Holy Ghost. May we both learn the power and joy of this position and walk as true witnesses for our absent Lord.

May I ask you to accept the accompanying volume which I have just read with, I trust, clear profit, and which I desire greatly you may share, in its perusal. I ask for it—your earnest attention, to test it by the Word.

Grace, mercy, peace.

Faithfully your brother in the Lord Jesus.

T. M.

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*St. Vincent. Cape de Verd Island,*  
24th Dec. 1868.

Account of the Voyage, &c.

DEAR —

Having come here to take in further supply of coal, gives the opportunity to send a few lines to say that, though we have passed through very severe weather for ten or twelve days in the Bay of Biscay, gale after gale, severe and unceasing, we have, through the good hand of our God of mercy, been led through safely, and kept secure in the hollow of His hands. Faith given of GOD in Christ, needs no testing to try it, or should not; we believe in the WORD, in Himself; and He cannot change, and the WORD endures; and I am able to say my faith has not faltered, and I have been kept in perfect peace, a kingdom of peace in my heart, where Jesus Christ is LORD and Master.

Though there is the surgeon of the ship, yet there has been for me a door of service, in a small way, among the people, of whom we have about 400 on board. Until the last four or five days there has been much sea-sickness, &c., on board, and a few severe cases. One, a young man in the saloon, died a few days after, in consumption, accelerated by the severity of the storm, and the violent way in which the ship was driven by the



adverse winds. At the close, the doctor called me to see him, and I had opportunity to set Christ before him. He was unable to speak, as he was throwing up large quantities of blood, and had to be kept still. We made arrangement to sling him in a cot, to obviate the baneful effect of the rolling of the ship, and had some hope of his rallying temporarily, but the next violent attack was too much for his exhausted frame, and he was smothered by the quantity thrown up, and sank rapidly: my only hope as to him remains in a sort of motion of the head, of assent, when I spoke of the LORD; his friend was adverse to his knowing his danger.

Last LORD'S day, in the evening, we had the large saloon full for the gospel preaching—Luke xv.—and I trust indeed the LORD may open the door, and no man shut it, for this service; there are few here, I believe, who have heard or received the truth of the glad-tidings of the glory of God.

In my cabin I have now a daily reading, and had four of the second and third-class passengers with me to-day; and I hope to have another for some ladies and others who, I believe, are Christians. Our private cabins are limited in space, though mine is a very good one, and I am fortunate in having it alone, which enables me to

receive the people. I find it will be a good door of service, going to visit the people below, and help and encourage them, as they are practically not much cared for by the people of the ship; and I know the ways of ships, and can help in measure. May God bless you abundantly in His own fullness, and according to the richness of His grace.

Ever affectionately in Christ,

T. M.

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*L. R. Buckton*

*Victoria, Melbourne, 1st March 1869.*

MY DEAR ———

Since my arrival here I have had many to see, many places to go to, and varied work of all kinds. Among the rest, there is one of the Lord's people,—a young man in consumption, passing away slowly,—and I have had to visit him in a distant suburb every day, so that my time has been in the main fully taken up. He is one I knew well at Tottenham, and he was under my care in London. I advised his going out to Victoria, where he has been most useful in the gathering, and his witness in the savour of Christ largely owned of the Lord in their midst; and now that he is passing away slowly and gently, it is beautiful to see the practical love and

care of many around him, and it is fresh evidence how God can use the weak things of the world for His own glory.

I thank God heartily for the grace given to you to be kept separate in heart from all that is around of this world, and yet, in the power of the same grace, to desire to do your duty and help those who have not yet had the exceeding high privilege of seeing all things around us with the eye and wisdom of Christ Himself—of looking from above downwards; and so—from the vantage ground where the Holy Spirit sets the faithful witness—judge, estimate all. May God continue and strengthen you in this place of His strength, and give you to be a dweller and walker in the light, as He is in the light. Thus only can we be separated from ourselves, and free to serve and wait. It was in the power of this that our Lord, as a man on earth, could be as one that served; and so win poor hearts from that which could not satisfy, to seek the God of whom He spake and made known; that they, too, might share of that abundance of which God is the alone source, the stay and satisfaction of those who abide and draw from the fulness of His presence. Christ was patient with men's slackness and slowness in this: let us, too, in all this seek to walk in His ways. Tell — I got her letter and shall be glad

to hear again, and of the sick and troubled ones around. May God give her abundant entrance to be helper of such ; it is a labor of love the Lord sought much Himself, and is much blessed to those who labour in it in His name. I trust that all is well with the children, so that your anxieties as to them do not press upon your body and spirit. You must leave all, practically, with God, and do His will. My love to all in your household in Christ.

Tell me all as to the Book Store. I am forming one here just now. My love to all in the Assembly, with grace, mercy, peace.

Affectionately in Christ,

T. M.

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*Sandhurst, Victoria, 27th March, 1869.*

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I write this to-night in the midst of the chief gold fields of this country, where I have just come up, not in search for gold, the coveted thing of man, but rather seeking after the children of God scattered about and mixed up with the mammon-worshippers—if, haply, they may be delivered from this, and their hearts turned toward the hid treasure, and to delve into the unsearchable riches of Christ.

I have travelled up here to-day with a brother from Melbourne, and we have just returned from a reading we have had of a number hastily got together ; and the time has been, I trust, of help and comfort to each of us. They are in a dry and arid soil here, the moral atmosphere of a low character, and their intelligence as to the knowledge of the eternal portion God has given to believers in Christ, is small indeed. But there are still a few here intelligent and real, and there is in them a ready answer to what the Holy Spirit gave us to commune together upon. There is one old man I visited to-day, a schoolmaster in a small way, deaf and lonely, who interested me much, and I hope to see him again. He is standing out alone, and came out years since from the north of Ireland. It needs strong faith and practical confidence in God to stand aside from the strong current of man's ways, all which look so real to the natural eye and so full of the stir of human energy and religious zeal ; but we see the contrast as to this in the eye of God, if we look first at 1 Chronicles, xiii, and see what came of consulting *man* ; and then, referring to the chapter xv., see what flowed from turning to the oracles of God and seeking His mind. May we bring this spirit and obedience of faith into every detail of our daily life while here, and so the joy of

communion, having the mind of Christ, will flow through our hearts, refreshing and keeping all fresh and fragrant in offering to God our "reasonable service."

My late sojourn in Tasmania, in Hobart Town, and Launceston, was mingled with sorrow to find the almost universal torpor and indifference of the few Christians I found in the country, all apparently seeking their own. There was in the first city an earnest man, Mr. —, with whom I stayed—a godly and warm-hearted man—but withal a high Calvinist, and mixed up with others in keeping the world around him right; and yet, strange contrast, himself really an unworldly man—all the result, in his case, of not rightly dividing the Word of Truth, and while he thought he saw, not seeing the real way of the Christian, according to God, in perilous times. What we want now is to be like men of Issachar, "to know the times."

I had several meetings at these places, and one very large, at Launceston; the Town Hall filled with people—several clergymen, &c. In the latter place a more distinctive answer; and there also we had a special meeting of Christians to put before them the way of the Lord for His people, meeting in the house of Mr. —, a bookseller. He and his wife, real people, are standing apart and waiting. He has taken the agency for the

sale of the books, &c., from the Bible and Gospel Book Store, which we have just opened in Melbourne.

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*No. 112, Russell Street, Melbourne,  
(Front of Temperance Hall.)*

One of the gathering here, J. V<sup>an</sup>—, an intelligent and godly young man, has taken up the work heartily, and has also business habits. He had a situation in one of the draper's houses here, but he is threatened with symptoms which make a more out-of-door life desirable, and the nature of the work will require his going about to various people to bring the books before their notice, and so it will give occasion for conversation with many in that way, besides at the Store. We have got a place somewhat like the Store at Blackheath, and at present without rent, and I have been able to stock it with the contents of the boxes I brought with me, so it will be set going at once under favourable circumstances; and it is really needed, as it requires at least six months to get anything from England, and I know of no place in large, dark Melbourne where the truth has been localized, or where suitable tracts and books can be procured. And also, as Melbourne is for Australia like London

*51 Post Office Place.*

for England, &c., it may be made the centre of an agency for all the Colonies. It will show you the upheaving of the social element, and the varied experience of those who come out here, to learn that while our agent in charge is taken from the counter of a draper's store, the person to whom we gave the job of scrubbing out and cleaning the place is a graduate of Cambridge and a decayed Church of England curate, broken down from sickness, &c., and one who came in to the preaching in the room and has professed to receive blessing. He was at a low ebb every way, poor fellow, and now works in this job zealously, and, I trust, has been really helped.

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*Newbridge, Saturday evening.*

We have come on here from Sandhurst, where there is a gathering of the Lord's people. Two or three came out from England, and about twenty have been added to them, and four or five more at another place, Tarnagulla, four miles off. We have been offered the use of a place holding about two hundred, which we will use for Gospel preaching to-morrow evening; and on Monday another meeting at Tarnagulla. As yet I have only seen the T——, whom I had known in England; the rest we trust to meet in the morning. It is wonderfully refreshing, after going on



day after day with people of whom one scarce can say whether they are alive or dead, to meet those whose life and heart really respond to the Word of Truth—to the claims of Christ on the affections of those He loves.

Your full letters have been a great satisfaction and comfort to me. Giving such full details, it made it like a visit amongst those after whom the heart goes, as in the Lord.

Commend me in love to all. Ever affectionately  
in Christ, T. M.

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*Invercargill, New Zealand, 17th April, 1869.*

The interest grows increasingly as one is led on through this wide spiritual desert. "My people perish for lack of knowledge," is fully seen here and all around. There is want of heart; and the true place which the believer *has* in Christ, is feebly apprehended and walked in,—all apparently are occupied in their own things; and the poor interests of the daily life, and gathering up things that perish in the using, seem the burden of the day, and the desire of the heart of the people, even of those who know God; yet, amid all, there is a little remnant. In some places I found one, in some, two or three, and so on, who seek to stand separate from the evil of man's terrible mixture in

*God's* things. 'Woollen and linen' is a garment in which many are clothed here, as in England; and it is a simple and real comfort to find *any* sincerely desiring only to be covered in the 'fine linen, clean and white.'

I look with interest on what seems before me in New Zealand, where, so far as I can learn, there is much confusion and uncertainty as to the real standing of the saint of GOD; and in the presence of such a state of things one is bowed, in the sense of how little power there is to grasp it. I mean as to seeing the people; talking with and walking with them—all demanding time, and simple and calm waiting on God for strength and wisdom in Christ, to help in such a state of things. But my time here seem very limited, as I have to go through the Islands to various places, right north to Auckland, and thence to Sydney—if I can, to Queensland—back to Melbourne—and up the country again to the Gold Fields, where there is much to do—to Adelaide if I can—and all before July; when, *if I am* to return to England by the Autumn, I must set sail and return overland through Egypt, &c. For the sake of the work, and the need which seems to be around everywhere, I would remain on here till the coming year, but that one's duty, in many ways, seems to point to England.

There is nothing to compensate for being in this country. The motives, thoughts, desires, habits of the people, are on a dead level, and dreary ; but the heart goes after them. If any are really led here of God, able to stand against the seductions and torpor of the life, I would rejoice ; but I could not advise any to come, save those who could really stand in the power of God. Ever affectionately in Christ.

T. M.

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*New Zealand,—Christchurch, 4th May, 1869.*  
DEAR —

Again your welcome packet of letters has reached me in this distant land, and while I read, I now am able to understand and, I trust, sympathize with all through which it pleases our God and Father to lead you—in order, surely, that He may deepen the channel in which it is His purpose that the full, free, and glorious stream of grace and Divine love should flow, to bring forth fruit of His own husbandry. The branch *abiding* in the Vine and *purged*, bringeth forth much fruit, and that fruit is for the refreshment of the Husbandman, His Father and our Father in heaven. May God enable you to accept *all* from His hand with an equal mind, in calm subjection of soul, in the spirit of childlike simplicity—with the mind of

Christ, who could say, amidst the profound sorrows and gloom of sad Gethsemane, 'not my will, but thine be done.' This alone is practical power in a day like this, when we know full well there is abundant profession—profusion of leaves on the vine;—but He seeketh fruit—our gracious LORD is athirst for sweet grapes:—and which of us covets to be in company with the notable three who broke through the host of Philistines, carrying their lives in their hands, to bring forth water from the well within the gate of Bethlehem, to satisfy the longings of their Captain and Lord?

I have watched with interest and hope the way of the LORD with you and yours for these years past—how He has been dealing with you, taking away and adding, as seemeth to Him best, in the wisdom that cannot err. And as, through grace, you and His children in your household, desired to know the perfect way of the LORD, and you were able to accept the glorious truth and reality of the gracious presence of the Holy Spirit with us, He could thus fill you more and more, as a vessel desiring to be sanctified and fitted for the Master's use. So it is, with His good hand upon us—to him that hath much, more shall be added—that all may be there for the purpose and glory of GOD. But all this is a process of growth; often slow and needing patient waiting; He is the GOD

of patience—*Romans* xv. 5. ‘Be therefore,’ as the Apostle urgeth, ‘imitators of GOD, as dear children, walking as children of light—and so in every way proving what is acceptable unto the LORD.

It is thus most assuredly we can help those walking in our company, who are partakers with us of the Divine nature, and who may be in any way lagging behind in the narrow path, or swerving aside from the place whereon the clear shining of the Light falleth. It is as going ourselves with quickened steps and singing songs in the night, that others are encouraged and cheered along the way that often seems to the tender shrinking feet of the pilgrims, rough and weary. And so, in helping others, bearing one another’s burdens, we fulfil the law of Christ, and learn His way more surely, and grow into the likeness of Him who has given Himself for us, who has set the example of perfect self-abnegation as a man on earth—*Phil.* ii.; who has won for us a Father, even His GOD and Father; who has given us a Divine title—and will make good His word—that we shall have a mansion in the Father’s house; and, above all, who has made us partakers of the Divine nature, and will give us, when we meet face to face, a glorious body like His own, that, in the home and in His presence, we may with Him enter into the fulness of His joy; and if, in any little measure,

we have shared His sufferings and rejection here, we may there with Him enjoy and delight in the glory which the Father giveth to Him and He hath given to us. All this, and how much more there is to learn, to enjoy, to make our own. The returned prodigals may surely understand, who diligently attend to the provision which LOVE—even GOD—sets before them on His table—the fatted calf—that which He has had prepared from all eternity—even His eternal counsels in Christ Jesus, the Son of His love, the One who bringeth to Him many sons from amidst the wide-spread disaster and ghastly ruin, where disobedience opened a door for the entrance of sin, and death through sin. But now when He came and walked on earth, the sweet savour of the meat-offering went up to GOD, and He who smelled and delighted in His sweetness and comeliness while He walked here, now still finds His satisfaction in all who seek to walk as Christ walked.

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*Christchurch, 10th.*

I am still here, waiting for the steamer to go on to Wellington and North. I am just returned from Col. B ———, 25 miles up near the mountains, where there is a small gathering, and where we had a gospel preaching on Thursday

evening of all the working-men, &c., about. Last night in the Town Hall—crowded—on the second coming of the Lord—a number of the clergy, &c. This is the stronghold of the National Establishment, and many of the Ritualists are among them, I believe; but by the accounts given of those in the place, the tone of all, even in profession of Christianity, is low, and the moral character of the people, I fear, is even below the standard in England, though this Canterbury was in the outset, if you recollect, a pet colony of the Church of England, and intended to exhibit what that institution could do if it had a free field. Many buildings have been set up, and the machinery of the system set in motion; but it seems it will not work well, and so the Dissenters have come also, in force, and I doubt if they have done much better. But then I can only judge from appearances, and certainly the accounts given by all sides are sad in the extreme. But how else could it be, or how could it be otherwise with any of us, unless we really are walking with God and in communion.

In the gathering here (about twenty-five) there are several devoted young men and others, well reported of, but with much lack of that which regulates and causes, by good pastorship and care, the condition of the sheep to be satisfactory.

There have been fightings within and roots of bitterness; but I trust we have all been helped together this week, after much which was sorrowful. . . . . I now commit you to the God of all grace, you and yours,

Ever faithfully and affectionately in Christ,

T. M.

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*To J. B. S.*

*Australia, 7th May, 1869.*

DEAR BROTHER,

Many days have gone by since I set foot in the Australias, and yet I have seemed but as one "prospecting" in these vast countries; so large the field, so wide apart those whom I have sought to see face to face, and to discover their state. The phrase is used here for those who go forth with pick-axe and wash-pan for traces of the hid treasure of the land—slow work and toilsome; but often too rich in result for those who follow in the track. In my small measure I have sought to go from place to place, here a little and there a little, desiring to understand how the people of God I encountered were standing and acting, and practically to find, if among the teeming mass of



the "great house," there were those who really owned the authority and headship of the Lord Jesus Christ, and gathered to His name.

The practical difficulties which surround one in a search like this are abundant here, and need time and patient labour, often far beyond what I have been able to bring to bear. The distances are so wide apart, even in towns and villages; the habits of the people so nomadic; each so intent on the needs of the daily life which brought them here, that there is but little real and intimate intercourse, as you in England understand it, among Christians. And I fear much, truth is no more prized for its own sake here than elsewhere; and so it happens, that those who seek to bear witness to, and press home the truth and its light on the conscience and ways of others, are not always the more welcome for their errand. Thus it has been, and will be, I judge, that truth—the living embodiment in Him, "I am the Truth"—will never have a reception or welcome in this world. The more The Master pressed its distinctiveness, the more it detached from Him those who followed. (John vi. 60—66.)

Details, I feel it difficult to give, which will enable you to form any real conception of the state of gatherings of Christians in these Colonies. I may say, the amount and measure of intelligence

and knowledge of the Word, and the sense of responsibility, seems to me, generally, less than in Canada and the United States ;—the result in the few assemblies, as among individual saints, is soon seen.

There are many things which go to explain this—men and women are formed by their motives—in the main they come out here to better themselves ; the gold, the food, the satisfaction they seek are in the earth ; and working in it, keeps the worker of the earth, earthly. Many simple, true-hearted Christians, too, find it a hard struggle here, and yield to the spirit of the place in which they find themselves, often well nigh alone, with few to exhort or cheer them to look up, and run with endurance the race, looking steadfastly off unto Jesus. Such are found here, as in other places, the first to speak of and own their own want of stability and growth in the things of God—the conscience is alive, but the moral atmosphere around has dwarfed the tender plant, unfitted for such a soil, and hurt by neglect, and want of suited food and culture. The soul easily slips into a loose, ungirded state—and the practical result, it is easy to conjecture. For the greater number of Christians, the results are such as might be feared and expected ; and often very gross things are spoken of in which they figure.

Everything and everyone, in Victoria, is carried on by self-assertion. Sensational speaking and writing abounds. And so also in the professing church. Money is abundant in the main, and is looked upon as the needful material for carrying on all work; and so, with such elements at work, among a people in which all the nationalities, east and west, are found, and not always well represented, it is not difficult to conjecture as to results, in that which professedly musters itself under the name of Christ. Among these results, as in England, are the prominent features of infidelity, growing apace among a population hasting to get rich and independent, to govern themselves, hating all yokes or curbs to ill-regulated passions—while superstition is feeding itself fat upon the widely increasing Irish and high-church elements. Rome is busy, and Ritualism is working into her hand, side by side with Irvingism and its strange subtle pretensions to Apostolic authority and its results; whilst the Satanic lie of the universal Fatherhood, non-eternity of punishment, and kindred imaginations of the heart of man in these last days, are set forth industriously and with ability, finding favour with a people who love a pleasant fiction of the future.

How like the day when it was prophesied

—"They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you!" Again,—“I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.” But I will not dwell upon these things now, but rather upon that which will have its own direct appeal and interest to your heart, as more intimately allied to the name of our Lord Jesus Christ.

At Melbourne, the chief town of Victoria, there were gathered at the Temperance Hall just seventy persons when I arrived; and of them a large proportion are usually present at the breaking of bread, though the distances are wide apart, many brethren poor, and practical difficulties in the way, as to young children, feeble health, &c. At least half a dozen have been gathered out of the Benevolent Asylum—a refuge for broken down people, full of the halt, and maimed, and helpless; these are brought down regularly to the meetings, as not one is able to walk—scarcely to stand; and it is good to look upon their poor ruined frames, their faces lit up with the joy of the Lord, and rejoicing as heirs of God.

For many months previous, the meeting had been in a very vexed condition internally; there

was evidently a want of clear confidence one in the other, so an absence of cohesion and practical subjection one to the other, while there were many devoted, zealous christians. Few among them seemed to have really known the one Body, one Spirit; and instead of the unity of the Spirit in the bond of peace, there had been much of tumults, strifes, and debates of the most unprofitable kind. In fact at one time there seemed imminent danger of shipwreck, when, but recently, the coming among them of a few quiet and simple godly spirits had been used of the Lord to give stability and steadfastness to the rest; and one who has but recently gone to sleep was much valued, and owned, through the quiet consistent walk and ways of Christ which he manifested. The quiet protest which he maintained against the confusion and self-will at work, had its effect—an effect due not to any power save that which, in the spirit of Epaphras, strove earnestly for them in prayer, to the end that they might stand perfect and complete in all the will of God. So when I came to see them, all was fairly calm, externally at least, but evidences of unrest, as after a stormy night the sea heaves, though the air be calm and still. Individual and personal matters still remained, and difficulties which distressed and troubled the assembly; but I do trust, grace will be given of

God to remove these hindrances to the rich blessings which remain for those who, in the things of Christ, seek to make good the words of Him who said, "Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Our beloved brother, Dr. R. R——, known to many in London, has been in their midst almost from the outset, and proved a faithful watchman against the evil efforts of the enemy, and stood firm against the perverse energy of some, and the debility of purpose of others, who, I grieve to say, have shewed a spirit of compromise, giving rise to a meeting on loose ground. With him, also, it is pleasant to record that here, as in Corinth, are found those who addict themselves to the ministry of the saints, and that several who are closely engaged through the day with work for necessary uses, give much of their time to visiting among the sick and others, and to the preaching of the Word. It may be overmuch has been undertaken, in the way of public testimony, as beyond their strength; one room in North Melbourne, another at Prahran, also at Emerald Hill—all suburbs of the City of Melbourne—wherein the Temperance Hall is at their disposal on the Lord's day and on the Wednesday evening—besides occasional reading meetings at private houses. Doubtless this will

correct itself—the zeal is pleasant to witness, and souls are blessed. From what I said of the general character of the community, it may be conjectured numbers are not large at the meetings usually.

The people here, and also the Christians among them, follow that mainly which comes down to their level; and the attractive power is with that which, with a religious character, more or less indorses the position of the world; and thus politics is a favourite platform for Christians in systems. And so I found, for example, a really godly man, and devoted in his way, keen as possible in the affairs of the legislative assembly in Tasmania, where he lived, and defended his position right through.

But I must be brief and just state simply what I found in other places in the Colony of Victoria. Forty miles from Melbourne, is Geelong, a chief town, where thirteen Christians are gathered out. I found they were compromised in the position taken by the meeting in fellowship with Bethesda at Melbourne. The visit of two of our brethren lately, was used to rouse the consciences of several; and so when we went afterwards, and had a meeting for the purpose, they entered zealously into the matter, and in result, all are now clear and going on happily. I hope to visit them again on my return, God willing.

Sixty miles inland from Geelong is Balaratt, the metropolis of the gold-fields. There are in the place but two Christians whom I could find at all answering to what we desired to put before them: Mrs. K—— from the north of Ireland, and young G—— from Guernsey. I hope to be there again after my visit to Geelong; also at another place in an opposite direction, 100 miles, *i. e.*, Mortlake, where a devoted zealous man, C——, stands alone, who heard and received the truth at Melbourne, and is standing out amid much reproach.

Another Christian, known to C.H.M., from Coleraine, at Sandhurst in the gold fields. He is deaf, and at present alone, as all the others refuse to judge what has been separated from, on the plea that they have nothing to do with what has gone on in England, and so long time ago—they declare. This is the tone and position taken by a large number of those right through the Colonies, who professedly take ground separate from systems. At Invercargill, Dunedin, Christchurch, Wellington, Nelson, as in Melbourne and other places, I had occasion to speak with many Christians openly taking this ground, in practical denial of Ephesians iv. Many heard patiently and were content to search further, and I have faith that certain among them will be delivered.



It was touching to witness the state of certain godly people wavering with every wind of report which caught them, never having got a firm grasp of the truth and purpose of God. At Newbridge and Tarnagulla—higher up in the goldfields—there were at the former about twelve gathered, and at the latter about seven at the time I was there. I found they had built a log room for their meetings, and I trust they are in a healthy state in the main, though there had been some individual sorrow and shame, but I believe all were steadfast there; and our brethren have been used to many round, though there had been no distinctive gift manifested among them. There has lately come among them a godly man and wife, a farmer, with his three sons and daughter, steadfast and true people; and it was pleasant to find, the day I spent with them, those who had so lately come out of the stagnant pond of Methodism (as it is here), with ears and hearts open to drink of the wells which God has opened afresh for us in these last days.

Before going up the country in Victoria, I had been through Tasmania, preaching at Hobart Town and Launceston. At the former place, H—— B—— and I broke bread with Mrs. W——, known to many at —— . At Launceston we had a reading meeting at the house of a bookseller

there; Mr. H—— and wife are nice, true-hearted people, who groan under all around them of the felt darkness and grossness of the professors, but see no escape out of it yet. The Town Hall, a large place, was filled the night I lectured there, and several ministers came. Some wished me to stay longer, but I could not then; and trust it may please God to send some help into their midst, for the darkness and ignorance is owned by all, and palpable. We have formed a small branch book-store at Hudson's. On my return from the inland parts of Victoria, I made my expedition for New Zealand, going south first to Invercargill.

Ever, dearest brother,

Faithfully and affectionately,

T. M.

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*19th April.*

I thank God, and desire to do so incessantly to his praise, that there is a new creation, for what we see in ourselves and all around, is simply frightful, and such as God must and will condemn.

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*London, October, 1869.*

Returned to England, I find you have put the above in print: the proof has been sent to me; I have altered a little, and made some additions, and would take occasion, ere I close, briefly to go over my course through New Zealand and Sydney. What I have to tell of these places is indeed a tale of unshepherded sheep—roaming about for the most part at their own will, eating much unwholesome pasture, provocative of intestine trouble, distress, and distraction; among them I could find but little sense of real union, that is, of divine, in the power of the Holy Ghost. In result, much was seen and freely spoken of, which it is to our common shame and sorrow to record.

You understand I refer to meetings of Christians who professedly take ground separated from the systems of men; many such are found at Invercargill, Dunedin, Christchurch, Timaru, Oamaru—along the coast-line of the middle island,—Wellington, and other places in the North Island. Again, on the west coast, Nelson, Hokatika and, I believe, a few in Greymouth and inland at the goldfields. Practically, I may say, most of these are on independent ground, refusing, as they do, to recognize our common responsibility as members one of another—of our place as belonging to the one Body.

It seemed vain to endeavour to press upon the consciences of these Christians the clear teaching of 1 Cor. xii, and kindred Scriptures; truth incontrovertible to the simple, subject soul, seemed to lose its edge and power. While many could acknowledge the characteristic features of the constitution of the Church, as the Body of Christ on the earth, yet when that was applied to the fact that years ago a foul dishonor had been done to the person of the Lord Jesus, and that many still refused to judge this evil, and that others had compromised themselves therein by indifference in a matter so momentous—when this was clearly stated and action urged on the authority of the WORD—the almost universal answer was, “We have nothing to do with the differences of Christians in England, and can take no note of what happened so long ago”—with many kindred objections.

In vain was it urged that the ways of God have been plainly written for our instruction, and that the action of the Holy Ghost in the assemblies of brethren in Corinth and other places eighteen centuries ago, must rule us to-day—time and distance having nought to do with the Church of GOD; that the path of the namer of the name of Christ is simply to depart from all shapes and shadows of iniquity, and that very specially in

the House of God, the pillar and ground of the truth.

To meet the strange assertion that they were not concerned in the differences which had arisen among their brethren in England, the homely illustration was used: that any of their number who had heard of domestic trouble arising under the roof-tree of the home from which he had emigrated, must be indeed callous to all human affections, if he forebore to write and inquire as to the root of the sorrow which had sprung up into evil fruit in his family. How infinitely more must the activities of the heart and conscience be seen in the divine circle of that chosen family—joint-heirs of the grace of life, where the God who is love, has declared Himself as Father.

I desire carefully to avoid giving any undue colour to their position and statements. I made it a point to see and converse with all to whom I could get an entrance, and met much practical kindness and consideration at the hands of many from whom I was obliged to take a separate path. We had special meetings in many places, and prayer and conversation together. Many had newly come out of the systems, had sought to cease from evil, without having clearly seen the path of the faithful in an evil day; among these I was thankful to come and go, and help as I

might in my small measure; the issue of it all is in His hand, from whom cometh light. As proof of the snares set for these lambs of Christ, I may name that the first house I entered, in Invercargill, was that of a young Christian, but recently come out from the Congregationalists; and therein I found many of the works of B. W. N~~elson~~<sup>elson</sup>, sent to him by one who had just before travelled through New Zealand from England. Practically they present the aspect of an amiable Evangelical Society, and without much gift, except in two or three individuals who had been in the ministry of the systems. There seemed among many an earnest desire after souls, and many conversions were spoken of.

Finally, as to New Zealand, there were just five meetings, with which I was thankful I could have fellowship—weak in everything, but faithful. The names are given in the table of meetings.

*Suckling*  
*father* At Christchurch, our brothers S — and W. C. N — labour in the gospel, and the latter, who is a printer by trade, has had an interesting work on hand for some years. In his off-hours he sets in type a paper, 'The Messenger of Life,' a reprint mainly of selected tracts. I believe it has done good service among the scattered and isolated people of these islands, who but rarely hear the truth of the glad-tidings of the grace of God.

Fearful was it to witness, throughout the length and breadth of the land, the terrible barter of the souls of men for gold and its seductions. Newspapers are in the hands of all, therefore a wholesome 'Messenger of Life' is worthy of your prayer to the God of all grace.

Also among themselves, out of limited resources, had been formed a small store for the diffusion of the truth they had learned to value; an effort worthy of note and imitation at home and abroad.

The candle's place is on the candlestick! would that Christians considered more the significance of this, and how many in the House lack the power of the light. Most miserable was it to meet, on all sides, quickened souls groping about, gloomy and burdened with that which marred their liberty; like Lazarus come forth from the grave, but still bound hand and foot with grave clothes, heedless of the word of the Deliverer, 'Loose him and let him go.' Moreover, perilous stuff of the enemy is actively diffused, and it is impossible to estimate the damage done to souls of men by this religious poison, labelled 'orthodox,' and sent forth industriously on the right hand and on the left.

Let thirsty souls drink of the wells which God hath been pleased to open afresh in these last days, for the children of the resurrection. Would that we might send freely forth with the Word of

God, such helps as the Synopsis of the books of the Bible, Lectures on the Church of God, on the Second coming of the Lord, Notes on Genesis, Exodus, Leviticus, Plain Papers, and other books, which seek, from the Scripture, to show the child of God his standing and state in Christ Jesus. Practically, I found the high price of these books hindered their sale in the Colonies. Colonists, as a rule, are not book-worms ; and high prices, to which the bookseller adds usually 20 per cent. carriage, &c., often serve to turn away the customer. The children of light should be wiser in this matter, if they would commend their wares to the children of this world !

The chief bookseller in Melbourne told me he could sell large numbers of some of the books if the prices were more reasonable. We have sought to remedy this by forming a Bible and Gospel book-store, at 110, Swanston Street, Melbourne, where the books and tracts are sold at English prices — less to those who labour in the Gospel — and grants given to those who cannot purchase ; also a library has been commenced. Our brother John V<sup>ance</sup> has undertaken the agency in simple faith. I trust he may be enabled to extend the operation of this, as a central store for all the surrounding places ; Melbourne being the busiest bee in the Colonial hive. But I must resist the

*See ten pages*



temptation of this subject, and close this too long letter.

At Sydney, I found a state of disquietude, vexed questions, engendering strife and divisions ; many true to the Lord, I believe, but troubled and troubling one another by crude and ill-digested matters of difference. This has been put away now ; and, I trust, so as to leave no hindrance to the blessing which is theirs who follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart

Among the brethren gathered at Sydney, I was interested much in meeting two ex-clergymen, Mr. — and Mr. —, the latter known to several in Devonshire. They had both turned from the Establishment and its emoluments, and are seeking support from their own efforts ; the one in a school, the other seeking a situation, which I hear he has not found—and thus his faith in God has been really tested. These are the trials of our faith, which we know are esteemed precious in the sight of the Lord. I desire to commend them, and all those I have seen, to the prayers and practical sympathy of the Lord's people.

I am thankful to have been to these distant lands ; and it is a wonderful witness to the presence and power of the Spirit of God in our midst, to

find saints thus separated to the name of the Lord Jesus Christ, in communities where it is no scandal to say, there is much of manifest and abounding wickedness. May our God preserve them steadfast until the coming of our Lord Jesus.

Faithfully and affectionately yours,

T. M.

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*Frederick Grant*

*Toronto, Canada, 14th May, 1869.*

My letters to you, dearest brother, have been brief and few, and do not in any wise represent my lively recollection of your constant love and interest in my well-being. Happy is the love that rests not on words, written or spoken, but finds its satisfaction in exercise on all that lies about in the daily life, and needs no result but in the benefit and blessing of its object.

This is the large love of God towards us in the giving of His beloved Son to redeem us to Himself. God so loved that He gave of His best; and so, through eternity, the Church becomes the ever present proof of what God is—love. May we know this, and increasingly, in simple dependence on Him to whom we have been brought in grace—real, childlike dependence, in simple sub-

jection, hearty, and real to God—the Holy Ghost *with us, in us*—the wonder of which we are apt to become so familiar with as to forget, and too often practically ignore, and so to grieve and quench the ministration of the Spirit, so glorious in His full, unhindered action.

I think I feel this in a deeper sense the more I go on through the various places I have been led through; and coming into contact with Christians in the various systems of men, how little definite and distinct recognition of the presence of the Holy Spirit in our midst can be discovered, and, therefore, the vague and crude notions of the Church of God which lie all about, and the absence of any clear and urgent sense of responsibility to an absent Lord.

It is, indeed, practically the fulfilment of the word, “My Lord delayeth his coming;” and so that servant finds rest and a place among an ease-loving generation, to whom the coming of the Lord will be terror and judgment. What will it be to the negligent and indifferent servant?

The confusion in men's minds, the want of distinct and clear recognition of the position of the Christian in this present evil world, is, in one sense, even more palpable here than in England. The hurry and unrest in this vast country of America, and the intense satisfaction of men with what has

been done in materially conquering of the resources of the country, exhibits itself in every gesture and word; and the palpable absorption in the work and result of the day, even among Christians, makes (to me at least), living among them at times very painful. There is a gleam now and then from a solitary soul desiring some better thing, seeking after God and the things which do not perish, eternal in the heavens; but such are rare indeed compared to the masses.

It is a country which needs very urgently the preaching of a clear, full gospel, that committed to Paul, the gospel of the glory of God.

Man here is glorifying himself, seeking a home and name on the earth, and perishing in his pride and practical defiance of GOD. Let us look to the Lord of the harvest, that labourers may be sent of Him.

Though I have found the transition here rather too decided from the W. I. (the spring is late this year), yet I think it will help me, as the air is fine and clear. June is the best month, and usually very genial. . . In Jamaica, among the mountains I had to ride on horseback a good deal, sometimes eight or ten hours in the day, and bore it very well. In some parts it is the only possible way of travelling. I do not stop to speak of this now, as I hope later to do so, mouth to mouth,

I came to America by Hayti and New York rather than by the South, for sufficient reasons, it occupied ten or eleven days. . . May God, in His mercy, keep all with you safely, and in good health. . . Tell me of the little ones, and of —, with affectionate remembrances to her—to all with you—and to all with you in the Lord, grace, mercy, peace.

Affectionately your brother in the Lord,

T. M.

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*Sydney, New South Wales, June 14, 1869.*

MY DEAR —

My visit to New Zealand was a difficult one and surrounded with many obstacles to reaching all I sought to get at—from causes natural to the country and from the state of the people—in fact everything there, and here, and everywhere, so far as I can judge, is in such moral confusion, and all the people, Christians as well as others, in such a mess, that it needs much patient work, and waiting on them in every way, to help any to a clearer insight of their state before God, and of the only remedy He has to give, even *the Door*, by which, if any man enter in, he shall be saved!

But there are difficulties, as you can judge, in seeking to go from place to place, to see and get at a few here and there, at distances wide as England and Italy, and requiring often time longer than to go from London to New York. For example, it has taken me fifteen days to come from Wellington, New Zealand, to Sydney, (where I am now for about a week, then to return to Melbourne); and that, because the travelling is delayed by calling at various places, and delays which are inevitable.

The knowledge of this beforehand was that which compelled me to hurry on in New Zealand, as that country alone has absorbed two months; and I shall be unable to get to Queensland or Adelaide, I fear, as the work at places in Victoria (Geelong, Ballarat, and other towns) will require me to re-visit them; and the time now at my disposal, I feel, can be best used by seeking, with the help and guidance of God, to consolidate that which has been raised up of true testimony in those places.

I cannot dwell on it here, as my time for writing is brief, the mail closing to-morrow, and I have many visits to make in my short time here. I have written part of a letter to Mr. B. S. of details here, which you can see, and learn what I need not repeat of interest.

It is a tale of unshepherded sheep, souls sick and troubled, thick-coming confusion ; all sorts of thoughts and imaginations of men, wild and wicked as Satan can alone suggest to the mind of man ; blind leaders of the blind, and the whole lot floundering in the ditch they have digged for themselves. Amid all this are seen also a few, very few, seeking to walk in truth and in simplicity ; but among the flock grievous wolves are entering in—not sparing. The false teachings of the Campellites have had acceptance here, and have infected some who had been out in separation to the Lord—also the non-eternity of punishment, and similar heresies.

In the midst of this, which we are forwarned in the Word would come, the remedy of the apostle only remains, to commend those with opened ears, to God and the Word of His grace ; and to pray if He may please to send among them sober-minded, patient servants to help in the midst of the chaos. May this be laid on the hearts of those with you in B—— and elsewhere.

My heart goes with all there, in true remembrance and thankfulness for the grace of God among them ; and my fervent hope is that it may bring forth, among His Saints gathered there, abundant fruits of the Spirit to His own praise and purpose.

What reality it gives to the daily life when we understand how, guided by His eye, our little service is well-pleasing in His sight; as the loving mother values the little flower plucked by the baby hand, and given as the expression of its love.

Again I have to thank you much for the kind service rendered in the regular letters, so full of all of which I was so glad to hear, though a mingled story of trouble, sorrow, and thankfulness. Such is the scene on earth now, and the world which man has made in his self-will and persistent disobedience to God; and under His government now, we as men and women must cheerfully bear our portion of the sorrow, suffering, and righteous punishment; bear it with an equal mind, knowing there is a need for it, and that it is but for "a moment." For yourself, take from His hand what He gives you to bear and do, and all will be simple and sweet in result.

"My cheerful soul now all the day,  
Sits waiting here and sings,  
Looks through the ruins of her clay,  
And practises her wings."

Again:—

"Some rays from heaven break sweetly in  
At all the opening flaws;



Visions of endless bliss are seen,  
And native air she draws."

Never forget that in the care and anxiety as to father, husband, children, the household, yea all, faith counts on the perfect, unfailing sympathy of One who learned here in suffering, and is able to sympathize. And thus in the Word we shall find all needed instruction to meet all that which would otherwise embarrass and disturb.

It is because we are not practically acting out the Word, that the difficulties thicken about us and we cannot see clearly all round us. No, the words of eternal wisdom must be coined into practical action in our daily life, if we are fully to realize the infinite value of the treasure which God has thus put at our disposal, that He might in His school here, in the guidance of the Holy Spirit, fit us for the enjoyment and entrance into the purposes of His own heart—"For heart of man" hath not conceived what "God hath prepared for them that love Him." It is alone as a revelation it can be imparted; wisdom of man cannot find out God; it must be received as a little child. You know this, I am assured; still it is good and needful to exhort one another to make the things we most surely believe, part and parcel practically of our daily lives here; thus He said: "If

ye know these things, happy are ye if ye do them." . . . .

In my last, I named that my way seemed to open to return to England early in September; and so it still seems. My present purpose is to sail from Melbourne by the July mail, by Ceylon and Egypt. A letter to Cairo will reach me, as I may stay a week in Egypt. There is a weekly steamer from Alexandria to Marseilles. The letters written in the May mail I shall get at Melbourne before sailing.

I suppose by the time this reaches you, you will have some plan as to the autumn. May all be guided for blessing of health of body and of soul. The vessel has to be cared for, so I trust you are wisely economical of health, and do all that is right, and not allow zeal, and love, and devotedness to go beyond the claims of calm prudence. . . . . We must all be content to put up with our share of the weakness and troubles of these failing bodies.

. . . . I am thankful for what you say as to "The Store."

Ever affectionately and faithfully yours in  
Christ Jesus,

T. M.

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26th August 1869.

300 miles from Suez,

*S. S. Candia, Red Sea.*

MY DEAR Mr.—

My course has led me over many miles and amidst many new people and places, and yet returning, now, it seems little indeed, so much left untouched. You speak of its being long and lonely to go on thus. I assure you, it is so to me, naturally, and there is much to shrink from, especially in colonial life. But there are abundant compensations, in going out on a distinct errand for a Master, whose service is a labour of love. This I find to be CHRISTIANITY—Christ came forth from the bosom of God the Father, to seek and to save the lost; and, having gone back to God, sends forth those who receive Him, to spread abroad the glad tidings and tell of *His finished* work. It is well worth a journey to the Antipodes to proclaim this marvellous story of love.—

Very faithfully yours,

T. M.

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*Red Sea, 27th 1869.*

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Through God's abundant mercy I have been kept and led on day by day in the name of the Lord. All day we have been running up the Red Sea, soon after noon, opposite Mount Sinai, and before us the line of coast along which Jehovah led the blood-sheltered host, through the sea, into the wilderness, there to learn the lesson of their own weakness and waywardness, and of His perfect strength and infinite resources. Forty years He suffered their manners in the wilderness. So, now, as our God of all grace, is He with us in patience and tender care and guidance of the Holy Spirit. May there be found in us true answer to the depths of this love.

Grace, mercy, peace, from God our Father.

Yours faithfully in Christ,

T. M.

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*November, 1869, Dublin.*

MY DEAR —,

I trust, God strengthening you, ability may be given to go down in the mornings. It presses on me lately how deeply important is

practical conduct in the household; zeal and care for all its duties. It is part of the witness for Christ; and it may be the more so when there is in it that which is difficult and ungenial. We talk of sufferings, and rightly too. Do we bear them and carry them as suffering ones; even as the One of Matt. xi. ? Watched on all sides, evil speaking; and its mouth can alone be rightly stopped by patient continuance in well-doing. Let us, then, have a good conscience in our daily work and walk; and let the action speak so that it will tell its own tale as to its source. Others may misjudge the motive; commit that to God. 1st Peter iii, 15, 17.

The mere enjoyment of truth, in conversation &c., is not enough; its practical power must be seen in living, practical action, and display its sweetness in all our daily life.

The enclosed you may send to the Prayer-meeting to be read to-morrow evening. I wish to interest them in the weak few of the Lord's people in Australia.

Ever faithfully yours,

T. M.

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26th February, 1870.

MY DEAR ———

I am glad to know you can remain at ———, as it will save some trouble, and the Lord may use it, surely will, for His own perfect end. I am interested in what you named as to the sisters, and trust this may be a time of strengthening and holding them up in the simple way of the Lord. May each be kept quiet, simple, and waiting. Has no one spoken to the young dying man you name? This hardness is often seen in the consumptive. As a rule, they cling to the fading life, as the drowning catch at straws. May God give you a word to his soul.

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*Belfast, July, 1870.*

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Going on in Ireland from South to North, my time has been taken up in various ways ; and little time to write. However, it has been all well with me in the sure mercy and care of our God.

I was at ——— for two days. I cannot say much of result in it. Still God is faithful, and can fill up, and make good our hearty desire for blessing to those we love there. I was struck with, how little

natural care there seemed to be for those around, and want of desire to be practically useful to many of the perplexed and burdened people about. Thus it will be with any of us, if we find and make our kingdom within ourselves, and find our enjoyment within the narrow circle of the mere human heart. Wonderful the ways of the living God, who has called us to be living creatures of His; to do His will, and enter into His joy and rest; and, even now, to be sharers of His thoughts, and walk with Him (1st John, i.). . . . to be waiting for the Kingdom and coming of the Lord Jesus, in His patience.

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*Inverness, 24th August.*

MY DEAR ———

I had with ——— an interesting visit, on the side of Loch Ness — to a poor Highland woman, in a lone place—a widow—a case of hopeless disease, patiently borne, though badly dealt with. I talked with her, as I best could, through an interpreter, as she could only speak Gaelic. It was touching to see her wistful, worn look. May it please God to reach her soul. These are dark places, in spite of all the traditional religion . . . .

Yours very faithfully,

T. M.

——, 18—.

With respect to ——, I dread touching debts in Christians. It shows a low state of conscience, and disregard to the Word of God. Yet I would not turn from the need of a ——, and I will give towards the help, and if it seem right to act in the matter, no doubt —— would help too. As to recommending pupils, I would not be free to do so, until —— is clear before the Lord as to this moral wrong.

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*3rd May, 1871.*

I trust indeed the Lord may stir the hearts of many at B——; there are several earnest Christians there, and yet there seems but little real movement or progress; may it be seen in each of us, and owned of God. I opened the box for Tasmania, £4. 5s. 3d., which will get a fair supply.

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*Belfast. August, 1871.*

MY DEAR ——

I have myself had a good time at various places, especially at Kilkee, and much to interest. We had two meetings in the day; at 4 o'clock for



Christians, and Mr. T—— preached the gospel every evening at 7 o'clock. It is a frightfully dark place; but several were brought into *light*—where God is!

Remember me to —— affectionately. Commend me to all with you in love in Christ—and may His love constrain each to follow Him.

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*Torquay, Devon. November 11, 1871.*

MY DEAR ——

I felt the desire to come into these parts; and thus far it has proved, I believe, to be the LORD'S way for me. There is enough work to do, if willing and ready for *The Master's* purpose. Thus may it be with us also—to have the 'bored ear,' and the ready mind to hear and obey.

There has been much intestine trouble among the Christians in —— and a large meeting at —— yesterday, which it pleased GOD to use among them for self-judgment, and then blessing; for godly sorrow worketh repentance to salvation, never to be regretted; in contrast to the grief of the world, which worketh death. Oh! the grace which has put us into such a place—such a position, that uses, in the power of GOD, sorrows and even shame for fuller blessing.

The ways of GOD with the children of men on this earth are to me of increasing wonder and praise. And how much more with those whom He has called and chosen in Christ. What strange torpor and indifference they too often exhibit, even while enfolded in the everlasting arms of Love, and while the warmth of that kiss which the Father gives to each, still lingers on the lip! How potent is the power of the world, and Satan, its god and prince, upon the heart which has not yet fully seen how 'death is in the pot!' (2 Kings iv. 40.)

We can but pray and cry to Him for ——, that He may call her to arise from among the dead, and Christ shall give her light!

Ever faithfully,

T. M.

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London, 19th February, 1872.

*Eternal life!* it is His gift, in Christ Jesus—He is the revealer of it; He the communicator also; receiving Him, we have authority to become children of GOD. What can be so simple; what so sublime; what so filled with issues of eternal purpose? *In Him*, in Him alone, we have

this. If in any way, then, the joy and blessedness of this is hurt with us, He is our Advocate with the Father ; He watches His own glory and purposes in us—in His own. The same One who shed His blood to cleanse us from every sin, provides the basin to wash our feet while still upon the sin-stained earth, that we may be ready to go to Him at any moment. And, for faith, also He gives His bosom, that weary heads and hearts like ours, amid this scene of sorrow and shame, might know, as John knew it, and now more fully, what it is to rest upon His heart, and feel the beatings of that heart of Love, so that ours may beat responsive to Him, and desire His coming again :

Leaning on Thy perfect love,  
LORD, we'd go from day to day :  
Keep each heart with Thee above,  
By Thy Spirit's wondrous sway.

Commit *yourself* wholly, in childlike faith, to God ; He will answer to this claim in Christ. . . .  
T. M.

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March, 1872.

The Lord's Day is one of peculiar privilege and blessedness to the believer. On that day He arose from among the dead ; appeared to His disciples ;

blessed them. On that day they remember Him in His death and specially wait His coming again, "Till He come!" It is not now a command, but, more blessed, it is an appeal to the renewed heart. "This do in remembrance of ME."

The law was the standard, God's standard, of what man *ought to be* on earth, and which man never fulfilled. Christ did so fully, and made it glorious; but Christ crucified is the end of the law to those who believe. Christ risen from among the dead and at the right hand of God, waiting to come again, ("Sit thou on my right hand," &c.) is the Beginning of the creation of God. (Rev. iii. 14). Not on Him, and therefore not on the members of His body, can the law make any claim. "Ye are dead;" the law has no power on those who are dead with Him and risen with Him. (Romans vii). See the case of the two "husbands," &c.

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31st August, 1872.

I trust your way in God's mercy will be fully guarded and kept. The sorrow all around seems to me to thicken daily, and must do so surely in this present evil world.

I trust indeed this blessing of rest, which it has

pleased God to give you, may thus go on and bring with it full results of health to body, soul, and spirit; truer dependence, and casting all burdens of wearied and worn nature on the God of resurrection!

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*(On the departure of his beloved sister.)*

Nov. 1872.

God the Father is gathering up one by one His people to Himself, to be with Christ. Our beloved sister passed away in calm and happy confidence in the love to which she had learned to confide herself wholly for Christ's sake.

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12th December, 1872.

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I pray the Lord to help you wholly at this time to accept all in the daily life from Him; and to show each of us our place in His school, and to give us the needed earnestness to pursue faithfully what He sets before us. He is coming, and in the brightness of His presence we shall wholly understand the reasons of the hard lessons given us here below.

T. M.

*(To a faithful servant on her approaching  
marriage )*

*Blackheath, 15th December, 1872.*

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The time is at hand when you are to leave this house for your own, and all its serious responsibilities.

I pray God to give you a deep sense of the solemn duties before you, and strength from Himself to walk in this new path you are taking. If you are simple and true to the Lord Jesus, He will sustain you and give you grace to be a comfort and help, not alone in your own home, but to those around you.

Do not forget, in the joy and comfort which I trust God may give you abundantly in the new relationship, the claims of the many around who are lonely, old, weak, and with scanty means. We can all help in our measure. The word of the Lord is most gracious. "She hath done what she could." May He say it also to us, and give the needed grace and power of the Holy Spirit.

I shall in my journey hope to hear of you and your welfare, and I pray God, for the Lord Jesus Christ's sake, to keep you and the brother to whom you give yourself in marriage, abiding in His presence until He come again.

Ever faithfully yours in Christ,

T. M.

*London, 2nd September, 1872.*

*(To a young Christian on the choice of a  
Profession.)*

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The question raised in your mind at this moment is of the greatest practical importance in your place on the earth just now, and therefore demands the calmest deliberation on your own part, and of those who may be asked to advise.

In the first place, the Christian, in all actions, must have a jealous scrutiny as to his motives in acting. *Self-will* and *wisdom* are strongly contrasted. In fact, therein was the failure of the first man : he let his will act independently of God—and so sin entered, and death as judgment—for sin is lawlessness. God must be Master in His own world. The principle of wisdom, then, is the fear of God. We have the knowledge of good and evil : He alone can guide us in the good by His Spirit with and in us.

This takes in time as eternity. But we *are* in the world where Satan has power, as prince, and we need also practical wisdom in details, that we be not as fools, but as wise—"simple concerning evil, wise concerning that which is good."

I need not say to you, that in Proverbs, the earlier chapters mainly, you will find all this set forth in

pregnant sentences, well worth pondering. Wisdom, there, with authority of God, uttereth her voice in the streets; and when, by the grace of God, this wisdom enters into the heart, forms and shapes our desires, it surely begets what is the natural outcome of that which is of God, sound discretion, patience, and a willing desire to be used to all around;—as Christ Himself acted, going about doing good—having Divine motives—and thus we are kept from the meaner motives which, more or less, dwarf all the actions of man, who acts from and for himself.

This is blessed, too, practically, in that it keeps the feet from evil and the snares of the world; and indeed secures the truest welfare and the only real happiness; and serves, as I can witness, as a preservative of the *body, as of the soul*.

But now, *practically*, as to the question of the course for your adoption as to work in this world. Lord Bacon saith truly, the greatest trust between man and man, is the trust of giving counsel, as indeed it includes all; and I would shrink from it, knowing my own want of discernment; but as you ask, I speak; the more, as Bacon also says well, “It is good to choose betimes the vocations and courses the young should take”—and he quotes, “*Optimum elige, suave et facile illud faciet consuetudo.*” There is much in this, and I am sure



it will be, in your case, good to determine the use to which you will apply the faculties and strength God has given you. And even though in any occupation you may decide on, difficulties and disagreeable things are to be seen, yet custom is a great reconciler, and when we enter heartily on the assigned work, the troubles are as the snow, and melt beneath the heat of action.

The work of the Merchant, always one of temptation, has been, and is, that which occupies many worthy and honorable men; but I fear the character of the English merchant has suffered in the estimation of the world. It is an anxious work, and I believe not suitable to your temperament and condition.

Engineering is no use now, unless with special power.

The Bar, not open to you, I judge.

Many are seeking the Civil Service in India, but it is a trying life in many ways too.

Myself, I am assured, the Practice of Medicine, taken up in the true spirit, is, of all others, the safest and best for a Christian. You would not be fit for a surgeon; but as a physician, a career of usefulness and solace to many would open to you. The study taken up truly, is full of great and growing interest, and it would open to you a healthy life, opportunities to go about at home

and abroad, &c. The difficulties you name are nothing, and speedily disappear.

If you entertain it, I will be glad to give you more practical information.

May God guide you in His unerring wisdom for Christ's sake.

Faithfully and affectionately yours,

T. M.

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*(On the same subject.)*

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I am assured, myself, that even naturally, the life and work of the physician in modern times presents to those who take it up in a generous and simple spirit, a life full of colour and purpose, and thus brings with it, to the true worker, results which are far beyond what men usually look for as a result of work. I do not mean to say that this is not also the case in other work, and that the conscientious and intelligent solicitor may not be a comfort and helper of many in their perplexities and troubles; but it is not in the same immediate and palpable way as it comes to the physician, working amongst those who are in sorrow, pain, and anxiety.

The world is at best but a vast hospital, some of

the wards gaily painted up for the so-called convalescents, who will become sick again. So it has ever been. May God guide you in His own unerring way.

Yours faithfully,

T. M.

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*(Same subject continued.)*

*Springfield, Illinois, U.S.*

*5th January, 1873.*

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I am thankful to know you enjoy your work, as you get to know it, and that it opens to you a large, full field of research. It is as on a mountain, the higher we get, the more the scene opens to us for enjoyment. The office of the medical man, indeed, is a worthy one if used in the true way, and with the deep abiding sense of what it is to have charge of the health of our fellow men—fighting against the ten thousand influences which are all around, from ignorance, carelessness and din, to rob the body of its integrity and capability for work, &c.

On this Sydenham says well: "He must one day give account to the Supreme Judge, of all the lives intrusted to his care. All his skill,

and knowledge, and energy, as they have been given him by God, so they should be exercised for His glory and the good of mankind, and not for mere gain and ambition." And, not more beautifully than truly: "Let him reflect that he has undertaken the care of no mean creature, for, in order that he may estimate the value, the greatness of the human race, the only begotten Son of God became Himself a man, and thus ennobled it with His divine dignity, and, far more than this, died to redeem it."

I trust this high-sense, practical devotedness to the work may go with you. It will serve to keep you from much that would hinder your own real advantage and usefulness in the world, where God has separated you to Himself in and through the death and resurrection of Christ; has given you present peace and future hope of joy and glory with Himself.

It is His will for His children that each here should be filled with a lively desire to exercise, in the bowels of Jesus Christ, an unceasing care of others, waiting as a servant on the need of others, as He said, "I am among you as one that serveth." Thus He shall be glorified in us by our patient continuance in doing all we may to help, to succour, to sustain, to comfort—the sick, the weary, the sorrowful; to minister to the need

of each in the ability given us as a talent committed to our care.

You know also what a joy it will be to your parents, who love and care for you so devotedly, to find you in a path of usefulness, with a true life-like work before you.

For the rest, I would commend you to God and the Word of His grace. Through that Word, ministered by the Spirit, you will get true food for your soul. That food, made your own, will strengthen you amidst the sneers and temptations around you, for God is faithful and will keep us. God bless and sustain you.

Ever yours affectionately,

T. M.

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*S.S. Elbe 2nd January, 1873.*

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I will send the letter for ——— with my next. Meantime my love in Christ, and my earnest prayer to God is, that she may be kept simple, faithful, and true in heart and practice to Christ.

Commend me heartily in love to all with you in Christ. It seems already strange to be away again on these journeys, and be so *externally* mixed up with the hurry of the world around; but there is

a kingdom of peace in the heart, even Christ Himself; and thus I look to be kept.

Give my warm, earnest, and affectionate remembrances to ——, and tell him that I most truly appreciate his sense of the simple desire which has led me to try to merit the confidence he has reposed in me all these years. If God will, I hope to meet him by-and-by in health, and, before all, in the peace which God alone can give in Christ. Farewell; be tranquil, simple, and restful. Grace, mercy, and peace from God our Father and the LORD Jesus Christ.

Ever affectionately your brother in Christ,

T. M.

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*S.S. Elbe, toward Jamaica, 17th January, 1873.*

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I do not now attempt a letter. I have, in truth, many urgent ones to attend to, and even here have not too much time for such. Work is here, as all around us, if we are diligent in doing His will in any way. He gives the work to be done, prepared aforetime. It is this which we need to see; we have to discern that when we are taken from place to place the fitness for service

is, really, being so emptied of self that we may thus be ready for what is given us to do. Naturally we get into grooves. It is easier to work in a groove, in a given place ; but a servant is one liable to be shifted from place to place, and each should be ready for this.

At the last I had to leave in haste, and feel as if much was left undone ; but I trust this may be over-ruled of God.

Ever affectionately yours,

T. M.

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*St. Thomas, 20th January, 1873.*

To-day we were at anchor about 2 p.m. Mr. B—— and I went on shore in the afternoon, and it led to our meeting and speaking with a number of people on the wharf, who very eagerly took the books we gave them, and, later, I was requested by a Christian among them, to preach that evening at a room which had been opened in the town. I did so, and was happy in the work ; the place was full, and, as is usual in these warm climates, large numbers were outside ; so that many heard to-night the glad-tidings of the grace of God. May it be to His glory in them. I hope

to visit the young minister to-morrow. He seems an earnest man.

It is in these places, and at such times, we find the value of these little books and papers, which give clear simple statements of the truth, as it is in Christ; in this way the preached word is followed up by fuller, further enquiry. It was very interesting to see them reading the books to knots of their neighbours around.

I have written this with all the noise of coaling going on, and the changing of the passengers to the various steamers waiting to take them to the different parts among the islands, and down the Gulf of Mexico.

*21st January.*

I am obliged to close this hurriedly. Remember me affectionately to ——. I trust he has gone on well in health, and so with all in your household. I commend you and them to God, and the Word of His grace; to be guided and kept of Him is now, as ever, the only resource. Faith counts on it. With love to all in Christ.

Yours affectionately in Him.

T. M.

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*Kingston, Jamaica, Feb. 8th, 1873.*

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We find it desirable to stay for the next steamer, so as to give another fortnight here. The work is encouraging in the main, and much to do. We hope to go up on the St. George's Mountains for a week, where many Christians are scattered about; and visit the barracks also at Newcastle. The LORD has owned our visit to Port Antonio for blessing, and, I trust, roused up others; the Judge, Rector, etc. came with many others. (I send you a note from our brother Mr. —, whom you remember, I think; he sends love in Christ to you and all at B——; he had a great sorrow before I reached, in the death of his eldest son.)

Just now the moon-light nights are very fine, and with the sea and land breezes alternately, there is always an air stirring. It is a remarkable island in its position, and from the variety of plain and high lands, you can get any climate. Where we go to-morrow, a blanket is pleasant; here it is not to be borne at night. If the accommodation were better in the hills, it would be an admirable place for weakly people in the winter. As it is, many come from the United States.

I was very much interested in the account you gave as to F——; thankful that C—— was there,

a most faithful, earnest soul for Christ. I pray that this may be a beginning of brighter things there, but meantime it is for the few to be kept faithful in their place. *To be kept* thus, in manifest weakness, is surely evidence of the power of God; His strength is perfected in weakness. Give my earnest love to all there, in Christ, and say, my prayer is for them that they be kept simple, dependent, obedient, unto the day of Christ.

I trust Mrs. ——— will be fully comforted, in the taking of her husband; from what I heard of his case, it was evident he could not remain long. I trust and pray, many may have been stirred by his earnest work, as I learn it was, though he had not known the full place of liberty. Increasingly one feels the necessity of owning, fully, the presence and power of the Holy Ghost; wanting that, it is most deplorable to witness the ignorance all around, even among those who are teachers, and in the responsibility of under-shepherds of the sheep, and yet know not, themselves, the place of true pasture

Ever affectionately yours,

T. M.

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*March 21st 1873,  
Off the Coast of Mexico, S. S. Montana.*

The people have many peculiarities, demanding much patience on the part of those who work among them. But, in the fidelity of the LORD, He has given servants suited to each part of the work He has in hand for His own glory. Had the Church been faithful to Him, the result of this would have been seen in all around. But, as it is, we have now simply to wait in faith for the day of the Lord, when the full result will be seen, in the presence of Him into whose hands God hath confided all things, as the last Adam, the Second Man.

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*March 31st, 1873,  
San Francisco.*

In the mercy of God, we had a good passage, by way of Mexico, up to this place, which has much, naturally, to commend it; but is in itself a very godless place.

How blessed that GOD has spoken to us, in His Son; that we can call Him LORD and Master, as our Saviour.

May God the Spirit deepen in your heart the knowledge of this.

*San Francisco, California,  
2nd April, 1873.*

MY DEAR —

Though I arrived here several days since in safety, through God's mercy, I found it needful to delay reply, or writing to England, until we could see our way clear as to the course to take, and which way the Lord would make for us.

The way onward in this direction seems barred to us by the failure of the Company to carry out their contract; and the other course does not seem desirable to accept under the conditions; so that the best route to accomplish what we had in view from the first, New Zealand and Australia, will require us to take England on our way; so that, if it be so ordered, we may see you and all in England earlier than we had looked for when leaving in January. It will enable me to see those I shall be thankful to see again, on this continent, and in England; and that, I trust and believe, will be reciprocal.

It is in travelling among strange people and places, where man's selfishness is most pronounced, that we learn to value true and reliable friendship. One must be assured of love, to rest in it. Thus only can the Christian enter into the rest which is his by faith—by knowledge and confidence in the love which brings us to God. "His delights were with the sons of men."

It is curious how many things rise up, even in strange places, to occupy one ; and to-day, in addition to lecturing, I have had to visit some sick ; and not having slept well, after leaving the ship, I am not so well able to write.

The letter as to —, evidences that God is working ; and it is for those around to wait quietly on God, and keep simply before the soul the sincere milk of the WORD. Nothing can meet the condition of the child of God, save that which He ministers by the Holy Spirit. Thus it is that so often the soul is hindered, rather than helped, when, the state not being discerned, the right word is not given—as an unskilful physician hurts, rather than helps, by not giving the right remedy. Unless we can, under God, comprehend the state of the soul, it is best simply to wait and pray for guidance. The condition of one with whom the Spirit is working, is often a deep mystery to those around, and must be approached in a solemn sense of the august purpose that is being worked out in the power of God. Nothing has distressed me more often than the rash, routine way souls are dealt with by those who may be, in all sincerity, desirous to restore, but too often, by want of discerning the state, do infinite mischief, and provoke the flesh, and bring out antagonism, and a turning back to the seductions of the world and

its easy and welcome ways. I am thankful that —— is with ——, who, in many respects, seems fit to deal with the case, and will be at once, I trust, faithful in this critical time.

I trust, in the mercy of God, all is well now in your household; commend me to each and all. May God keep each of us who own His love and grace, walking as children of light.

Yours ever faithfully in Christ,

T. M.

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*Sacramento, California, 18th April 1873.*

I have just returned from a journey in the Hill country, among the Sierra Nevadas. We were in Virginia City, the capital of the great mining operations, a perfect Babel of silver and gold, where we saw men, thick as ants, going down into and coming out of the earth, pale, worn, and anxious, in their mining operations; a strange sad sight. And yet, far sadder to see them herded together in the crowded streets at night, thronging the saloons and gambling houses, with which the place is filled. A strange place, among the many strange places I have seen on the earth, nearly seven thousand feet up in the mountains, the highest city in the world, yet it would seem

among the lowest morally. Alas for man without God, without hope! . . I have been visiting &c., all the morning, in hospital, &c., and have work in the evening.

. . . . Tell me of ——; give him my affectionate remembrances, and tell him, my heart's desire toward GOD is for his truest and eternal blessing and happiness. I commit him and all with you to GOD. I am thankful to know that coal is cheaper for the poor. I trust that the worst of the winter is over for them. Those, you name, have been difficult to help, but if anything can be done, it will be well not to weary in waiting on God for all such.

It seems to be the Lord's way for us to turn towards England for the present—I wait on Him as to this, and shall be thankful to see you and all with you, again, face to face.

Affectionately in Christ,

T. M.

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*San Francisco, California, May 5th, 1873.*  
MY DEAR ——

The time of our sojourn here has been gradually lengthened out; for if one remains in a place, however small the work, it broadens and deepens; and here it has been so. There is,

amidst the fearful mass of infidels and careless people which crowd this country, a remnant, who fear GOD, and call on His name, seeking to walk in the obedience of faith; and there is a peculiar joy and satisfaction in working quietly among such, seeking by the power of GOD to build them up in their most holy faith; and so we have gone on from day to day;—but now the time for moving eastward is at hand.

Last week I went up the country to a small town, Petaluma, where a handful of Christians are struggling toward the light and liberty of the children of GOD, hindered by a clever learned man in their midst, who holds Arian doctrine. It pleased God by His Spirit to enable me, out of 2nd Timothy and other Scriptures, to show them where they were, and what exposed to. I believe there was real work done among them, so I am encouraged to go again this week. This delays me a little, with other things; but I trust, please God, to reach Salt Lake City by the 14th of May, and receive some letters there, and to be at Milwaukee and Chicago before the 20th. The next letters will best reach me at New York—then Boston—and after that Toronto, Canada. I expect to be in each place about three or four days; at Toronto a week; but my letters will be forwarded if I go on.



May God bless you in any work in hand for the poor and sorrowful ; they lie thick about us here, and with you : it needs wisdom also to help, but the LORD guides, and overrules our mistakes, which are many.

Love to all with you in Blackheath.

Yours faithfully,

T. M.

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*(The following lines were written in the above letter.)*

Child of light—child of day,  
Christian, be of Christ the ray,  
Shining in this world of shame,  
The brightness of His glorious name.

Child of light, this ray impart  
On the sorrow-stricken heart ;  
Let the orphan feel its glow,  
The Widow, all its beauty know.

Child of day, let Christ still shine  
In every act and word of thine ;  
May thou thus, midst the sorrow worn,  
Doctrine of the Christ adorn.

Child of day, thy watch-tower keep,  
Let not slumber o'er thee creep,  
Clothe thy breast with faith and love,  
And keep thy heart for Christ above.

Child of light and child of day,  
The helmet on thy brow display,  
The helmet of salvation given,  
Thro' Him who now is crown'd in heaven.

Child of light—child of day,  
Christian, be of Christ the ray,  
'Mid this scene of ceaseless strife,  
Holding forth the word of life!

1 Thess. v. 5—8.

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*Milwaukee, 2nd June, 1873.*

DEAR SISTER IN CHRIST,

God hath pleased to give you, since you have known Him as your Father, the God and Father of our Lord and Saviour Jesus Christ, trials and sorrows which have touched you closely in your heart and affections; and yet He has done it in love—nay, *it is the proof of that love*, for He deals with us in view of eternity rather than of time. He seeks to fit us in the furnace of affliction, to dwell and walk with Him, to *know Him*, in eternal life; therefore doth the apostle say, *because* we have access by faith into this grace, and rejoice in hope of the glory of God—“we glory in *tribulations* also: knowing that tribulation worketh patience, and patience experience, &c.”

Now our experiences in this world naturally tend to discourage us greatly, when we find that the things and persons to whom we looked as the sources of joy and satisfaction, fail us on all sides. The heart faints and falters, as each prop is taken away, and the sandy foundation is discovered on which we had so fondly built our shelter. Loved ones are taken; others fail and disappoint us; the unreality of things around us becomes apparent; and we find, unless God's approval and power is with us, all must pass away! What He gives endures, and only that in resurrection.

Now, while you and I own this, we are to count it all joy to fall into divers trials. Why? Because the heart thereby is exercised, and more cast upon God practically. Just as, when weak, you know the comfort of a strong, loving arm to lean upon. The will is subdued when we resign cheerfully what God takes away. We are detached, by experience, from the world that hitherto held us, when we thus learn that it has no solid satisfactions, and is, in all its foundations and ways, opposed to God. Thus present things lose their power to dim our eyes, which should ever turn to Him, who *loveth us*, and whom the world rejects.

Thus indeed we understand that this scene is but a school, where we are set to learn lessons, rugged and difficult to master, but lessons which, in their

grand results, lead the renewed heart, alive in Christ, to long for the time when, in the unhindered presence of Love and Light, we shall take our part in the glorious counsels of God; and knowing as we are known, be like Him, for we shall see Him face to face.

We shall then indeed gladly own that these were but light afflictions, but for a moment, compared with the exceeding weight of glory, which we shall enjoy with the Lord; but it is the more blessed state to own this now, and bow, and bless the hand which wounds to heal. Thus, like crippled Jacob, we shall learn to prevail with God and men; and rise into the dignity and power of the place which He hath given us in Christ, through His death and resurrection.

Faithfully and affectionately in Him,

T. M.

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*Springfield, Illinois, 6th June, 1873.*

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I got yours at Milwaukie, since I went to Chicago, and now I am here on the way to St. Louis and the South.

This is a very interesting place, where recently the LORD has been working, and bringing out souls to Himself—earnest and true, standing firmly against the bitterness of others, in simple faith in

God and His Word. I expect to meet them and others to-day at 4 o'clock, and again in the evening. The state of the so-called churches throughout this country is most strange and sad, and, like everything else, the name of Christ is made a thing of trade, and that openly so. For example, a lady told me last evening, her minister had said to them from his pulpit that the kingdom of God was now to be sustained by money! And so, as she said also, in the churches they had regular parlours and kitchens, &c., where they had oyster-suppers, strawberry feasts, pic-nics, &c., by which money was raised, and where they eat and drink with the drunken, as all are admitted who can pay.

All this and much more, which I care not to put here, ought certainly to stir our hearts to preach and show forth the better way to illustrate and stand for Christ in dependence on and obedience to God. I expect to see and speak to some of these people now. I trust for the prayers of the people of God with you, that He may own the testimony of His Word in this country, where many here and there are awakening—ministers as well as the people—to the frightful sloth, and ignorance of the way and Word of God.

At Chicago, which I have just left, the people are to-day holding a great jubilee over the build-

ing and setting up of a new Chicago, to praise the gods of gold and silver, of brass, of iron, of wood, and of stone, who have raised the city out of its ashes.

T. M.

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*St. Louis, by the Mississippi River,*  
*9th June, 1873.*

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I have found very much in this journey, of great and growing interest; at the same time much to depress and discourage, as is usually the case in all work. But it is alone, when, in the spirit of Him for whom we should desire to work, we look at it from the vantage ground where God in His grace doth set us, that we see all as from above downwards; and then the tangled skein runs clear from its confusion, a golden thread from the heart and throne of God right through the hearts of His redeemed people.

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*St. Louis, Missouri, 15th June, 1873.*

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Away from England, in strange places, it was a great pleasure to get your letter among the rest, and to know our God of all grace was leading you gently on, and giving you to enjoy the pleasant fruits out of His garden.

Keep close to His side, learn the secret of the stairs and the clefts of the rock. He loves this confidence, and to hear the voice of the children of light calling to Him in the night of His absence. But He will soon come. Meantime let us take, with quiet and earnest hearts, our place in the school of God, that the Holy Spirit may guide us into all truth. It is this which gives such deep and solemn significance to the present time. May we thus learn our needed lessons of obedience and dependence, waiting for Christ to come!

It is a simple, quiet work given us here to do, but little noted or cared for by the busy people in this busy country. My rest and hope is, the Lord is with us and blesses His Word to souls, here a little, there a little. So with you among the children. God has given you a true sphere for work among the young. Value it greatly because He has set you to it, and do not faint by the way. Yet, when the resting time comes, do really rest.

Commend me in love to ———. I trust they all go on well, prospering in soul, in body.

Ever affectionately yours,

T. M.

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*Boston, Massachusetts, 4th July 1873.*

MY DEAR ———

If God will that I do so, I look to return on the 26th from Quebec. I am staying here with Mr. B ——— at C ———, outside the City, where I have had, before, a good time with some who are now with the Lord. On the 7th I expect to go on to Canada, through Niagara. At Toronto I hope to find letters.

Do not press ——— on this matter of the Table. Mr. K ——— will, I believe, meet him truly, and understand his case. Pray with him, read with him, commend him to the Lord. Do not urge him one jot. With the young, this is, at the present time, I believe, necessary, that the responsibility may be felt as on themselves to act, and not on the faith of others. The difficulty of really standing in this place is great, and increasing, I think; and many are discouraged, having acted hastily. ———'s is such a case in measure; but the Lord watches over her.

Yours affectionately in Christ,  
T. M.

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*Cambridge, Boston, 5th July, 1873.*

MY DEAR ———

Your letter, with enclosures, just reached me to-day, as yesterday was the great American



anniversary of freedom, when all the people are crazy, and no public place open. I am staying in this place, with old friends, at —, until the 7th, when I am to make for Canada, and so, on, God willing, to England on the 26th. I shall be very thankful to meet —, and pray indeed it may be for real blessing.

Nothing can be more sad and dishonouring to the Lord than the spirit of compromise among the Christians all through America ; and the same thing exists, no doubt, in Buenos Ayres. The thought of separation from what 'God has judged by the Cross, seems never to enter their minds ; and the position of the "children of light and of the day," they seem wholly to ignore or deny. I have seen this all through the country, and hear of things which seem well nigh incredible. God is patient, long suffering ; nevertheless our place is to witness for the truth, in separation from evil.

I cannot say much here, and need not repeat what I may have written to others. I was glad to get —'s letters, and accept them as also written to me. I hope she has got the time of rest she was needing . . . I was interested in many persons and things you named, and trust to speak of such to you, by-and-by . . . The case of the children in the household at — is

most peculiar, and a difficult one to touch or advise in. To those who love them, it is but to watch and wait on GOD to guide them through circumstances which seem full of peril and temptation to those young and susceptible of the allurements around. It is a case when the faithful, loving heart of the mother will rule more now than in her time in their midst. Her decided action for the Lord, He owned, and will own it. I have faith for the children, now that He has taken her to Himself. She has done her day's work ; done it lovingly and well ; and she rests in the presence of perfect love. Her memory is often with me—of the time when these children were springing up, and the activities of her heart of love over them day and night . . . . .

T. M.

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*London, August, 1873.*

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I got your letter and wished often to write, but, midst all the work here, it is well nigh impossible. The discipline of the daily work is everything for you—good for you physically ; essential for you morally. Without it you would go through the time God may leave you on earth shorn of much of the strength which trained habits and submitted will, obedience, and its blessed fruits bring, adorning the life of the

Christian woman, and which the LORD Himself loves to see in her—"the ornament of the meek and quiet spirit." You would like to look lovely in spiritual beauty and adornment, in the perfect view of Him whose love has no less a source than the heart of God. "God is love." All this and much more is now within your reach, submitting yourself wholly to the Holy Spirit with us.

T. M.

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*London, 27, 8, 73.*

MY DEAR —

Just one line to own yours. I trust you will be fully helped at this time, and take the rest you need. I get on well, thank God; only one day hindered through a sharp cold.

I hope you can stay at least till the 20th. — is looking for you to go to their meeting at E— on the 24th. Cannot you also accomplish this? It would help the soul, under the guidance of God, and we have urgent need of that in a day like this, so full of outer pressure and the incessant claims all around. The power of all true service to man must come from God, and in all dependence we are to learn it, and to know the comfort of it too, leaning on Himself by His Spirit with us. If free do this. . . . .

Ever affectionately yours,

T. M.

1st November, 1873.

I trust, in God's mercy, you go on well to-day. Keep your eye ever on the LORD. You are apprehended of God *to be with Him for ever*. What a glorious hope!

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*(A little scrap in a book.)*

The true joy of every saint is, that his name is written in Heaven, and by the hand of Him who has authority in righteousness to do so; a writing which no other hand can blot, and no tongue challenge.

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20, Stephen's Green, Dublin, 2, 1, 74.

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Remembering our last conversation at —, I hope you have had time to read over carefully the letter to the Romans, for in it is discovered God's way of justifying man upon this earth in His sight, through the value of the person and work of His Son, the Lord Jesus Christ, on the Cross.

Will you read the 3rd chapter of Genesis, where man's departure from God is seen.

The 3rd of Romans, where man's state, as result, is seen. Also, 2nd of Ephesians, where man is seen dead in trespasses and sins.

The 3rd of John's Gospel, where is seen the absolute necessity of man being born again, if he is to see or enter the kingdom of God.

The glorious result of all, He is now working out for His own purpose.

Our heart's desire for you is, not to miss the eternal blessing of this wonderful way of God.

Here all is passing away—there all is eternal.

Ever faithfully yours,

T. M.

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*April, 1874.*

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I can sincerely trust and pray our Lord may open your way for fullest blessing, where He may lead you. Forget not, the time is at hand when He will come. Be instant in season and out of season. The day hastens when we shall be with Him. Lay aside every weight, all of ourselves. It is a great claim; yet the LORD makes and presses it on our conscience and heart.

Yours faithfully,

T. M.

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*June.*

First going down to R——, you may have such feelings of depression; but these are but clouds which pass away, and the sun shining again. God the Father is in and over it all. Look at Christ,

not the clouds. Peter looked at the wild waves, and sank into them. Learn from this, not to look at the circumstances, but, at Him, in whose hands are all things!

Yours faithfully,

T. M.

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*Braemar, August, 1874.*

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The knowledge of salvation does not deliver the soul from this present world. The vast mass of Christians are mixed up in the world; as Israel in Babylon—we hear of but Daniel and the three children with him, whose place was the den of lions and the fiery furnace.

This separation seems to me, practically, increasing, difficult. The world is so real in its influence over us all—and seductive; we are scarce aware of it; we are drawn in almost un-awares. I understand now, why troubled hearts, in old times, went into nunneries and monasteries, afraid to trust themselves outside. But Christ is a Rock in a weary land; and overshadows and shelters those who learn the secret of the stairs *to go up* therein. And I often detect myself desiring to be out of it all, absent from this scene—*with the Lord*—but this is not right; but to wait, and work, and witness, till *He come*!

Yours affectionately,

T. M.

*(The following letter was written the day previous to his last visit to Eastbourne.)*

1, Finsbury Circus, London,

30th October, 1874.

DEAR —

As I now hope, God willing, to go to Eastbourne to-morrow, I will defer more in reply to yours, till I see you. I hope to be able to stay through Monday; and if the people desire to come, will arrange for the reading. And if brethren give me the room, I feel I would also take the gospel-preaching, as my voice is coming back, and the sea will help.

I am better, though much pushed, beyond my measure with work.

Yours faithfully,

T. M.

*(Our dear brother wrote this letter only an hour or two before his final illness!)*

Eastbourne, 1st November, 1874.

I ought to have written before, and would, but for much pressure, and incessant wearing work amid the sorrow and trouble around.

It was merciful in God to take your beloved father from the weariness and inevitable suffering of his state; but it was grace and love to take him into His home and heart—John xiv.

We could only desire to help. He is now with Him, who is wisdom, and the strength of God. What reality! what solid joy is that, when all is shifting here, and our very bodies tents of the night.

I pray to God for you, that this may the more serve to disentangle from all that is around; this will not unfit you for the duties that remain, but give power to act from the heavenly side. Do not miss this before you leave this earth: in eternity the occasion will not again arise: other things will come—*not that*. Christ Jesus, as LORD, is rejected now: *our* place with Him is the cave of Adullam.

One by one, we lay down our departed dead; but God will bring them with Jesus when He comes again. From Switzerland, as from Charlton\* it will be but the twinkling of an eye.

Your's faithfully in Christ,

T. M.

\* (On the 14th of the same month, the "precious dust" of our beloved brother, Dr. M., was placed in Charlton Cemetery!)

*The above allusion made to Switzerland, had reference to a sister who had been taken very suddenly to the Lord, while paying a visit there; where her body was buried. The remains of the father referred to here, had been recently placed in Charlton Cemetery.*



