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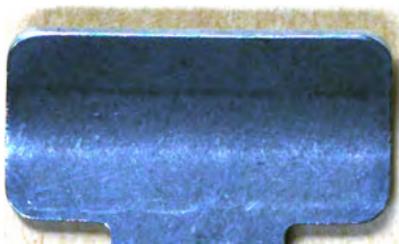
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THE  
DEATH OF JUDGE TALFOURD;

A LETTER

ADDRESSED TO HER MOST GRACIOUS MAJESTY

THE QUEEN.



Sixth Thousand.

LONDON :  
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*\*\* The reception of this letter having been most graciously acknowledged by HER MAJESTY THE QUEEN, and its having rapidly passed through several editions, it is again reprinted with a few verbal alterations, in the hope of still more extensive circulation as a Gospel tract.*

# A L E T T E R,

ETC.

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MAY IT PLEASE YOUR MAJESTY,

A SOLEMN event occurred yesterday in this kingdom, which it may be for the profit of your Majesty and your subjects to ponder well and consider. One of your Majesty's Judges of Assize was summoned by HIM, who is the JUDGE of all,—in a moment, and without any premonition—from the seat of judgment which he occupied here, to be himself judged, as to the use or abuse of the opportunities he has had of becoming acquainted with HIM, who being “the way, and the truth, and the life,” (John xiv, 6,) “is the Saviour of all men, specially of those that believe.” (1 Tim. iv, 10.)

MR. JUSTICE TALFOURD, while addressing the Grand Jury at Stafford, eloquently giving utterance to a heart painfully feeling the depravity he was striving to depict;—the *Man*, mourning over the crimes of the poor criminals, which had brought them before the *Judge*;—and while beseeching those he addressed to do their utmost to remedy these evils—suddenly, and in a moment, his tongue faltered—his speech failed—he struggled, but in vain, to give expression to the feelings of a heart agitated to its depths for the human misery on account of which it so keenly felt. DEATH palsied that tongue, paralysed that heart—the heart felt no longer, the tongue spake no more. The eye of the Judge, which but a moment before

comprehended in its glance the crowded auditory of his Court, in an instant became dim—it ceased to see; and, glazed in death, the eyelids fell—shrouding for ever that exquisite member, which had received and reflected everything upon which it had looked. The eloquent Advocate, the talented Author, the gifted Senator, the upright and learned Judge, the Man of sterling worth and probity, a jewel of your Majesty's kingdom, a bright ornament of your crown—"in a moment, in the twinkling of an eye"—his head was bowed in death—and he borne from his court a corpse!!—HE is no more; and though the lustre of that name might remain for a little, *he—he himself* is lost to your Majesty and to his country for ever. This awfully sudden bereavement speaks in a voice that may not be unheeded by your Majesty, or any of your subjects.

The voice of God, thus heard, has already thrilled through millions of hearts, and the death of JUDGE TALFOURD is to-day the subject of universal conversation and general sorrow. He has passed away, and "the place thereof shall know him no more;" but surely we may, and should, enquire how we, who remain, can most profit by the death of one, who, in life, was a devoted servant to his sovereign and his country.

This sudden and awful transition, by which a cloud is on every brow and sorrow in every heart, awakens universal interest, and should induce the important enquiry in each and all—am I ready for such a removal? Has death terrors—*any* terrors for me? Can I meet HIS embrace without dismay, shrinking, or fear? If this question is fairly put and honestly met, the death of the Judge may be a blessing indeed

to many, and redound with glory to HIM who has the keys of death and the grave; (Rev. i, 18;) who alone "kills and makes alive;" who hath said, "I wound and I heal." (Deut. xxxii, 39.)

Madam, of *the faith* of your deceased servant we have not now to enquire, "as the tree falls, so it must lie;" as the soul passes from the body, its safety and happiness, or its ruin and misery, is everlastingly fixed; but this much can be truly asserted from the alone perfect standard of truth and morals, "the Holy Scriptures," that no amount of integrity, however great; no excellence, however rare; no combination of qualities, however varied, of the human intellect, or the human heart, can fit and prepare a man to stand before GOD. The most obedient, loyal, and faithful servant Your Majesty has, may be most disobedient, disloyal, and unfaithful to the KING of KINGS. Human integrity, even though unstained by a single vice, is inadequate to meet the demands of divine righteousness, and *man*, as MAN, has been emphatically pronounced by Almighty God a SINNER: with terrible solemnity is it declared, "ALL have sinned, and come short of the glory of God; there is none that doeth good, no, NOT ONE." (Rom. iii.) And—most awful result of the alienation of the *heart* from God, even though the life were blameless—all alike are under CONDEMNATION, *all* alike subject to the wrath of God.

With equal clearness God announces "that if any man love not the Lord Jesus Christ, let him be Anathema Maranatha;" (1 Cor. xvi, 22;) but oh! blessed be His holy name, He also declares that through faith in the *perfected* work of God's Son—on the cross—and by FAITH ALONE, a sinner is entitled to have

confidence in appearing before HIM who is "the Judge of quick and dead;" (1 Pet. iv, 5;) thence alone can the terrors of the grave be removed, and DEATH regarded, not as an enemy, but welcomed as a friend.

It is written,—that so fallen, degraded, and ruined are all men by nature, having *hearts* filled indeed with the deepest emotions—*minds* stored with knowledge, profound in its depths—and *intellect*, able to soar into the boundless regions of nature, science, art—yet has SIN so blighted its affections, that this poor heart is *incapable* of loving God; and so darkened the understanding, that *it* also is equally devoid of all *true* knowledge of God: and, alas! this alienated heart becomes a REBEL: instead of *knowing*, it misunderstands and perverts—instead of *loving*, it *hates* God—to whom indebted for natural, organic, physical life—to HIM alone, as the CREATOR, it should yield implicit obedience: and this, please your Majesty, is not the case of a few—of a class—but *all*, ALL, every one—from the enthroned sovereign to the poorest and the most abject subject of the realm. No *ordinances* can change this disposition—no *priest* can truly pronounce its absolution—no *religion* enlighten the darkness, or remove the enmity of the natural, UNIVERSAL heart. As then, void of understanding, affections alienated, rebellious against God, "dead in trespasses and sins," (Eph. ii, 1,) man, all men—everywhere—are utterly ruined and undone. No criminal, proved guilty of the foulest crimes, after the sentence of *death* has been righteously pronounced, is in a worse condition, as regards his natural and forfeited life, than is every poor condemned sinner, as regards his soul. This, the word of God, the scriptures of truth, testify throughout.

Into the midst of this sin, ruin, and death, the Lord Jesus Christ, the blessed Son of God, came; for—O wondrous truth! boundless grace!—God, Almighty God, “the high and lofty One who inhabiteth eternity, whose name is holy” *loved* and, notwithstanding their sins, still *LOVES* sinners: yea, “He so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” (John iii, 16.) The blessed Lord Jesus—this most precious *proof* of God’s love—dies on the accursed tree; “*HIS* soul is made an offering for sin.” (Isa. liii, 10.) “*HE* dies the just for the unjust to bring sinners to God.” (1 Pet. iii, 18.) *HE*—He *alone* stands between the ruined sinner and a holy God. The cry of faith to *HIM* brings salvation, removes the guilt of sin and its penalties, for ever: nay, *HE* brings the sinner nigh to God;—more than this—holy affections are produced in an unholy heart; love takes the place of hatred, obedience of rebellion; and in the poor trembling yet *believing* sinner, see one rescued from the verge of everlasting destruction—one on whose behalf God can and does challenge all in heaven and earth to say anything against. “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again.” (Rom. viii, 33, 34.) For the Lord Jesus Christ, by *one* offering, hath perfected for ever them that believe. (Heb. x, 14.)

Within the last week, your Majesty has lost *three* of your nobles—a Peer, a Prelate, a Judge; and, while their death, in each case sudden and unexpected, speaks most solemnly to all—may God, in His wondrous mercy, use it as a means for leading

poor sinners to JESUS. HE has *life* in Himself; and freely, without money and without price, bestows that life upon all who come unto the Father by *Him*: and all now believing on HIM *have* everlasting life—shall not come into condemnation, but *are passed* from *death* into *life*. Your Majesty is greatly respected, honoured, and beloved by your subjects. God has remarkably blessed your reign, and to HIM be all the glory: devotion to the interests of the mighty empire, entrusted by Almighty God to your sovereignty and your care, has marked your course; may your own *eternal* interests have such prominence in your heart, that you may be led to look to and trust in JESUS only. Surely the “end of all things is at hand.” (1 Pet. iv, 7.) God’s judgments are approaching. “He hath appointed a day in which He will *judge* the world in *righteousness* ;” (Acts xvii, 31;) and when HE, who is KING of KINGS and LORD of LORDS, comes to set up His throne of glory and of judgment, that your Majesty may be found *with Him*, where HE will be for ever and ever, is the earnest prayer of

Your Majesty’s humble, obedient,

And devoted Subject.

London, March, 14th, 1854.

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*May be had also of the same Publisher,  
A great variety of Religious Tracts and Books—suited, by God’s grace,  
to lead poor sinners to the knowledge of the truth as it is in Jesus,  
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