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SEVENTH

Brief Narrative of Facts

CONCERNING

THE LORD'S WORK

ON

THE BLACK-DOWN HILLS,

Somersetshire.

BY

GEORGE BREALEY.

1876-77.

LONDON : MORGAN AND SCOTT,
(OFFICE OF "The Christian,")
12, PATERNOSTER BUILDINGS, E.C.

And may be ordered of any Bookseller.

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PREFACE.

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“OH give thanks unto the Lord ; for He is good : because His mercy endureth for ever.” “I called upon the Lord in distress : the Lord answered me.” “The Lord is on my side ; I will not fear.” “The Lord taketh my part with them that help me.” “Thou [Satan] hast thrust sore at me that I might fall : but the Lord helped me. The Lord is my strength and song, and is become my salvation.” “The Lord hath chastened me sore : but He hath not given me over unto death.” (Ps. cxviii. 1, 5, 6, 7, 13, 14, 18.) “By honour and dishonour, by evil report and good report : as deceivers, and yet true ; as unknown, and yet well known ; as dying, and, behold, we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.” (2 Cor. vi. 8-10.)

There is a divine link between the Head in the glory and the members of the same body on earth. “If ye were of the world, the world would love his own : but because . . . I have chosen you out of the world, therefore the world hateth you.” (John xv. 19.) So it is true now as then. The world does not mend by all the good done for it ; like its god and ruler, it is past cure.

Our business is to rescue souls from its thralldom ; therefore we suffer from it as under Satan, and thus we have fellowship in suffering with Christ. Wonderful it is, and yet true, that the serpent character is engraven on the world. Feed it, and it will bite you ; do it good, and it will return you evil. Thus we find it still. The hatred of the world is as marked as ever ; there are not wanting persons who would kill us if they thought they could escape punishment. It is better that it

should be so, than that we should be one with it in its rejection of the Lord. But we have proved the sufficiency of our God for all this.

The past year has been a season of much chastening and trial. My patience and faith have been tried by the affliction of my dear wife for many months past. We have had, more than ever, to prove the sufficiency of our God in this; and the lessons learnt are most valuable and fruitful to us all. We have to be reminded that He was the bruised One for us; and the beating out of the gold into the required shape, the beating of the oil from the olive, and the incense beaten small, are all telling their wondrous tale of precious perfume, of the Man of sorrows who endured the cross and glorified the Father; and we would not shrink from the same path, if He be glorified by us in it.

The year has run its course with much deepened joy in the Lord experienced by ourselves and many of the people of God around us. There has been a work of consolidation in the centres of the Mission, the preparing of young men, as well as older Christians, for more decided work, and for such future service as the Lord may call them to either at home or abroad. There have also been many added to the Lord through the preaching of the gospel.

I commit this little narrative to the Lord, on whom we have waited, that not one word may go out which should be withheld; and to you, beloved fellow-labourers, thanking you for your fellowship in praise and prayer, and sympathy in this work, which is yours as well as ours, because it is the Lord's.

In the following narrative I have given a few incidents out of many, which I trust will call forth the thanksgiving of hearts to God.

G. B.





SEVENTH
BRIEF NARRATIVE OF FACTS

CONCERNING THE LORD'S WORK

ON THE BLACK-DOWN HILLS, AND OTHER PLACES
CONNECTED WITH THIS MISSION.

(From September, 1876, to September, 1877.)

BELOVED FRIENDS AND FELLOW-HELPERS,

The Lord, in His grace, allows us the joy of writing this seventh narrative of His work on the Black-Down Hills and other places connected with this mission. And it is with much gladness of heart that we take up the words of one of old, and say, "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations." (Ps. lxxxix. 1.) "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is thy faithfulness." (Lam. iii. 22, 23.) We desire, in giving this further account of our stewardship to those beloved helpers of our work who by their means have enabled us to go on year after year, to make known the faithfulness of God.

We rejoice still to speak well of the Lord. He has been mindful of us, and of the needs of the mission. He has also cared for the poor of the flock. He has not once failed us, nor allowed us to want for any good thing. Not that our faith has not been tried; we have had many trials of faith. But our resource is in God Himself, "the same yesterday, to-day, and for ever." "He cannot deny Himself." It has been our joy to be able to speak well of the Lord during the past fifteen

years, since He called us to give up our business and to be *wholly* engaged in this service. *To His praise*, and for the comfort of any dear servants of Christ who may seek to walk in the path of faith, I can say, *The Lord has not once failed us.*

The first few months of the year I had the joy of preaching the gospel in many parts of the country, with much blessing from the Lord. Many souls confessed the Lord Jesus Christ as their Saviour, while believers were strengthened in faith, and stirred up to more active service, through which many others have also received blessing from the Lord.

This narrative commences with the departure of our dear daughter and her husband for China. Myself and my dear wife went to London to see them off. We spent some hours with them on board ship. We gave them on their departure

A BEAUTIFUL LIFE-BELT,

which they put on at once, and have worn constantly since. I reproduce it for the comfort of any soul who may read this narrative. It is composed of seven beautiful Scriptures.

"What shall we say to these things? If *God* be *for* us, who can be against us?" There is a marvellous comfort in these precious words as faith reckons up their value in the cross of our Lord Jesus Christ, where it was so manifestly shown that God was for us, laying all our sin, with all its fearful consequences, on His beloved Son, that He might show the riches of His grace to us in Christ Jesus. Having done this mighty work *for* us, by which we are redeemed to Himself, He takes possession of the purchased ones to do another great work; namely, the manifesting of what has been inwrought. So the exhortation is, "*Work out* your own salvation with fear and trembling. For it is God which worketh *in you* both to will and to do of His good pleasure. Do all things without murmurings and disputings." (Phil. ii. 12-14.)

And then, as they were about to set out for a distant land to tell of this great salvation, another precious word awaited them in the promise of God to a fellow-pilgrim: "And, behold, I am *with* thee, and will *keep* thee in all places whither thou goest, and will *bring* thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Gen. xxviii. 15.) Which He proceeds to carry out to him, and afterward to his seed, as He leads them forth from the land of their nativity to the path of service to Himself. So it is written, "And the Lord went before them by day in a

pillar of cloud, to lead them the way ; and by night in a pillar of fire, to give them light. . . . He took not away the pillar of the cloud by day, nor the pillar of fire by night, from *before* the people." (Exodus xiii. 21, 22.) And thus, with the Almighty God for their leader, guide, and defence, they may march on their way without fear, though the enemy may rage, and threaten to swallow them up. So when the danger appears to be greatest, then it is we have to learn the power of His might and the excellence of His wisdom put forth for our deliverance.

And as there are times of great danger from the enemy of our souls, so we see, in the next scene of His leading, His protecting care. They draw near the sea ; the enemy is in the rear ; the shouts of the advancing hosts of Egypt ring in their ears ; the tramp of the thousands of Egypt's choice soldiers, the prancing and neighing of Pharaoh's cavalry horses, and the rumbling of his chosen chariots, are thundering along the valley. The sounds fill the late captives of his land with dread alarm. Is the God in whom they have trusted, and who has delivered them thus far, able *now* to deliver them in this hour of their most terrible need ? 'Tis a night scene, and such a night as they had never witnessed before. They stand close by the sea ; the waves are roaring, their hearts are failing ; but a voice rises loud above all the noise and confusion : "*Stand still*, and see the salvation of God." Then the next word of command is, "*Go forward*;" while the light of the pillar of fire suddenly removes from before them, goes *behind* them, and comes *between* them and their enemies ; so that the one comes not near the other all the night, while the light shines upon the path of *faith* right on through the night. The morning finds them on the other side, the path of faith in this manner finished, their enemies all dead and gone.

So with us ; ours is a night scene also, and through the sea ; but we have light, and a mighty leader and defender in our precious Shepherd. Let us trust Him, and never stray from Him, and all will be well. And so, when either enemies or troubles arise, and our hearts cry out as we seem to sink, another precious word of comfort meets our eyes : "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. xxxiii. 27.) We have ourselves been proving something of the preciousness of these wondrous truths, and have to prove them daily in some way or another. So we gave them to these dear ones going out among the enemies of God,

to work for Him. And we repeat them here for you, beloved reader.

One more precious word completes the sevenfold compasser life-belt: "*He* sent from *above*, He took me, He drew me out of many waters." (Ps. xviii. 16.) Our dear ones found this verily true, when, in July last, during a terrible flood, when many houses were swept away and lives lost, their cry was heard, and they were delivered. So too we have found it, since then, spiritually. We have been in many troubled waters of affliction; yet we rejoice that *He* is with us, and will not leave us, but will fully deliver us, and make the trials prove to be blessings in abundance.

For many years past we have known something of the joy of the Lord as our strength; we have been happy in His love, and happy in His service; but the present year has been with still deeper revelations of His love and power to usward, that we can say our joy in Him abounds. And it is with the desire to make others share in this joy, by seeking to lead such as have not yet fully trusted Him, not only with the salvation of their souls, but with many matters of daily life, that we lay before such some of the precious

EXPERIENCES OF HIS GRACE DURING THE PAST YEAR.

As the past narratives have shown something of the faithfulness of God in answer to prayer, so we shall pursue the same course in this, as we desire to glorify God by showing His faithfulness and love.

We commenced the year with a balance of £10 7s. 3½d., which was soon gone to meet the needs of the work, and we were again made to prove the truth of the promise, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." (Ps. l. 15.) We had other troubles besides the want of funds. Our dear child at home was laid down in severe sickness; this, with the recent loss, or rather departure to China, of our other daughter, made it an anxious time to my dear wife. Yet we used these trials as a means of proving our God, as no doubt trials are sent to prove *us*. We earnestly prayed to the Lord for supplies; and we had not long to wait for the answer. In due time prayer *was answered* for our dear child, who was raised up to us again and to her work for the Lord.

During the first five months of this period the Lord permitted me to preach the gospel in many places—Birmingham, London,

Staines, Barnstaple, and other places, with blessing to many souls. But in no branch of His service have I had more joy than in

PERSONAL DEALING WITH INDIVIDUALS.

And as I have received much blessing in this way from the Lord, I would seek to stir up the hearts of the children of God, and servants of Christ, to give themselves to this work as a fruitful means of blessing, not only to the persons to whom they may be led to speak, but to themselves. Many can preach a sermon to a crowd, but say they cannot speak to a single person. But if we wait on the Lord, and seek to be used of Him, we shall find hundreds of opportunities of telling out the love of God with blessing to souls, the results of which will make a crowd in due time.

I was returning from preaching to a crowd, had taken my seat in a railway carriage, and was looking to the Lord to give me some service for Him on my way home. While thus asking the Lord to open my mouth, and to open the ears and heart of some one to receive the message of love, a gentleman and lady entered the carriage and took their seats. Then another lady followed. There was something unusually sad in her appearance, and a secret voice seemed to say, "She is a chosen vessel of mine; speak to her." While I waited for the opportunity to do so, the train started out of the station. What was my confusion when I saw her take out a novel, and become quickly buried in its contents! It was as if I saw a look of malignant triumph upon the face of Satan, as he injected the thought into my mind: "See how you are mistaken. You had better not say anything to her, or anyone else." I looked to the Lord, and then tried to draw the gentleman next to me into conversation. But no, again I was nonplussed; he turned his back to me rudely, and would not speak.

After a few minutes, however, there was a halt in our journey, and bang! bang! went the carriages against each other. The gentleman cried out, "There's an accident; we shall all be killed!" I turned this to account by asking him if his life was insured.

"What's the use of that to me? I should not benefit by my life being insured; and I don't believe in insuring my life for other people to have the benefit of my death."

I replied, "I am insured in an office so that all the benefits of the insurance come to *me*."

"But suppose," he said, "you are killed; the insurance money would be no use to you."

"Oh, yes," I replied; "for the directors of this office guarantee that the insured person shall *himself* enjoy all the privileges for which he is insured."

He looked at me with a sneer, as if I had gone wrong in my head. I soon set the matter straight by opening my Bible and reading a few words from its pages; but it seemed like labour spent in vain. "He did not believe in the Book, nor those who preached it;" and with another jerk he turned himself away, and would hear no more.

But when I looked to the other side of the carriage the novel-reader was bathed in tears, the novel thrown aside, her face buried in her hands. She was weeping. I waited a moment, and then said, "He healeth the broken in heart, and bindeth up their wounds" (Ps. cxlvii. 3), showing her the verse in the Bible. She freely told me of her state of heart, how long she had been troubled; that she had tried all kinds of things to soothe her wounded spirit; but all had failed her. She was worse rather than better; and she had taken up this novel to banish the thought of her wretchedness. But when I began to talk to the gentleman (who had got out at the last station) she had felt more wretched than ever, and hoped I would say a word to her. Need I say that in her case the Word was verified, "He healeth the broken in heart, and bindeth up their wounds." We journeyed many miles together, and before we parted she was by grace enabled to take the word of salvation, and she went on her way rejoicing. I have had some letters from her since then, which assure me of the sincerity and true conversion of that lady.

I give another incident out of many railway journeys. I was on my way to London a short time since, and sought to use the time, as such opportunities for sowing the good seed are precious. There was plenty of clatter of voices about the war, trade prospects, etc., and no little amount of grumbling about harvest prospects, which some said were gloomy, and there was much prophesying of scarcity, a dear loaf of bread, etc. The shrieking whistle of the engine told us we were about to enter the Box Tunnel; and as we entered into the gloomy cavern the clatter of tongues instantly ceased, and nothing was heard but the laboured puffing of the engine and rattling of the train on its up-hill course. I repeated the words, "The wicked shall be silent in darkness" (1 Sam. ii. 9); and,

after a few moments, I repeated the words of Jesus, "I am the light of the world; He that followeth Me shall not walk in darkness, but shall have the light of life."

We soon emerged from the tunnel, and came into the bright light of day, and many were looking for the person who had shouted the above words. I then took the opportunity of speaking a solemn word about the darkness in which those were who knew not the Saviour, and how that darkness would be awfully intensified in the place of outer darkness to such as neglected the salvation of God. I found that one of my fellow-travellers had come from Torquay, where she had heard the gospel some time before from Lord Radstock. She had been in soul-trouble ever since. Another had been arrested during some tent services at Bath. To both of these the Lord enabled me to show the way of salvation, by which they were made to rejoice in its consolation.

Many such incidents during the past year the Lord has brought before me. Since the last narrative was written we have been seeking to spread the Word to some

FRESH OUTLYING DISTRICTS,

with much encouragement to those who have been so labouring. Many souls have received blessing through the Word preached. Services have been held in the open-air, with large attendances, during the summer months, which have resulted in some cottages being opened for the continuance of the meetings during winter. Several of these dear labourers have been much encouraged in their work for the Lord by seeing souls turned from darkness to light, and from a life of sin to a life of service to God; and by seeing their earnest inquiry after truth, like the Bereans of old, searching the Scriptures daily to see whether these things the preachers bring to them are so. Not that these have had a smooth path always; on the contrary, much has had to be endured by some of us, from unreasonable and wicked men who have not faith.

There is one place where we have often preached the gospel in past years, and received much rough usage for our pains, where a solemn visitation from God followed, the chief instigator and leader of the uproar being cut off within a few days of this scene. This place has been not inaptly named Sodom, because of the wickedness of some of its inhabitants. Yet here the Lord has of late blessed the Word to many souls. I will give one incident out of several similar cases.

I called at a respectable cottage and asked for a drink of water, which was cheerfully handed to me. I asked the woman if she had found a spring of living water which could satisfy her soul?

"No, sir," she replied, "I am sorry to say I have not; but I am seeking."

"How are you seeking?" I asked.

"Well, sir, I am trying not to commit any more sin, and by prayer."

"Well," I replied, "suppose you could live all the rest of your days without committing any more sin, do you think that would pay off the old score?"

She was silent. Thinking she might not understand me, I said, "Suppose you owed £100, and had not anything to pay it with, would your creditors be satisfied with your promise not to go into debt again?"

"No, sir, they would not; for the £100 would be still owing, and I might be sold out at any time, and there would be the fear of it continually on my mind. I see what you mean, sir; I can't get peace to my soul in that way."

"No," I replied; "sin must be put away before a sinner can have peace; and if *one* sin condemned a sinner, what about your thirty-six years of sin?"

She was deeply troubled, and wept tears of sorrow as she saw her hopeless condition in herself.

"Sir," she said, "I can do nothing; and if God won't forgive me, I must be lost."

"Do you think God is *willing* to forgive you?" I asked.

"I think, sir, God *must* be willing to forgive, since He gave His Son to die; but I can't put it together. I can't tell how I am to know it for *myself*; I want to find the way." So she turned to the Scriptures which I named. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek. xxxiii. 11.)

"So you see from that Scripture God does not *will* the death of the sinner." Then she turned to John vi. 39, 40: "This is the *will* of the Father which hath sent me, that of *all* He hath given me I should lose nothing, but should raise it up again at the last day. And *this* is the will of Him that hath sent me, that *every one* which seeth the Son, and *believeth* on Him, may have everlasting life: and I will raise him up at the last day."

"Do you see what the will of God concerning you is in these Scriptures?" I asked.

"Yes, I think I do," she replied. "It is the will of God that we should believe on His Son; and then it is His will that those who do believe on His Son should be saved. Is it not like that, sir?"

"Yes. Read another verse in the next chapter: 'If any man will *do* His *will*, he shall know of the doctrine, whether it be of God.' Now turn to chap. i. 12: 'But to as many as received Him, to them gave He power [or right] to become sons of God, even 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*.'"

"Now," I said, "the whole matter lies in two words, *giving* and *receiving*. 'God so loved the world, that He *gave* His only-begotten Son, that whosoever believeth in Him [or, as in the word you have read, *received* Him] should not perish, but have everlasting life.' Just as *I took* the glass of water *you gave* to me."

"But, sir, what about my sins? It is they which trouble me."

"It is all in the gift. Pardon, peace, righteousness, life, joy, glory, it is *all* in Jesus; and when you do truly believe Him, yield yourself to Him, you will *have all the rest*, and you *will know it*. But there must be the definite act of receiving His word by you, and the yielding up of yourself to be saved."

She said, "Lord Jesus, I *do believe Thee!* Take *me*; take *my heart*; I yield all *to Thee!*" and she had passed from death to life. I referred her then to Romans viii. 15, 16, which corroborates John i. 12; John vii. 17 with 2 Cor. i. 22; Eph. i. 7, where we have the forgiveness of sin *in Him*; Eph. ii. 14, *He is* our peace; 1 Cor. i. 30, He is our righteousness and sanctification. Life (Rom. vi. 23), joy (John xv. 11), glory (John xvii. 22), *all in Him*. There was joy that day, such joy as none can tell but those who experience the blessedness of working with God by His word and *Spirit*.

A TALK WITH A TAX COLLECTOR.

I was visiting a very benighted district early in the spring of this year. I called at a farmhouse to have a word with the inmates, who were living a life of carelessness as to their souls' salvation. I found them engaged with a collector of rates,

grumbling at the hardness of their lot, in having to work so hard, and having to pay it nearly all away in rates and taxes.

"Talk about this being a free country, sure 'nough! It is pretty freedom to come into a man's house and to demand his money. It's like highway robbery. There's the *tithes* we have to pay out, and we gets nothing in return; and there's them lazy fellows, the police, and them great folks who ride about, and we have to *maintain them and the rogues who steal and go to jail*, out of the taxes; and they live better than we can. It's dreadful hard." And I was appealed to, to say whether this was not a land of bondage and hardship.

I replied, that doubtless there were many things to complain of, but that I found the greatest bondage was that which was *self-imposed*. For instance, the person who was a slave of sin and Satan endured greater slavery than that which they had been complaining of, in merely having to submit to the powers that be by paying for our protection, in supporting the police and the government of the country. "You are a willing slave to the devil when you do his work, when you swear, lie, cheat, or do any other evil thing, and neglect the salvation of your souls." There was silence, and they looked at each other, and fidgeted about, when the tax collector said, "I heard one of your young men preach the other night, and I was uncommonly pleased; but yet I was troubled, and I have not been right ever since."

"Were you right before?" I asked.

He replied, "I did not feel I was wrong till he told us that 'for every idle word that men shall speak, they shall give account in the day of judgment.'"

"So then what he said did not make the wrong, but rather showed you the state of your heart?"

"Yes, that's just the thing," he said.

I replied, "If this be so, how will you manage? How will you get out of your difficulty?"

"Ah, sir, that's the question for a good many of us, which is not so easily answered, I reckon."

On the table was a bundle of papers—poor-rates, highway-rates, etc. I asked how the persons who would receive those papers would get off?

"Why, sir, by paying; no way else, I reckon."

And while we were talking he was writing his name to some receipts, which he handed to the farmer on receiving the moneys that were due. When he had transferred them to his canvas

bag, he said, "I want to know what is the meaning of being 'justified from *all* things.'" (Acts xiii. 39.)

I replied, "*You* ought to know; you do it daily; you have done it *now*." And he looked up for an explanation.

"You collect the rates?" I asked, inquiringly.

"Yes."

"When you receive the money, what do you give the person in exchange?"

"A receipt," he replied.

"Yes; and that receipt is your *justification* from the present liability. There is nothing more to their account."

"Yes; I see what you mean," he said.

"So," I replied, "the 'all things,' in the verse, are all the sins and transgressions of which we are guilty, and which can only be met by Christ in His death in our stead. That blood was sufficient to meet all the claims of the divine law; so that God can, and does, justify fully all who believe in Him."

"I see it," he said. "'Tis very plain. 'Tis all between God and His Son Jesus. And we have to believe Him; and faith is the evidence to me that it is so."

He thanked me, saying, "I am glad you spoke in the way you have; for 'twas a great difficulty before."

Many times since then have we met. He can rejoice in the joy of salvation; and he has since been telling others of this simple but precious gospel.

Another and another have been made to rejoice in the same grace which meets the guilty and condemned with pardon and life.

"Oh, sir," said one a short time since, "you can't tell what a comfort those words you read to me have been, about our sins all buried in the depths of the sea."

"Deep sea! in whose unfathomed caves
Our sins are cast, and found no more;
No tempest's rage, no surging waves,
Can beat them back upon the shore.

Low in unsounded depths they lie,
Like Egypt's submerged chivalry.
Like the army, the horse, the shield, bow, and quiver,
That slumbered deep down on the coral-paved shore,
So our legion transgressions are buried *for ever*,
In judgment to rise and condemn us no more.
Buried for ever! evermore!
'Thou wilt cast all their sins in the depths of the sea;'
Thrice blessed the tidings for you and for me.

"Deep sea! the load from sight is lost;
 But *where* the mighty burden fell,
 Though many a gallant ship has crossed,
 There is no milestone left to tell.
 Oh yes! the great burden was sunk in no river,
 Which the drought of the summer to sight may restore;
 It is plunged in the ocean-depths, buried *for ever*,
 In judgment to rise and condemn us no more.
 Buried for ever! evermore!
 'Thou wilt cast all their sins in the depths of the sea;'
 Thrice blessed the tidings for you and for me."

ANSWERS TO PRAYER.

I now refer to two or three cases out of many in which it has been our joy to help the poor in times of distress, by which blessing has come to the families aided.

A—— had been converted about two years, and had proved the truth of the words of our Lord, "I am not come to send peace on earth, but rather division. The house shall be divided, three against two," etc. (Luke xii.) He had often a hard time from the opposition of wife and mother-in-law, who were bitter against him on account of his religion. They often taunted him with being a hypocrite; and many such things were said to vex his soul. I had missed him for some weeks from the meetings. On inquiry I found he was laid aside very dangerously ill, and that the family were in great distress, the only means of supply having been cut off through his sickness.

I sent some help by the brother who informed me of the case, and called soon after, when I had the following from his own lips: "Ah, sir, I never proved in my life the faithfulness and care of God to me as I did the other day. My wife came to me while I was in bed, saying the children had eaten the last bit of bread. There was nothing in the house; and what should we do now? 'This comes of your religion. Religion indeed! *That* won't find bread for your children.' She was very angry, and so was her mother. I could only weep for her unkindness. I told her God would provide for us in some way; I was His child, and God was faithful to His word. Though I did not know how He would do it, I felt sure it would be done. God had before now cared for His children; He had even made the ravens bring food to His child, and had made a poor widow support him afterwards for a long time. Dinner-time was nearly come, and there was no answer to my prayer; and they were looking very vexed and angry,

and saying, 'Your God has not heard your prayer yet.' But while they were speaking Brother — came with a note from you. When I opened it before them, I said, '*God is faithful*; God has heard; God has supplied our need.' Oh, sir, had you seen the look of each of them as they saw what the Lord had sent! They looked at each other, they wondered, they wept, confessed their sin, and sought forgiveness. And, sir, during all that long affliction afterwards, I was able to cast all our care upon the Lord, and was never disappointed; and *you* know the way I was delivered."

I frequently visited this dear man, and ministered to the needs of him and his family, and have witnessed the heart-brokenness of the wife and mother-in-law. They were completely subdued, and have received the Word into their hearts.

The Lord was pleased to answer prayer in the restoration of the husband. He tells me in the following words of the change wrought: "That affliction was the greatest blessing to my household and to me; for it proved to me the faithfulness of the Lord in caring for us in our distress. I called upon Him as David did, and I can say, 'He heard me, and delivered me.' Yes; and He made it the means of proving the reality of His care to my wife and her mother. They are completely changed. My house is entirely altered, and I can say my faith has been so much strengthened by it, bless the Lord."

Another case is that of one who had often rejected the word of salvation while he was in health. The hand of affliction was laid upon him, and a family of little children were in want of bread, which added greatly to his distress. The sympathy which ministered to their wants, not in word only, but in deed and in truth, broke his heart. "Has God cared for me and mine, while I never cared for Him?" he said. The needs were not only met, but his soul saved, and his body restored, in answer to prayer.

Some whom I have been able to help in their distress, through the help sent to me by the dear fellow-helpers of this work, have been

CALLED HOME

to see the face of the King, while all that has been done for them as belonging to the Lord stands recorded in heaven, to be rewarded in the day of the coming glory.

One of these, an aged widow of ninety years (converted at

eighty), was ministered to by us from time to time. When I last saw her, and gave her some help to obtain some little comforts, she said, "I'm 'most home. Jesus is there" (pointing to the window), "and I shall soon be with Him."

I asked if she had any fears.

"Oh, no! the fears and the sins be all gone together. Jesus, the blessed Jesus, is my Saviour. I did not know anything about Him till you spoke to me, a poor old woman of eighty. Ah, I should have been lost but for Jesus! He sent you to tell me; and He made me understand His love. I've done nothing to make a return to Him for such love. But I'll have for ever and ever to praise Him in heaven;" and so she went home.

Several others, over eighty years, have passed to the upper regions, praising the Lord who loved them and washed them from their sins in His blood. We felt a precious joy in ministering to their needs while here. And shall I say many such up yonder, and many now on their way there, were *instrumentally* won to the Lord by our helping them in their distresses. We have a large number now of

THE LORD'S POOR

between seventy and ninety-eight years of age! I was visiting one of these recently. The dear old man was scarcely able to hobble over the house, while his wife was in bed ill, suffering from a diseased hand. I asked her how she was. "Oh, bless the Lord! a hundred times better than I deserve! and but for the grace of God, I should have been in hell; but, blessed be His holy name, I shan't go there." The tears streamed down her face as she continued, "The dear Lord Jesus took all the hell for me, bless His name; and He is preparing a mansion for me in the Father's house. But last night I thought I should soon be with Him, for my suffering was so great; my poor hand was swelled as big as a horse's foot, and my arm was nearly black with inflammation. So I did with my hand what Hezekiah did with the letter. 'He spread the letter out before the Lord,' and so I spread my hand out upon the bed, and said, 'Lord, I be Thine, and this poor diseased hand is Thine; Thou hast bought it with Thy blood. Lord, Thou canst heal it if it please Thee; and if not, Lord, please give me patience to bear Thy holy will.' Well, bless His holy name, He took it in hand; I went to sleep, and slept all the night; and in the morning the inflammation was gone, and the swelling gone

back, and I was easy." So the dear old couple were rejoicing in this new mercy from the Lord; literally, "she was healed from that hour," and she has had no return of the disease since.

We have sought to help these very aged people in addition to their little parish allowance, as well as to assist long families. For indeed this is a needy district, and there are at present great fears for the winter. The potato crop is a complete failure here, as it is in most places in the west. But our hope is in God. He will not fail those who trust in Him. There will be the upper springs when the nether have all dried; and there will be the barrel of meal and the cruse of oil when all else are gone. I have had many proofs from children of God that there is fellowship in service for the Lord. When some notice has appeared of distress among the poor, there has been always a response.

But we seek to make known our needs more to the Lord Himself than to His servants. I was in conversation with a business man some time since who had a little while before professed to be converted. During conversation he referred to the many begging letters which constantly came before him, especially from persons engaged in mission work. He thought they must make a nice thing out of it. To give to them all, one must have their hand in their pocket all the day long. I said, It is a blessed thing to have a deep pocket in such cases; for if these persons are the Lord's, then you would have a place of great honour conferred upon you, to be the Lord's treasurer for His service. In a large house of business there are a great many servants—clerks, warehousemen, porters, carriers, etc.; and one may be the manager, and have to pay the wages for the principals; but all live by their work. So in the house of God, the Church. And as he was what is called "a churchman," I asked him, "How many ordinances hath God ordained in His Church?"

He replied, "According to the Catechism, two only, which are generally necessary to salvation; that is to say, Baptism and the Supper of the Lord."

I replied, "Your answer is faulty; the Scriptures give *four*. There is the ordinance of 'laying by on the first day of the week, as the Lord hath prospered him.' (1 Cor. xvi. 1, 2.) Now," I said, "if this be carried out by all the Lord's people, there will not be the need of His servants having to beg for their missions, or the poor. Let the child of God put aside the Lord's portion of his earnings as belonging to *the Lord*."

He will not feel he is giving too *much*; for he will only be paying out to one and another from the Lord's treasury."

"But what is the Lord's portion?" he asked.

"The law of the Old Testament was a *tenth*, but grace gives much more than law. Now," I said, "turn to 1 Cor. ix. 13, 14, 'Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.' Now, how much do you set down as the value of your soul? and what value do you set upon the service of Him by whom you were brought to the Lord? and what value do you set upon Him who ministers to your soul's need?"

He replied, saying, "The ministers of our church are paid from the State, and don't need to be maintained by the people."

"Yes; but State pay does not free you from your responsibilities to God and to His church. You will be a great gainer if you seek grace to carry out the divine obligations laid upon you in the written Word."

He thanked me, saying he would look into the subject.

GUIDANCE.

I had been seeking guidance from the Lord as to where to go on a certain day. He had promised, saying, "I will guide thee with mine eye." (Ps. xxxii.)

I took a solitary bye-lane leading out of the more public roads, and after some three miles of very rough roads, through bogs and watercourses, I got into a wood. Still the path led on until I discovered a cottage. I entered, and saw an elderly man and woman. After the usual salutations, I asked if they had received eternal life yet?

The man looked at me earnestly for a moment, and then replied, "Sure he be the man which called at our house two years ago?"

I said I did not remember having called on them before.

"Not in *this* house," he said; but naming the place, he said, "I believe you be the same man. You told us about our sins, and about the judgment-day, and about the wicked place. You had better finish your work; for missus there han't been right ever since."

I asked what it was that had troubled her?

"Oh, I be afeard I shall go to the bad place," she said, "for us be wicked, and we don't get anybody to tell us."

I found she was in soul-trouble, and I said I knew a remedy for such complaints, and that she could be healed if she was willing.

“Willing, sir! willing to be cured? I should think I was.”

“Well,” I replied, “we shall see whether you are or not.”

As I proceeded to take my Bible out of my pocket the man cried out, “She has enough o’ theet book, I reckon. She has been crazy ever since you saw her; she wasn’t so till then. You made our Hal crazy; he han’t been ’is-self since he took to ’ligion” (religion), and he bolted out of the house in a rage.

Satan seemed determined to hold possession of his captives. I waited a moment to see whether he would return, but he did not while I was in the house. However, I turned to the remedy for her trouble, and read Psalm ciii., remarking that the writer of the psalm had himself experienced soul-trouble, and knew what it was to cry unto God for mercy; that having obtained it, he wrote it as a prescription for others in like circumstances, while his heart was filled with praise to God, “Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good,” etc.

“Now,” I said, “the same God who forgave that man all his sin is willing to forgive your sins, and to heal your wounded spirit; for ‘He healeth the broken in heart, and bindeth up their wounds.’” And while I sought to make her understand the way of salvation, she appeared to obtain a measure of peace, which in subsequent visits became deeper and more settled. The poor husband was left to his state as a rejecter of that mercy which was offered to him, and died without hope.

THE PRICE OF A SOUL.

In another house in this dreary part I found an old man sitting by the door. He said all his folks had gone to a sale. I asked if he understood buying and selling?

“Well, sir, I ha’ bought a few things in my time, and I can jidge the *valley* (value) of most things, I guess. I can jidge the weight of a pig, or tell the worth of a rick of corn, or the valley of a cow and the like, I reckon.”

“And you can tell me what that table and that clock are worth, I suppose?”

“Ees; thik table cost thirty shillings, and thik clock was my old father’s; I ’count he would fetch a trifle.”

"And have you set a value upon *all* in the house?" I asked.

"Well, I don't know as I have, 'cause we beant likely to have a sale."

"But," I said, "there is one article to be sold in your house of more value than all the rest. What price do you put upon it?"

"Which is it, sir?" was his reply.

"Your soul," I said.

"My soul! my soul to be sold?"

"Yes; and there are two who bid for it."

He looked amazed, and said, "You don't mean it, sir?"

"Yes," I replied, "and one of the two persons will have it."

"But you don't mean that I be to be sold like a pig or bullock?"

"Not exactly like that; because the pig or the bullock have no choice in the matter; you have, and your choice will prove what value you set upon your soul."

"Now," I said, "the Lord Jesus Christ has set a price upon our souls, and that price was His precious blood, and by that He purchased the whole world."

"Why, sir," he said with amazement, "the world be the Lord's; and how does He buy it? Who does He buy it from?"

I replied, "The Lord saith Himself, in Matt. xiii. 38, 'The field is the *world*;' and (verse 44), because he found *treasure* in the field, 'he sold all he had, and bought the *field*.' Now to make the matter plain to you, the world or earth was given to man at the beginning, to our first parents (Gen. i. 28); but Satan beguiled them, and they lost their possession of it by hearkening to him, and so Satan became 'the god of this world;' as he said to the Lord Jesus, 'All the kingdoms of the world are delivered unto me.' So all passed unto Satan, and he became the possessor; and thus all had to be *redeemed* from sin, death, and the devil, or it would remain under his power for ever. Now there is a blessed truth here. The *treasure* in the field is the people of God, whom He knew from all eternity, and loved with an everlasting love; and those He purposed should share in the glory with His Son to reign with Him over the redeemed earth. So as death was the wages of sin, so Jesus took the wages, and bore all the punishment for His people; and having thus redeemed His people, and bought the field, He sends the proclamation of freedom and salvation to all the inhabitants of the world. This is the business of all the Lord's messengers, to proclaim deliverance to all who are

the captives of Satan. When this proclamation is made known, men prove, by the choice they make, what value they set upon their souls.

“The devil knows he will have to give up the world, and be cast into the lake of fire; so he seeks to beguile poor sinners out of the blessing bought by the blood of Christ, by blinding their minds as to their present condition and future welfare. He offers people according to their taste. Some seek the riches of this world, and care nothing about that which is to come; some seek fame, some pleasure, and others he can secure by a little drink or worldly amusement. Men make their choice between Christ and Satan; and thus it has been with you all your days. You have now got old, and very deaf; you can’t very well see to read; you can’t hear the minister when you go to church; all, as you say, is against you.”

The old man sat astonished, with eyes wide open, and face which told by its working that there was a struggle going on within. He replied, “You be right, sir; I be an old fool, and that I be. You have read my fortune sure ’nough; but I don’t see what I be to do. I can’t read; never larned in my time; and nobody comes around to tell the likes o’ me. Oh dear, I fear I shall go to the bad place! I can’t undo the past. What can ’es do? What can ’es do, sir, eh?”

I replied, “You can do nothing. You can’t undo the past; but listen to this word, ‘Christ hath once suffered for sins, the just one for the unjust, that He might bring us to God.’ Do you understand?”

“Say it again, please sir.” So I read it again: “Christ hath once suffered for sins, the just one for the *unjust*” (“That’s *me!*”), “that He might bring us to God.”

He repeated the words, “‘Christ hath once suffered for sins, the just for the unjust.’ Unjust! that’s *me*. I ha’n’t done justice as I ought. I be an old sinner. But what do it mean, ‘Christ suffered for sins’? I s’pose that’s our Saviour?”

“Yes,” I replied, “it is the Son of God, who took the punishment due to sinners.”

“That’s fine!” he exclaimed. “And is it for anybody?”

“Yes,” I replied, “God saith ‘Whosoever’—that means anybody—who hears about this, if he turns from his sins, and believes in the Lord Jesus Christ, he shall be saved.”

I saw him a short time since, and asked where he was going to dwell after he left this world.

“Well, sir, I do hope it’s all right with me. I be trusting in

the Saviour who suffered, 'the Just for the unjust'—and that's me. I ha'n't forgot what you said, but tho't ever so much about it, and asked the blessed Lord to save a wicked old sinner like me."

I have no doubt the dear old man has received the word of life, and will be found, in the day of the Lord, among the blood-bought company who will ever praise redeeming love.

These are but samples of many such cases that the Lord has given us to rejoice over during the past year. Some deeply interesting incidents will appear shortly in

SMALL NARRATIVE BOOKS.

This, beloved reader, is what *you* are partakers in ; for not only have you sent help in money, to assist in the continuance of this work, but you have prayed. And this has been most precious help. The Lord has given great prominence to prayer in the Word. When the children of Israel were on their way to the land of promise, Amalek withstood them, and fought with them. Joshua and Israel's valiant men encountered this foe ; but it was the uplifted hands of Moses on the mount which secured the victory. While the hands fainted for want of power, Amalek prevailed. And how much may our defeats, in this day of battle with Satan and evil spirits, arise from the fainting in prayer of those who are called to this blessed service? May it not be said with truth, that our joy over souls saved will be in proportion to our travelling in earnest prayer?

And where there is earnest prayer continually, there will be the deep joy resulting from the fruits of such precious service to God. I have been cheered often by a letter from some confirmed invalid, confined to the house, saying, "I plead with God *daily* for you and your family, and your work for the Lord." And often the hours are named when such are praying for us. Shall I say, beloved reader, I have received strength from God, in times of deep trial, by the remembrance that many are pleading for us? Such are our *true* helpers ; and such will share in spirit *now*, and in the day of the Lord.

Another way in which, through your prayers and sympathy, many a poor needy one has been comforted, and souls won for the Saviour, has been through the help I have received from beloved Christians for the needs of the poor. Many burdens have been lightened through the help thus sent, and souls saved, and hearts comforted.

TRACT WORK.

We have in past years had much cause to thank the Lord for blessing upon our Tract work ; and the past year has not been without many instances of blessing. Many helpers have supplied us with parcels of *The Christian, Word and Work*, the *Christian Ambassador*, and others of the kind ; for which we thank our friends. We ask you to follow the seed sown, by watering it with much prayer. Many persons have been greatly helped by such papers, and in some cases they have been the means of awakening careless souls. We send these papers, books, etc., to every house where we can get an entrance.

In one house, where I have visited for years without being able to get any fruit, there was a man who was a downright Pharisee, and who would not submit to have the Word of God read to him. I left him one day, saying, "There's no hope for a Pharisee," having given him a copy of *Grace and Truth*. My next visit found him a sinner, humbled to the dust, through the blessing of the Lord on the book. The next and last time I saw him was on the road. He said, "Mr. B., I shan't part with that book you left me, pay what I will for it."

I asked what blessing he had received from it.

He said, "I see now what I never saw before ; I can trust all to Jesus as a poor sinner."

"Then," I said, "you are not afraid now? You can say, 'Jesus is my Saviour.'"

"Yes, I can ; bless the Lord for His mercy."

While I am writing this Report, he has been called, after a few days' illness, to depart this life. The little book, with the New Testament, was his companion to the last.

We have had three months of good gospel work on the Black-down Hills

AMONG THE MILITIA,

with much to encourage us. We had in former years some fruit among them. But we were told that we should not be allowed to go among them on the grounds ; so we seriously thought of having a tent near the camp. But we found many difficulties in the way, so we had to abandon the thought of it. We waited on the Lord in prayer for the way to be opened. One morning we had a special prayer meeting that the Lord would make the officers willing to let us go among the men to preach the gospel and give papers. We felt the Lord had

heard our prayer; so the next day we went to the camp, taking a small American organ with us. We went to the chief officer, and asked if we might be permitted to hold a service among the men. He said we were welcome, provided we agreed to two things; namely, to hold the services in the tent, or reading-room, and that we preached Christ. We were delighted to agree to these proposals; and soon we heard the bugle sounding, calling the men together. The tent was filled, and many were outside who could hear through the canvas walls; while the officers were present listening to the old story of Jesus and His love. There was marked attention the whole time, and we felt God had opened the door in answer to prayer.

We continued these services weekly for three months, with much blessing from the Lord. Mr. Catlin (of the Cow Cross Mission), Mr. William Nobbs, Mr. Humphries, and other servants of Christ, helped in these services.

Among the inquirers we found in one evening five men who had *praying mothers*; one had a praying father and mother, and an uncle a preacher. We hope that all these found the Saviour during these meetings. One said to me, "Thank God for the word you spoke to me, and the book you gave me. I have sent the book and the hymns to the Cape of Good Hope, to a brother of mine there, and said I hoped it would be blessed to him as it had been to me. I thank God I came to this place; for here I've got what I would not lose for the world." It was a touching sight to witness some of these men moved to tears under the Word, and receiving the truth with all simplicity.

As the time drew nigh for their breaking up the encampment, we thought we should like to give a tea to all the men in companies. But we found there were difficulties which were insurmountable; so we waited on the Lord for funds to enable us to give a Bible to all the non-commissioned officers and men. The Lord was pleased to allow us this blessed privilege. We purchased a thousand Bibles; and three days before they separated, the officers marshalled all the men in companies, and assisted in the distribution, expressing at the same time their hearty thanks for the interest we had taken in the men, and for the *good* that had been done. They could but acknowledge the benefit; and now that the Scriptures had been given to each man, there could be no doubt that untold good would follow. The thankfulness of the men was very marked. We witnessed them in groups looking into the neat little volume,

while others carefully wrapped the book in paper, and stowed it safely in their knapsacks. The day after we distributed the Bibles, one of the sergeants came over to us to thank us, on behalf of the men, for the interest we had manifested in their welfare, saying they should never forget our kindness to them. Many would have to thank God through eternity for the blessing they had received ; and this he could say for many, himself among them. This was said with such emotion, that we could not doubt it came from a true heart.

That same evening the Rev. Thos. Richardson, vicar of St. Benet's, Stepney, preached to them with much blessing. At the close of the service sixty asked prayer, and most of these joined the "Bible and Prayer Union."

See, beloved reader, how much better it is to trust in the Lord. Here we had a good tent without any cost ; a large company of me without any labour, save that of going to them, and preaching the simple gospel. My son played the organ, and along with myself and others preached the precious "story of the cross." The hymns, from "Songs and Solos," were sung by the men with much earnestness and expression. I believe these hymns have also been a blessing to some. We had a praise meeting for answers to prayer and for so much blessing bestowed ; and we look forward to meet many of these men in heaven, as the fruit of your fellowship and service of love.

But perhaps the most fruitful branch of the work on the Hills which will be found in days to come is

THE SCHOOLS.

From the very first our desire has been the blessing of the children. Thousands have been under our care from the first. They have had the Word of God brought before them twice a day, so that they are well acquainted with much of the letter of the Word. A large number, we believe, have received the truth in the power of the Holy Spirit. Converted while in the schools, they are now seeking to show the reality of it in daily life, some as teachers in similar schools, some as preachers of the gospel, and others in various callings. All are realizing the blessedness of the truth in their own souls, and are seeking to make it known in the open air, at cottage meetings, as Sunday-school teachers, and in other ways.

Many have left the schools undecided as to their salvation. These we have, as a family, kept continually before the Lord,

and have often written letters to them ; we have thus had the joy of seeing them brought to the Lord. I will give a few

EXTRACTS OF LETTERS

received from some of the dear children who have left during the past year. The following is from one who left school, having received deep impressions while with us. She is now in business. She writes :

“ My dear Miss B——, I thought I must write to you the glad news of my conversion to Jesus before writing to any one else, because I know you have been praying for it so long, and have put the truth before me so many times in your dear letters, which I prize more than I can tell you. Well I know now that Jesus is *my* Saviour. I have longed to know this ever since I left your school. I shall never cease to remember the deep interest you, your sister, and your brother took in me. I never knew what real happiness was before. Now I have found Jesus, or rather have been found of Him ; and this is life eternal. I do believe that He died and rose again for *me* ; and the knowledge of this fills *me* with joy and peace. Now your letters will be such a help to me. Do pray for me that I may be kept from falling.”

Again she writes : “ You will be glad to hear four more in our shop have been converted, and we are all so happy together. I do want to live for Him who died and lives for me. I want to let my light shine, and be a blessing to all around me. I am often tempted by Satan, who would try to make me doubt Jesus and His word ; but I look off to Jesus. Will you pray for me that I may obey His command cheerfully : ‘ Come out, and be ye separate, and touch not the unclean thing ’ ? ”

Another writes : “ Dearest Miss B——,—*Now* I can say, ‘ Jesus is mine.’ He has pardoned my sins ; He has washed me in His precious blood ; and I am so very happy. Do join in praising the Lord for saving me. I shall never forget your love to me, dear teacher, and dear Mrs. Rudland and your father and brother, who have all been so kind to me, and for so long have sought my salvation. Now I shall come to the class with a joyous heart, because I am now a child of God.”

She left school just after this, and went to service in a large household. Here a new path was opened to her ; and as we always seek to make the confession of Christ and a godly walk absolutely necessary to a Christian profession, we were not a little cheered to receive a letter from her in her new home.

There were several servants, and all unconverted; now she must seek grace to confess the Lord *at once*. So the first night, on retiring to rest, while the other servants went to bed without kneeling down, the temptation came to her to do as the others had done. But she sought grace to confess the Lord at once; she took her Bible and read a portion of the Word, knelt down, and commended herself to the Lord, and prayed for her fellow-servants and the household. There was a tittering among the others—"A young saint," "hypocrite," etc.; but she calmly bore it, and still *prayed*. Not long, however, had she let the light shine, before it shone into the heart of one of the other maids; and in a recent letter she says: "A. C—— is under deep trouble. We have a prayer-meeting in our bedroom every night, and some of the other servants are anxious." Not long after this she made her appearance amongst us, with the anxious one referred to above, and we had the joy of seeing her brought to the Saviour while with us. The prayer-meetings are *continued* in the bedroom, and blessing follows.

Another writes: "My dear Miss B——,—I have yielded up myself to God, and by His help I trust my life will henceforth be to His glory, who hath called me out of darkness into His marvellous light. Oh, my dear teacher, what *great* love is the love of God! My desire is to live for Him 'who loved me, and gave Himself for *me*.' I often think, What an exchange! Jesus, the Son of God, so holy, so pure, for poor *me*, *sinful me*. But how precious to know, as you said in the class, though we were *black*, Jesus says we are '*clean* through the Word,' '*every whit clean*.' How wonderful!"

Some months since there was a most interesting work among

THE ELDER CHILDREN

in the schools. During the dinner-hours, instead of spending the time in play, as some of the others were doing, they were gathered around the fire listening to some other Christian girls who were telling them about Jesus. These would pray with the others under soul-trouble, and many, from the age of ten to fourteen years, were thus able to trust the Lord Jesus.

Many sweet little notes were slipped into my daughter's hand from time to time. One ran thus: "My dearest Miss B——, I am so glad to tell you I have given my heart to Jesus. I was so miserable all last week! I was afraid. I felt what a naughty heart I had. But last night, after I went home, R—— and I both went upstairs, and asked Jesus to pardon us, and

give us new hearts; and *He did*, I know it; for He says, in Matt. xi. 28, 'Come unto Me, and I will give you rest,' and *I have rest*. I find it is such a happy thing to be one of Jesus' little lambs. I often think, and like to think, of what He said about 'I know My sheep;' so He knows *little me*, your loving little Jennie."

Another little one of eleven years writes: "My dearest Miss B——, I can't come to school to-day, but I must write and tell you I am *saved*. I came to Jesus as I was, a naughty little sinner, and He washed me in His own most precious blood. Now I am as happy as an angel. I shall see Jesus in heaven, and I shall be with Him for ever; for He has bought me with His precious blood.—Your little Emily."

These are samples of many such, which I have not space for in this narrative.

Many a mother's heart has been made *glad* for the precious blessing they have received in their families through the instruction received at the schools. One said to me only a few weeks since, "I shall have to bless God for ever for the salvation of *my* soul, and my husband's, and for *all* my children; for I fully believe they have received the Word of life. Oh, did all the parents but realize the blessing that such teaching is, they would cry day and night for the continuance of your dear son and daughter among them!" This woman was one who could judge what a change had been wrought in these parts. Her father was a convict, her mother a lost character, and her brothers and sisters all in the same pathway to ruin. When the precious gospel was sent by the Lord to these Hills, she and several of the family were rescued from their evil way, and are now walking before the Lord, and adorning the gospel they have believed. They are being used of God in blessing to others; and thus we have found godly teaching, whether to adults or in the schools, more powerful than law or police.

THE RESULTS OF FIFTEEN YEARS OF LABOUR

in the gospel on these Hills have been very greatly to elevate the character of a population scattered over six hundred square miles. Hundreds of parents and children have been turned to God; scores of preachers of the gospel and teachers in day and Sunday-schools have been raised up. The rate of wages has been raised by helping many families to migrate to various parts of the country, or to emigrate to distant countries beyond the sea. Most of the large cities and towns of England have

godly persons living in them from these Hills ; many of them are preaching the gospel and working for the Lord in some useful way. We cannot keep the young people with us from want of employment, and so we seek to make good use of the time while we have them, by endeavouring to instruct them in the great principles of the Bible, so that when they go out into the world they are somewhat shielded from its many temptations by the truth they have received.

We have during the past year been able to spread the truth to remoter parts where darkness reigns ; but we have not been able to accomplish what we desired. We should like to have had

MORE HELPERS,

but this means more funds ; and from want of this we have had to re-use helpers who have offered to assist in the work. We could not assume the responsibility, without the means to supply their need. Remember, beloved reader, it is not merely going to a cottage or gospel-hall, and preaching or having a service, as in *towns*. Hard-working men of God are needed, who can *walk* from twelve to twenty miles a day, visiting from house to house, seeking the lost sheep, and patiently leading them to the Lord. Such men are worthy of their hire. Many of my dear fellow-labourers work in this way as well as myself. Many of them toil for their bread in their secular callings during the week, and walk from twelve to twenty miles, preaching three times, on Sundays. I rejoice to cheer the hearts of such by a little help for shoes, etc. Some others of my fellow-labourers are *wholly* given to the work, to whose need I seek to minister as I am able, out of the funds entrusted to me for this Mission.

We unfeignedly thank all our helpers for their continued sympathy and prayers. The blessing received is mutual, and the reward will be "according to the riches of His grace," and not according to our poor estimate of the service rendered. Many who have helped us in past years will help us no more ; they have passed into the presence of the King, and wait the day of His appearing, when each one's work will be made manifest.

But let us, beloved reader, in the prospect of His near approach, work while we have the opportunity with more vigour and heart. Let us *give more* to Him, as our opportunities are only *here* for such services to Him, who kept back

nothing, but gave *Himself*. "He who was rich, for our sakes became *poor*." How much we fail to be like Him in this! Let us not be weary in remembering the needs of the poor, especially those who have not Christ, by sending the gospel to them, and *bread* and *clothing* to those who are *poor* in this world, but heirs of the kingdom. Let us not be weary in caring for each other, as members of the one body of Christ. Some of the members are laden with the *thick clay* of this world's mammon, while others are laden with *cares*—how to meet the expenses of a sick household, how to provide the necessaries for the body. Let there be an *equality*. Seek, beloved, to exchange burdens by helping such, and you will take a burden from them without adding to your own.

The coming winter, we fear, will be hard for poor families. We shall rejoice to be able to meet some of the needs of these poor, large numbers of them the Lord's poor, and our brethren and sisters in Christ, with whom we shall spend eternity in love and joy. Let us begin it here. As many have been called home, and are no longer able to minister to the needs of the Lord in His members, let those who remain for a while seek grace to do more while they have the privilege. This may be done by making known the needs of the Lord's work to others, and enlisting their sympathies.

We also thank many dear friends for parcels of tracts, etc., by which we have been able to spread the message of love to a large number of places and houses. We trust such will be found again "after many days," as "bread cast upon the waters." We have found much precious fruit in times past from this sowing.

The Master says, "*Go out quickly*;" and, "*Behold, I come quickly*;" and my reward is with Me, to give every man according as his work shall be." Let us "hasten the day of the Lord" by seeking to call in to the feast those who are around us perishing. The enemy is busy, destruction is on every side; therefore, "let us not *sleep*." While the land is before us, let us, like Asa and the men of Israel, "build these cities, and make about them walls and towers, gates and bars." The days are becoming more difficult; popery and infidelity are making rapid strides. Many are apostatizing from a profession of Christ, and such become first-rate workmen for the devil. All this, and a hundred times more of evil increasing in the world, make it needful to be wide awake, and full of heavenly energy.

I append a balance-sheet containing list of moneys received and expended, and send forth this narrative asking your continued fellowship and prayer. Any contributions for the Mission, the schools, poor, or "the oxen who tread out the corn," will be thankfully received, and acknowledged to any address by myself or son, if sent to CLAYHIDON, WELLINGTON, SOMERSET; or, if preferred, they may send the same to the office of "The Christian," 12, PATERNOSTER BUILDINGS, LONDON, E.C.

GEO. BREALEY.

CLAYHIDON, WELLINGTON, SOMERSET,
October, 1877.

**Form of Legacy for the Objects of the Black-down Hills
Mission.**

I give to George Brealey, of Clayhidon, Wellington, Somerset, or such other person as shall be the Superintendent or Manager of the said Mission when this Legacy shall become payable, the sum of £ to be paid out of such part of my Personal Estate as shall be legally applicable thereto; to be applied by the said George Brealey, or such other Superintendent of the said Mission, for the following objects: For labourers in the Gospel, assisting Schools, or the general expenses of the Mission.

The receipt of the said George Brealey, or such other Manager, shall be a sufficient discharge to my Executor.



LIST OF SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
<i>1876—September—</i>							
Clifton (refts. and poor)	0	19	11	Bath (parcel of clothes)	1	0	0
Barnstaple	1	0	0	Bristol (refts. and poor)	1	0	0
				Bristol (per Mr. P., 10s. 4d., 2s. 6d., 8d.)	0	13	6
<i>October—</i>							
Bristol (12,000 tracts and 400 books)				Bristol (self, £1)			
Bristol (schools, £3; clothing, £3)	6	0	0	Amphill (self, £3)			
Bristol	5	0	0	Amphill (poor and re- ports, 5s.)	2	5	0
Madras	5	0	0	Bristol	0	5	0
Bristol	0	10	0	Kendal (reports, 5s.)	1	5	0
Bristol (per Mr. P.)	0	10	0	Wellington (reports)	0	4	6
Handsworth (self, 10s.)				Visitor, Clayhidon (self, £5)			
Handsworth (self, £10)				Yeovil (self, 15s.)	0	15	0
				Weston - super - Mare (self, 10s.; poor, 10s.; schools, 10s.; tracts, 1s.)	1	1	0
<i>November—</i>							
Greenwich	5	0	0	Windermere	5	0	0
Tottenham (self, £2. 10s.)	2	10	0	Hampstead (400 books)			
London	5	0	0	Barnstaple (parcel of clothes for family use and poor)			
{ Alise (self and family, £3)	1	0	0	Weston - super - Mare (hamper of clothing, books, &c.)			
{ And reports, 8s. 9d.; J. H., 2s. 6d.	0	11	3	Portrush, Ireland	1	0	0
Stroud	20	0	0	Norwich	2	0	0
Saffron Walden	5	0	0	Warwick (reports, 2s.; self, 18s.)	0	2	0
Devizes (self, £2)	3	0	0	Wellington (reports)	0	2	0
London (self, 5s.)				London (reports, 4d.)			
Staines (reports, 3s.)	0	3	0	ditto, 4d.	0	0	8
Staines (poor)	0	2	6	Ventnor (reports, 4d.)	0	0	4
Sampford Arundel	0	1	0	Tottenham	2	0	0
Sunderland	0	5	0	Devonport	0	3	5
Near Sherbourne (self, £2 10s.)	7	10	0	Plymouth	1	0	0
Walthamstow (poor)	3	0	0				
Hampstead	0	5	0				
Anon. a parcel of chil- dren's clothing							

LIST OF SUBSCRIPTIONS.

35

	£	s.	d.		£	s.	d.
<i>December—</i>				Clifton (self, £1; re-			
Hackney	5	0	0	ports, 9d.)	1	0	9
Guernsey	1	0	0	South Milford (1 knitted			
Lyme	0	5	5	coverlet)			
Kendal (reports)	0	1	5	Stroud	1	4	0
Barnstaple	0	10	0				
Bridgwater, 5d.; Hythe,				<i>1877—January—</i>			
5d. (reports)	0	0	10	Weston - super - Mare			
Scarboro', 5d.; Ryde,				(self, £2)			
5d. (reports)	0	0	10	Altringham (self, £1)	2	0	0
Birmingham, 5d.; Aber-				Hereford	1	0	0
deen, 1s. (reports)	0	1	5	Bath	0	10	0
London, 5d.; Cupar				Weston-super-Mare	0	10	0
Angus, 5d. (reports)	0	0	10	Sidcot (25 <i>New Year's</i>			
Norton Folgate (7 chil-				<i>Gifts</i>)			
children's jackets)				London (1 parcel of			
Malta (poor, 5s.; native				books)			
helper for <i>China</i> , 5s.)	0	5	0	Eastbourne	5	0	0
Near Hereford (self,				Bristol (poor)	0	4	0
£1; poor, £1)	1	0	0	Bath	0	5	0
Budleigh Salterton (self				Bristol	0	7	0
and son, £4)				Bournemouth (self, £5)	10	0	0
London	0	10	0	Chatham	0	10	0
Barnstaple (self, £2)				Taunton (self, £2)	3	0	0
Norton Folgate (15 chil-				Bristol (schools)	3	0	0
children's jackets)				Bristol (friends, per Mr.			
Bolton (self, £2)	2	0	0	P.—self, £2 4s. 6d.;			
Farnworth	1	1	0	poor, 12s. 6d.)	0	12	6
Windermere	0	5	0	Malta (self, 2s. 6d.)			
Reports, 4d., 4d., 4d.				Wotton - under - Edge			
Edinburgh	1	0	0	(self, 2s. 6d.)	0	5	0
, Ireland (reports)				Plymouth (poor)	5	0	0
Reports, 9d., 4d., 5d.,				Kew (box of clothing)			
8d.	0	2	2	Kew (parcel of clothes)			
Ryde	0	5	0	Kendal (poor)	2	4	10
Chatham	1	0	0	Kennerleigh	1	0	0
Harrogate (poor)	0	2	6	A. S. and S. S.	4	0	0
Yeovil (self, 10s.)				Leatherhead	0	10	0
Brislington	4	4	0	Barnstaple (self, £2)			
S., Ireland	10	3	6	Swansea	0	3	0
Bristol (self, 5s.)							
Wotton - under - Edge				<i>February—</i>			
(poor)	0	5	0	Croydon	2	2	0
Ryde	0	5	0	Brighton	0	10	0
Burnham (self, 10s.)	1	10	0	Blackrock, Dublin	0	5	0
Burnham (parcel of				Exmouth	3	3	0
clothing)				Weymouth	1	0	0
Tottenham (self, £3)				Lewes (poor)	0	5	0
For reports, 5d., 9d.,				Staines	1	0	0
4d.	0	1	6	Staines (£1 and 5s.)	1	5	0
Appledore	0	5	0	Staines	3	0	0
Teignmouth	0	5	0	Staines (self, £5)			
Shrivenham	1	1	4	Tottenham	5	0	0

	£	s.	d.		£	s.	d.
Tottenham(schools, £1)	1	0	0	Plymouth (sick) . . .	0	3	0
Tottenham (self, £4 ; poor, £1)	1	0	0	North Tiverton . . .	0	2	6
Tottenham (poor)	0	10	0	Bedford . . .	0	10	0
Kensington . . .	0	10	0	Wellington (self, £5) .	15	0	0
London . . .	1	0	0				
Bath . . .	1	0	0	<i>May—</i>			
Wimbledon . . .	3	0	0	Staines (personal ex- penses, £3) . . .			
Bristol (1 chest of tea)				Staines (personal ex- penses, £1 and £2)			
Talbot Tabernacle (poor)	0	10	0	Plymouth (aged sick) .	0	3	0
				London (personal ex- penses, £10) . . .			
<i>March—</i>				Reading (self, £2) . . .	2	0	0
J. H. E. . . .	5	0	0	Near Bolton . . .	1	10	0
Staines (self, 10s.) . .				Readers of <i>The Chris- tian</i> . . .	5	0	0
South Milford (parcel of clothes) . . .	0	14	0	Parcels of tracts from— Paddington (3), Dart- mouth (1), Sunder- land (1) . . .			
Malta (self, 5s.) . . .							
Plymouth (poor) . . .	0	2	6				
Plymouth (poor) . . .	0	2	0	<i>June—</i>			
Sampford Arundel . . .	0	5	0	Old Windsor . . .	1	0	0
Bristol (refts. and poor)	1	10	0	Edinburgh (5000 tracts)			
Ringwood, Hants (poor)	8	0	0	Tracts and books from Exmouth & Bourne- mouth ; also (anon.) 2 parcels . . .			
Ringwood, Hants (self, £2) . . .				Bayswater (for Mission House, Tai-Chan, China) . . .	0	10	0
Merton . . .	1	0	0	Bayswater (for tracts) .	0	3	0
Yeovil (self, 10s.) . . .				Bristol (parcel of tracts and books) . . .			
Yeovil (per Mrs. S.) . .	0	10	0	Bath . . .	0	5	0
Newcastle, Staffs. (some babies' articles) . . .				Barnstaple (self, £2) . .			
Peckham Rye (poor, £2) . . .	5	0	0	Bath . . .	5	0	0
<i>April—</i>				<i>July—</i>			
Exmouth . . .	1	0	0	Bristol (schools) . . .	3	0	0
Brighton (poor) . . .	2	0	0	Readers of <i>The Chris- tian</i> (soldiers) . . .	0	2	6
Budleigh Salterton . . .	1	0	0	Wotton - under - Edge (self, 5s.) . . .			
Weston-super-Mare . . .	0	10	0	Wimbledon Park (self, £5) . . .	10	0	0
Bristol (schools) . . .	3	0	0	Bayswater (Militia) . . .	1	5	0
Bristol (self, £2) . . .				Ringwood (self, £2 ; Militia, £3) . . .	3	0	0
Bristol . . .	0	5	0	Saffron Walden . . .	10	0	0
Sandown, Isle of Wight	1	0	0	Clifton (Militia) . . .	1	0	0
Readers of <i>The Chris- tian</i> . . .	16	15	0				
Readers of <i>The Chris- tian</i> (self, 15s.) . . .							
Weston - super - Mare (poor) . . .	2	10	0				
Anon., London (parcel books) . . .							
Slimbridge (parcel of clothes) . . .							
Staines . . .	5	0	0				

LIST OF SUBSCRIPTIONS.

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	£	s.	d.		£	s.	d.
Anon. (self, 2s. 6d.) .				"Well-wishers," Hast-			
London (self, £5) .	10	0	0	ings (Bibles) .	0	3	6
Ryde	1	0	0	Barnstaple (Bibles) .	1	0	0
Carnforth	1	0	0	Near Bolton (Mrs. R.,			
Bayswater (Militia) .	0	12	0	£2; self, £1) .	1	0	0
Plymouth (Mr. R., £4)	5	0	0	Dalston (Bibles) .	0	5	0
Clifton (Militia) .	0	2	6	Wellington (self, £5) .			
Sandown (Militia, £2)	5	0	0	Redditch	0	2	6
Notting Hill	0	5	0	Readers of <i>The Chris-</i>			
Clifton (200 <i>Life-looks</i>)				<i>tian</i> (Bibles, 10s.) .	5	15	0
Hertford (Militia) .	1	0	0				
Eastbourne (Bibles) .	2	0	0	<i>September—</i>			
Chertsey (Bibles) .	2	0	0	Bristol (reft. and poor)	1	10	0
Chertsey (Bibles) .	0	1	0	Visitor, Clayhidon (self,			
				£2)			
<i>August—</i>				Wellington	5	0	0
Notting Hill (Bibles) .	1	0	0	Ross (self, 10s.) .			
Edinburgh (Bibles) .	0	1	6	Near Beckenham	0	9	11



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