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LETTERS
OF
MRS. H. W. TAYLOR.

EDITED
BY
HER HUSBAND

LETTERS OF

MRS. HERBERT WILBRAHAM TAYLOR.



LETTERS

OF

Mrs. Herbert Wilbraham Taylor

TO

MEMBERS OF HER CLASSES, AND FRIENDS.

Edited by

HER HUSBAND.



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PREFACE.

THIS little volume of letters is published at the request of many friends. It is hoped that what God has hitherto so blessed may, by reaching a larger circle, be further owned by Him.

For those who were not personally acquainted with the writer, it may be interesting to mention that Rebekah Hope Morley was the eldest daughter of Mr. Samuel Morley, and was born at Upper Bedford Place, London, April 3rd, 1842.

She early learned to trust the Lord Jesus ; but it was not till the year 1861 that, through the ministry of Mr. Denham Smith, she fully entered into the peace and joy of the assurance of eternal life, and realized oneness with Christ, and from that time her life was devoted to the Lord. Though her special delight was in spiritual service, yet ordinary duties were as cheerfully performed, for all was done for Christ. She used to say, "I like to be the Lord's maid-of-all-

work, to do *anything* He bids me." This was particularly manifested in her own home with her husband and children.

Perhaps the most prominent characteristics of her life were unselfishness and ready sympathy, coupled with indomitable energy and courage. Her early years were spent at Craven Lodge, Stamford Hill, and it was there, in 1861, she commenced a Bible-class for young women, to members of which most of these letters were addressed. She had also a mothers' meeting and a young ladies' Bible-class, and in after years similar meetings at Kilburn, Leigh, and Barnet. Her joy was to tell others of the Saviour she found so precious to her own soul.

She was married on May 16th, 1872, and from that time lived at Hadley Grove, Barnet, where, on November 8th, 1877, a few hours after the birth of her fourth child, the Lord, whom she loved above all, took her to Himself.

The longing desire of her heart was, that the Lord Jesus would come quickly; and with this oft-repeated prayer mingled one other request, that all who were dear to her in time should be found amongst the saved in eternity; and now, though taken from among the watchers on earth, she still waits with Him for the fulfilment of His blessed promise, our bright hope. On her grave at Potter's

Bar is inscribed the text which brought lasting peace to her soul, and which she again and again used as a message of salvation to hundreds—
 “Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

“TIS sweet around thy grave,
 Where we in sorrow meet,
 To call to mind the glorious word
 Thy lips would oft repeat.

“I am,” said Christ, “the Life;
 He that believes in me,
 Though he were dead, yet shall he live,”
 Yea, live eternally!

.....
 “As child sometimes at school
 Will steal a march for home,
 Will reach the scene the heart so loves,
 Before the rest had come;

“So in this silent way,
 Thou favoured one of God,
 Thou hast but reach’d the goal, while we
 Still linger on the road.

.....

PREFACE.

“ Two solemn prayers were thine,
Re-echoed from the tomb ;
Thou didst desire thy loved ones saved,
And Jesus coming soon.

“ We praise thee not, but Him
Who formed thee for His love ;
We bow submissive to His will,
Whose praise thou art above.”



LETTERS.

To her Sister A. M.

Craven Lodge, Stamford Hill, July, 1859.

MY VERY DEAR SISTER,

. . . . You do not know half how much I love you, nor how earnestly I have prayed, and do pray, that you may give your heart wholly and fully to Jesus the Good Shepherd ; and unless you have done so, dearest A., you cannot know half the joy and peace which result from the feeling that your sins are forgiven, for the sake of Christ who died, and that you yourself are accepted by your Father in the Beloved. If you are not already wholly and unreservedly one of Christ's children, do not, my dearest sister, let another year pass without giving your heart to Jesus, "who loves you." I know that it seems difficult at first. Perhaps you feel that you have no faith ; but just tell that to Jesus, and He will give you faith. Do

B

tell me if in any way I can help you in these things. If you feel that you are already Christ's, I shall be very thankful ; but if not, if you are still full of doubts and fears, I can, and do, fully sympathize with you ; for I have often, more often than any one but myself knows, felt the same. . . .

Your very affectionate Sister,

REBEKAH H. MORLEY.

Nearly two years later she wrote to the same Sister :—

Craven Lodge, February, 1861.

MY OWN PRECIOUS SISTER,

. . . . And now I will tell you my happy news. I dare say — told you yesterday that Mr. Denham Smith, of Kingstown, was to dine with us. Of course you know that it is he who has been so much interested in the revival. He has been staying a few days with our Uncle ; and I have been a good deal there, and have *never* been so happy, indeed have never been *happy* before ; and now, my own dear sister, I want you to be so too. Oh, if you only knew half how blessed it is, you would not rest till you got it ! But I must tell you how it is. You know that for some time I have felt quite sure that I was *saved* by the blood of Jesus ; but I could not get beyond. I kept looking within, and seeing

nothing but coldness and want of love, and want of earnestly desiring the conversion of others: no joy, no peace in believing, except at times. This has often made me miserable for days and weeks, whilst at times I have tried to forget and drown these thoughts; and at others I have tried to be and to do more as Jesus was and did; but it was all no use. And how could it be otherwise, when I was just looking at myself instead of at Jesus? I do not want to talk of myself; but I do want you to know what I have got to. I will go on. When I was there on Friday night, Mr. Smith spoke to me just about Jesus, and about the blessedness of feeling that just as Christ is in the sight of God, so we are the moment we *simply believe* in Jesus, because Christ is made to us righteousness, so that God sees nothing of *us*, only Christ our righteousness. He asked me if I had ever thought of this, and I told him I had not; indeed I did not know exactly, dear A., what he meant. I only felt somehow that it was just what I had always wanted. Well, all Saturday I was very unhappy and on Sunday I went to dinner at Uncle J——'s. In the afternoon some of us went over to Mrs. Patrick's to have a little service there. Mr. Smith explained it all. That you may be saved, that you may even *know* you are saved, and yet that you may have no joy, no spiritual life, only

just a kind of creeping to heaven ; and then he told us that every believer is *one* with Christ. He is the head, and we are the members ; that not only does He hold us *in* His hands, but that we *are* His hands ; not only that we may cling to Him for safety, or even lean on His heart, but that we are in Him, and He in us ; that we are His heart, and that in order to know this we are not to look at our feelings, for they are sure to be always changing ; but that we have just to look at Christ, to *believe* His word, to trust it even when we can't trust ourselves *one bit*, to *know*, because *He* has said, "He that believeth *hath* everlasting life, and *shall not* come into condemnation ; but is passed from death unto life." (John v. 24.) Oh, my darling sister, do get this—it is life, joy, peace ! Don't go on just clinging to the cross, but grasp Jesus. I know that you are one with Him, that whatever *He* is *you* are. I long to talk with you of this. Will you read Eph. i. ii., and 1 Cor. x. 30, 31 ? And oh, don't limit the power of God ! If He can save you, why can't He make you happy ?

"Why should we distrust or fear Him ?

Oh, how He loves !"

I will pray earnestly for you that you may have this blessing. Pray for yourself too.

Ever your own loving Sister,

REBEKAH H. MORLEY.

To the Same.

Craven Lodge, March, 1861.

I MUST write you just one line to give you this evening, though we were so lately together. What a happy Sunday we had! I cannot tell you how happy it makes me to think of our being both resting in Jesus and in *His* strength, journeying to that blessed "promised land," where we *shall* meet to praise Him together for ever. Oh, I do so *long* sometimes to be there! to be no more even *tempted* to doubt Jesus, or to look at ourselves, or to love the things of this world more than Him. But even here we may have Him; may we not? "That Christ may dwell in your hearts by faith." (Eph. iii. 17.) That is my wish for you to-day; that whatever may be going on around, you may *know* that you belong to Jesus, and that He is ever with you, ready to hold you up when you are going to fall, and to lead you back to His fold when you are straying from it. Satan is near us, too, trying to tempt us back to his service; or if he cannot do that, to destroy our peace in Christ. But, oh! he is not half as near as Jesus is to us, only we are so blind that we cannot always see Him; but when we cannot see Him, it is very blessed to know that He is there. . . . My

joy has literally been overflowing this week. E. and M. *have both* believed since Monday. Does it not seem almost too much. Oh, darling, let us pray for more and more blessing! Why should we stay away from our *home*, if not that we may bring others to it?

To the Same.

Craven Lodge, May, 1861.

. . . . Your note made me very happy. Do not be afraid of being "*too* happy." We are to "rejoice in the Lord *alway*." We cannot but rejoice when we think of that Lord, and of all that He has done for us, and will do for us. *Do* not think of coming trials and temptations. "Sufficient unto the day is the evil thereof." Jesus knows they will come, and so He has said, "My grace is sufficient for thee: *my strength* is made perfect in *weakness*." Christ's strength—our weakness! Oh, just think if we had to trust to our own strength! We might well look forward then to coming difficulties. But now, *having* believed in Him (thank God that we have), we have only to rest in Him; to fight indeed; but to fight in *His* strength, with His weapons, in His armour, and with Him at our right hand. There is a saying of Luther's which, though it may sound to us hardly reverent, con-

tains a great truth: "Christ has died to save my soul; let Him see to its salvation." It is when we most thoroughly grasp this great idea of Christ's *finished* and *complete* work that we are best able to face Satan, and that he is least likely to attack us. It is as though Luther would have said, "Is it likely that He, who lived and died and suffered to save my soul; He who has saved it because I believe in Him; He who is now holding it in His hand; is it likely that He will just let Satan come and take it again?" Oh, no! Jesus *is* ours, and we *are* His for ever. He has said of all who simply believe on Him, therefore of us, "I *give*," not *will give*, but "I give unto them *eternal* life; and they shall never perish, neither shall any man pluck them out of my hand." How can we be lost, when we are one with Jesus? We became members of His body, and could He let the *weakest* member perish? No; the weakest is as safe as the strongest, because we are safe through Christ our "righteousness." Not through *our* righteousness. Jesus said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names *are written* in heaven." (Luke x. 20.) As much as to say, if you look at the context, "Spiritual gifts are indeed blessings given by God, therefore use them to His glory; but rejoice not in them, but for your own salvation

that already is complete. Return constantly to it as the foundation of your joy and hope, and when doubts and trials come, as they will, just remember that the sun is shining still, though clouds may cover it for a while ; and go back to our 'All in all,' even Jesus, and ask Him that His Spirit may lead you into all truth." How much we need this, that we may be kept from falling, and may be enabled to glorify our Father. I hope I have said what you wanted. If Satan tempts you, just cling to Jesus. Are you tired with this long letter? I hope not.

Ever yours, with much love,

REBEKAH H. MORLEY.

To the Same.

Bath, August 21st, 1861.

MY OWN DEAREST SISTER,

Your letter, as you may suppose, rejoices me greatly. Is it not the greatest joy to see others *feeling after* the Saviour whom we have found, knowing assuredly they who seek *shall* find? I do not wonder at your feeling a little dull at first going back to school; and yet it is strange that we realize so little that our life is not here, but hid with Christ in God. I think it is as we live in

realization of our oneness with Jesus, that we are lifted above the comparatively little changes of this life. I think it is well too to strive in *all* things to see the hand of God.

I feel much interested in your work at Finchley; we have both prayed much for its success. Do pray earnestly for the district people. What would I not give to be able to visit them now! However, I do pray for them. It is indeed delightful to know the value and power of prayer. Which of the women is it who is anxious? I have prayed especially for her. Try and speak to them of *conversion*, being *born again*; of the impossibility of slipping into religion from education or anything else; and indeed speak to them of anything that will show them there must be a real known change. Go on working, remembering that you are *nothing*, but that God will use an empty vessel for His glory.

Your ever loving

REBEKAH H. MORLEY.

I don't think it is any use telling people to work unless you lead them to the strength for it. "The joy of the Lord is your strength." How true we have found that!

To a Little Child.

Craven Lodge, 1863.

MY DEAR J—,

. . . . I am going to give you a text to say the next morning after you have this: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. ii. 8.) It is rather a long one, but I think you can understand it. You know grace means kindness or mercy—the mercy of God to us, because we deserved to die; but God had so much grace or mercy to us that He said He would save us. Then what does "through faith" mean? You know faith means believing, so God says He saves us by His grace; but we must believe it. God says it is not of ourselves, but His gift. You know if I give you a gift I don't ask you to give me something instead; and so God says, "You can't give me anything instead, because you are so wicked; but I will give you Jesus." Do you understand, darling? This is instead of one of our little talks. . . .

To a Member of her Clapton Bible-class.

Craven Lodge, Saturday Evening.

MY DEAR ELIZABETH,

I am very glad indeed that you are beginning to think of your soul, and of how it may be saved. I want you to feel more and more how important this is, and how soon our life here may be taken from us. Then shall we not wish to have a home above, and to know that Jesus is our Saviour? Nothing can save us but the blood of Jesus; but He died for us, and took our sins away; and if we believe on Him we become His children, and have our sins forgiven.

Will you not take Him for your Saviour, and follow in His footsteps? It is a very happy path, though not always an easy one. I have not time to write more, but shall be very glad to hear from you if you have time.

I remain, your sincere friend,
REBEKAH H. MORLEY.

To the Same.

Craven Lodge, Saturday Evening.

. . . . I was very glad to have your letter, and to know that you were still seeking to know the

way of salvation. As I shall not be able to speak to you to-morrow, I write a few lines to give you.

Jesus has borne our punishment; He has died for us, that we might live. And now God says, Whosoever believes in Him, and receives Him as their Saviour, is saved. We have not to do anything, dear Elizabeth, to be saved; only to see what Jesus has done. It would indeed be dreadful if Jesus were to come before your sins were forgiven. But why should you not believe on Him *now*? He says, "*Now* is the accepted time; *now* is the day of salvation."

When we have believed on Him, we must seek to follow Him; but we do not do this in order to be saved. I hope you will soon understand this, and be able to say, "Jesus is mine." I shall be very glad to hear from you when you can write. . . .

To the Same.

Craven Lodge, Saturday Evening.

. . . . I am sorry to have been quite unable to write to you before to-day, but must now give you a few lines for to-morrow. I am sorry that you cannot yet see that Jesus is your Saviour. The time is very short, and I do not want you to go on a single day without having your sins for-

given. Jesus died for sinners ; therefore He died for you. He tells you to believe this, and that if you believe on Him you have eternal life.

Will you read John v. 24? "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life." You may do this at once, and at once be saved. There is no need to wait even till to-morrow ; and you do not know that you will be alive then. Jesus did enough to save us when He died upon the cross. We do not know how much He suffered that we might live.

When you read this, will you think whether you cannot *at once* receive Jesus as your Saviour, and rejoice in knowing that you are saved ?

To the Same.

Milton Vicarage, Sittingbourne, Kent.

. . . . I was very glad indeed to have your letter on Sunday, and to hear that you have really received the Lord Jesus as your Saviour, and believe that He died for you, and bore your sins. This is quite true ; and when we believe, it brings joy and peace to our hearts. I hope, dear Elizabeth, you will now seek to show by all you do that you belong to Jesus. He tells His sheep

to follow Him, and to do as He tells them ; and this is what you must now strive to do. Now that Jesus has taught you to know Him, I want you to follow Him very closely. If He has loved us so much, we must love Him, must we not ? And if we love Him we shall keep His commandments. Whenever you do not feel sure a thing is right, ask Him to teach you ; and whenever you are in any trouble or difficulty, ask Him to help you. I know that Satan will try and draw you away from Jesus ; but you must not let him, and must always look unto Jesus in all you do.

I shall be very glad to hear from you, if you can write while I am away. With kind love, I remain, dear Elizabeth, your sincere friend,

REBEKAH H. MORLEY.

To the Same.

Craven Lodge, Thursday Morning.

MY DEAR ELIZABETH,

It seemed some time since I had heard from you, and I was very glad to have your letter on Sunday week, telling me you are still happy in knowing Jesus. There is no real happiness apart from Him ; and He gives "the peace of God, which passeth all understanding." When we have wandered from Him into sin, He says, "If we confess our

sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." . . .

I do not wonder that you want to see Him, and be with Him, and like Him ; all His children must wish for that. And we shall not have long to wait. He says it will only be "a little while ;" and, "Surely I come *quickly*." He leaves us here for a little time to bring others to Him—to tell others that He is the Saviour of sinners. Are you trying to do this? We must remember that we are the servants of the Lord Jesus Christ, and have all some work to do for Him.

Your sincere friend,

REBEKAH H. MORLEY.

To her Upper Clapton Bible-class,

Lynton, Sunday Afternoon, August 14th, 1864.

MY DEAR FRIENDS,

I have, of course, been thinking much of you this afternoon, wishing I was meeting with you in the vestry, and wondering what each of you is doing. I wonder how many of us have been meeting this afternoon around the common centre of which we were speaking last Sunday, holding communion with Him in whom is our life and our salvation (if life and salvation are ours)—that loving Saviour who, if we are washed in His blood,

is holding us in His hand, and keeping the feet of His saints wherever we are, and whatever doing. What a blessed, happy thought this is to some of us! United in Christ, the knowledge that however weak, ignorant, and sinful we are in *ourselves*, yet, having received Jesus, we are *complete* in Him, accepted in the Beloved, fellow-members of His body, and heirs together of an everlasting inheritance.

I think you know something of the earnest desire I have that we might *all* be thus united in Jesus, that we might not have a doubt about one who comes to the class being Christ's; not that I wish the class to be only for Christians; I am always specially glad when any who have not received Jesus come amongst us; but I cannot bear the thought of any whom I have thus known being absent on that day when our Lord shall come to take His own to Himself; and when we shall awake in His likeness, and be satisfied; when, moreover, the door of mercy will be shut, and shut for ever. If any of you who read this feel that you are amongst those who either know they are not saved, or who only *hope* they are, will you think of it once more—of its infinite importance, of the short time which may be yours for receiving Jesus, and of the doom of those who are “fearful and unbelieving”? (Rev. xxi. 18.) And will you

remember, too, how full and free is the offer of salvation? not like the way man would make for himself. God offers you a free gift, for which you have nothing to pay or do, but which you have only to receive for the sake of Jesus, who has taken your place as a sinner, and gives you His place as accepted by God.

I must not add more, or you will be tired. I shall hope to meet you all, if God allows us, on the first Sunday in September; and till then I trust we may be kept from all evil, and specially from sin.

With love to you all,

I remain, your sincere friend,

REBEKAH H. MORLEY.

THE SCRIPTURAL POSITION OF SERVICE.

Written to an Association of Young Ladies.

December, 1864.

GRACE is the foundation of Christian service, and any service not based upon grace cannot be acceptable to God; moreover, our service, as believers, is one of liberty; these two points give us, I believe, the scriptural position of service.

To the unsaved there is but one command in the New Testament. They have nothing to do with service; nothing to do with works. To them

joy has literally been overflowing this week. E. and M. *have both* believed since Monday. Does it not seem almost too much. Oh, darling, let us pray for more and more blessing! Why should we stay away from our *home*, if not that we may bring others to it?

To the Same.

Craven Lodge, May, 1861.

. . . . Your note made me very happy. Do not be afraid of being "*too* happy." We are to "rejoice in the Lord *alway*." We cannot but rejoice when we think of that Lord, and of all that He has done for us, and will do for us. *Do* not think of coming trials and temptations. "Sufficient unto the day is the evil thereof." Jesus knows they will come, and so He has said, "My grace is sufficient for thee: *my strength* is made perfect in *weakness*." Christ's strength—our weakness! Oh, just think if we had to trust to our own strength! We might well look forward then to coming difficulties. But now, *having* believed in Him (thank God that we have), we have only to rest in Him; to fight indeed; but to fight in *His* strength, with His weapons, in His armour, and with Him at our right hand. There is a saying of Luther's which, though it may sound to us hardly reverent, con-

tains a great truth: "Christ has died to save my soul; let Him see to its salvation." It is when we most thoroughly grasp this great idea of Christ's *finished* and *complete* work that we are best able to face Satan, and that he is least likely to attack us. It is as though Luther would have said, "Is it likely that He, who lived and died and suffered to save my soul; He who has saved it because I believe in Him; He who is now holding it in His hand; is it likely that He will just let Satan come and take it again?" Oh, no! Jesus *is* ours, and we *are* His for ever. He has said of all who simply believe on Him, therefore of us, "I *give*," not *will give*, but "I give unto them *eternal* life; and they shall never perish, neither shall any man pluck them out of my hand." How can we be lost, when we are one with Jesus? We became members of His body, and could He let the *weakest* member perish? No; the weakest is as safe as the strongest, because we are safe through Christ our "righteousness." Not through *our* righteousness. Jesus said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names *are written* in heaven." (Luke x. 20.) As much as to say, if you look at the context, "Spiritual gifts are indeed blessings given by God, therefore use them to His glory; but rejoice not in them, but for your own salvation

that already is complete. Return constantly to it as the foundation of your joy and hope, and when doubts and trials come, as they will, just remember that the sun is shining still, though clouds may cover it for a while; and go back to our 'All in all,' even Jesus, and ask Him that His Spirit may lead you into all truth." How much we need this, that we may be kept from falling, and may be enabled to glorify our Father. I hope I have said what you wanted. If Satan tempts you, just cling to Jesus. Are you tired with this long letter? I hope not.

Ever yours, with much love,

REBEKAH H. MORLEY.

To the Same.

Bath, August 21st, 1861.

MY OWN DEAREST SISTER,

Your letter, as you may suppose, rejoices me greatly. Is it not the greatest joy to see others *feeling after* the Saviour whom we have found, knowing assuredly they who seek *shall* find? I do not wonder at your feeling a little dull at first going back to school; and yet it is strange that we realize so little that our life is not here, but hid with Christ in God. I think it is as we live in

realization of our oneness with Jesus, that we are lifted above the comparatively little changes of this life. I think it is well too to strive in *all* things to see the hand of God.

I feel much interested in your work at Finchley; we have both prayed much for its success. Do pray earnestly for the district people. What would I not give to be able to visit them now! However, I do pray for them. It is indeed delightful to know the value and power of prayer. Which of the women is it who is anxious? I have prayed especially for her. Try and speak to them of *conversion*, being *born again*; of the impossibility of slipping into religion from education or anything else; and indeed speak to them of anything that will show them there must be a real known change. Go on working, remembering that you are *nothing*, but that God will use an empty vessel for His glory.

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To a Little Child.

Craven Lodge, 1863.

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To a Member of her Clapton Bible-class.

Craven Lodge, Saturday Evening.

MY DEAR ELIZABETH,

I am very glad indeed that you are beginning to think of your soul, and of how it may be saved. I want you to feel more and more how important this is, and how soon our life here may be taken from us. Then shall we not wish to have a home above, and to know that Jesus is our Saviour? Nothing can save us but the blood of Jesus; but He died for us, and took our sins away; and if we believe on Him we become His children, and have our sins forgiven.

Will you not take Him for your Saviour, and follow in His footsteps? It is a very happy path, though not always an easy one. I have not time to write more, but shall be very glad to hear from you if you have time.

I remain, your sincere friend,

REBEKAH H. MORLEY.

To the Same.

Craven Lodge, Saturday Evening.

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to follow Him, and to do as He tells them ; and this is what you must now strive to do. Now that Jesus has taught you to know Him, I want you to follow Him very closely. If He has loved us so much, we must love Him, must we not ? And if we love Him we shall keep His commandments. Whenever you do not feel sure a thing is right, ask Him to teach you ; and whenever you are in any trouble or difficulty, ask Him to help you. I know that Satan will try and draw you away from Jesus ; but you must not let him, and must always look unto Jesus in all you do.

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REBEKAH H. MORLEY.

To the Same.

Craven Lodge, Thursday Morning.

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It seemed some time since I had heard from you, and I was very glad to have your letter on Sunday week, telling me you are still happy in knowing Jesus. There is no real happiness apart from Him ; and He gives "the peace of God, which passeth all understanding." When we have wandered from Him into sin, He says, "If we confess our

sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." . . .

I do not wonder that you want to see Him, and be with Him, and like Him ; all His children must wish for that. And we shall not have long to wait. He says it will only be "a little while ;" and, "Surely I come *quickly*." He leaves us here for a little time to bring others to Him—to tell others that He is the Saviour of sinners. Are you trying to do this? We must remember that we are the servants of the Lord Jesus Christ, and have all some work to do for Him.

Your sincere friend,

REBEKAH H. MORLEY.

To her Upper Clapton Bible-class.

I, Lynton, Sunday Afternoon, August 14th, 1864.

MY DEAR FRIENDS,

I have, of course, been thinking much of you this afternoon, wishing I was meeting with you in the vestry, and wondering what each of you is doing. I wonder how many of us have been meeting this afternoon around the common centre of which we were speaking last Sunday, holding communion with Him in whom is our life and our salvation (if life and salvation are ours)—that loving Saviour who, if we are washed in His blood,

is holding us in His hand, and keeping the feet of His saints wherever we are, and whatever doing. What a blessed, happy thought this is to some of us! United in Christ, the knowledge that however weak, ignorant, and sinful we are in *ourselves*, yet, having received Jesus, we are *complete* in Him, accepted in the Beloved, fellow-members of His body, and heirs together of an everlasting inheritance.

I think you know something of the earnest desire I have that we might *all* be thus united in Jesus, that we might not have a doubt about one who comes to the class being Christ's; not that I wish the class to be only for Christians; I am always specially glad when any who have not received Jesus come amongst us; but I cannot bear the thought of any whom I have thus known being absent on that day when our Lord shall come to take His own to Himself; and when we shall awake in His likeness, and be satisfied; when, moreover, the door of mercy will be shut, and shut for ever. If any of you who read this feel that you are amongst those who either know they are not saved, or who only *hope* they are, will you think of it once more—of its infinite importance, of the short time which may be yours for receiving Jesus, and of the doom of those who are “fearful and unbelieving”? (Rev. xxi. 18.) And will you

remember, too, how full and free is the offer of salvation? not like the way man would make for himself. God offers you a free gift, for which you have nothing to pay or do, but which you have only to receive for the sake of Jesus, who has taken your place as a sinner, and gives you His place as accepted by God.

I must not add more, or you will be tired. I shall hope to meet you all, if God allows us, on the first Sunday in September; and till then I trust we may be kept from all evil, and specially from sin.

With love to you all,

I remain, your sincere friend,

REBEKAH H. MORLEY.

THE SCRIPTURAL POSITION OF SERVICE.

Written to an Association of Young Ladies.

December, 1864.

GRACE is the foundation of Christian service, and any service not based upon grace cannot be acceptable to God; moreover, our service, as believers, is one of liberty; these two points give us, I believe, the scriptural position of service.

To the unsaved there is but one command in the New Testament. They have nothing to do with service; nothing to do with works. To them

the one message is, "This is the work of God, that ye believe on Him whom He hath sent." It is therefore only to those who *have* believed that any directions with regard to service are addressed; only such, in fact, are recognized as the servants of God. "I will that thou affirm constantly, that they which *have believed* in God might be careful to maintain good works." (Titus iii. 8.)

In considering the subject of service then, we have only to do with believers, with those who have been saved, "not by works of righteousness which we have done, but according to His mercy;" those who have already laid the foundation "which is Jesus Christ." Such have known the truth, and the truth has made them "free;" "for we have been called unto liberty." "All things are lawful to us." Our salvation is an absolute, perfect, finished, complete salvation; a salvation by grace, which can neither be added to nor improved by any amount of service on our part, however faithful service. Therefore, if based upon the supposition that it can add to our safety, or to our acceptableness in God's sight, it must be dishonouring to Him; as Paul says to the Galatians, "Are ye so foolish? having begun in the Spirit, are ye made perfect in the flesh?" "We are not children of the bondwoman, but of the free." "Stand fast therefore in the liberty wherewith Christ hath made us free,

and be not entangled again with the yoke of bondage.”

“Shall we then continue in sin that grace may abound? God forbid.” Surely none who have the faintest conception of grace can ask such a question; for the very grace which delivers us from every yoke of bondage, makes us servants for ever. “Being made free from sin, ye became the servants of righteousness.” “Mine ears hast thou opened (or bored). Then said I, Lo, I come: I delight to do thy will, O my God.” (Ps. xl. 6–8.) “The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live might not live unto themselves, but unto Him which died for them, and rose again.” “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.” (1 Cor. ix. 16.) “For ye are bought with a price” (God recognizes this great fact): “*therefore* glorify God in your body, and in your spirit, which are God’s.” (1 Cor. vi. 30.) This is the willing service of those who have been washed from their sins in the precious blood of Christ. Love is its foundation. “We love Him because He *first* loved us;” and then we receive and act upon His last request, “If ye *love* me, keep my commandments.” Thus we become servants in the

Church and in the world. In the Church we are "ourselves your servants for Jesus' sake;" and in the world, "according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." (2 Cor. iv. 5-13.)

What then becomes of our liberty? It is still rejoiced in, but it is kept in subjection. "As free, but not using our liberty for a cloke of maliciousness, but as the servants of God." (1 Peter ii. 16.) "For we have been called unto liberty; only we use not liberty for an occasion to the flesh, but by love serve one another." (Gal. v. 13.) All things are lawful unto us, but we will not be brought under the power of any (1 Cor. vi. 12); and thus constrained by the love of Jesus, we should seek to accomplish the Lord's will concerning us, the purpose for which He made us "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" viz., "that we should shew forth the praises of Him who hath called us out of darkness into His marvellous light." (1 Peter ii. 9.)

There are one or two other points connected with the service of the believer. The Lord has need of *all* His members to do His will. Not one of them does He put out of His service, though He may lay them aside for a time to prepare them for it. "The *Head* does not say to the foot, I have no need of thee." (1 Cor. xii. 20-25.) There is a

preparation for this service—this preparation is too often sadly confounded with a preparation for heaven, which we can have only in Jesus, and which we have in Him from the moment we believe—"Giving thanks unto the Father, who *hath made* us meet to be partakers of the inheritance of the saints in light." (Col. i. 12.) There is such a thing, however, with regard to service, as purging ourselves from all which would hinder the Lord's work, that we may be "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." For this Paul said, "I keep under my body, and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway;" not certainly as to his soul's salvation, but as to his service. We are to be empty earthen vessels—emptied of self—that we may be filled with the fulness of Christ, and give out of that fulness to others; and if the Lord use us as His servants, we may be sure He will thus prepare us by some means or other. Success is promised to all service done "in the Lord." "Ye *know* that your labour is not in vain in the Lord." (1 Cor. xv. 58.) "Ye shall reap, if ye faint not." (Gal. vi. 9.)

The Lord is to be the Judge of this service, and not man; this is clearly stated. (Rom. xiv. 4, 10-12; 1 Cor. iv. 3-5.) And, lastly, there is a future reward.

1 Cor. iii. 12-15 gives us the judgment of service, plainly referring only to those who have built *upon* the one foundation, which is Jesus Christ (v. 11); therefore even of those whose work being nothing but "wood, hay, stubble," is all burned, we read that "they themselves shall be saved; yet so as by fire." The "gold, silver, and precious stones" (work done *in the Lord*), on the other hand, abide the "fire," and for them there is a "reward." (v. 14.)

The same judgment is referred to in 2 Cor. v. 9, 10. Also, perhaps, in the parable of the pounds (Luke xix. 12-27), where we have the different degrees of reward, and in one case *no* reward; yet none of the servants confounded with the enemies who were slain. May the Lord give us to be more faithful servants; for "it is required of stewards that a man be found faithful."

To H. G., a Member of her Bible Class.

Craven Lodge, August 21st, 1863.

MY DEAR HANNAH,

It was very nice to hear from you again the other day, and to know that you still remembered and thought of us, and above all that your love to our dear Saviour remained the same, or rather increased. I know that it is ever thus with those who are indeed bought with the precious

blood of Christ ; but it encourages our weak faith, and urges us to go on without doubting, to tell one another how the Lord, having loved us, loves us to the end, and how we find day by day His love more precious, and earthly things of less and less value. Our love to one another I do not include in earthly things, for it only begins here, and will be continued and perfected in heaven.

I am very glad that you have so comfortable a place, and especially that your health continues so much better. I think God has very evidently directed you, and I have no doubt that He will continue to do so. I believe, if we more simply trusted Him for all things, we should more clearly see His faithfulness in all things. Our own unbelief is our greatest enemy.

I am indeed thankful to hear you say you are learning more of your own nothingness, and more of Jesus' fulness. This is the great lesson we all have to learn all our lives through; and I think nothing will surprise us so much, when we reach heaven, as to find how much we looked to ourselves, and how little to Jesus, as the hymn says,

“And wonder that ever my eyes turned away.”

The numbers at the class keep up very nicely on the whole—much better than they did last summer. . . . I believe that M. F. is a Christian ;

but she is at present ignorant of much which I should like to see her rejoicing in. This is owing chiefly to her training, poor girl; and I believe she will soon be bold on the Lord's side. There are many about whom I feel very anxious, and I often feel deeply humbled at my own inability to place before them the glorious gospel of Christ in all its fulness. Did I not know that God perfects His strength in weakness, I should long since have ceased to try. . . .

Do not, dear Hannah, be discouraged by any dark clouds which may seem to threaten you. Just seek to know your Father's will, and when you know it follow it fearlessly, not letting any human considerations make you draw back from it. I wish indeed you could once more be amongst us at Clapton; but that we must leave to our wise Guide, who doeth *all* things well. And after all, how often we have to remind ourselves that we are at present only in the wilderness, and that we must not therefore settle down as though we had reached the promised land. I often long, as you do, to be there, and long too that Jesus would come and take all His loved ones to Himself, that we might be with Him in the glory. What a sweet, wondrous meaning there is to us His children in those words, "For ever with the Lord!" How they draw out our hearts towards that time

when we shall all together serve and love Him ; when there will be no more sorrow, no more pain, no more sin, no more forgetfulness of Him who loves us, no more turning away from Him to the broken cisterns—but an eternity of joy and peace and gratitude.

Oh, how sweet it will be to see *Him*—to gaze on and on, with no doubtings or questionings, but just to feast our love, and to know that all the weary desert strife is over for ever !

But I must not write more, and must only add my love to this long letter, and remain as ever,

Your very sincere friend,

REBEKAH H. MORLEY.

To her Clapton Class.

John vi. 24-35.

MY DEAR FRIENDS,

Though absent from you to-morrow, I shall not be forgetful of you, and while you are meeting together shall be asking the Lord to be with you and to bless you, even as I feel He has done in past times when we have met together in His name, and indeed as He always will do till we go to be with Him in glory. The verses you have been reading speak of certain persons who were seeking for Jesus. They were not doing it for any

good purpose, but only because Jesus had given them to eat, and they wanted to get more. Jesus knew that, but He did not turn them away for that reason. Oh, no! He never turns one weary one away, no matter what brings him; but He tells them there is something better than the bread that perisheth, even that which gives everlasting life. They thought they would like that; but they thought they must *work* to get it. Have you, dear friends, been working to get everlasting life? I did once. For many a long year I worked to get it; but I never did get it, and I was only more and more unhappy. Jesus tells these people that the work of God is *to believe*. What! only to believe? they might say. Yes, only believe Jesus has done it all for us. So what is there left for us to do? If a friend paid a debt for us, would it not be very foolish of us to say, "Oh, it is very kind, but I think I had better work a little!" No, you would not be so foolish. You would say, "Well, now I need not be troubled any more about the debt, but I will try and show how grateful I am to the friend who has paid it." This is just what God wants us to do. Jesus has paid our debt, which we never could have paid; and now He wants us to believe in it, and rejoice in it, and tell others about it. It does not take long to do this. Yesterday five of the servants in the hotel where we are

staying came to have a little reading with me, and every one of them said that within the last few days they had believed in Jesus, and seen their sins laid on Him; and I wish you could have seen their happy faces. There was no mistake about it.

Dear friends, there are many cares and troubles and anxieties in this life. Have you the Friend who bears them all for us, and makes us able to rejoice in tribulation?—the Good Shepherd we have often spoken of together, who seeks His wandering sheep, and when He has found it lays it on His shoulder, and makes it to lie down in green pastures. I wish I could tell you half the joy of this, and half the rest of it. I wish I could tell you how earnestly I long to know that this is your portion. Why should it not be? “Yet a *little* while,” and Jesus is coming. *Now* the door is open; *then* it will be shut. When that solemn shutting takes place, may we all, dear friends, be shut *in*, and not one of us shut *out*. I shall hope to meet with you again, if the Lord will, to-morrow week. In the meantime we will think of one another, and pray for one another.

Ever your friend in Jesus,

REBEKAH H. MORLEY.

To E. G., a Member of her Class.

Milton Vicarage, Saturday Afternoon.

MY DEAR ELIZA,

. . . . I am indeed rejoiced to hear what you tell me about yourself. I have hoped it for some time, but longed to know it from yourself, and can now indeed rejoice with you. I do not know so great a joy as to look away from oneself and see "Jesus only," knowing that He is all-sufficient. This alone can bring rest and peace, and alone can preserve them. There is only one thing against which I would warn you, and that is, do not in any degree look or trust to the *peace* you have; but rest *only on Jesus*. This is a very common temptation of Satan's, and one which often destroys the happiness which the children of God have found. We do need in these days to be kept with one object filling our eye and thoughts, and that object—Jesus.

To the Same.

Friday Night.

MY DEAR ELIZA,

I was very glad indeed to receive your letter, and to know that you had enjoyed the Sunday afternoons. I was glad to hear that you

had so well understood what I said about love to the Lord Jesus for what He *is*. I quite agree with you that what He has done is that which first makes us love Him. If we do not know this we can never love Him at all; for "we love Him because He first loved us;" and it is the knowledge of this love to us that draws out our love to Him. Yet we ought not to be content with this; but should seek daily to know Him better. And there is this blessed fact in connection with looking unto Him, that while we look as in a glass upon the glory of the Lord, "we are changed into the same image from glory to glory, as by the Spirit of the Lord." I have been obliged to defer the prayer meeting from next Tuesday to July 10th. Will you tell any one whom you may see of the change? I am sorry your grandmother is not better, and fear you must hardly expect to see her different now. I have been very well, and hope to come home strengthened and refreshed, and ready for work. I hope you are better. I shall be very glad to see you all again, whether on earth, or in the presence of our Lord. With kind love and remembrances to your grandmother,

I remain, dear Eliza,

Your sincere friend,

REBEKAH H. MORLEY.

Written to an Association of Young Ladies.

July 15th, 1865.

WHAT is the present condition of the Church of God? and how should we walk in this abnormal state of things?

The Church of God may be viewed in two ways—as the body of Christ, in which sense she is ever, blessed be God, “a glorious Church, not having spot, or wrinkle, or any such thing;” and as the representative of Christ on earth, in which capacity she should be holy as He is holy, separate from sinners as He was not conformed to this world, “*because* it knew Him not” (1 John iii. 1), a living witness for Jesus, testifying with the Spirit of truth that this is indeed the Christ, the Saviour of the world.

Faith lays hold of the first blessed truth concerning the Church, and, whatever sight may say to the contrary, rejoices in the fact of the “one body in all its completeness, blessed with all spiritual blessings in Christ.” But when we look around for the living witness for Christ, what do we see? Alas! where is the city set on a hill—the light in the candlestick? Where is the testifying and cross-bearing? Here and there we find one and another true to their Master, and suffering

for His name ; but this surely was not what Jesus meant when He prayed that His Church might be one "that the world might believe." The great mass of Christian profession in the present day is bound up with the world ; and, not content with this, glories in its shame, and boasts of how near the world it can go. With unblushing front righteousness walks hand in hand with unrighteousness—light with darkness—"he that believeth with an infidel." "Many lords" have dominion, rather than the "one Lord." Christ stands outside the door knocking ; the Holy Ghost is robbed of His place ; the truth of God is lightly spoken of, and we hear of essentials and non-essentials. Among those who are believers, where are the "strong men" ? Are not most babes, having need of milk—lukewarm—neither cold nor hot ? Oh, what a sight for our blessed Lord to see as He looks down upon His members, having need of them ! How can He use them when they are not following in His steps ? And how are they thus hindering, so to speak, the coming of the Lord ? Are we not verily guilty concerning these things ? Am *I* not ? It is impossible to write of them without feeling shame and confusion of face at the thought of being so untrue to One who has done all for us.

When it becomes a question of how we are to walk in this state of things, surely there can be

but one answer: we must walk with Jesus; each member must walk before the Head. The time is past when we can seek to walk before one another; though assuredly in walking before Him we shall not walk alone; we shall meet with others walking the same wilderness path. But it is in vain to seek to walk according to any so-called body of Christians or creed of man, if we would be true to Christ. Oh that Jesus may indeed be our all in all! that He may be our one Standard! that we may "try things that differ" according to Him! And in seeking to put Him in the place of any human standard, may we be kept from allowing any thoughts of our own, any truths even which have been given us to displace Him. May He indeed rule in our hearts. Let us so walk as to please God, finding, as we assuredly shall, the path become easier in proportion as we are whole-hearted. Is it not an important part of our testimony in this day, to seek to bring our fellow-members into their right position—leading them outside the camp, there to wait for Jesus? God grant us grace for this.

To A. L., a Member of her Bible-class.

April 27th, 1866.

MY DEAR ANN,

. . . . I hope that the change to Bournemouth will do you good, and that you will come back refreshed in soul and body, and feeling that you have left behind you some seed sown which may bear fruit in eternity. Wherever we go, dear Ann, we must be bearers of the precious grain; and it is left to us whether we keep it to ourselves, or scatter it abroad to others. It is not always easy; but where God sees the desire He gives the strength.

Your sincere friend,

REBEKAH H. MORLEY.

On the Marriage of a Dear Friend, Mrs. J. A. C.

Craven Lodge, May 30th, 1866.

BELoved SISTER,

. . . . You know how earnestly I desire for you that our dear Lord may greatly bless and honour you, that your "horn may be exalted" indeed; not because of any earthly relationship, but because of the honour which He will put upon you *in* that relationship, the glory that He will bring to Himself out of it. I long

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to hear from you, and to know that you are still rejoicing in Him as *sensibly* "all and in all."

When we see the mighty power of evil in the present day, we cannot but tremble for those we love as well as for ourselves. These words in 1 John iv. 4 were a great comfort to me the other day: "Greater is He that is in you, than he that is in the world," with special reference to error, "the spirit of error," so that one is reduced most blessedly again to the old foundation truth, that when there is but *subjection* to the Spirit there need be no fear. I do so long to see none "save Jesus *only*." . . . Neither trial nor pleasure in the future lessens the *aching* of one's heart for the coming of Jesus. . . .

Your sister in our ascended and coming Lord,
REBEKAH H. MORLEY.

To H. C., a Member of her Clapton Class,

ON THE DEATH OF HER MOTHER.

MY DEAR HARRIET,

I received your note on my return home this afternoon, and as I shall be unable to see you before Monday, I feel I must write you a line to tell you how truly I sympathize with you in this heavy trial. It surprised me very much; for when I saw your dear mother on Wednesday, I had no

idea that she was in so much danger; but I fancy from what I remember of what you said that you were beginning then to realize it. You will, I am sure, not be mourning on her account; for she is infinitely happy, rejoicing in the presence of the One whom she has so long loved and served; and though you will miss her greatly, and often long for your *own* sake to have her back, yet in a *little* while these partings will be over for ever, and we shall again see those dear ones who have gone before, and together praise Him who has saved us and them. May this trial be truly sanctified to you, and to those near and dear to you. With kind love, ever your friend in the Lord Jesus,

REBEKAH H. MORLEY.

“*Fear not*; for I am with thee.” Above all remember *that* One who has *borne all our* griefs, and carried *our* sorrows; and may the thought of what He has suffered for you enable you to reckon this a “light affliction” in view of the “eternal weight of glory.”

To A. B., a Member of her Clapton Bible-class.

Craven Lodge, Saturday Evening.

MY DEAR AGNES,

I have been thinking much of you this week, and I should have liked you to have had

this letter to-night, as you would have had more time to read it to-morrow ; but I could not manage it. I want you to read it when you are alone and have a few minutes to think it over. I can *fully* understand all you said to me last Sunday afternoon, having felt it all myself. There was a time when I thought it was not possible for any one to be *sure* they would go to heaven ; but I now know the joy and happiness of being able to say, I know that if I were to die this day I should go to heaven. And this is what I earnestly desire for you, and I trust you will never be satisfied till you can say it: I will try and tell you how I found this peace ; and may the Lord make it of some use to you! First, I saw as I had never seen before what it was that Jesus had done. The word *gospel* means "good news." The good news which God sends us is this, that we had *every one of us* broken His law, and are all sinners, lost, and deserving nothing but hell and condemnation. I know very well all your kindness to your mother, and that your life has been free from many of the sins into which many fall. But God says of the best as well as of the worst of us, "Except ye be converted, ye shall *in no wise* enter the kingdom of heaven."

Jesus loved us even while we sinned against Him, and came to this earth to bear our punish-

ment, that we might be forgiven. On the cross "the Lord laid on Him the iniquities of us *all*." Does not that mean you and me, dear Agnes?

Look also, when you have time, at John i. 29, and 1 John ii. 2. The Lord Jesus paid my debt, bore my punishment; and now God's message is, "Believe on the Lord Jesus Christ, and thou shalt be saved." The question then arises, Why are not all saved? Because God has said, "Whosoever *believeth* shall be saved." "He that *believeth not* shall be damned."

Now, dear Agnes, this is the word of *God*, not of *man*. You cannot make a mistake in resting on it. If I held out a book to you, and said, "This book is yours if you take it," and you took it, would you say, "Perhaps it is not mine after all"? No; that would be doubting my word. But you say, "I do believe in Jesus, yet I am not sure that I am saved." Is not that doubting *God's* word? Take care how you do that; there is a very solemn text about it in 1 John v. 10, 11.

If you will simply believe the good news you will see that Jesus bore *all* your sins—past, present, and future. "The blood of Jesus Christ His Son cleanseth us from *all* sin," the sin of a Christian as well as of a sinner.

But I say again, as I said on Sunday, that if you will only believe and rest in the love of Jesus

you will not be able wilfully to sin against Him. The feeling in your heart will be: Jesus has *died* for me; He has loved me, and does love me, with a love that passes knowledge. I will do all I can to show Him that I love Him in return.

This is doing right, because you *are* saved, not that you *may* be saved. Do you see the difference?

I have written much more than I intended, but could write far more still; for I long that you should open your heart and let the love of Jesus in. He is longing to show you how much He loves you, and what joy and blessedness He has for you. Will you not let Him?

I shall hope to hear from you when you have time to write. All letters directed here will be sent to me while I am away.

With kind love, I remain your sincere friend,
REBEKAH H. MORLEY.

To her Clapton Bible-class.

THE BURNT-OFFERING.

Edinburgh, August 8th, 1866.

MY DEAR FRIENDS,

Very closely connected with the tabernacle and the priesthood of the Israelites were the sacrifices and offerings appointed by God to point them to the great Sacrifice, the Sin-bearer, whose

precious blood would take away sin. It is quite plain that the death of a lamb, or a goat, or a bullock, could never in itself be accepted by God in place of a sinner; but it was accepted when offered in faith in a promised Mediator.

No doubt in that day, as in the present, thousands of poor deluded ones, blinded by Satan, brought their offerings day after day, and year after year, and thought that by so doing they should appease the anger of God, who had declared Himself to be plenteous in goodness, mercy, and long-suffering.

But such forgot, as do many now, that He is a God of justice, and can by no means clear the guilty, and that no mere outward forms could take away the stain of sin. (Heb. x. 1-14.)

Remembering this then about the Jewish offerings, we may expect that they will all point to Jesus; and this is what we find. They all speak of the Lamb of God; but as there is a fulness in His work which could not be expressed in one type, so we find a variety of offerings pointing to different parts of the work of Christ. There were five principal offerings—the burnt-offering, the meat-offering, and the peace-offering—which were sweet-savour-offerings, and the sin and trespass-offerings, which had to do with sin.

The word of God brings before us first the

burnt-offering, or ascending-offering. (Read Lev. i. 5 ; and vi. 8-13.) The order of the offerings is God's order, and God leaves off where we as sinners have to begin ; that is to say, the first thing we want to know is how we can get our sins removed. But God loves to look first at Jesus as His well-beloved Son, in whom He is well pleased ; and this we have typified in the burnt-offering. Notice first (Lev. i. 1) where God speaks from. He gave the law from mount Sinai, and He now speaks from the tabernacle of the congregation, or, as it might be translated, "the place of meeting." The ark was there, and the mercy-seat, and God had come in grace to make a provision for the sinner to meet with Him. The burnt-offerings present Christ as doing the will of God in death. When He came to save the sinner, His great object was to glorify His Father. The following texts speak of this : Heb. ix. 14 ; Heb. x. 7 ; Phil. ii. 8 ; Luke ix. 51 ; John iv. 34 ; John xviii. 11 ; John xiv. 31.

The burnt-offering was to be a male without blemish, speaking of the spotlessness of the Lord Jesus. It was also to be a voluntary offering. This speaks of the Lord Himself laying down His life. (John x. 17, 18.) But now how wonderful it is to see the sinner associated with this. The offerer was to lay his hand on the victim, and it was to be accepted for him, so that all the spotlessness of

the victim henceforth belonged to the offerer. (1 John iv. 17 ; v. 20 ; Col. ii. 10 ; Eph. i. 6 ; v. 30.) The priests, Aaron's sons, were to sprinkle the blood. As Aaron was a type of Christ, so his sons or his house are a type of the Church (Heb. ii. 13 ; iii. 6) ; and this shows how we are to participate and rejoice in the Father's joy in the perfect work of a perfect Christ. (1 John i. 3.) The flaying of the sacrifice (*v.* 6), or removing the skin, shows how, not only in outward appearance, but altogether, it could bear inspection. So with the Lord Jesus.

The whole sacrifice was to be burnt on the altar, the brazen altar in the court ; the whole of it was to ascend to God. Fire is always typical of suffering ; and in whom was suffering ever seen so displaying the perfectness of the sufferer as in Jesus ? (Heb. ii. 10.)

Thus it was a sweet savour unto God (Eph. v. 2), and that continually, for the fire never went out.

There is one other point to notice, and that is that sometimes an ox was to be offered (*v.* 3), sometimes a lamb (*v.* 10), and sometimes only a turtle-dove. These all point to Christ—the ox, untiring service ; the sheep, patient submission (Isa. liii. 7) ; and the turtle-dove, innocence. (Matt. x. 16.) I think the typical meaning of the difference of the offerings shows the different apprecia-

tion of the Lord Jesus and His work. Some believers hardly know anything of Him at all as the burnt-offering; others know a little; and some seem in a higher degree to get up into God's thoughts of Christ, to think of Him as He does. All the Father's delight is in the Son. Is it so with us? or are we finding pleasure and delight in other things—in things of earth, which pass away and perish in the using. Jesus only abides; He only yields unfailing satisfaction. Let us look unto Him, gaze upon Him, delight in Him, that He may ever be to us a sweet-smelling savour, able to comfort us in sorrow, to strengthen us in weakness, and to speak to us of a God satisfied with a finished work, when we feel how we come short in fulfilling the will of our God.

To the Same.

THE MEAT-OFFERING.

Read *Leviticus* ii., and vi. 14-23.

MY DEAR FRIENDS,

The meat-offering is the second of the offerings of which the Lord gave commandment unto Moses. It was also a sweet-savour-offering. Lev. ii. 2.) There is no mention of sin in it, or even of atonement, as in the burnt-offering; for there was no death; and without shedding of blood there is no remission.

As the burnt-offering spoke of the Lord Jesus as the Father's well-beloved Son, doing His will, and glorifying Him in death, so the meat-offering speaks of His life as equally glorifying to the Father, and as leaving us an example that we should follow in His steps.

We will look first at the materials which composed the meat-offering ; secondly, at the different forms under which it was presented ; and thirdly, at those who partook of it.

The principal ingredient of the meat-offering was fine flour, denoting the perfect humanity of Jesus. It was *fine* flour, ground down so that there was no unevenness in it. Was it not so with the life of the Lord Jesus ? It was all perfect ; nothing marred it ; nothing hindered Him in perfectly doing the will of His Father. We should gain much by more closely studying the life of Jesus. Not one of His servants could be compared to fine flour ; for even the most holy was guilty of some failure. Moses, the meekest man, spoke in anger ; Abraham, the father of the faithful, told a lie through unbelief ; Job, the most patient, cursed the day in which he was born ; Peter was at one time too zealous, and at another time ashamed of his Lord. But how different was Jesus ! Always going about doing good, accomplishing His Father's business ; the only perfect

Man that ever lived. How superior this even to the first Adam! (1 Cor. xv. 47; Cant. v. 10-16.)

The next ingredient was oil—the type of the Holy Ghost. And how wonderful it is to notice here the two ways in which it was used! It was mingled with, and poured upon, the offering. (Lev. ii. 4, 5.) So the Lord Jesus was conceived and anointed by the Holy Ghost. It is most important to be quite clear as to both these points; to believe firmly and clearly and definitely that not only was Jesus indwelt by the Holy Spirit, but that He was in Himself—in His nature as man—perfectly holy, perfectly pure, and without spot, and incapable of receiving a taint of sin, and therefore not under the curse of death; that if He suffered death, it was not because He was man, but as the Sin-bearer for us; that at any moment during His life here He might have ascended back unto His Father, ever being the Son which is in His bosom. (Look at Luke i. 35; Matt. i. 20; Matt. xxvi. 53, 54.) Thus while the Lord Jesus, the Son of God, took upon Himself according to promise, as seed of the woman, the nature of man, He never took upon Himself the nature of *sinful* man.

But the oil was also poured upon the offering. This we see in Luke iii. 21, 22. Though perfectly holy, and perfectly understanding the will of God, yet would He not go out upon His public ministry

except as indwelt and anointed by the Holy Ghost. What a lesson is there here for us! How often do we go our own ways, do our own work, speak our own words, instead of being simply dependent upon the Spirit of God!

We next have the sweet-smelling frankincense—representing the sweet odour that ascended to God from the work of Christ; for He did all to the glory of God. The fire brought out the smell of the frankincense, and *it* was all burnt on the altar; so suffering only brought out more of the perfectness of the character of the Lord Jesus.

The last ingredient was salt. Salt preserves; so the expression “salt of the covenant” is used, showing how that covenant will endure for ever. The word of the Lord Jesus always preserved against sin. The multitudes liked His words of grace, but not His words of salt. (Read for example Luke iv. 16–29.)

There were two materials never to be used in the meat-offerings—leaven and honey: leaven, a type of evil all through the word of God; and honey, a type of what is naturally sweet and attractive, but unrenewed by God. As the fire brings out the odour of the frankincense, it spoils the honey, turning it sour. Neither the evil nor the mere natural sweetness were found in Jesus.

We will look secondly at the form under which

the offering was presented. It was always subjected to the action of fire, which is a type of suffering; not here, however, as suffering for sin, for that is never spoken of as ascending for a sweet savour, but suffering at the hands of man, as the pure and holy One in a world full of iniquity; also as suffering from sympathy (read for example Matt. viii. 16, 17), and also as suffering in anticipation of the suffering of the cross. (Read Luke xxii. 39-44.) Thirdly, a portion was consumed, and ascended to God, and the remainder was eaten by the priests, Aaron's sons. They, as we have before seen, were a type of the Church. This is what we as individual Christians have to do—to feed upon and delight in Jesus. Are we doing it? Is He our *daily, hourly* food? Just as for the body it would not do to take a meal, however large, once a week, and go without any for the rest, so with the soul; it cannot live in a healthy state if only fed once a week by a weekly service or occasional communion with the Lord. It must daily, constantly be looking to Him, living on Him, drawing fresh supplies of grace from Him in whom alone all fulness dwells.

And now one word for those among you who cannot feed on Jesus; for you do not know Him and cannot draw sap from the vine, for you are not yet branches united to Him. I believe there are those among you who are halting between two

opinions, who have no need to be told, because you know it, that if you go on as you are you can only expect everlasting death. Let me remind you earnestly from my heart, that no mere desire simply to have something more than you have at present will take you to heaven. Nothing short of union with Christ, which you can only have through faith in Him as your Redeemer, can give you a title to enter the pearly gates of the new Jerusalem.

Dear friends, no deeds of ours will take us there, unless they will bear comparison with those of the perfect man we have been considering. That man, the man Christ Jesus, is soon coming. The gates of heaven which opened to receive Him in resurrection will open again to let Him come as the King of glory to reign and to judge. The Lord is at hand. Will you then be with Him? Oh, do not delay longer! To-morrow may be too late.

I had been hoping till to-day that I should be with you on Sunday week; but I now find it will be impossible, and this makes me more earnest in writing to you to lose no time while it is called to-day.

To the Same.

THE PEACE-OFFERING.

Read *Lev.* iii. ; vii. 11-20 ; and vii. 28-56.

Inverness, August 22nd, 1866.

MY DEAR FRIENDS,

We have one more of what are called the sweet-savour-offerings—the offerings in which there was no direct question of sin—and that is the peace-offering. The description of it is very beautiful, and full of sweet thoughts for those of us who know what it is to have peace with God through Jesus Christ our Lord. The burnt-offering spoke of the death of our Lord Jesus exclusively as enjoyed by the Father ; the whole of the offering was consumed on the altar. Not so with the peace-offering ; only a certain part was to be burnt ; but that part was the most tender and sensitive part of the animal, representing those inward thoughts and feelings of the Lord which the Father only could enter into and understand. To the offerer were left the breast and the right shoulder. In looking at the high priest, we have seen what these meant—the affections and strength. Are not these just what we want ? And God gives them to us as our portion—the infinite love and almighty strength of Jesus. Why should we ever

fear when these are ours? We are much more ready to think of our weakness, than of Christ's strength; and of our little love to Him, than of His great love to us. But this is a great mistake.

There was also an important distinction between the peace and meat-offerings. In the peace-offering there was the shedding of blood, which there was not in the meat-offerings. And here again how exactly this meets our need! As we saw last Lord's-day, the meat-offering points to the humanity of the Lord Jesus and His life here on earth; how, although this life could indeed be, and was, a sweet savour to the Father, it could only be condemnation to the sinner; for it would show but more plainly how different his life had been—so imperfect where Christ's had been perfect, so defiled where His had been pure, so selfish where His had been continually doing good and performing His Father's will.

How full then of love and grace is the sprinkled blood, speaking of peace as the ground of our worship, as the ground upon which we may delight in Christ in fellowship with the Father (1 John i. 3, 7); for He is truly our peace. (Eph. ii. 14, 17; Rom. v. 1; Col. i. 19-22; Phil. iv. 7.)

The prodigal returning from the far country could not have sat down with his father to feast

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on the fatted calf in his rags. His father received him just as he was, but he did not leave him so; he clothed him in the best robe. (Luke xv. 20-22.) So with us; God receives us just as we are for Christ's sake. We are not to wait to make a robe for ourselves, but He gives us His best robe, which is Christ Himself. It is of this the peace-offering speaks. The place which I have in Christ by the shed blood is the only ground on which I can worship God.

There are two very important truths brought out specially in the law of the peace-offering. (Lev. vii.) The first of these is in verses 19, 20, which pronounce a most severe penalty against the man who should eat the peace-offering with any uncleanness upon him. This shows us plainly that those cannot worship God acceptably who are not cleansed in the precious blood of Christ. We are defiled by nature; we need to be washed (1 Cor. vi. 11); but when once washed and forgiven, we are for ever cleansed, acceptable, complete in Jesus in God's sight. But then there is another great truth which comes out in verses 13, 14. Leavened bread was to be offered. Leaven, as we have seen in the meat-offering, signifies evil, and therefore there was to be no leaven in that which pointed simply to Christ. Here the offerer is thought of, and therefore there is to be leaven; for though we

are altogether cleansed by the blood of Jesus, so that He could say to the disciples, "Ye are clean," for we have no sin on us (Heb. x. 2), yet we still have sin in us. As has been truly said, we who have been born again are no longer in the flesh, but the flesh is still in us. (Rom. viii. 9.) The flesh still being in us, as it will be till we are with and like Jesus, it still leads us to sin. Daily, hourly, we know and feel that we sin, whether by omission or commission. This often grieves us if we love Jesus at all; it sometimes brings doubts into the believer's heart; but this it should never do, for it cannot touch our position in God's sight, for we are complete not in ourselves, but in Christ. The first chapter of the first epistle of John speaks of this sin, of the provision God has made for it, that the blood of Jesus Christ His Son cleanseth us from *all* sin; but there is to be no excuse for sin; "for these things," adds John, "I write unto you, that ye sin not." We make a great mistake, dear friends, when we as Christians are always thinking about our sins. Do not misunderstand me. We are not to think lightly of sin; but what we have to do is to be taken up with Jesus, our great Peace-offering; and as we gaze at Him, and learn His great love to us, we shall best learn to hate sin. As the prodigal sat at his father's table, of what do you think he was thinking? Of the

land from whence he came, of his rags and filth, of his ungratefulness and forgetfulness of his father, or of that father's love and grace? Surely of the latter. So it should be with us.

There is one other point of interest in Lev. vii. 15. The peace-offering, except in certain cases, was to be eaten the same day it was offered; if not, it was an abomination to God. So all our worship must be connected with the sacrifice of Christ. Directly we forget this, and seek to worship God in our own way, or in accordance with our own will, it ceases to be true worship, and becomes an abomination to Him. (John iv. 24; Phil. iii. 3.) These are practical truths for us; they speak of the peace which Jesus has given us. "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." I would give you these words to day, asking you how far they are really your own. Is this peace yours? and are you daily, constantly in the enjoyment of it? Where there is true peace in the heart now, there is eternal joy hereafter; but "there is no peace, saith my God, to the wicked."

To the Same.

THE SIN AND TRESPASS-OFFERINGS.

Lev. iv. v. vi. 1-7.

Loch Lomond, August 29th, 1866.

MY DEAR FRIENDS,

The two sacrifices of which you have been reading to-day, the sin and trespass-offerings, are both deeply interesting, and of more importance to us as sinners than any other. I have put them together, not because they are of less importance, but only as they complete the five Jewish offerings. You will notice that they both speak of sin, and yet there is a marked difference between the two. The sin-offering dealt with *sin*, the great principle of evil—man's evil heart and nature; the trespass-offering dealt with *trespasses*, or *sins*—the constant committal of that on the part of sinful man which is contrary to a holy God. Now we need both of these, and have them both in Jesus. If all our sins could be forgiven, we should still be unfit for the presence of God, for the sinful heart and nature would remain; but the blood of Jesus cleanseth us from all sin; and He provides for us a new nature, that we should be holy and without blame before Him. (Rom. viii. 3.)

We will look a little at each of these offerings.

First, the sin-offering. There were three grades, as they may be called, of the sin-offering—the first for the sin of the priest, or the whole congregation. In this case there were three things done with the blood—it was to be sprinkled “before the Lord, upon the veil of the sanctuary;” to be put on the horns of the altar of “sweet incense; and to be poured at the bottom of the altar of the burnt-offering.” The first, because such a sin endangered the dwelling of Jehovah in their midst; the second, because it destroyed the ground of their worship; and the third, because it was still an individual question to be settled between God and the soul. All these were settled by the precious blood. The second grade was for the sin of “a ruler;” and the third for “one of the common people.” In both of these it was a matter of personal sin only; and the only thing, therefore, that was done was the pouring out of the blood at the brazen altar. There was one difference between the two last—in the case of the ruler’s offering it was to be a male; in that of one of the common people a female. This was probably because of the greater influence of the ruler’s sin. The great central point of the sin-offering was the shed blood. This was not so with the sweet-savour-offerings, because it was not in them a question of sin. (Heb. ix. 22; Lev. xvii. 11.) This is a most important truth for

us all to remember. God has said, "The soul that sinneth, it shall *die*." Where there has been sin there must be death. Your souls and mine have sinned, and therefore either we must die, or another. Jesus has died; He has shed His precious blood; He has given His life for ours; He has redeemed us, bought us, and now there is power in that precious blood to cleanse from all sin. Why is this? Because the shedding of blood necessitates the giving of life, and life was demanded by the justice of God. Therefore it is that so much is said of the blood; therefore it is that the believer puts his trust in the blood, and sings—

"Oh, precious blood! oh, glorious death!"

Look at the following texts, which among many others speak of this: 1 Peter i. 18, 19; Heb. ix. 13, 14; 1 John i. 7; Eph. i. 7; Rev. i. 5. There is one other point in the sin-offering. The larger part of it was to be burned without the camp. Paul himself teaches us the lesson we are to learn from this. (Heb. xiii. 11-14.) The camp is to us all that is not of Christ, whether it be worldly pleasures, worldly honours, worldly distinction, worldly sin, worldly religion. And now, before turning from the sin-offering, let me ask you, What does it say to you? Does it speak to you of atonement made and completed? of a spotless victim,

upon whom has been laid *your* sin, *your* iniquity, *your* unrighteousness, and in whose death all that sin has been reduced as it were to ashes in God's sight, and scattered to the four winds of heaven ; so that as far as the east is from the west, so far hath God removed your transgressions from you ; Does it say this to your heart ? If so, what peace it brings ! " We have peace with God through Jesus Christ our Lord."

Is any one of you afraid of thinking, " Can all this be true ?" Just suppose the case of an Israelite who should come to the priest, and say, " I am afraid I am too sinful to bring a sin-offering ; it would not be accepted." Surely the priest's answer at once would be, " If you are sinful, that is the very reason why you *should* bring it ; the sin-offering is for sinners." And so the poor, sin-burdened Israelite would bring his lamb to the altar, and laying his hands upon it, would identify himself with it, and it would be slain ; and in the flowing blood he would see the sure and certain sign of God's forgiveness, and would return to his home in peace. And if he could do so, surely we may. Can we not look by faith at a far different sacrifice, whose blood can indeed wash away sin ? and can we not hear a voice saying, " Your sins, which are many, are all forgiven " ? It is said that crimson is a deeper dye than any other, and more

difficult to take out; but the blood of Christ is a deeper crimson, and covers the crimson dye of sin, so that it is no more seen.

We have been too long thinking of the sin-offering to do more than glance at the trespass-offering. There is one expression which occurs in reference to both, which is of great importance—the sin, or the trespass “through ignorance,” which needed a sacrifice just as much as if it had been a deliberate sin. The great truth which this contains is, that no excuse that “we have done our best, or knew no better,” will stand in the sight of God. We must be judged according to His holiness, and not our imperfection; and therefore if we go in before God on our own merits, they must be nothing less than perfect.

In Lev. vi. 2 you read, “If a soul commit a trespass *against the Lord*, and lie *unto his neighbour*.” The trespass, though actually committed against a neighbour, is looked at as committed against the Lord Himself; thus all sin is really done against the Lord. There is also a great principle contained in verses 4, 5 of the same chapter. The perfect putting away of sin does not lead a man to live as he likes, as some say. “Shall we continue in sin, that grace may abound? God forbid.” “Let him that stole steal no more,” said Paul to the Ephesians. And so it always is

where grace is really received into the heart ; the life corresponds more or less.

And now, dear friends, if the Lord will, I hope to be with you in a week from the time when you will read this. It has seemed a long time since I was last with you, and I have thought much of you all, and long that our meeting together again may be to the glory of our heavenly Father. This depends as much upon you as upon me, and I would ask *each one of you*, if our Lord tarry through the winter, to watch prayerfully that nothing in you hinder His blessing us. If we could each one do this, what showers of blessing might we receive! And let us seek not only this, but, by His help and strength, of how much blessing we may be to others. Hoping so soon to meet you, I will only add kind love.

To A. B., a Member of her Bible-class.

Craven Lodge, October 5th, 1866.

MY DEAR AGNES,

I was not able to write to you with the parcel, but have been hoping to do so ever since. Your letter was very welcome this morning, and I cannot tell you how thankful I am that you are able truthfully to say those happy words, "*I am saved.*" There is no true happiness for us till we can say this ; and when we can do so, and are

content to take God at His word, does it not seem wonderful that we have not seen it all long before? May He reveal to you more and more of the "*riches* of His grace." My prayer for you is, that you "may know the love of Christ, which passeth knowledge;" and whatever trial or difficulty yet unknown may lie before you, you will, I am sure, have a peace which the world never gave you, and which *nothing* can take away. . . .

Remember that the path of self-denial is often the happiest in the end; and "even Christ pleased not Himself." I shall always be glad to hear from you, and to see you whenever you can come over, on Sundays or other days.

I remain your sincere friend,

REBEKAH H. MORLEY.

To the Same.

October 22nd.

. . . . I should very much like to see you over here again; but think your place is so plainly to be a comfort and help to your mother now while weak and ill, that I am sure you would not wish it to be otherwise. Now that you know the love of Jesus to yourself, it will be such additional joy to you to do what will please Him. I have read of a very celebrated picture of the

Lord Jesus hanging upon the cross, and under it these words written, "I have done this for thee; what art thou doing for me?" What He wants you to do, dear Agnes, just now, is lovingly and patiently to wait upon your mother, and to speak to her of Him, and of what you have found of the preciousness of His love. . . . Remember me very kindly to her. I shall be anxious to know how she bears the moving. I often think of her, and trust that the Lord Jesus will so reveal *Himself* to her in all His love and grace, that she may be able to rejoice even in the midst of pain and trial. . . . I hope you cast this care upon Him whom you now know as your Father and your Friend, and who says to you, "Be careful for *nothing*;" and, "They that trust in the Lord shall not lack any *good* thing." If you feel inclined to be troubled and anxious, as I have no doubt you may, go and tell Him so, and plead His promises before Him; for they can never fail. . . .

This will, I hope, only teach you the more forcibly that there is only *one* Friend upon whom we can lean, and in whom we can trust, whether for the body or the soul—One who never fails and never changes, "the same yesterday, to-day, and *for ever*."

With kind love, ever your sincere friend,

REBEKAH H. MORLEY.

A Letter to her Bible-class at Upper Clapton.

GOOD WORKS.

Read *Acts* ii. 41-47.

Brighton, October 19th, 1866.

MY DEAR FRIENDS,

The subject on which you have asked me to write to you I feel to be a deeply solemn one. I have been thinking much since last Lord's-day what to say to you. I have prayed that I may only write as the truth is in Jesus. I trust that you also will read this letter, and think of the subject prayerfully, and with a desire rather to know the Lord's mind than my opinions. The few concluding verses of last Sunday's chapter I felt spoke to us perhaps as much as any of the life and walk of a Christian, because they give us the immediate result upon those three thousand souls that were converted on the day of Pentecost.

The first thing I would say to you is this: There are two snares which Satan has laid for the unwary to keep the sinner from Jesus and to hinder the believer. The first is, "You cannot be saved without good works;" and the second is, "Now that you have been saved you can live as you like." Though perhaps none of you would actually say this, do you not know how, in some form or other, Satan con-

stantly presents them to you? For myself I know that I was practically under the power of the former for many years. Both of them are lies of him who is the father of lies; and as our own natural hearts are deceitful above all things, it is not much wonder that they believe them, though it is sad to think we should do so when we are born again—born from above.

As to the first of these, beware of it, for it is a soul-destroying and a peace-destroying doctrine, that salvation is to be procured by any work of mine. Whether I make faith or repentance a work as so many do, or whether I think of it as a change of life, no matter what it is, I can never be saved by anything in myself. (Eph. ii. 8, 9; Titus iii. 4-7; Rom. iv. 3-5.) The gospel is this: I am by nature a poor lost sinner under condemnation for sin, inasmuch as *one* sin is enough to separate from God and sink the soul to hell. Jesus has come as the Saviour of sinners when I did not know Him or His great love; died for me; took my condemnation, for "the wages of sin is death;" bore my punishment; received God's wrath on account of sin, for my sins were laid upon Him; and believing this I am saved, and have peace and joy. More than this, He has not only pardoned me, but has made me one with Himself; has given me all that He has, so that I am before God even as He is in

acceptance, righteousness, holiness. And He has told me that He will soon come again to take me to Himself, that where He is I may be also; in the meantime giving me His Holy Spirit to dwell constantly within me here, as my Leader, Guide, Comforter, and Protector.

This is my condition as a saved sinner. Now what must my life be? Shall I say, "Since God has saved me, and I cannot now be lost, I will do as I like"? No, indeed, this would not be possible. See what Paul says of this (Rom. vi. 1-7), and look also again at two of the passages to which I have already referred, in which, immediately after telling us plainly that we are not saved by works, Paul shows how that, *being* saved, good works must follow. (Eph. ii. 9, 10; Titus iii. 5-8.) And is not this as it must be, when I know the love of God to me? Can I go on sinning against Him as I did before? When I know that the blessed Spirit is dwelling within me, speaking to me of Jesus, can I grieve Him as I did before? When I know that that precious Saviour who loved me, and died for me, is coming soon for me, can I be doing things, and going to places where I should not like Him to find me? Do you not see that it is impossible? Well then, you may say, How is it that so many Christians are so unlike Jesus, so worldly, so forgetful of Him? I think it is chiefly

because they do not altogether realize the things of which we have been speaking. They may know that they are saved, but they do not realize the fulness of the love of Jesus, and therefore are not constrained by it.

Look for a moment at Acts ii. 41. You see there four things in which those early disciples continued. I wish we did the same. The first you see is doctrine; that is, they clearly knew and understood what Jesus had done for them. They knew He had died for them; they knew He had risen, and had gone to the Father, and that they were there in Him; they knew that the Holy Spirit was given, and that Jesus was soon coming again. They did not hope these things, or question about them; but they knew them; they continued stedfastly in them. Then how natural that, as the result of this, they should, secondly, continue in fellowship with one another. Do we not know something of this? When we meet fellow-Christians rejoicing in the same precious person, and the same blessed hope, can we not have fellowship with them immediately? Then, thirdly, comes the breaking of bread. What is this? Surely the keeping of His dying request, "Do this in remembrance of me;" the showing forth of His death till He come. Did you ever think this is a command? We cannot keep it in

heaven ; we can only keep it here. It is connected with His absence. (1 Cor. xi. 26.) When we see Him we shall not want to remember Him, though indeed we shall never forget His precious blood in which He has washed us. The breaking of bread follows, very naturally, after the fellowship, because it is what we do together in remembrance of Him. We may think of Him alone in our own home, but we meet together to break bread. (Acts xx. 7.)

I do not wish to say more of this ; but I often wonder that those who love Jesus should think so little of His last dying request.

Lastly, they continued in prayer. In all the enjoyment and realization they had of Jesus, they were not unmindful of the danger still surrounding them, and the need constantly to seek grace and guidance from their heavenly Father.

There is one other point, or perhaps more, on which I should like to write to you, and shall hope to do so next week. In the meantime, do not let us forget one another, especially when speaking to our heavenly Father. You will also, I know, ask for a large blessing on the meetings held here and at Hastings, that many souls may be brought to Jesus, and His name greatly glorified.

To the Same.

THE TWO NATURES.

St. Leonards, October 25th, 1866.

MY DEAR FRIENDS,

I can imagine that after reading my letter last week some of you might say, I do in some measure believe and enter into the blessed truths which are to be the groundwork of my life; I do know that I am saved; I do believe that I am His; I do believe that Jesus has made me one with Himself. I am looking for Him to come again as He has said, and yet I find so little power in my daily life; I find unbelief still strong, and the love of the world, and weariness in the things of God, and coldness of heart. How can this be? This is an important question; but the answer is very simple. All this is so because I have still within me my old, evil, corrupt nature warring against the new nature the Lord has given me. Before my conversion I had but one nature, and that was altogether evil and bad. Hear what God Himself says of it. (Isa. i. 5, 6; John vi. 63; Rom. vii. 18; viii. 7.) Is, then, this old nature to be allowed to have its own way in everything? No, indeed; for God looks upon it as having been crucified with Christ. (Rom. vi. 6; vii. 6.) It was

evil, and deserved death. Jesus died, took its doom, and now God looks upon us who believe as having been crucified together with Christ ; that is to say, as having already received our punishment. Well, then, instead of allowing this old nature to prevail, I am to look upon and treat it as dead. What do we do with a dead body? Surely nothing but bury it ! I believe this is the meaning of baptism, as Paul says to the Ephesians, "*Mortify*" (or reckon as dead) "your members which are upon the earth." For we who believe have now *two* natures ; we have, beside the old nature of which we have been speaking, a new nature "born of God," "born from above," and eternal life, the very same life that is in Christ, and in which the Holy Spirit dwells, so that we are "partakers of the divine nature." (2 Peter i. 4.) Just as the old nature was evil and corrupt, so this new nature is holy ; and as the old nature could do nothing but sin, the new nature can do nothing but please God. (1 John iii. 9.) It is evident, then, that the two are contrary one to the other, and that I must expect nothing but conflict ; and this is just what I find. (Gal. v. 17 ; Rom. vii. 23-25 ; Rom. viii. 6.) This conflict will not cease as I get further on towards heaven, but it may be will rather increase ; yet I am not to be discouraged ; for Jesus has already overcome and got the victory for me, and

I have to overcome by faith and the blood of the Lamb. (John xvi. 33 ; 1 John v. 4, 5 ; Rev. xii. 11.) The battle may often be a hard one ; but we must cheerfully and joyfully persevere, keeping *under* the body as Paul did. (1 Cor. ix. 27.)

In Romans vi. 9 we have the promise, "Sin shall *not* have dominion over you ;" and we can sing—

"We'll stem the storm, it won't last long,
We'll anchor by-and-by."

But in order that we may glorify God in this conflict, we must keep very near to Jesus, walking with Him, abiding in Him. Let us remember that Satan is much stronger than we are, but that Jesus is much stronger than Satan. Some may say, "How can I know that I have this new nature?" I was almost going to say, the very fact of your asking shows you have it, but at least the true desire for it does ; for you could not have that did not God give it you. The new nature longs after Jesus, after holiness, after heaven ; longs to glorify God ; does not love the world, nor the things that are in it ; hates sin ; seeks to bring others to Jesus. The old nature fears God ; loves sin ; hates holiness and heaven ; and would always make us doubt and disbelieve God, and be careless about the salvation of others. Now in your daily life give to each of

these their right place. You will easily recognize their different voices ; for they are very distinct. Listen to one, close your ear to the other ; and now look again for a moment at the verses we read last Lord's-day. (Acts ii. 42-47.) Two things strike me in these concluding verses—*the love* which led them to have all things common, and *the joy* which led them to be always praising God. Why do we know so little of these? They are both the blessed fruits of the Spirit, and are to be maintained only by a constant abiding connection with Jesus.

Dear friends, you who have not yet peace with God through our Lord Jesus Christ, have you known nothing of the longings of the new nature? Do you not wish to know Him yours? do you not wish for heaven? If the Lord has given you ever such a faint wish after these do not stifle it, but hail it as the beginning of the good work. All these desires are met and fulfilled in Jesus, and in Jesus *only*. There is no true happiness out of Him for any ; but peace and joy unspeakable in seeing His finished work, and being able to say, "Jesus is mine." May this now be yours. It may be, to-day if you will only take it ; and may those of us who belong to Jesus walk worthy of the high vocation wherewith we are called. You will find many texts showing how nothing short of this is

given us as our standard. Am I perfect and complete in Jesus? Then I am to seek to be perfect and complete before men. Am I justified in Jesus? Then I am to be just before men. Am I sanctified in Jesus? Then I am also to be sanctified, or set apart, before men. Is the Holy Ghost dwelling within me? Then I must go nowhere that would dishonour this Holy Guest. Am I looking for Jesus to come? Then I must do nothing that I would not wish He would find me doing when He comes. Does this seem hard and beset with difficulties to you? Doubtless it is so often; but let us listen to His voice, saying, "My *grace* is sufficient for thee;" and let us answer, "I can do *all things* through Christ which strengtheneth me." It will not be for long, *yet a little while*. It is nearly a year since we took this as our motto, and Jesus still tarries; but soon He will come and take us safe home. And do not our hearts say, "Come, Saviour, come"? Then the conflict will be over; for we shall be like Him. There is no more sin, no more sorrow, no more tears, no more separation; but ever with the Lord in joy, and peace, and rest, and happy service. With such a blessed hope certainly before us, we may well afford to wait a little patiently, and in the meantime to serve and fight. If the Lord will, I hope to be with some of you on Tuesday

at the prayer-meeting. Our subject is, "Promised success in Christian work."

P.S.—You will, I know, be glad to hear that the Lord has given great blessing at the Brighton meetings, and that we have had a happy beginning here this evening.

To Miss D. S.

Giving an account of a gathering of Young Women belonging to her Clapton Bible-class at the close of the year.

Craven Lodge, Saturday Evening.

MY DARLING MARTIE,

. . . . You will, I know, be glad to hear that we had a very happy evening on the 8th. Your letter reaching me just two hours before they came cheered me so much with the assurance that you were praying for us. It was a wet evening, but about a hundred and ten came. We had many of the dear hymns, which sounded so sweet! and I asked them in the middle if any one of them thought it would be pleasanter to be at a concert. I wish you could have heard their hearty "No indeed, Miss," from all parts of the room.

I spoke to them for about half an hour on the houses built on rock and sand, asking the Christians the question, "*What* have you been building during the year?" and the unsaved, "*Where* have you been

building?" I think several received blessing; but one who had thought till then she was on the right foundation found she was *not*, and there and then received the Lord Jesus as her all. She has been going on very happily ever since. I do not like saying much of numbers, but I counted over thirty (besides others of whom I am not sure) whom I believe to have been converted during the year. Will you not praise the Lord with me?

I shall think of you so much on Monday, and hope you will indeed have a happy time with your classes, and much of the Lord's blessing which "*maketh rich*." I can't tell you how I am enjoying the "Hymns of Life and Peace," and am sending them as new-year messengers of refreshment to many dear tried ones. With fondest love, ever your own loving fellow-watcher for the Lord,

REBEKAH H. MORLEY.

The Lord knows just how much we can bear, and He suits His grace and His strength to our need. Did you ever think of the difference between the *love* of Christ and the *loveliness* of Christ? First we know His love, and that is very precious; but by-and-by we go on to know how lovely He is in Himself, and that is more precious still. We shall go on learning this through all eternity.

Written for a Young Ladies' Association.

February, 1867.

WHAT is the *believer's duty* as regards fasting? A careful examination of the texts in the New Testament referring to fasting will show that there is not a single *command* to the believer to fast, and that therefore he has no "*duty*" with regard to it. (Luke xvii. 10.) Fasting had a large place in the Jewish ritual; yet so little was it understood in the spirit of the ordinance, that the prophets contain many complaints from Jehovah against His people that they had not kept His fasts so as to please Him (Isa. lviii.; Zech. vii. 5), and our Lord Himself denounced the fasts of the Pharisees. (Matt. vi. 16.) Might He not well bring the same charge against many who call themselves by His name, who are seeking to "appear unto men to fast," and who "have their reward"—a present reward; but for whom there is no promise that they "shall be rewarded openly."

Setting aside however the Jewish aspect of the question, there remain a few texts giving us examples of fasting in the Lord Jesus Himself, in the apostles, and in the early church, and which therefore sanction, though they do not command, fasting for believers of the present day.

While however it is an observance greatly overlooked by the Lord's people, in principle as well as practice, to their own hurt, it is one fraught with much danger, as likely to give a handle to Satan to entice us to that "show of wisdom in will-worship and *neglecting of the body*, not to any honour, but to the *satisfying of the flesh*." The flesh, even in the believer, craves to be satisfied, and may be as easily satisfied by religiousness as by sin, in some cases more so. Too often our good works (so called), our feelings, our experience, our consistency, go to the satisfying of the flesh, procuring us the praise of men, but being in the sight of the Lord only the "wood, hay, stubble," to be burned up at His coming. If He gives us to see that to fast is part of His will concerning us, may He show us its true meaning, and keep us from allowing it in any measure to become a work of Satan.

Fasting in the New Testament is intimately and almost invariably connected with prayer (Matt. xvii. 21; Mark ix. 29; Acts x. 30; xiii. 2, 3; xiv. 23; 1 Cor. vii. 5), and this connection leads us easily to apprehend its meaning. Prayer and fasting seem to represent the two great principles which should actuate the believer—dependence on the Lord and death to self; the living practical recognition on the one hand, that without Him we

are nothing, and on the other that the flesh has no right to have any place.

As to fasting, taken in its simple signification with reference to abstaining from food, there can be no doubt that this was its meaning ; and it is plain that on certain special occasions, at least such as Acts xiv. 23, it was practically without any outward show, according to the word of Christ (Matt. vi. 17, 18), not with bondage, which would have defeated the very object to be attained, but evidently with the desire to let no fleshly appetite come between the believers and their Lord, that so they might be prepared to hear His voice, and be led and guided by His Spirit. Thus the Lord Himself tells us that certain works, requiring great ignoring of self, and great dependence on Him, can only come forth of prayer and fasting. (Mark ix. 29.) The body is very intimately connected with the soul and spirit, and Satan often works upon the spiritual nature through the body. It is therefore a great thing for a believer in the power of the Spirit to have a firm hold upon his body, to restrict its appetites, to deny its desires, and to refuse to indulge its love of ease. The Lord, however, has laid no burden upon us with regard to this.

Fasting is connected with a time of sorrow, while the Bridegroom is taken from us, and we

can do nothing but acknowledge that we have been crucified with Christ, that the flesh is already judicially slain, and can never have any entrance into the heavenlies, and that therefore it is to be, with all its members, *reckoned* as dead, to be put in its right place, the grave, out of sight, and to be kept there. And thus the deep, practical meaning of that word of the Spirit, "Make no provision for the flesh to fulfil the lusts thereof." Do not nourish it, do not encourage it, do not set those things before it which would call out its desires, and inspire it with energy ; but on all hands deny it, ignore it, mortify it. It is plain that this goes far beyond the abstaining from food. It cuts at the root of those things in which Christian people see "no harm;" for the question is suggested at once, Is such and such a thing provision for the flesh or the spirit? for the new nature or for the old? It judges also the common excuse with many of the Lord's people for mixing with the world, "that their heart is not there." If not, if the Lord has made them His, what right have they to take the flesh which is still within them into its old associations, into those things which please, and foster, and satisfy it, and which thus gives it a power and ascendancy while the children of the bridechamber fast? But soon He will return to His chosen people, they shall know Him again by the name

“Ishi,” and their fasts shall be turned into feasts. (Zech. viii. 19.) And *we* who now for “a little while” “have sorrow,” shall soon have that sorrow turned into joy, when our risen, glorified Head shall return, and we shall be gathered unto Him. No more fasting then, no more flesh to mortify, but this body of humiliation made like unto His body of glory, according to the working whereby He is able to subdue all things unto Himself.

May we be kept waiting and watching for Him ! If Jesus comes in a week, a month, a year (and we profess to be looking for Him), shall we regret any little self-sacrifice we have made for Him ?

“Cease to do evil” *first*, and *then* “learn to do well.” This is the divine order. We get it continually in the Old and New Testaments. Col. iii. : “Put off,” *then* “put on ;” Rom. vi. : first “dead to sin,” *then* “alive unto God ;” and many more similar passages. As Old Testament instances take Gideon (Judges vi. 25, 26) : “Throw down the altar of Baal ;” “build an altar unto the Lord ;” and Asa (2 Chron. xv. 8) : He “put away the abominable idols,” and *then* “renewed the altar of the Lord.”

**To a Christian who was not enjoying the Assurance of
Eternal Life.**

St. Paul's Parsonage, Leeds, February 15th.

MY DEAR MRS. H.,

I was very glad to have Mrs. L.'s letter yesterday, though sorry it did not contain better accounts of your health. I trust, however, that when this severe weather passes away you will soon regain strength. What I most desire, however, dear Mrs. H., is to hear that you are able to rest entirely on our precious Saviour. I have no doubt whatever that you are one of His purchased ones, but I want you also to be sure of it, that you may be "filled with joy and peace in believing." I think you know that I do not write to you on these subjects because I feel I am any better than you, but only because, though I am so much younger than you are, our Father may send you some word of comfort through me, and also because during the last year or two He has given me so much joy in knowing His love, unworthy as I am of it; and I have long wished that you had the same happy confidence. I am more and more sure that it will never arise from anything in *ourselves*; for, as Paul says, "In me (that is, in my flesh,) dwelleth *no good thing*." Our joy, if true

joy, must be "joy *in the Lord*," in His person, "the chiefest among ten thousand, and the altogether lovely;" and His work, a perfected, complete, *accepted* work. So that now, if we believe in Him, as I am sure we do, our salvation is not a thing of any uncertainty, but a finished, accomplished *fact*. We *have* everlasting life; we have passed from death unto life. "There is therefore *now no* condemnation to them who are in Christ Jesus." Satan will not let us simply receive these facts if he can help it; he puts endless thoughts and doubts into our hearts; but "let *God* be true, and every man a liar." We are apt to think, "But I do not *feel* as though my sins were forgiven; my heart still feels very evil, and my love is cold." This is very true, and is true of every Christian; but if our hearts tell us that because of this we are not God's children, shall we believe it? Surely not. God's word says, "The heart is deceitful above all things, and desperately wicked;" and He who has promised us eternal life "CANNOT LIE." Surely then we should rest on His word. I believe, dear Mrs. H., that He will enable you to do this, only I feel impatient that it should be at once.

Yours very truly in Jesus,

REBEKAH H. MORLEY.

Written for a Young Ladies' Association.

"THE JEWS, THE GENTILES, AND THE CHURCH OF GOD."

"THE Jews, the Gentiles, and the Church of God," are the three great divisions made by God of the inhabitants of this world, unrecognized indeed of men, but ordained of God, and to be made manifest at last. The Jews, Jehovah's people; the nations, His dominion; and the Church, Christ's body, His best beloved, nearer to Him even than the Jews—these, in history or in prophecy, run through the Bible, and may be separately and distinctly traced. The Jews, Abraham's seed, chosen in grace to be God's peculiar people (Gen. xvii. 7, 8), placed themselves under law at Sinai, and thus sealed their condemnation. Nevertheless to them belonged still the adoption and the glory and the promises (Rom. ix. 4); and therefore of them, as concerning the flesh, Christ came. But when He came unto His own, His own received Him not, and they therefore were rejected (Luke xix. 41-44); and thus when we look for the Jew at the present time we find God's chosen people, as they are notwithstanding—scattered abroad over the face of the earth. (Lev. xxvi. 33; Hosea ix. 17.) "Hath then God cast away His people? God forbid! . . . God hath not cast away His people which He foreknew."

(Rom. xi. 1, 2.) The promises are yet unfulfilled, the glory not yet consummated, and God is a faithful God; therefore we find that in the "times of the restitution of all things" the Jew still has his rightful place. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali; and I will betroth thee unto me for ever" (Hosea ii. 16, 19); "and so all Israel shall be saved." (Rom. xi. 26.) The Gentiles were to the Jews all who were not of their race, the nations and kingdoms of the world. Since Satan has been the "prince of this world" these nations and kingdoms have been serving him instead of their rightful Master. But we read of the time "when the Son of man shall come in His glory . . . and before Him shall be gathered all *nations*: and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 31, 32); of the time when the Father is represented as saying to Christ, "Ask of me, and I will give thee the heathen for thine inheritance, the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. ii. 8, 9); of the time "when the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ" (Rev. xi. 15); of the time when "the earth shall be filled with the

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knowledge of the Lord, as the waters cover the sea." (Hab. ii. 14.)

The Church of God is that "mystery which was kept secret since the world began, but is now made manifest" (Rom. xvi. 16, 25, 26); the mystery which was specially made known to Paul (Eph. iii. 3); the formation of the "body of Christ," of which He should be the head (Col. i. 18), and the members of which should be neither Jew nor Greek, circumcision nor uncircumcision, the Gentiles being "fellow-heirs and members of the same body" with the Jew. The Church includes those of whom Jesus said to His disciples, "Ye who have followed me" (that is to say, "in my rejection"), "in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones" (Matt. xix. 28); for, as Paul and Barnabas said to the unbelieving Jews of Antioch in Pisidia, "it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii. 46.) Since the time when the Jews rejected Christ and His salvation, the Church has been forming—all, whether Jew or Greek, who believe on Christ, and are baptized by the Holy Ghost, becoming members of His body, of His flesh, and of His bones, and heirs of the

portion which pertains to His body—the Church. This Church is nearer to Jesus than either the Jew or the Gentile will ever be, both in the sufferings of Christ, and the glory which shall follow. The two are inseparable: “*If* we suffer, we shall also reign with Him.” (2 Tim. ii. 12.) “We must through much tribulation enter into the kingdom of God.” (Acts xiv. 22.) “*If* so be that we suffer with Him, that we may be also glorified together.” (Rom. viii. 17.) “The God of all grace, who hath called us into His eternal glory by Christ Jesus, *after* that ye have suffered a while.” (1 Peter v. 10.) The same living union with Christ which brings us into His glory, by virtue of which in heaven we shall sing, “We shall reign with thee over the earth” (Rev. v. 10), confers also on us the great privilege of suffering: “To you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake;” so that we ought to say with Paul, “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the Church.” (Col. i. 24.) How sadly does the Church shrink from this legacy of suffering! How does she forget that she is the body chosen in the time of her Head’s rejection, that she can have no rightful part with the world which rejects Him! How does she forget that “the servant is not greater than his

lord," and that it is her work, in spite of ridicule and persecution, to testify faithfully for her Lord, and for the truth. Oh that we might personally and individually enter into the great truths concerning the Church of God! that we might live and walk daily as members of Christ's body, that "when He shall appear" we may exchange with joy the "light affliction, which is but for a moment," for the "far more exceeding and eternal weight of glory!"

To E. G., a Member of her Bible-class.

MY DEAR ELIZA,

. . . . I called on your grandmother on Wednesday, and was glad to find her pretty well. It is a good thing she does not mind being left alone, and that she does not *feel* alone. It always does me good to hear her speak of her simple dependence on our heavenly Father. This is what we all want more of. "Walking by faith, not by sight;" not desiring to see the road a long way before us, but following Jesus a step at a time. The wise men kept their eyes fixed on the star, not upon the way they were going; and this is just what we should do, our eye not looking within nor around, but up "unto Jesus." If we only did

this, it would put an end to fear, and unbelief, and wandering. . . .

With kind love, I remain your sincere friend,
REBEKAH H. MORLEY.

To S. H., a member of her Bible-class.

Craven Lodge, September 10th, 1867.

MY DEAR S.,

. . . . You are right in thinking that what I most care to hear of is your *spiritual* health; and I am truly thankful that the Lord is enabling you to go on your way, "looking unto Jesus." This is always the true source of happiness. The sinner finds peace by "looking unto Jesus," and the believer gets joy and comfort, and all that he needs, by looking away from self—away from the circumstances around him, away from the world—to "*Jesus only*." I am so glad you are able now to be with us on Sunday afternoons, and hope you will continue to feel that you derive benefit from coming.

Your sincere friend,

REBEKAH H. MORLEY.

On the Lord's Supper.

Craven Lodge, Stamford Hill, January 21st, 1868.

MY DEAR MRS. A.,

Your letter was very welcome. It is wonderful how soon those who know nothing else of each other find a strong tie in that wonderful love of Jesus, and especially when that love has led to the blessed work of winning souls for Him. During the past seven years it has been such joy to me to tell others (chiefly among the poor) the glad tidings. For a long time we had felt the need of some meeting here for breaking bread, as many who were converted desired to do so, *simply as believers in Jesus*. This led to the putting up of the Iron Room, which was opened last November. The principal object of the room is for preaching the gospel; but on Lord's-day mornings we have a most happy little gathering around the dear Lord Himself, *remembering* Him. We feel that any believers, even in these days of error and division and failure, have a warrant for so meeting in Matt. xviii. 20 (knowing that others who were doing the same would necessarily feel fellowship with us), and that, whatever else we might lack, we were sure of the presence of our Lord. On looking more into detail, we saw all through the New Testa-

ment that where *believers* met together, there the Holy Ghost was the only leader and controller; and we determined to recognize that, as I trust we have done. In our morning meetings no one has been appointed to take the lead, and it has been open for any one to read, or speak, or pray, or give out a hymn, if *really* led by the Holy Spirit to do so. We have found no inconvenience from this. We have also received *any* to the Lord's table, who came as believers, unless anything were known of them to the contrary. . . .

Written to the Same four days later.

YOUR letter enables me precisely to understand what you are passing through with regard to worship and the Lord's table—I know it all so well by experience—and earnestly ask the Lord to lead you to the joy and liberty which, in some measure at least, we have found. Not that we are free from difficulty, and, I suppose, none can expect to be in these days, which are surely the perilous or difficult times which Paul by the Spirit foretold. Have you ever noticed the distinction between the two epistles to Timothy? The first, written to the Church as it was *meant* to be, and as in early days it was; and the second, written to the Church as it so soon became, “a great house,”

containing "vessels to dishonour" as well as to honour. And yet it is in this second epistle we get the twofold seal (chap. ii. 19) which is so precious in these days.

You will, I know, forgive me when I say that in reading of the difficulties which you feel about beginning to break bread, I fancy you make a little of the same mistake which we made, a most natural one rising out of old prejudices. It is the idea that the Lord's table is the place of teaching. Teaching is, I think, sometimes too prominent, and in some cases the object of meeting seems forgotten; not that teaching *must* be shut out, but it is not *necessary*, and in no case should have the first place. This makes it so much more simple. If there were no one present who could even pray, we could still meet together, two or three who loved Him, to *remember* Him. It is so sweet to know that He values our memories. It was the *memories* of the saints of old which were written in His book (Mal. iii. 16), and it is for our memories simply that He asks at the table, "Do this in *remembrance of Me.*"

I think the Lord often uses a word from some one to encourage our memories, as it were, and to gather our thoughts around Himself; and if there were any one with you who would sometimes do this, I am sure it would be profitable; but beyond

this, you would not want any one to “*lead* the meeting.” The Spirit of God must be the recognized Leader, and then the Lord Jesus, to whom He testifies, will be the Centre.

One thing not to be forgotten is this, that while we have no right to shut out one who belongs to Christ, and is walking as a Christian, from His table, yet at the same time a responsibility rests upon those thus meeting to receive only such as Christ has received (Rom. xv. 7); and also, where necessary, to exercise discipline, as in 1 Cor. v., remembering that our Lord is holy, and that nothing unholy is becoming in His presence.

I have written very freely, feeling sure you would prefer it. How I wish we could *speak* together of these things.

Trusting that the dear Lord Himself will guide you, I remain, dear Mrs. A., yours in Him,

REBEKAH H. MORLEY.

**To one of her Brothers when an Undergraduate
at Cambridge,**

Enclosing a little leaflet headed, “A Word to Christians;”
also a card, “Look to Jesus.”

Craven Lodge, Monday Night, Feb. 27th, 1868.

DEAREST —,

Do you remember saying to me, just as you were leaving, “Mind you write, and give me

some good advice"? Well, I don't know about doing that; but I have been wanting to write to you ever since you went back, and now I will send you a few lines before going to bed to-night. You know I do not very often write to you on any "religious" subject; but I feel to-night I *must* tell you once again how I long to know that your soul is saved, that you are going to heaven. I often ask the Lord for it; but it seems such a long, long time to wait, year after year. Why should you put it off any longer? To be able to say "Jesus is mine" is not a dull, unhappy, morbid sort of thing that had better be put off as long as possible, but a blessed, joyful reality, which fills the soul with peace, and the life with earnestness and purpose. How is it to be had? Only by believing on Jesus. No trying, praying, feeling, reading, striving will do it, because what we want is to have our sins forgiven; and nothing that we can do will obtain that. You said to me a short time since that you had always believed; so you have always believed *about* Jesus, that is, that He died for sinners; but you have *not* believed *on* Jesus, that is, that He died for *you*. I want you to say, "He loved me, and gave Himself for me;" and then His word is, which cannot fail, "He that believeth on me *hath everlasting life.*"

Dearest —, forgive my writing so much about

this, and for my sake give it at least a few minutes' thought, will you not? And will you not sometime write, and tell me what your thoughts about it are?

. . . Much love to you all as ever, from
Your own loving Sister,

REBEKAH.

To a Member of her Class when Ill.

Craven Lodge, Monday Night.

MY DEAR ELIZABETH,

I am sorry to hear that you are so poorly again. I hoped to have seen you before now, but have not been able. I fear you must sometimes feel lonely; yet I know there is One *ever* with you, whose presence you may always realize, and whose smile of love is always upon His children. As your own strength fails, and your friends seem sometimes far off, let it only make you cling the closer to Him, and you will be able to thank Him for every trial. Never be afraid of leaning on Him too much, or of trusting Him too entirely. He loves to have the confidence of His children.

It is very late, so I must only add, kind love from your friend in the Lord Jesus,

To the Same.

Craven Lodge, April 14th.

I AM very glad indeed to hear that you are so much better; and now that the weather really seems to be warmer, I hope we may soon see you with us again. We do not forget you while absent, and I think, dear Elizabeth, you have had as much to praise the Lord for as we have who have been attending all the happy meetings here; for you have, I am sure, learnt many lessons of the Lord's love and grace and unchangeableness, and these are precious lessons, lessons that must be learnt in His own presence, in communion with Himself. The Lord leads His children by different paths; but He leads them all wisely and lovingly. We have had much blessing here lately in the salvation of precious souls, especially in the class. I hope you often pray for us.

Hoping to see you before long,

I remain your sincere friend,

REBEKAH H. MORLEY.

To a Band of Tract Distributors.

1 Cor. xv. 58; Gal. vi. 9, 10; Col. iv. 2.

DEAR FRIENDS,

In prospect of beginning a little work for the Lord in the way of visiting from house to

house in the neighbourhood in which we live, it is very necessary that we should enter upon it with heart and soul, not as a pastime, but as a labour of love for the Lord ; and secondly, that we should be "of *one* mind," striving *together* and seeking so to carry out our purpose as will bring most glory to the name of the Lord Jesus Christ. The following suggestions are therefore made with this end in view.

It is proposed that as the Lord raises up those who are willing and fitted to engage in this work, a small district, from eight to twelve families, should be allotted to them ; that they should be supplied with periodicals, to be left with each family willing to receive them, and to be exchanged regularly for a fresh number monthly or fortnightly.

That where it is possible the visitor should seek to enter into conversation with those visited ; in the first place, to speak to them of a personal, full, and free salvation in the Lord Jesus ; and secondly, to invite them to the meetings, where they might receive blessing, such as the Gospel Meetings, the Mothers' Meetings, the Sunday and Day schools for the children, &c.

That any cases of sick persons, or persons in special spiritual difficulty, needing more constant visiting, or those in great temporal distress, should

be mentioned to some brother or sister who would be able to give or to procure such assistance for the regular visitor.

That a meeting of all the visitors should be held, the Lord willing, on the last Wednesday of every month, at Mrs. S.'s, 4, Buccleugh Cottages, Upper Clapton, at seven p.m., for prayer and conversation, which it is particularly hoped the visitors will endeavour to attend.

How blessed it will be by-and-by to meet together in the presence of Him who has loved us, and washed us from our sins in His own blood. I feel increasingly how we ought as Christians to be living as though we really believed that eternity was a reality, and that *at any moment* the Lord may come and take us home. "The Lord is *at hand*" is so expressive! it seems to bring Him close to us. How little we live as if it really were so.

To a Member of her Class on the Loss of her Father.

Craven Lodge, July 2nd.

DEAR MARY ANN,

. . . . I have constantly remembered you at our Father's footstool, and have confidently left you to His care, who doeth *all* things well. I was not surprised when you told me last Tuesday

that your sorrow was hardly ever out of your thoughts, nor was I sorry to hear it, only do not let it bring to your mind questionings of the love and mercy of God. He *cannot* lie; and *He* has told us that they change not. Whatever depths of sorrow there are in this trial—and I own that there are *many*—there is still great mercy in it. You have at least the hope that your father is now in the same home to which we are going; whilst think how many bereaved ones have the fearful *certainty* of the contrary. Try and see and *rejoice* in the silver lining of this dark, *very* dark cloud. Try and get into the spirit of Paul when he said, “Sorrowful, yet *always* rejoicing.”

And another thing I would remind you of. . . . Do not ever think that you are bearing your trial *alone*. Remember Him of whom it was said, “In *all* their affliction *He* was afflicted;” Him who “*bore our* griefs, and *carried our* sorrows;” Him who said, “I will *never* leave thee, nor forsake thee.” Try and realize the *constant* presence of Jesus with you. I hope that what I have said does not seem harsh to you. It is all said in the *truest* love; and I am not pointing you to streams of comfort untried by myself, but to those which I have found *most precious*. . . .

To her Bible-class.

THE EPISTLE TO THE CHURCH AT EPHESUS.

Read *Rev. ii. 1-7.*

MY DEAR FRIENDS,

The wish having been expressed to me, that the letters to the Seven Churches should be taken up as a subject for the lessons, I think it will be as well to look at the first of them to-day, even though we may not at once continue them.

The seven places mentioned—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea—were seven towns in Asia Minor where the gospel had been preached, and where there was a little company gathered in the name of Jesus. Already, as we shall see, they had wandered far from the truth, so that solemn warnings have to be mingled with words of advice and encouragement. There are three ways in which these letters may be understood. We may look at them as written to the churches in their condition at that time, and as applying to them; we may look at them as all containing most important and blessed truths for *us*; and we may look at them as applying to seven distinct stages in the present history of the church of God, of which I think there is no doubt we have reached the seventh, the last,

the Laodicean, which so exactly describes what we find all around us and in our own hearts—lukewarmness, neither cold nor hot. The application to the churches at the time is of course to us a mere matter of history. I am not aware that there is any Christian church existing at any one of these seven places, or if there is it is the result of Christian missions, and not the remnant of the early churches. As applying to the history of the church of God, we find in Ephesus the history of the first period, the time immediately following the mission of the apostles; and how sad to find at once apostacy, and evil, and forsaking of their first love. Is not this what both Paul and John speak of? (2 Thess. ii. 7; 1 John iv. 3.)

But now let us look for a little at what more concerns us—the great truths contained in the words you have read, and which apply quite as much to us as to the Ephesians. Notice first from whom this letter comes—“These things saith He.” All the words of Jesus are precious, and all the Bible is, as it were, a message from God to us; but here is what we may look at as a special message—a letter to us inside this great and more general letter. You know there are two things for which we prize a letter—the *writer* and the *contents*; but most, I think, the former; that is to say, we think more of who our letter is from than what is in it.

H

containing "vessels to dishonour" as well as to honour. And yet it is in this second epistle we get the twofold seal (chap. ii. 19) which is so precious in these days.

You will, I know, forgive me when I say that in reading of the difficulties which you feel about beginning to break bread, I fancy you make a little of the same mistake which we made, a most natural one rising out of old prejudices. It is the idea that the Lord's table is the place of teaching. Teaching is, I think, sometimes too prominent, and in some cases the object of meeting seems forgotten; not that teaching *must* be shut out, but it is not *necessary*, and in no case should have the first place. This makes it so much more simple. If there were no one present who could even pray, we could still meet together, two or three who loved Him, to *remember* Him. It is so sweet to know that He values our memories. It was the *memories* of the saints of old which were written in His book (Mal. iii. 16), and it is for our memories simply that He asks at the table, "Do this in *remembrance of Me.*"

I think the Lord often uses a word from some one to encourage our memories, as it were, and to gather our thoughts around Himself; and if there were any one with you who would sometimes do this, I am sure it would be profitable; but beyond

this, you would not want any one to "*lead* the meeting." The Spirit of God must be the recognized Leader, and then the Lord Jesus, to whom He testifies, will be the Centre.

One thing not to be forgotten is this, that while we have no right to shut out one who belongs to Christ, and is walking as a Christian, from His table, yet at the same time a responsibility rests upon those thus meeting to receive only such as Christ has received (Rom. xv. 7); and also, where necessary, to exercise discipline, as in 1 Cor. v., remembering that our Lord is holy, and that nothing unholy is becoming in His presence.

I have written very freely, feeling sure you would prefer it. How I wish we could *speak* together of these things.

Trusting that the dear Lord Himself will guide you, I remain, dear Mrs. A., yours in Him,

REBEKAH H. MORLEY.

**To one of her Brothers when an Undergraduate
at Cambridge,**

Enclosing a little leaflet headed, "A Word to Christians;"
also a card, "Look to Jesus."

Craven Lodge, Monday Night, Feb. 27th, 1868.

DEAREST —,

Do you remember saying to me, just as you were leaving, "Mind you write, and give me

some good advice"? Well, I don't know about doing that; but I have been wanting to write to you ever since you went back, and now I will send you a few lines before going to bed to-night. You know I do not very often write to you on any "religious" subject; but I feel to-night I *must* tell you once again how I long to know that your soul is saved, that you are going to heaven. I often ask the Lord for it; but it seems such a long, long time to wait, year after year. Why should you put it off any longer? To be able to say "Jesus is mine" is not a dull, unhappy, morbid sort of thing that had better be put off as long as possible, but a blessed, joyful reality, which fills the soul with peace, and the life with earnestness and purpose. How is it to be had? Only by believing on Jesus. No trying, praying, feeling, reading, striving will do it, because what we want is to have our sins forgiven; and nothing that we can do will obtain that. You said to me a short time since that you had always believed; so you have always believed *about* Jesus, that is, that He died for sinners; but you have *not* believed *on* Jesus, that is, that He died for *you*. I want you to say, "He loved me, and gave Himself for me;" and then His word is, which cannot fail, "He that believeth on me *hath everlasting life.*"

Dearest —, forgive my writing so much about

this, and for my sake give it at least a few minutes' thought, will you not? And will you not sometime write, and tell me what your thoughts about it are?

. . . Much love to you all as ever, from
Your own loving Sister,

REBEKAH.

To a Member of her Class when Ill.

Craven Lodge, Monday Night.

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But now let us look for a little at what more concerns us—the great truths contained in the words you have read, and which apply quite as much to us as to the Ephesians. Notice first from whom this letter comes—“These things saith He.” All the words of Jesus are precious, and all the Bible is, as it were, a message from God to us; but here is what we may look at as a special message—a letter to us inside this great and more general letter. You know there are two things for which we prize a letter—the *writer* and the *contents*; but most, I think, the former; that is to say, we think more of who our letter is from than what is in it.

H

How wonderful that we should have a letter from Jesus! (See the description of Him in Rev. i. 12-18.) What power, what beauty, and what grace we find here! and what loving-kindness proceeds out of His mouth! "Fear not;" as though He would say, "All that I am is yours. My grace, my strength, my power, my love, my wisdom, are all exercised on your behalf. I am alive; and because I live, ye shall live also." Surely we who have heard His voice will joyfully exclaim with the bride in the Canticles, "This is my Beloved, and this is my Friend."

Then notice also His position. It is in the midst of the seven candlesticks. These candlesticks, we are told (*v.* 20), are the seven churches, and the Lord Jesus is looked upon as in their midst. This is His right place—"Where two or three are gathered together in My name, there am I in the midst." How sad to find in the Laodicean church He has been thrust outside, and has to stand at the door knocking! (Rev. iii. 20.) Then He holds in His hand the seven stars, which are said to be the seven angels of the churches. I should imagine these to be the gifts He bestows on the churches, and which to be worth anything must be bestowed by Him. (Eph. iv. 8, 11-13.)

In the next place, notice to whom this letter is addressed; it is to the church of Ephesus. It is

important to see this, because a gathering, or church on earth, is composed of those who are called by the name of Christ. Here it is the church, a candlestick, where the presence of Jesus is denied, and love to Him forsaken. Services and meetings may be continued, and even well attended; but the church ceases to be a candlestick, ceases to give light.

Notice, in the third place, those things which Jesus commends in the Ephesian church—work, patience, hatred of evil. These are precious things in the sight of God. He looks for them in His children. He wants us to be fellow-workers with Him. (1 Cor. iii. 9; John xv. 8.) He wants us too to have patience, to enter into His own patience; for He too is waiting—waiting to come for us, as we are waiting for Him. (2 Thess. iii. 5; 1 Thess. i. 3; Heb. x. 36, 37.) He wants us to hate what is evil; to do as He does, hate sin, but love the sinner. Is it not wonderful that either in ourselves or others we should love or think lightly of what cost our Saviour His life? It was our sins which nailed Him to the tree—our sins which brought down upon Him the wrath of God. Let us then have done with sin and evil—have no fellowship with the unfruitful works of darkness; let us hate what He hates, and love what He loves; let us live as those who are alive from the dead.

But now look, in the next place, at His charge against them. Oh, notwithstanding their work, their patience, their zeal, they were grieving His heart ; for there is something He prizes more than all these ! . Our affections, our love, are what He wants. “ My son, give me thine heart.” “ I have somewhat against thee, because thou hast left thy first love.” This is a solemn charge. Do not some of our hearts plead guilty to it ? Are we not conscious that Satan has succeeded in putting many a thing between our hearts and Him whom our soul loveth ; for we do love Him still ? Have not the world and self and sin often got there ? Or, like the Ephesians, have we not often been engaged in things right in themselves, such as work among Christians or the unconverted, or the study of God’s word or truth, and so been drawn away from Jesus Himself ? Oh, this grieves Him ! It is not what He wants. He does not want our work so much as He wants our love, and He will not be satisfied without it. Let this be a word of warning to you. Perhaps you have only taken the first step away from Him. Come back in time ; or if you have gone further, come back all the more. Remember He says it to you. Remember the time when His love was first revealed to you, and the love called forth from your heart in return ; and remember moreover, that, change-

able as your love has been, cold as your heart is, He has never changed. "He is the same yesterday, to-day, and for ever." "I change; He changes not." And any of you who have lately learnt His love, take care lest anything come between you and Him. Nothing can really separate you from Him; but many things might mar your peace and happiness. It is Jesus who saved you; it is Jesus who must keep you. Have your eyes fixed on Him—Jesus only. He is a living person—One to whom you may speak, and He will speak to you. Treat Him as such, and love Him with your whole heart.

And now, lastly, look at the promise to those who overcome. There it ceases to be a matter of the whole professing church; it becomes an individual thing. To him—to each one—that overcomes is promised the tree of life; that is to say, we shall get back what Adam lost. (Gen. iii. 22-24.)

As we look another time at the remaining letters, we shall see how the blessings promised increase and multiply; for we shall much more than regain what Adam lost. Do you feel inclined to say, But this depends on my overcoming, and I fear I shall fail? Dear friends, if we are Christ's at all, we cannot fail; this is our blessed assurance. Ours is an eternal salvation, secure for ever. See also

those who overcome, and how they do it (1 John v. 4, 5; Rev. xii. 11); and remember the precious words of Him who overcame for us, and in whom our victory is secure. (John xvi. 33.) Let us then fight the fight and stem the storm, looking unto Jesus and waiting for Him. Soon He will come to take us home. And may any of you who are yet without Him yield your hearts to His changeless love, of which we have been speaking, and know for yourselves the power and grace that are in Him.

Earnestly desiring that it may be so now, and prayerfully commending you to God and the word of His grace, and asking your prayers for myself,

I remain, dear friends,

Your friend in our coming Lord,

REBEKAH H. MORLEY.

THE EPISTLE TO THE CHURCH AT SMYRNA.

Read *Rev.* ii. 8-11.

April 8th, 1867.

MY DEAR FRIENDS,

It is now some time since I spent a Sunday away from you in bodily presence; for I am never away from you in spirit. I trust it may be a very happy day both to you and to me, really a *Lord's-*

day—a day given to the Lord, not in form only, but with our whole hearts. Jesus likes us to give Him something. Is not this wonderful, that He who has all things should care for anything we can give Him! and yet so it is. He said to the woman at Samaria, "Give me to drink;" and He says the same to us. He wants our hearts, our love, our praise, our thanksgiving; and this is a day when He specially looks for them. We saw a little of this in the first of the letters to the churches, how Jesus complained to the Ephesian Christians that they had left their first love. May He never have to say this of us; but may our love be kept warm and fresh by a constant realization and tasting of His love, which passeth knowledge. Let us now look a little at this second letter which you have just been reading. Taking the letters, as I believe we are right in taking them, as embracing the history of the Church of God from the time they were written to the time of our Lord's second coming, this would be the second period.

The first thing in the history of the Church, as we saw in Ephesus, was a decline in loving faithfulness to their Lord. The next is a time of persecution. This, I think, undoubtedly refers to the terrible time of persecution under the Roman emperors, especially the emperor Nero. History tells us many sad and terrible things of the per-

secution of those days, how the Christians were hunted with bloodhounds from place to place, and when found were tortured and put to death in the presence of Nero, who would rejoice over it, and make it a time of great festivity. In many cases it was an exact fulfilment of our Lord's words (Matt. x. 31-39; Luke xii. 51-53), and of those of the apostle Paul. (Heb. xi. 33-38.) How thankful should we be that our lot is not cast in such days, when many who loved the name of Jesus had to lie concealed for weeks, and even months, in the dark catacombs of Rome. In these dark underground passages many a Christian's tombstone has been found of late years, with the simple inscription of a cross and a palm-branch—the cross signifying redemption, and the palm-branch peace, speaking of Him who has made peace through the blood of the cross.

But we must try and find what this letter from our Lord has to say to us; for this is after all most important. In each of these letters the Lord Jesus, who is always the speaker, gives Himself a new title, and this title always corresponds with the condition of those to whom He speaks. Here He is speaking to those who were giving their *lives* for His name's sake. He calls Himself "the First and the Last, which was *dead* and is alive;" and the promise also corresponds—he that overcometh should not be hurt of the

second death. What a beautiful name that is of the Lord Jesus, "the First and the Last!" Jesus Christ is my all in all, not only the first, not only the last, but both, so that He is everything. Christians are not always content with this, though they would not like to say so; they want Christ *and* their feelings, Christ *and* their good works, Christ *and* the world; but this will not do. May the Lord enable us to rest in the fulness that is in Him, and so to grow in the knowledge of Him, that we shall not want anything else. Surely there is sufficient in Him to satisfy our hearts. If we are not satisfied, it is because we know Him so little. Then He was also the One "which was dead, and is alive." It is the same title that we looked at in chap. i. 17, 18; but it is so beautiful we may well look at it again. "Which was dead"—Why did He die? Does not this speak to our hearts? Not for sins of His own, for He had none, but for *ours*. He suffered "the just for the unjust, that He might bring us to God." Oh, what love there was in His heart that could thus lead Him to give His life for us! (Song of Solomon viii. 6.) The love of Jesus was not only as strong as death, but stronger than death. This is the One that is speaking to any of you who do not know Him as yours.

Dear friends, why will you not hear His voice? It is a voice which speaks peace and joy to the

heart as no other voice could. I know your hearts *want* peace; and it is in vain for you to seek it elsewhere. Jesus is now alive, the living Saviour, to receive all who will come. Notice in verse 9 how Jesus knows all about us. He knows all our thoughts, and words, and ways. Those that know nothing about Him He knows. He watches us, and rejoices over us when He sees proofs of love to Him. "Poverty, but thou art rich." Is not this true of every Christian? We have really nothing here; we are strangers and pilgrims; we don't want earthly treasures—yet are we poor? No, indeed. (1 Cor. iii. 21; 2 Cor. vi. 10.) Those are really poor who have nothing beyond this world. (Luke xii. 4.) The last part of verse 9 shows us how the Lord looks upon those who profess to be what they are not. "Fear none of those things which thou shalt suffer." (v. 10.) What a comforting word this is! Jesus does not say we shall have no suffering, indeed He speaks of terrible suffering which is coming; but He bids us fear not; and surely He would not tell us not to fear if there were any real cause for fear. No, indeed; He never deceives His children. But He may well tell us not to fear, even though the suffering be unto death; for He is with us, never leaving nor forsaking, and is waiting to give us the crown of life. You will notice that though the tribulation comes from Satan, yet Jesus fixes the

term of it. It is only to be for ten days, that is to say for a fixed and certain time, beyond which Satan has no power to go. And what comes after it? The crown of life—life comes after death. This is resurrection-life. Jesus is the One who “was dead and is alive.” We are this now spiritually in Him (Rom. vi. 13), and shall soon be actually so in body as well as spirit (Rom. viii. 4); for we who believe and overcome by the blood of the Lamb shall not be hurt of the second death. That terrible second death is coming, and many will be hurt of it. (Look at Rev. xix. 20; xx. 14, 15; xxi. 8.) Which is our part in these things? a part in life or in death? It must be one or the other; and very soon this present scene through which we are passing will have done with us for ever. The silver trumpet will soon be heard sounding through the air, with the tidings “Jesus is coming.” Would it bring joy or sorrow to our hearts? Dear friends, do you yet know the Lord Jesus as your life? If not you have nothing but death for your portion—the first and the second death. Let this be a word of warning to you this afternoon, of loving warning, telling you of Him who is ready to give you also a crown of life. Only come and believe on Him. And you who know Him do live in the light of that day, as those to whom nothing is of any worth down here, neither riches, nor honours, nor the praise of

men, but willing to suffer even for faithfulness to Him, remembering His "*fear not.*" In the hope of soon seeing you again, either here or in the glory, I remain,

Your friend in Jesus,

REBEKAH H. MORLEY.

THE EPISTLE TO THE CHURCH AT PERGAMOS.

Read *Rev.* ii. 12-17.

April 20th, 1867.

MY DEAR FRIENDS,

You have in these words another message from the Lord Jesus Christ. May He give you what we read together last Lord's-day, "all readiness of mind to receive it." Looking at the letter first as a continuation of the history of the Church, you will notice that although persecution had not ceased (for Antipas is mentioned as a faithful martyr), the Church was beginning to "dwell where Satan's seat is." To dwell signifies resting. We may be in a place without dwelling there; but if we dwell, it implies to some extent making a home there. And where is Satan's seat? Does not John xiv. 30 tell us it is in the world? And the Church was already forgetting she was

only to be a stranger and pilgrim here, to "love not the world, neither the things that are in the world." And as a consequence the terrible evil here mentioned was creeping in and preparing the way for the worse state of things spoken of in the following letter. This is just what we find from history; the line between the little ransomed flock, and the great world of God-hating and Christ-neglecting men and women, was becoming less and less distinct. This is the course in all backsliding. The first letter to Ephesus spoke of declining love. In the letter to Smyrna, tribulation seemed to keep them from getting further from the Lord; but here is the next step, the spirit of the world—the seeking for a home and for rest here. Are any of you beginning to do this? Remember, it is dwelling where Satan's seat is, and where the Lord Jesus has no portion.

Now let us look a little more closely, applying it to ourselves. You will notice the name of the Lord Jesus here. The "sword with two edges" always denotes the word of God. (Rev. i. 16; Heb. iv. 12; 2 Thess. ii. 8; Rev. xix. 15-21; Isa. xi. 4.) Here it is evidently to be used in judging and condemning the twofold evil that was in the Church. You will notice that there was very little to commend in this Church; yet what there was the Lord Jesus mentions *first*, before He brings His complaint

against them, "I know thy works." They were not forgotten, even though they were dwelling where Satan's seat was. And then how sweet to see that the Lord Jesus mentions this faithful martyr *by name*. (John x. 3.) Perhaps he was little known on earth, but the Lord Jesus knew him; for He knoweth them that are His, and no faithfulness of theirs is unmarked by Him. The Lord then brings the twofold charge against the Church. They had amongst them two evils—the doctrine of Balaam and the doctrine of the Nicolaitanes. The first is referred to in the New Testament (2 Peter ii. 15–17; Jude 11), and by referring to the history in Numbers you would find that Balaam's great sin was in making friends with the world, at the expense of the favour of God. He thought to serve God and mammon, but found to his cost that this was impossible.

The doctrine of the Nicolaitanes was what Paul speaks of in Rom. iii. 8, vi. 1, 2; Jude 4. They were those who, because we are saved by grace, said they might therefore live as they chose. There are, alas! such in these days; and we have all the tendency to it in our own evil hearts. The Ephesian Church hated the deeds of the Nicolaitanes (*v.* 6); but here their doctrine had crept in. Doctrine is worse than deeds, because it affects the heart; but where there is evil doctrine, evil deeds

are sure to follow. Lastly, look at the promise to him that overcomes; he was to have the hidden manna. Christ is the manna, the true bread from heaven. (John vi. 30-35.) I suppose He will be our food, and we shall feast on Him through all eternity. It is hidden manna, because there will always be depths in Him we have never fathomed, beauties we have never seen. The overcomer was also to have a white stone. This refers to an old Eastern custom of sending a precious stone as a special mark of favour, or sometimes as a sign of pardon and justification, to one who had been accused. I suppose the reference here is to our public justification before the world, the manifestation of the sons of God, "a new name;" this is the portion of all who believe. (1 John iii. 1; Rom. viii. 15.) We have the name of Christ, as it were, sealed upon us; but we only know this, the world does not understand it, and never will do, though the day is coming when it will have to own what it does not understand. Each one, as he receives this new name, understands something of its meaning, and cries, "Abba, Father." This is the cry of the child, and speaks of reconciliation and peace, and a Father who is ready to hear and succour us.

Dear friends, have you this new name? Let this question come home to your hearts. It is a solemn one; for without that name there can be

no entrance into heaven, but with it heaven is our home. In the hope of soon meeting there,

I remain, your friend in the Lord Jesus,

REBEKAH H. MORLEY.

THE EPISTLE TO THE CHURCH AT THYATIRA.

Read *Rev.* ii. 18-29.

Malvern, July 31st, 1867.

MY DEAR FRIENDS,

In the letter to the Church at Pergamos we saw that there was persecution, and that in spite of it the Church was said to *dwell* where Satan's seat is. (*v.* 13.) The letter to the Church at Thyatira says nothing about persecution. Looking at it historically, it refers to the time when the persecution of Nero ceased, and when the Roman emperor Constantine himself professed to be a Christian. The Christians everywhere hailed this as a day of rejoicing, and as the beginning of prosperity for them; but was it really so? Alas! time showed that it was not. The Church soon began to look to the state for safety and protection instead of to Christ alone, and trusted to the power of earthly weapons for the spread of the gospel instead of to the Holy Spirit of God, forgetting our Lord's own words. (*Matt.* xxvi. 52; *John* xviii.

36; Rom. xiv. 17.) When Constantine professed Christianity, he commanded all his subjects to be baptized in the name of the Lord Jesus, whether they believed in Him or not. And it was at this time that the deadly and fatal error came in, that to be baptized is to become a Christian. Wherever the armies of Constantine went the cross was carried with them, and wherever their armies were victorious the standard of the cross was planted, and the vanquished heathen were compelled to be baptized. Thus it was that Rome became the centre of what has ever since been known as the Roman Catholic Church. Now look a little more closely at the letter, and see how the Lord deals with this state of things. Notice verse 18, the name in which He addresses this letter: "The Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass." This is taken from chap. i. 14, 15: The eye piercing through all outward appearance and profession, and discerning all this evil beneath; and the fine brass denoting strength and purity, strength to overcome the evil and perfect freedom from defilement by it. How graciously the Lord commends all He can in this Church. (*v.* 19.) Notwithstanding all that was so wrong, there were a few who loved the name of Jesus, who were faithful to Him in the midst of all, and who worked for Him in spite of all discouragements. He commends

their last works the most, because as the evil increased the service showed more zeal, love, earnestness, and perseverance than at first, when all was comparatively easy.

Then comes the sad charge against them. Jezebel is taken (*v.* 20) here as the type of worldly power. You will remember that she was the wife of the wicked king of Israel, Ahab. (1 Kings xxi. 25.) The aim of her life was universal dominion; and in order to this she had not only forgotten the Lord herself, but had led her husband away from Him. Now the Lord says the world acts like Jezebel with the people of God. He looks for us to give Him our heart and our affections; and when we give them to the world instead, He pronounces it as the sin of adultery. (James iv. 4) This is, I think, the meaning of verse 20. In verse 21 the grace of the Lord comes in again; He gives time for repentance. Is not this like our gracious Lord? "Does He ever forget mercy?" No; judgment is His strange work; He delighteth to be gracious. But how sad when this grace is slighted, neglected, and the time given used for increased sin instead of turning to Him. So it is in the picture before us, "She repented not." How often we see this around us. The Lord spares the thoughtless sinner time after time. He sends proofs of His love and grace, but all are disre-

garded; and then (*vv. 22, 23*) judgment must come, for our God is a just God as well as a Saviour. "Unto you I say" (*v. 24*); I think this refers to those spoken of in verse 19. How glad the Lord Jesus seems to turn to them again, and to tell them all that He has in store for them. Nothing delights His heart more than to see His children faithful to Him in the midst of surrounding difficulties and unfaithfulness. At the time to which I think this historically refers, there were such; and a little later there were the Waldenses and Albigenses, and it is remarkable that they specially prized the book of Revelation. And so there are some now who, though very weak and unimportant in themselves, are trying to do their Master's will. To such Jesus says, "You have chosen a blessed path, not an easy one, it may be; but remember what I have for you when you have overcome, when you have kept my works to the end." How we long sometimes for the end to come—"Yet a little while" and it will come. The promise given us in verses 26, 27, is the same given to Jesus Himself in Psalm ii. 7-9. We are so one with Him, that when He comes to reign and to judge we shall come with Him. (*Col. iii. 4*.) But verse 28 contains a far more blessed promise. It will be blessed to see the glory of Jesus, and to be with Him in it when He comes forth to take vengeance on His

enemies, and to take unto Himself His great power and reign. But before that great and terrible day comes He will come forth as the Morning Star, and give Himself to us, and take us to Himself. (Rev. xxii. 16.) All the world sees the sun rise; but only those who do not sleep, as do others, but who are on the watch, see the rising of the morning star. So when Jesus comes, as the Sun of Righteousness (Mal. iv. 2), all shall see Him (Rev. i. 7). But before that He will have to come for His believing people, and will take them to Himself. (John xiv. 1-3.)

Dear sisters in the Lord Jesus, you who believe in Him, let us watch for the Morning Star; let it not take us unawares; let us catch its first ray of light, and go forth with joy to meet Him. Let not the worldly Jezebel allure us with her wiles or temptations, for then we should be ashamed before Him at His coming, but let us be true to Him while we wait and watch. You will notice here, and in the three remaining letters, that the call to "him that heareth" comes after instead of before the promise. It is as though the number of those who would hear were decreasing, and it becomes now a more private and individual thing to those who were of the number. How sad to think of the many to whom the message would come, but who would not hear it. Will it be so with any of you?

Are there any of you who have not yet opened your hearts to hear the voice of the Lord Jesus? As I write to you to-day, far from you, I think of some among you with whom I fear that it is so. Remember this living gracious Saviour has said He will not always strive with you. Do listen to His voice now while it speaks in love and mercy, calling you to Himself.

To the Same.

THE EPISTLE TO THE CHURCH AT SARDIS.

Read *Rev.* iii. 1-6.

Tenby, August, 1867.

MY DEAR FRIENDS,

The letter to the Church at Sardis, I have no doubt, takes up the history of the Church at what is called the Reformation. We saw last week that the Roman emperor embraced Christianity, and how, as the result of this, Rome became the centre of the Roman Catholic Church, of which the Pope, instead of the Lord Jesus, was the head. While there were many here and there in that Church who loved the name of Jesus, the great mass of it was mere profession, with a great appearance of religiousness, but with hearts given to the world instead of to Christ. It was at this time that Luther rose up to protest against

this state of things. You will, most of you, remember something of his history. His father was a poor miner in the German forests ; but Luther was sent to college, and afterwards became a monk. While in a monastery, he found a Bible, and read it at night in his cell. Soon after he was sent on a journey to Rome, seeking all this time to find peace to his soul by his works. At Rome, among other things, he began to ascend the sacred steps in the Church of St. Peter on his knees, as the other pilgrims were accustomed to do, expecting thereby to escape a certain number of years in purgatory. When he had reached half-way up, the verse came into his mind, "The just shall live by faith." This immediately gave him peace, and he rose up, and walked up the remaining steps. Having received this blessing himself, he began at once to attack the Pope and the Roman Catholics, and the result was that a great number left the Romish Church, and became Protestants ; that is, those who *protested*. There were many earnest workers engaged in this blessed movement of God, as Melancthon, Calvin, and Zwingle ; but after all they had done, though they had taken the power out of the hands of the apostate church—that is, the Pope and Cardinals—they had put it into the hands of the rulers of the different countries of Europe. Is this right ? Is

it according to the word of God? Look at Col. i. 18. This gives us the reason for the name which the Lord gives Himself here. "He that hath the seven Spirits of God, and the seven stars." (Chap. iii. 1.) Seven is the perfect number, and the seven spirits only mean the Spirit of God in all His power; as again in chap. v. 6. The seven stars are explained in chap. i. 20. They are the angels or gifts of the churches. Jesus is He who hath these. They are His by right. No one else should seek to take them from His hands. Directly we look for spiritual power from any one on the earth we fail. As Christians, our eye should be to Jesus only. This was where the Reformers failed. So that Jesus had to say to the churches, "I know that thou hast a name that thou livest, and art dead." This, of course, was addressed to the whole. To those among them who were looking to Him He says, "Be watchful." Oh, how we need these words! How we need to be told to watch! We have enemies all round us, within and without. And our Lord is coming. We ought always to be on the watch-tower—always to have our loins girded—always to have on our armour, and our sword in our hand. "Strengthen the things which remain, that are ready to die. . . . Remember therefore how thou hast received and heard, and hold fast, and repent." (*vv.* 2, 3.) The Lord does

not say to them, "Things are so bad all around you now that it is useless for you to seek to do any better." No. But "Remember what you have received from me. Remember all my love—all my long-suffering and forbearance. Remember how I have given you even myself. And now repent. Come back to me. Change your mind, and walk with me. Seek to please me." Let this be a word from Jesus to you—*Remember* and *watch*. The words I omitted in verse 2 I think specially addressed to the Reformers: "I have not found thy works perfect (or filled up) before God." They were good as far as they went, but were not carried far enough. There is a solemn warning in verse 3 to those who refuse to come back to the Lord. By thus refusing they prove that they never were Christians at all; and therefore upon them will come the judgment and condemnation of the world; only more severely, because they were professedly Christ's. (1 Thess. v. 1-9.)

Then, in verses 4, 5, come the beautiful words of promise to the few faithful followers. They are only a few, compared to the many others. (Matt. vii. 13, 14.) But the Lord loves them; and what blessings He has in store for them! Because they walked with Jesus here, and were careful not to defile their garments with the mire and defilement of the world, He puts before them for their

joy and encouragement the prospect of what is soon to be—the white raiment, without fear of defilement, or even the possibility of it; for there will be nothing to defile. (Rev. xxi. 27.) The walking with Jesus then, not only in spirit, but in person! (1 Thess. iv. 17.) The name not blotted out of the book of life! Oh, what a blessing this will be in the day when the two books will be opened—the book of life and the book of remembrance—and when all whose names are not in the former will be judged out of the latter! (Rev. xx. 12.) And, lastly, our name confessed by Jesus before the Father and the angels. Who can tell how great this honour is, that the Lord Jesus should in that day claim us as His own, as the objects of His love and grace, before all the assembled hosts of heaven? We have the earnest of this now; for even now Jesus is not ashamed to call us brethren; but then it will be the public owning. Have those of you who are Christians ever thought the struggle against sin and Satan hardly worth all it costs you; that if you gain heaven at last, that is all that is necessary? Never think so. The eye of Jesus is now watching us, His blood-bought children, seeing whether or not our garments are kept unspotted from the world. He has made them white by His precious blood, and He looks to us now to avoid all that would soil them. It is a precious truth,

that if we ever do defile them, the blood of Jesus Christ still cleanseth from all sin. Are there any of you who have a name to live, and are dead? There will be no white garments for such. Oh, dear friends, get your garments washed now. Whether you have been supposed to be Christians or not, now is the time. The white garments in that day of glory are for those, and those only, who have been washed in the shed blood; who have now believed in Jesus; who have now seen that His death was instead of our death, and that the Lord "laid on Him the iniquity of us all." Do not think you do not need it. The word of God declares that *all* have sinned; therefore all need pardon and cleansing. My earnest prayer for you all is, that you may know this precious loving Saviour as your Saviour; and that, having so known Him, you may walk worthy of the Lord to all pleasing.

The letters on the Epistles to the Churches of Philadelphia and Laodicea are wanting.

C. C. G.

Killarney, July 11th, 1868.

MY DEAR ELIZABETH,

I was very pleased to find your letter here on my arrival yesterday, and am thankful that you were able to be at the class last Sunday, and that

you had such a pleasant afternoon with Mr. Howard Johnston. I am indeed looking forward to meet you all again, and quite hope to be only three Sundays away. I was very glad to have a little talk with your mother the other evening, and to hear from her that she is indeed resting in the Lord Jesus. What a blessed thing this is! for there is no salvation in any other. I hope you often talk together of the love of Jesus, and try to help one another on the way to glory. When we are surrounded by the cares and trials of the way, it sometimes seems a long time before Jesus comes, and we are in danger of ceasing to watch and of being less careful to please Him; but this should not be so. He leaves us here to serve Him, and this should be our one endeavour. . . .

I do hope that, while you are at home, and have some quiet time, you are learning more and more of the Lord Jesus; that you are searching the Word to find out more about Him, and that you are often speaking to Him, and holding happy communion and fellowship with Him. This is the only way in which you will be able to glorify Him in your home; for it is only as we live *near* to Jesus that we are *like* Him.

Your friend in the Lord Jesus,

REBEKAH H. MORLEY.

Written after returning home from the Dublin Believers' Meeting.

August 8th, 1868.

MY BELOVED G.,

. . . . I think that it was a peculiarly happy and blessed month with regard to the Lord's work at Clapton. I believe many will look back upon it as the time of their birth into the family of God; and I think also it was a month of much joy in heaven over repenting sinners. It seems to me so sweet to enter into the joy of heaven, "the joy of our Lord," which we may do even now. But oh, how infinitely more fully by-and-by, when we see everything as He sees, and know all His purposes and plans of love and grace! I was so grieved to hear of M. A. C., and cannot but think that she will yet be restored. The lion and the bear *may* carry off a lamb from the flock, but our David will slay them both, and restore the weak one.

I was thinking as I read your last letter that I really did not know which was most wonderful—the Lord's grace in first calling and saving us, or His grace afterwards in continually keeping us, and actually making use of us in His work. One can only understand it by remembering, that the more worthless the instrument the more mighty must be the skill that can use it. My thoughts have been

occupied a good deal lately with the power for service, which one gets by simply *abiding* in Christ. Do you not think that John xv. applies to *service* or *fruit-bearing*, not to living union? If so, the only condition of fruit-bearing is just to abide. I think you know more of this practically than I do. I am so apt naturally to make great efforts, and to do hard work, as if by these we could bear fruit; and I long to know more of the sweet, peaceful resting in the Lord—"waiting patiently for Him." I believe we glorify Him most when we are living so in communion with Him, that at any moment He can put His hand upon us and use us for any work He needs us for; of course I know there will be conflict, but I think the hardest conflict of all is to *maintain* this abiding communion.

I did greatly enjoy my few days in Dublin. I never was at such meetings in my life. There were most blessed Christians of *all* denominations mingled in them; but this seemed only to increase love and union. The prayer was the most wonderful part. It was left quite open; and some mornings there would be twenty or thirty prayers of a few minutes each. There is much I should like to tell you of the addresses, but it would take too long. The one I felt come home most to my own soul was by Mr. Bland, of Kerry, on David's mighty men in 1 Chron. xii. He spoke very much

on verse 3, connecting it with Heb. xiii. 13, and taking David as a type of the Lord Jesus. Then verse 17, showing how the Lord values the love and faithfulness of His members, going out to meet them, and having His heart *knit* to them. He spoke very solemnly on verses 31, 32, on the necessity and blessedness in these last and perilous days of owning Jesus as Lord, and knowing what *we* ought to do, having the mind of Christ.

Ever believe me, yours very affectionately in our dear coming Lord,

REBEKAH H. MORLEY.

To her Clapton Class.

MY DEAR FRIENDS,

In thinking on what subject to write to you for next Sunday, I have remembered with deep thankfulness that there are many among you who have either been saved during the last few months, or who are still seeking salvation, not yet saved. It strikes me that it may help to establish those of you who are believers in the truth, and may help those of you who have not yet entered into rest, if we look a little at what we are told in the Bible of the way of salvation. I think we have some of the simplest stories of conversion in the Acts. Let us look at them. The first

we have in chap. ii. On the day of Pentecost Jerusalem was full of strangers from all parts, worshippers of the true God, but who knew nothing of Jesus and His finished work. They had religion without Christ. Peter, filled with the Holy Ghost, preaches to them, and his words are full of Jesus. Will you read of the result? (*vv.* 37-41.) Peter tells them to repent and be baptized, as the means of confessing it; and those who are converted are described as those who gladly received the Word. This then is conversion—repentance, which does *not* mean sorrow, but simply change of mind. And they could only change their mind about themselves, or about God, or about Jesus, by receiving His word; that is, believing what they were told. In chap. iii. we have another address from Peter, and this again is full of Jesus. We read the result of it in chap. iv. 4. Again it is that they heard and believed; and thus they did repent, and were converted, as Peter had told them. (Chap. iii. 19.) In Acts viii. we find Philip preaching the gospel in Samaria. (Read verses 5-8.) In the end of the chapter we have the story of the conversion of the Ethiopian eunuch. I want you to read it carefully. (*vv.* 26-40.) We may notice here the same two things as before. First, that Jesus was the subject of the message; and, secondly, that all that the eunuch had to do was to believe it. (*v.* 37.) Does

not this make conversion a simple thing? And yet how great a matter it is—the message *delivered, heard, believed*. This is what we find in Rom. x. 13–17. In Acts ix. we get the conversion of Saul, which at first sight seems different; but it was not really so. There was no need there for the preaching; for that had been done long ago. Saul had heard over and over again of Jesus of Nazareth—of His death and resurrection. He had heard it, doubtless, from the men and women whom he had bound and cast into prison, and he had heard it in that wonderful address of Stephen's, which we have in chap. vii., just before his death. And when Saul called that Jesus, whom he had hated and despised and persecuted, *Lord*, do you not think at that moment he must have believed on Him? Undoubtedly he must. (Read chap. ix. 3–6.) So here again we get the same thing; only, if possible, more rapidly still—*hearing, believing, saved*. We have one or two other instances in Acts which need no comment. (Chaps. xi. 21; xvi. 14, 15, 25–34; xviii. 8; xix. 17, 18.)

I have turned first to the book of Acts, because there we have the account of conversions which took place after the death and resurrection of Jesus, and therefore are patterns to us. We may, however, look at a few other cases, especially where we have the words of our blessed Lord Jesus Himself, and

these may help to clear up other difficulties which some have felt. (Read John iii. 1-10, 14-19.)

The first part of this chapter has often been a hindrance to those who are seeking for salvation, but only because it is disconnected from the latter part, which explains it. In the first part we find the Lord Jesus plainly stating, that without being born again, it is impossible to enter the kingdom of God. This is a most important truth. Nicodemus was a most upright and religious man ; but Jesus wanted to show him that this would not save him. He must have a new life altogether, and that must come from above. How then was it to be obtained? Simply by believing in Jesus, as the latter part of the conversation shows. How plainly this is told us: "He that believeth hath life." Can we have life without birth? Certainly not. Then those who have life by believing in Jesus are born again. They could not have believed in Jesus but for the Spirit; so they are born of the Spirit. Look once again at Luke vii. 36-50. Here we have a great contrast to Nicodemus. We find a great sinner instead of a religious man. She does not need to be told she must be born again, for she knows it. She is broken down by a sense of her sin. All others have given her up, when she hears of Jesus, that He is a Saviour for even such as she, and in faith

she comes to Him. She believes what she has heard, and that brings her. Jesus knows she believes in Him, and He sees the love which such a great salvation has brought into her heart; but He does not say "thy love hath saved thee," nor "thy tears have saved thee," nor "thy ointment," but "*thy faith* hath saved thee; go in peace." What sweet words they were! With what joy she must have heard them! And we may hear them too the moment we believe in Jesus. He says them to us, if we will but hear Him. Peace has been made by Jesus on the cross. Believe it, and you are saved. Then, having salvation, "go in peace." This is conversion—being born again, repentance. They are all parts of the same thing, leading us away from self, sin, and Satan, to Jesus—to Him who is the Saviour of sinners, who came to seek and to save that which was lost. Will you, in the last place, read one more text? And if any of you do not yet see clearly how you may be saved, seek to put yourselves into it. It is John v. 24.

Now, dear friends, I ask you, What more could Jesus do than He has done? How could His love have been greater? How could He have sacrificed more? Are you, who know Him and His love, imitating Him, following Him? Are you counting nothing too precious to give up for Him—time, money, talents, strength; above all, inclination?

Are you letting His love have such power in your hearts that your whole will is in subjection to His? that you forget to ask, "What would be pleasant to me?" and only ask, "What will glorify Him?" You who have only lately learnt to know and believe in His love, do not be afraid of thinking of Him too much, or of working for Him too earnestly. If you would be holy, happy Christians, follow the Lord fully. And if there be one of you who has not yet believed in Jesus, do not delay. To-morrow is not yours. There is nothing more to be done; only to take the already finished work, to accept the gift, even eternal life.

The day is soon coming when your eternal destiny must be fixed for ever, when there can be no more turning from darkness to light, from Satan to God. May you do it now.

Read *Daniel* iv.

MY DEAR FRIENDS,

In the chapter you have just read we see the hand of God again, working not now in the deliverance of His own people, but in righteous judgment upon those who refuse to acknowledge His authority. Nebuchadnezzar, though he has twice done homage to the God of heaven (chaps.

ii. 47 ; iii. 28, 29), has a heart still unchanged, still proud and lifted up, and at enmity with God, and only waiting an opportunity to let this be manifest. While we do not know the evil of one another's hearts until that evil is made manifest in actions, God does not need this ; He knows the heart itself, and sends this vision to Nebuchadnezzar, while the proud thoughts were only known to Himself. Look at John ii. 24, 25 ; 1 Sam. xvi. 7 ; Rev. ii. 23 ; Jer. xvii. 10. How often does Satan seek to deceive us with the idea that no one knows what is in our hearts ! But let the words constantly sound in our ears—"Thou God seest me."

You will notice that the whole of this chapter is told us by Nebuchadnezzar himself. We have his own judgment upon himself, and his own testimony to the greatness and the justice of God. He tells us that when at rest in his house, and flourishing in his palace (*v.* 4), the dreams appeared to him. His position is that of ease and satisfaction with this world. It is something like what we read of the bride in the Song of Solomon, iii. 1-4. She sought the bridegroom upon her bed—the place of ease and of false security, and of course, she found Him not. Dear friends, are any of you who belong to Jesus seeking Him and not finding Him ? How are you seeking Him ? Is it in the midst of the world's sleep—the world's coldness and indifference ?

No wonder you do not find Him. Hear His voice, saying, "Awake thou that sleepest, and arise from the dead." Or are you seeking Him as the bride did next, in the noise and bustle of the city. Neither will you find Him there. "Go forth unto Him *without the camp*, bearing His reproach."

Are there any of you, like Nebuchadnezzar, making this world your home and your rest? Are you settling down here as though you would never have to leave this world? Ah, dear friends, you will one day wake up to find your fatal mistake! This world is hurrying on to its ruin and destruction, and if you belong to it you are hurrying on with it to the same end. God has a message too for you. (Micah ii. 10.) Connect also with this the loving invitation of Jesus. (Matt. xi. 28-30.)

: When the Lord seeks to rouse us out of our false rest, it is only that He may give us something better—a true rest, a rest that can never be broken, but will go on to the rest that remaineth for the people of God.

The tree of Nebuchadnezzar's dream represents human power and greatness in the person of himself, to whom the kingdom had been given by God, as we saw in chap. ii. 37, 38. Instead of holding it as from God, and remembering and owning his dependence upon Him; as his kingdom and his power grew, his pride and self-sufficiency grew also,

till the Lord God would send down a messenger of judgment, who would utter the command to hew down the tree. This messenger, or watcher, as he is called (*v.* 13), was probably one of the angels who are evidently the emissaries or messengers of God in the present dispensation, though they will not be in the next. (*Heb.* ii. 5.)

For twelve months (*v.* 29) the long-suffering of God lingered, giving him time to follow Daniel's advice. (*v.* 27.) But it remained unheeded; and at last the pride of his heart breaks forth in the words of verse 30; and then the judgment of God falls upon him.

Nebuchadnezzar, the great king of Babylon, becomes as a beast, and is driven forth from the dwellings of men, and for seven years takes his place among the beasts of the field. But just as the stump of the tree was left that it might spring forth again, so God in His grace brought back Nebuchadnezzar, with his heart not merely changed to the heart of a man, but changed towards Him. He now owns God as the Most High (*v.* 34), the name given Him by Melchizedek. (*Gen.* xiv. 18-20.)

In verse 37 he extols God and abases himself. Thus it must ever be. When we get a true sight of God, we learn the sinfulness of ourselves. Thus it was with Isaiah vi. 5; Luke v. 8; and with many others.

The whole of this chapter gives us a little picture of God's coming judgments upon this world. The world is now very much in the same condition as Nebuchadnezzar—lifting and exalting itself above God, trying how great and how advanced and how civilized it can be without God. And what is God's message to it? That His judgments are coming, and that soon its greatness shall be cut down and remembered no more. Will you look at a few texts which speak of these coming judgments—Joel i. 15; Joel ii. 1, 2; Zeph. i. 14-18; Mal. iv. 1, 2; 1 Thess. v. 2-4; 2 Thess. i. 7-10; Rev. i. 7; Rev. vi. 12-17. These judgments will as surely come as the flood in the days of Noah. We who believe in Jesus are not of the world, even as He was not of the world; we do not want its sins and pleasures, neither shall we share in its condemnation.

But you who have no portion in the Lord Jesus must look for your future in the world's future. Do you not tremble as you see what is before the world? Is this the future you would choose for yourself? Surely not. Surely you will take your portion now with Jesus, that your portion may be with Him in that day. Listen now to the loving invitation of that blessed Saviour, rather than have to flee then from His wrath. There are some among you wanting to be saved. Are you willing to be saved in God's way? or will you have a way of your

own? If you are willing to have God's way, it is simply this: we, as poor, weak, helpless sinners, had no chance of saving ourselves, so the Lord Jesus, the Holy One, came and took our place—took our sins upon Himself, bore their condemnation, and put them away (Heb. ix. 26); and now sends out the proclamation of these glad tidings, saying that to whosoever believes them He gives everlasting life. Do you believe them? then everlasting life is yours; for God, who cannot lie, has promised it. Do not dare to doubt His word. Do not dare to say that you believe Him, and yet are unsaved. This would make Him a liar. (1 John v. 10, 11.)

May the Lord give you to know the joy of salvation in Jesus; and may He enable us, who are His, to live more to His glory, seeking in all things to know and do His will.

On doing Good unto all Men; and Election.

Tuesday Night.

MY DEAR ELIZA,

I feel sorry to have let you go to-night without speaking to you, as I am afraid you wished me particularly to do so, which I did not at first understand. I shall be at home to-morrow evening, or would stay at home Thursday afternoon, Friday morning, or any time on Saturday, if you will let

me know what time you can come up. You could bring your work with you. And now, as to the questions in your letter. I do not think that Matt. xxv. 40 applies to us at all, but to the *nations* whom Christ is then judging. (*v.* 32.) We are the Church redeemed *out of* the nations. Still Mark ix. 41 does apply to us; and I think there is always a special blessing in helping one who is Christ's, because He takes it as done to Himself. But our help is not to be given *only* to such, as you may see clearly from Gal. vi. 10; and our Lord Himself, when on earth, did good *to all*. Yet I think there is great wisdom needed, because in some cases it would merely be thrown away, whilst in others it may be a means of drawing them to Jesus.

And now as to election. I am glad you have named it to me, because it is a question which *ought not* to trouble you, and I shall be glad to help you as far as I am able. In the first place God never says a word of election to the unsaved. To them His message is, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and it is for them simply to obey. But at the same time God must have known from all eternity who would believe on Jesus; and *these* He chose to be heirs of God, and joint-heirs with Christ, "*elect* according to the *foreknowledge* of God." So far I think all is plain. John vi. 37, 44, seems, however, to teach

something more than this; and our experience in looking back at our conversion must be that we did not come of ourselves, but were drawn by the Father. When, however, I try to reconcile the two things I cannot, and then comes in that solemn word in Rom. ix. 19-21; and I feel I must leave this mystery till the time when I shall know as I am known. It is enough for me to know that in speaking to the unsaved I can give God's message, "Believe and be saved," and for myself to know that I *am* saved, and therefore among the elect of God. We will speak of this again, if the Lord will, when we meet; but I thought I would write you a few lines at once about it.

With kind love,

Your sincere friend,

REBEKAH H. MORLEY.

I shall be glad to have this subject mentioned at one of our prayer-meetings.

On past Trial.

Bedford Hotel, Brighton, January 14th, 1869.

MY DEAR ELIZA,

. . . . I had forgotten it was just the year since your grandmother's death; it seems longer in looking back upon it. You have indeed, dear Eliza, much to thank the Lord for during that

time ; and though you have had trials, and anxieties also, yet you will remember through eternity what you have learnt of the Lord's faithfulness during the wilderness journey. Did you ever think of the words in Deut. viii. 3—"He suffered thee to hunger"? Why did the Lord do this to His people? Only that they might suffer? No, indeed; but that when earthly supplies failed they might know the blessedness of being fed by *Him*. This is what He teaches His children now. May you learn more and more of this.

Your friend in the Lord,

REBEKAH H. MORLEY.

Brighton, January, 1869.

MY DEAR FRIENDS,

I have again to-day two of God's sevens to bring before you : one addressed to those of you who are the Lord's children ; and the other to those of you who are not. I ask your careful and prayerful attention to them, remembering that the Lord is in your midst while you read this letter, and that it is to His word that you have come to listen. I want first to remind you of seven places of privilege and blessedness, which the Father has provided for His children in the wilderness—places where alone they can be happy, and where the Father would have them be :

1st. The feet of Jesus—the place of teaching. (Rev. i. 17 ; Deut. xxxiii. 3 ; Luke x. 39 ; Luke viii. 35.) A kind and judicious father is not content to say of any child, “This is my child ;” but because it is his child, he will teach it, and educate it, and fit it for whatever he intends it to be. So with our heavenly Father when He has revealed His love to us and saved us—when He has made us one with His Son, and heirs together with Him of an incorruptible inheritance—He puts us into His school and begins to teach us. In Gal. iii. 24 we find that until Christ came, the law was our schoolmaster. And what a hard schoolmaster it was ! it could only condemn. But how different with us now ! When the Lord puts us into His school, the Holy Ghost becomes our Teacher. (1 Cor. ii. 9, 10 ; John xiv. 26 ; John xvi. 13.) And patiently and lovingly He teaches. But if we would learn of Him we must take a lowly place. To sit at the feet of anyone always implies learning of that one, as in Acts xxii. 3. It seems to say, “I am nothing, know nothing, I am only as a little child ; Lord, teach me.” And this, Jesus says, is to choose the good part which shall not be taken from us. Dear believers in the Lord Jesus, have you chosen that good part ? There is a natural pride in the human heart which always makes us wish to be something, but so we lose the blessing. (1 Cor. viii. 2 ; iii. 18.)

2nd. The footprints of Jesus—the place of safety. (1 Peter ii. 21; John x. 4; 1 John ii. 6; John xii. 26; Matt. xvi. 24.) When the Lord Jesus was on earth He constantly used the words, “*Follow me.*” He used them to Peter and Andrew (Matt. iv. 19); to Philip (John i. 43); to a certain scribe (Matt. viii. 22); to Matthew (Matt. ix. 9); to the rich young man (Matt. xix. 22); to Peter (John xxi. 19); and finally, He says them to any man who will come after Him. (Luke ix. 23.) We could not really follow the Lord Jesus, we could not really walk in His footsteps, until our sins had been forever put away, until we had been made one with Him in resurrection. Peter did not understand this, and the Lord had to teach him. (John xiii. 36–38.) And so we find it was in resurrection that Jesus said to him, as you have seen, “*Follow me.*” So many misunderstand this; there are people everywhere trying to learn God’s lesson, and trying to follow Jesus, whose sins have never been put away, and who are still far from Him. They cannot do it, and they only get weary and discouraged; they are beginning at the wrong end; they are making a religion of their own, which they prefer to God’s religion. I did so, and how many of you have done this too! How many of you have told me how you have tried to do God’s will! how you have made good resolutions, and

have even asked God to help you to keep them, and all has failed! And this just simply because you were choosing your own way instead of God's way. You wanted to *earn* forgiveness; God wanted to *give* it. But when we have it and know it, *then* our Father looks to see us learning the riches of His grace, and following in the footprints of Jesus.

3rd. The hand of Jesus—the place of direction. (Deut. xxxiii. 3; Isa. xli. 13; Cant. ii. 6; Isa. xlii. 6; John x. 28.) Over and over again the word of God compares us who believe to sheep; and what more than these need the guiding hand of the Good Shepherd? Poor, foolish, silly, wandering things, constantly going astray, and as constantly needing that One should come and bring them back. And this the Lord does for us; His eye is never off us for one moment; and we cannot wander beyond the reach of His hand. Often as we let go His hand, He never lets go ours. But even more than this we need, and so more than this is provided.

4th. Between His shoulders—the place of strength. (Deut. xxxiii. 12; Luke xv. 5.) As I have said, the foolish sheep is ever wandering. And our Good Shepherd not only follows and finds, but lays on His shoulders and bears the wanderer home rejoicing. When we feel our weakness and our failures, is it not sweet to know that this place of rest and strength is ours; and that, like the high

priest of old, with the names of the children of Israel, our High Priest has us ever upon His shoulders in the presence of His Father?

5th. We are to walk before the Lord—the place of liberty. (Gen. xvii. 1; Gen. xlviii. 15; 1 Kings ii. 4.) We do not walk before those with whom we are not at perfect ease. It is a regulation in human courts, that none turn their backs upon the monarch. But our Father would have us in the conscious enjoyment of the place of liberty, which is ours through the precious blood—“Made nigh by the blood of Christ.” This will never produce undue familiarity. Those who know most of the grace of God are ever those who are most humble in their own eyes. Grace breaks down our pride, and fills the soul at the same time with joy and humility.

6th. But we are also to walk with the Lord—the place of agreement, of fellowship, of communion. (Gen. v. 24; Mark xvi. 20; Amos iii. 3.) In all we do, and wherever we go as the Lord's servants, we should be walking with Him, or our service will be an empty form, and will bring no glory to our Master's name. But oh, how wonderful that He is willing that we should go side by side with Him! What sweet companionship for us! Need we ever say, “I am lonely; I have none to speak to, none to sympathize with me”? No, indeed; for Jesus says, “Walk with me.” But then in order to walk

with Him our aims must be His. "How can two walk together except they be agreed?" But when self is forgotten, and His glory the object before our eyes, we may walk in uninterrupted fellowship with Him who loved us and gave Himself for us.

7th. Lastly, we find also that we have as ours the bosom of Jesus—the place of love. (John xiii. 23; Exodus xxviii. 29; Ps. xci. 1.) When we read of John taking his place there, we are apt to think he had a special right to it, being the disciple whom Jesus loved. But we do wrong to think this. The love of God is perfect and infinite; and perfect love can have no favourites, it loves all *perfectly*. What made the difference then between John and the other disciples? Simply that John knew the place the Lord had for him, and took it. And faith always honours the Lord. Why should we not each say, "I am the disciple whom Jesus loves. I will take the place He offers me; I will rest my head on His bosom; I will look into His heart of love, and learn its secrets, and with this I will be content?" John had to lift his head from the bosom of Jesus; for his work was not yet done. But we never need do so; and yet how often we do! and this is why we get weary. While we work we might rest—rest in *His* love. But so often we try to rest in our own, and then necessarily our rest is broken.

Now I want you who belong to Jesus to ask

yourselves what you know of all this practically in your daily life. Do you know much of this place of love, of strength, of safety, of direction to be found in Jesus? Do seek to know it more and more. The enemy is abroad in all his strength, and in order to be safe from his devices we need to be very close to the wounded side of Jesus. Abiding in Him, Satan cannot touch us ; but standing alone, we are powerless.

And now for a few minutes I want to show those of you who are unsaved seven things which God says you are without. I will mention them at once, and then say a word to you about them afterwards. 1. You are without Christ. (Eph. ii. 12.) 2. Without hope. (Eph. ii. 12.) 3. Without God. (Eph. ii. 12.) 4. Without the truth. (1 Tim. vi. 5.) 5. Without the Spirit. (Jude 19.) 6. Without strength. (Rom. v. 6.) 7. Without excuse. (Rom. i. 20.) The first six stand together, and show you your utterly helpless and hopeless condition ; and then the seventh comes in and shows you, in spite of this, if you die unsaved you will have, as people say, no one to blame but yourself. Do you say, "How can this be?" It is so, because while God shows you your helplessness He has at the same time provided a full and perfect and free remedy for all who will have it—a remedy outside themselves. You have perhaps long sought a remedy

within *yourself*. You have sought for improvement there ; for love to God ; for right feelings ; for right desires ; love for the Bible and prayer. But how could you find them when God tells you you are without everything connected with these things ? It is only His Spirit who can produce love for His Word, and you are without the Spirit. It is only Christ in the heart that can produce love to God, and you are without Christ. What then is *God's* remedy ? He points you away from self to Jesus. He says, "Behold the Lamb of God." Look at Him, look at His love, look at His work, and you will find in Him all you have failed to find in yourself ; you will see in Him One who has borne your sins and their punishment, and who has in Himself all that the righteousness of God demands. And how may He be yours ? "Believe on the Lord Jesus Christ, and thou shalt be saved." Simply by ceasing from your own strivings and your efforts, and resting in Him. May the Lord enable you to do it for His name's sake. And now I commend you all to Him, and to the word of His grace, until we meet, if He once more allows us to do so, on earth. If He will, I hope to be at home again on Tuesday.

With love in our loving Saviour,
Ever your sincere friend,

REBEKAH H. MORLEY.

THE CITIES OF REFUGE.

Read *Numbers xxxv.* and *Joshua xx.*

MY DEAR FRIENDS,

The subject which I have chosen for you for next Sunday is doubtless a familiar one with many of you. We have all of us heard often of the cities of refuge, and have often probably connected them with Jesus, the sinner's refuge. It will not, however, do us any harm to look at them once again, and to learn from them the fulness, the perfectness, of the provision which our God has made for us. These cities were a merciful provision for the Israelites. Stern justice always requires life for life; but our God has ever delighted to take every opportunity to reveal Himself as a God of mercy, as well as a God of justice; and therefore He steps in here as such to deliver them who unwittingly had placed themselves under the sentence of death.

There were six cities, three on one side of Jordan, and three on the other; so that wherever an Israelite might live, he could not be far from one or the other of them. The remedy was within the reach of all. How unlike man's remedies! They are either unable to effect what they profess, or are so costly or difficult that many are obliged to go without them. But God's remedies are free

and full. They only require, first, the confession that they are needed ; second, the willingness to come to them. But let us look a little more closely at these cities, and their need. They are provided for people under certain circumstances. Two men might be together felling a tree, and as they hewed the hard wood, the axe-head of one might fall off, and, striking the other, might lay him dead in a moment. What is the result ? The one who has been the cause of his death is at once himself under sentence of death, and the nearest kinsman of the murdered man becomes the avenger of blood, and will never rest till he has taken life for life. What is to be done ? He thinks for a moment. He knows that ill news travels fast, and that soon the avenger of blood will be here. But he knows that he had no intention of killing his companion ; he had no hatred for him ; they were always good friends. Why should he flee ? No ; he will stay, and reason with the kinsman. He will lay the case before him. He will prove that he is not so guilty as he seems, and all will be well. Ah, how foolish ! With all his good intentions, he is a manslayer still. Nothing can alter his sentence—nothing can stay the avenger's hand ; and while he hesitates and lingers, steps are now drawing near ; a hand is already stretched out to slay.

Is not this like many a sinner? Every sinner is under sentence of death; for "the wages of sin is death." The sentence is passed, but not yet executed; but the avenger of blood is on our track. Satan, our great enemy, is ready to deal the death-blow, and then the sinner is his for ever. There is a refuge, if we will only take it; but instead of fleeing at once, the sinner stays to reason. He is not so bad as many others. God is a merciful God. He will do the best he can, and hope that all will be right at last. But how vain the hope! The sentence has been passed, and must be executed, unless the refuge can be reached.

To return to our example. As the avenger draws near, we will suppose the poor man awakens to a sense of his folly, and instead of waiting, as he had thought of doing, he determines to flee. He asks which is the nearest city, and sets out on his painful and weary journey. The avenger of blood, seeing his victim about to escape out of his hand, redoubles his efforts. The two speed, almost breathless, across the country; while those they have left behind, perhaps the wife and children of the unhappy man, watch them anxiously from the hill-top. Sometimes the manslayer seems to be gaining ground. At other times the avenger of blood seems almost within reach, and his hand is uplifted to deal the fatal blow; but at length the

city gates appear in sight—nearer, nearer, till with one bound the man is within them, and falls fainting to the ground.

Is not this a picture of the sinner? Would that it were a picture of every sinner. When we heard that our case was hopeless, when the blessed Spirit opened our eyes, and we saw our lost condition, and Satan, our great enemy, seeking for our life, then it was we fled to Jesus. Long did the devil struggle with us; diligently did he seek to keep us back. Often and often did we seem within his grasp, and lost for ever; but Jesus drew us still with the bands of love till He folded us, weary and worn, within His arms, and we were safe. (Heb. vi. 17-19.) Before we look further at this, one word to those among you who are yet unsaved. Do you know that the sentence of everlasting death is upon you, and that Satan is on your track, seeking your destruction? If you have never thought of it before, do think of it now. Do turn before it is too late. Learn it while there is a refuge to flee to, while Jesus invites you to come. It will not always be so. The day is soon coming when there will be no hope, when you will flee in vain. Satan will have you in his power, and there will be no escape. Perhaps some of you have begun to flee from Satan; but you have not yet fled to Jesus. Do beware of stopping short of the refuge. If the

manslayer had stopped two steps outside the city gates, the avenger of blood had the right to kill him. And so it is only in Christ that we are safe. Have you ever thought of those wonderful words, "*In Christ Jesus*"? We shall never know all they mean, but shall be learning their fulness through all eternity. But remember the whole question is, "Are you *in* or *out* of Christ?" No safety out of Christ; no danger in Christ. (Rom. viii. 1.) Bunyan says there is a way to hell past the very gate of heaven. And a sinner may come very near to Christ, may not be far from the kingdom of God, and yet be lost. But believe in the Lord Jesus Christ, and you are safe in Him, and in Him for ever. And now see the condition of the man in the city as the picture of the saved sinner.

First, He was safe, perfectly safe. The avenger might enter that city, pass him, might speak to him, but had no power to touch him. And so with us; more happy, but not more secure, the souls of the blessed in heaven. (Rom. vi. 14-18; vii. 6.)

Second, But though safe, he was not satisfied. He was not at home. Often and often must his heart have turned longingly to the loved ones he had not seen so long. Often must he have wondered how long he would have to wait; when the day would come that would set him free. God had

not said he must remain within those walls one year, or two, or ten, but till the death of the high priest. The time was fixed, and yet, as far as the man's knowledge went, it was uncertain. And so with us. We, like the manslayer, are "prisoners of hope" (Zech. ix. 11, 12); we, like him, are not at home (1 Peter ii. 11); we, like him, are looking for the time of our deliverance (Phil. iii. 20, 21); and, like him, that time is fixed, though we know not when it will be. (Heb. x. 37; Rev. xxii. 12-20.)

The meaning of the names speak to us also of what we have in Christ. We have these in Joshua xx.

First, Kedesh, which means holiness. Where have we holiness, but in Christ Jesus? (1 Cor. i. 30; vi. 11.)

Second, Shechem, meaning shoulder, the place of strength. We are weak; but He is strong, and He is our strength. (2 Cor. xii. 9; Eph. vi. 10.)

Third, Hebron—friendship. This expresses the intimacy between us and our dear Lord and Master. (John xv. 15; 1 John i. 3.)

Fourth, Bezer, meaning a rock. Christ is our Rock, and on Him we are safe. (Matt. vii. 24, 25.)

Fifth, Ramoth—exaltation. We are truly exalted in Christ. Take one verse for example. (Eph. ii. 6.)

Sixth, Golan—joy. What is our joy, dear sisters in Christ? Is it not the Lord Himself? (Phil. iv. 10.)

Lastly, There is a word of warning to us in the history of the manslayer. (Num. xxxv. 25–28.) Though we are safe in Christ, and can never be lost, yet if we cease to abide in Christ, we are instantly in danger. The avenger would often watch the gates of the city day and night, that he might lay hands on his enemy; and so it is with us. (1 Peter v. 8.) While abiding in Christ, Satan has no power over us. (1 John iii. 6; v. 18.) But the moment we cease to rest in Him, that moment Satan comes in, and gains an advantage over us.

May the Lord enable us therefore to be ever watchful, careful, dependent, trustful; then we shall be safe.

To Miss F.

Craven Lodge, Saturday night.

MY DEAR FANNY,

Your letter does not give me a very bright account of what you get on the Lord's-day; but if the Lord has taken you to B. He can and will supply *all* your need; and I do not doubt that you find it so. I think the Lord Jesus is never so

precious as when we are cut off from all beside, and cast entirely upon Him. Seek to know more and more of happy fellowship with Him; and let others take knowledge of you in your intercourse with them "that you have been with Jesus." I have no doubt that your position is often difficult when thrown with those who know Him not.

Do be true and faithful to Him, remembering His promise—"Be thou faithful unto death, and I will give thee a crown of life." It may be, the Lord has sent you to B. to be a blessing to some weary one who does not know Him.

With kind love,

Yours affectionately in Christ,

REBEKAH H. MORLEY.

To the Same.

Craven Lodge, Thursday Night.

MY DEAR FANNY,

I was very glad indeed to have your letter at last, and especially so as it tells me of the Lord having used you as His messenger. Let it be enough for you to have been allowed to tell of His love, and to see how He could save and give such sweet peace, even at the eleventh hour. Do continue to be faithful to the dear Lord Jesus, not only in great things, but in little ones also. Little

words, little deeds, things that for His sake you will *not* do—all these testify for Him, and are very precious in His sight. I wish very much that you could meet with some Christians with whom you might have some fellowship, even though they might not agree with you in all things. I fear you will not find a meeting for breaking bread; and in choosing where to go, do let the name of Jesus be your test. Where that name is exalted and made everything of, there is the place for us, though we cannot connect ourselves with anything that owns any name but His. Give my love to your sister; and with the same to yourself,

I remain your friend in Christ,

REBEKAH H. MORLEY.

**To a Member of her Class who was not enjoying
Communion with the Lord.**

Craven Lodge, Saturday Morning.

MY DEAR EDITH,

I wished very much that you had been at the Iron Room last night, as I fancy you would have had an answer to your question without my writing you one. The reasons of a lost communion and the secret of restored communion were clearly pointed out to us. One thing that strikes me in

reading your letter is, that you are forgetting the everlasting safety of one who has ever put her trust in the Lord. Have you lost sight of such texts as, "My sheep shall *never* perish;" "Having loved His own that were in the world, He loved them *unto the end*"? As Mr. Denham Smith said last night, "Can I imagine for a moment, that when the Lord has fixed His boundless love upon me, while I was dead in trespasses and sins, some failure of mine as His child can turn the whole infinite current of that love away? Such a thing *could* not be. Where God loves once He loves *for ever*."

Certainly, dear Edith, your present condition is not a right one; but may not a child be in a wrong condition, *and still be a child*? I feel that I must settle this point with you before saying anything else, because you make your safety to depend upon something in yourself when you think that your failure can lessen it for a moment. And now considering this settled, that you are His child, one of the blood-bought ransomed ones, but wandering and wayward, not having kept closely by Him, and therefore having lost the joy of fellowship, you are just like David when he had left the ark in the house of Obed-edom. He lost his joy and blessing; and he saw what blessing Obed-edom got, so he longed for the same. And how did he get it? Just as you must get it. *He*

got back the ark ; you must get *Christ* back. It is the *Person* you want—prayers, and reading, and striving are no use without HIM. And now, what about the Lord's table? The only Christians I find in the Word who are to be kept away from it, or are to keep themselves away, are those who would come in the spirit of self-confidence, not judging themselves. If you stay away because of failure in your daily walk, which you see and mourn over, *I* must do the same ; but if you can come confessing that failure, and then looking away from it to the Lord, and resting *in Him* for all you want, then come, and coming you will surely meet Him ; for He is there. Distrust yourself as much as you like, think as little of yourself as you like, but do not distrust *Him*. His love to you to-day is *as great* as the day when you first found peace in Him. Whatever else you doubt, do not doubt this. I must not write more now, but shall expect to see you to-morrow, and remain, ever your sincere friend in our unchanging Lord,

REBEKAH H. MORLEY.

To a Member of her Class on entire Consecration.

Eveley House, May 6th, 1869.

MY DEAR AGNES,

. . . . I have been wanting to write you a line for some time ; for I often feel grieved

about you. I know you are a child of God, and therefore saved from hell ; but I fear you are not giving yourself unreservedly to the Lord. I am afraid you are not living day by day with the constant remembrance of these words, "*Surely I come quickly.*" Are you always in the place and in the position that you would like to be in when He shall come? And do you not think that He has a right to this from you? Are you content to withhold any portion of your heart from Him who gave ALL for you?

Dear Agnes, the happiest Christian is the one who is most decided on the Lord's side, and who is endeavouring daily and hourly to glorify Him with *body, soul, and spirit*, which are His. Do not forget Dan. vi. True service is not so much *doing* as the standing in readiness to do whatever the Master wills. I hope too you are using every exertion to obtain some occupation ; at the same time "looking only to Jesus," and learning to *rest* in Him. Faith does not make us idle, but gives us rest and peace and joys in the midst of work.

Ever, dear Agnes, your sincere friend,

REBEKAH H. MORLEY.

To her Clapton Bible Class.

May 14th, 1869.

Read 2 *Kings* ii.

MY DEAR FRIENDS,

The above chapter is very interesting, taken merely as giving to us some incidents in the lives of two much honoured servants of the Lord. It shows how the Lord is with His servants to the end, making them more than conquerors, and crowning them with glory and honour. We also see in Elisha the faith which can look upon unseen things, and which can ask great things of the Lord. But it is as a little picture of even more important things than these that I want you to look at it this afternoon.

The meaning of the Hebrew names Elijah and Elisha gives us the key to these. Elijah means "the Lord God;" and Elisha, "the salvation of God." Now, Elijah you will find to be a beautiful type of the Lord Jesus, who was as truly God as man; and Elisha is a type of the Church, or of those who have laid hold by faith of the salvation of God. Down to verse 11, *Elijah* is the worker; but Elisha accompanies him every step of the way. Faith associates him with Elijah till they are "parted asunder."

So in the great work of atonement the Lord Jesus is the only worker, as we read in Heb. i. 3:

“When He had *by Himself* purged our sins.” He undertook the work; and He began, continued, and finished it. But faith associates us with Him in it all. When a poor guilty sinner looks *first* at the cross of Jesus, it is generally without any feeling that it has something to do with *him*; but when faith brings him there all is changed. What is the language of faith? Faith looks at the sufferings, and says, “It was *for me*.” It looks at the sin-bearing, and says, “It was *for me*.” It looks at the death, and says, “It was *for me*.”

Just notice the different stages in the journey of Elijah; Gilgal, Bethel, Jericho, Jordan. (*vv.* 1, 2, 4, 7.)

All of these point to the cross. Gilgal has somewhat the same meaning as Golgotha. (Mark xv. 22.) “There they crucified Him.” It was the place of death. “The wages of sin is death,” and the Lord Jesus has taken death for us. Have you been with Him to Gilgal? If not, you can have no settled peace in your soul unless you know the One who has borne the death for you; you will have to bear it yourself, and to you it would be the second death—a death more terrible than words can describe, and to which there will be no end. See what the word of God says about it. (Rev. xx. 14, 15; Jude 12, 13.) While you are yet unsaved, think solemnly of these verses, and consider whether you would have this to be your portion, or whether you

will go with Jesus to Gilgal; whether you will look at Him dying on the cross, and believe that *it was for you*. There you learn to have no confidence in the flesh; it is the place of circumcision. Gilgal must be the starting-place, and often must we go back there to have our faith strengthened and revived, as the Israelites returned there again and again when conquering the land of Canaan. (Josh. iv. 19; x. 15, 43, &c.)

2. Elijah went to Bethel, which means "the house of God," and which was to Jacob "the gate of heaven." (Gen. xxviii. 19.) This is the cross; for though the cross was the place of death, it was also the gate of heaven. When I go there by faith with Jesus, I do not only see Him bearing my sins, but I find the kingdom of heaven open to all believers. I see that His death has opened the way to glory for me, and I "rejoice in hope of the glory of God."

3. But Elijah did not stop here, he went on to Jericho—the city of the curse. (Josh. vi. 26.) And has not the Lord been there too for us? (Gal. iii. 13.) The law of God, though holy and just in itself, could only lay us under a curse, for we had broken it. (Deut. xxvii. 26.) But the blessed Lord Jesus takes the curse Himself, plunges the dagger, as it were, into His own side, and now there is none left for us—*nothing* left for us but *blessing*.

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4. And lastly, we find Elijah at the river Jordan, the river of judgment. Once before had the waters of that river, which for ages had rolled along their bed undisturbed, been caused to stand upon a heap; and now again Elijah makes a way through, and passes over on dry ground. And the Lord Jesus stood for us on the brink of that river, and in an agony He looked at its black waters, containing as they did the hiding of the face of His God; but His love led Him to plunge into them, and "all the waves and billows went over *Him*;" but as He walked onwards He left the dry land behind Him; for the judgment which consumed our sins, laid upon Him, found nothing *in Him* to consume, and therefore He came forth more than conqueror, not only for Himself, but for us also. And so we, like Elisha, may go over dry-shod; not one wave can touch us; for the fury of them all was expended on Him, and God reckons it to our account. Paul had been with Jesus to Jordan by faith when he wrote to the Galatians. (Chap. ii. 20.) And what is the meaning of baptism? It is just the confession by an outward sign that we were with Jesus in His death; that when *He* died *we* died with Him, and shall never have to die again. In connection with verse 7 look at Luke xxiii. 49.

5. But do we have Elijah in the Jordan? No,

indeed. We find him, and Elisha too, safely on the other side. "Jesus and the resurrection" must never be separated; for "if Christ be not risen, we are yet in our sins;" but "now *is* Christ risen from the dead," and we are raised with Him. (Col. iii. 1; Eph. ii. 6.)

And it is at the other side of Jordan that we get the promise (*v.* 9), corresponding beautifully with John xvi. 23, 24, where the Lord is speaking to His disciples of the time when He should be with His Father in resurrection glory.

And now comes the separation. So far could they go together, but no further; and so far may *we* go with our Lord and Master, but no further at present. The time to be "glorified together" has not yet come, though we are looking and waiting for it. We must not linger over these verses; but you will easily see what a remarkable similarity there is between verses 11, 12 and Acts i. 9-11, and Luke xxiv. 51.

When the Lord was taken up into heaven, the little band of disciples was left, much in the same position as Elisha, alone as regarded any human help; for even the sons of the prophets understood nothing of all that had happened, but with the Spirit of their Master upon them, of which the mantle of Elijah was the sign. (Acts ii. 2-4.) And more than this, we have to do as Elisha had, to

follow exactly in the footsteps of our Master. You will notice in verses 13, 18, 23, that he exactly retraced Elijah's steps, only beginning where Elijah ends. And this is what the disciples were to do.

During His life and ministry the Lord Jesus has been aiming at Jerusalem as the end of His journey, knowing that there He was to suffer. We see this particularly in Luke ix. 31 ; xiii. 22, 31 ; xvii. 11 ; xviii. 31 ; xix. 1, 11, 28. And He reached it at last, and it became the scene of the Jordan to Him. But the disciples were to *begin* there (Luke xxiv. 47) as Elisha began at Jordan. (*v.* 13.) And as he walked in the power of the spirit of Elijah, others saw it (*v.* 15) ; and so if we walk in the power of the Spirit of God, as having a right to walk through Jordan unharmed, because He has been there for us, others must see it and glorify Him. (Acts iv. 13.)

Elisha comes next to Jericho ; and how are we to follow our Master there ? He bore the curse for us ; are we to bear a curse for Him ? Yes, dear sisters in the Lord ; *not God's curse*, that will never more be ours, but the world's curse. The world is to be crucified, accursed unto us, and we unto the world. Is it so with us in our daily walk here ? Alas ! how little compared with what it ought to be. And we are to follow the Lord to Bethel also. Wherever we go, and whatever we do in this world,

let us see to it that we have our Bethel, that there is an open communication between us and our Father in heaven. What a little thing on our part will close it! A breath of unbelief, one sin, one false step, and our realized communion with our Father is gone, till the sin or the unbelief has been confessed and forgiven.

Would you be able to take this journey in the footsteps of Jesus? Then you must first see Him by faith taking it for you. We cannot know the practical power of His death and cross in life and walk, unless we *first* know their power to speak peace to our heart and conscience. Look at the cross of Jesus, and see there an end of sin, death, and judgment, and the curse, and then see in it that which separates you from the world, and makes you a follower of Him.

On Church Fellowship.

Craven Lodge, June 18th, 1869.

MY DEAR MISS K.,

I was so thankful to have your note, and to know that the Lord Himself was inclining you to take the place which is yours by right among His people. I did not feel that I could say any more to you about it, as it is a matter in which I can never urge any one to act beyond

what they really see themselves to be the will of the Lord; but when He Himself is the One to lead to any step, there is always blessing in it. As to leaving "the Church," I never will confess to have left anything, except that out of which the Lord Himself has taken me; viz., the *world*, and all connected with it, its religion included. Nor do I consider I have *joined* anything, more than having been joined by the Holy Spirit to Christ, and to all His. More than this I do not want; nor, I think, do you.

Now, as this is the principle on which we meet in the Iron Room, you, as one of those joined to Christ, have plainly a place amongst us, and we are bound to receive you—an obligation we shall be only too thankful to fulfil. As to any other "fitness," we do not know it, except that, of course, for the Lord's glory there must be the desire and the determination to seek to walk according to the high calling whereunto we are called. This I am sure you have. The more you know of *us* there, the more you will find of failure and of sin; for we are nothing more than sinners saved by grace; but I can confidently say, that the more you come reckoning upon the Lord, and seeking to meet with Him, the more will you find of infinite fulness, and of riches of grace and glory. I dare say you have already discovered this in attending the meet-

ings ; but I think you will yet find it so far more. I hope you will be able, if the Lord will, to go to the Room to-morrow evening. I should like much some talk with you ; but know how impossible it is there, or I should have tried for it before. Perhaps, if you are able to come next Wednesday evening, we may be able to have a little time together.

With love in the Lord, I remain, dear Miss K.,
yours in Christ Jesus,

REBEKAH H. MORLEY.

To Miss D. S.

MY OWN LOVED MARTIE,

. . . . I do wish to be more thankful for what the Lord has given than sorry that it is gone. Surely it should be so ; and I have so very much to thank Him for in connection with this visit. Such restoration to *Himself*, such joy in His truth and in His work, such sweet fellowship with *His* and *my* loved ones, and such renewal of happy intercourse. As I write it all it seems as though I could never do anything *but* praise Him for it all. And then how sweet it is to know that our prayer has been answered, and that we have been made blessings to *one another*. I felt so sure it would be so before you came, and how truly it has been.

And now I know we are parting with the same longing which seems to keep us still bound to one another—the longing, not so *much* to do some great thing for the Lord (though we *would* do that) as to be ever so near Him, that we may always be ready to do *just* the thing He wants of us. May our loving Father give you *all* the desires of your heart, my precious friend, in returning to your loved home; and though my heart will often yearn for you, it will be so sweet to think of one another as just where our dear Master would have us, and to know that, though now so far separated, we shall *soon* be “caught up *together*.” Ever your very fondly-loving sister, and fellow-watcher for the Lord Himself,

REBEKAH H. MORLEY.

“Ye are bought with a price.”

To the same.

Craven Lodge, July 13th, 1869.

. . . . How often have I coveted one of those happy moments spent with you last week! I am so thankful for them, and feel that our quiet, happy fellowship with the Lord and each other was as much blessed to me as the meetings. But for *all* I feel deeply thankful, and have such a sense of the Lord's goodness in allowing me this great

pleasure, and of making it such a time of real profit also.

Did you not often feel, while one and another were speaking of what a Christian ought to be in his daily life and walk, that you longed to come up to the standard God has put before us? Do you know some of those addresses were like little foreshadowings of the judgment-seat of Christ? And I trust the Lord enabled me to judge myself a little, as He will judge my works in that day. And then when we got together it was so sweet to speak of His love and grace sufficient for our need, and to urge one another to be more and more like Him, remembering that we are not our own, but bought with a price. Do you not think that is what the precious blood says to us Christians? (Heb. xii. 24, 25.) We had these and the following verses on Sunday afternoon at my class, where they happened to be all Christians but one, or perhaps two, and we took it in this way; and it seemed to me very solemn to think of that precious blood, the enormous price paid for our redemption; speaking to us from heaven, and telling us that we are not our own, and that therefore we are not at liberty to do as we like with ourselves, but must seek to please Him whose we are; and then the solemn warning — “See that ye *refuse not* Him that speaketh.”

There is so much that I would like to write about, but must be off to finish arranging for the tea-meeting to-night. We have been cutting up cake and bread and butter all the morning.

I am, as ever, your loving sister and fellow-watcher for our dear Lord Jesus,

REBEKAH H. MORLEY.

To one of her Bible-class—E. G.—in time of Illness.

Craven Lodge, Saturday.

MY DEAR ELIZABETH,

. . . . The Lord knows what is best for us, and, as you say, the Lord's will is best whatever it is. I do hope you are feeling a little stronger. If we do not see you soon I shall hope to call on you, but have not yet been able to get time. You will be glad to hear that the Lord gave us a very happy time on Tuesday; we sang your hymn, and many others, speaking of our dear absent, but coming Lord. Before we separated the Lord gave us three precious souls, and one Christian who had been wandering brought again to the feet of Jesus. So you will be able to praise Him with us.

But the Lord knows just what is well for us; and I am sure, as we look back upon the way in which He has led us, we can truly say that He has made no mistakes, but has done all things well. And so

it will be to the end; for "having loved His own which are in the world, *He loves them to the end;*" and though we may have to pass through many a rough way and dark path, yet He will be with us, making the rough places plain, and being Himself our light and our guide. What more can any of His children need? I only know of one thing, and that is faith to trust Him.

I am thankful you are able still to rest so happily in the love of Jesus. We may find a bed of roses in the midst of the greatest pain and trial, if only we will rest in Him. . . .

It is very well for us to find out how weak we are, even as Christians, that Christ may become *practically* to us, what He always is in reality, our *all in all*. When you feel your weakness, dear Elizabeth, again, look off from it to Jesus, and see what strength there is in Him, and all for you. Take it and use it. If we could only forget ourselves altogether, and be altogether taken up with our blessed Lord, how much happier we should be. Well, the day is soon coming when this will be so, when we shall be gathered together *unto Him*, and when all the former things will have passed away.

With prayers that the Lord will keep you near Himself, and kind love, I remain, dear Elizabeth, your sincere friend,

REBEKAH H. MORLEY.

Keswick, August 20th, 1869.

MY DEAR MISS K.,

I was so happy to have your letter, and to know a little of what you are doing. I, too, am sorry that you have no services near you ; but I think we always have to learn not to depend on these things, either for ourselves or others. We have had very little of this outward help since we left Clapton. Last Sunday I walked nearly four miles, each way, to a little gathering of believers, and I felt glad I had gone, though I heard nothing in particular. There is something refreshing in the very fact of meeting as fellow-pilgrims to our home, and as fellow-members of one body. Last Wednesday I discovered a tiny prayer-meeting, which was another little wayside "pool;" but that which has refreshed me the most has been some talks with a dear old Christian woman who, from the infirmities of age, has not been able to meet with the Lord's people for seven years. Very poor and ailing, but so bright and trustful, that she has been quite a testimony to me of the faithfulness of the Lord.

I shall be so anxious to hear if the Lord uses you to —. I shall remember him and you in prayer. I quite understand what you say about the difficulty of speaking as one would wish ; but

I am quite sure all would be wrong the moment we thought we spoke rightly.

I am so glad you like *Notes on Exodus*. It is a very favourite book of mine, and was a great help to me when I read it. I remember the passage to which you refer, about the blood on the lintels. How I wish all the weak, doubting ones in the Lord's flock knew the rest and peace of this truth, and of being able calmly to feed upon the lamb inside. I do indeed hope that you may find Miss — a pleasant companion, and one with whom you may have *divine* fellowship; all other is worse than none.

I remain yours affectionately in Christ Jesus,
REBEKAH H. MORLEY.

To a Member of her Bible-class.

Keswick, August 22nd, 1869.

MY DEAR MARGARET,

I was very glad indeed to receive your letter, as I am always so glad to hear of or from any of you while I am away from home. I miss our class as much as anything, and have been wondering much what each one has been doing to-day. I trust that all have at least been enjoying the Lord's presence, for that will make up for the want of any other. I think you make a mistake in one thing; and no doubt this is part of your trouble

in thinking that it is only *young* Christians who should expect such trials of faith as you mention, and such difficulties in the Christian's path. I am increasingly sure that the path of faith is a path of trial, and that the more faith we have the more it will be tried. There are two ways in which faith is tried, in *temporal* things and in *spiritual* things. It is in the latter that yours is tried; and what the Lord desires to see is, whether when you find nothing satisfactory in yourself you are willing to be content to rest *entirely* upon Him. If you would be conqueror in the trial, act upon Isaiah l. 10. Expect to conquer, but never expect to get beyond the trial; for that will come again and again, perhaps hotter and hotter, till we are with Him for ever. But for all that we have no cause to fear, but every cause to trust.

I remain, dear Margaret,

Your friend in Christ,

REBEKAH H. MORLEY.

To E. G., a Member of her Bible-class.

Glasgow, August 23rd, 1869.

MY DEAR ELIZA,

I was very glad to hear that you and Caroline were so happy and comfortable at Hastings, and that you were all deriving so much benefit from the rest and change. I trust we may

all be enabled to use any strength or blessing the Lord gives us for His glory. This is what we are so very slow to do. We enjoy them when He gives them ; but we are not as ready as we ought to be to ask, "*For what* has the Lord given me this? How can I use it *for Him?*" I do trust this will be the language of all our hearts in returning to Upper Clapton, and that the fruit of quiet communion with Him may be seen in our daily life and active service ; that the voice which has said to us, "Come ye yourselves apart, and rest awhile," may afterwards bid us go and labour for Him. I think very much of you all while away ; and I think it is well we should sometimes be separated for a time, that our prayers for one another may be drawn out. I think if all the members of our class were more in the habit of praying for one another, there would be more love, and we should be more of one mind in the Lord. I do earnestly long that our class may be more of a testimony than it has ever yet been for the glory of the Lord Jesus. I am sure it might be. I am sure there is power in our midst that has not yet been used for Him. He is coming *quickly*, and the time is short. With much love, and hoping to hear again, I remain, dear Eliza,

Your sincere friend in Christ,

REBEKAH H. MORLEY.

On the Sanctifying Influence of Trial.

Isle of Arran, August 25th, 1869.

MY DEAR HARRIETT,

. . . . I do hope we may all meet, after our separation, with renewed desire to be practically consecrated, spirit, soul, and body, to Him who has loved us and given Himself for us. Have you ever noticed, in Num. vi., the frequent repetition of the expression, "*Unto the Lord*"? We are called to be Nazarites indeed; not only separated from what is evil, but separated *unto* the Lord. This is the object, dear Harriett, of all the Lord's chastening. He wants to have us all to Himself, and so, lovingly and gently, He detaches our hearts from those earthly supports round which they are so prone to cling, and attracts them heavenward. The great thing for us is to have wills easily moulded to His, and that is why we are to be like little children, because they are easily led.

Thank you for what you told me of the Iron Room; I am interested in it all.

With much love, your sincere friend in Christ,

REBEKAH H. MORLEY.

That servant is most honouring his Master who is willing just to do the work *He* puts before him.

Written to a Member of her Class on her Marriage.

Isle of Arran, August 30th, 1869.

MY DEAR SARAH ANN,

. . . . I earnestly trust above all that the desire you express, both for yourself and your husband, may be *abundantly* fulfilled; that you may ever be faithful to Him who was faithful to us, even unto death. This, I am persuaded, is the great end of life here; and all happiness without the accomplishment of this end will seem very little to us when we stand at the judgment-seat of Christ.

My earnest desire for myself in returning to my work at Clapton, and for all whom I love, is, that we may live more entirely as those who are not their own, but are "bought with a price."

. . . . You need not fear for the future. The same blessed Lord who has loved you, and given Himself for you, will also *surely* make all plain now. He does not bless His children by halves; but He gives us "ALL things necessary for life and godliness."

You know how glad I shall be if you remain where you are; but we must not choose. Praying

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that the Lord may lead you in all things to rest *entirely* upon Himself, and with kind love,

I remain, dear Sarah Ann,

Yours affectionately in our blessed Saviour,

REBEKAH H. MORLEY.

On Confessing to God the Sins of Others.

Loch Goilhead, September 2nd, 1869.

MY DEAR ELIZA,

. . . I am glad you feel the need of more blessing in our class. I trust the Lord will lay it upon all our hearts. I have been noticing lately, perhaps I mentioned it before, how the saints of old—Moses, Ezra, Daniel, &c.—looked upon the sins of their people as *their own* sins, as we may see by their confessions; and so it ought to be with us. In this sense we ought to bear one another's burdens. If we see sin, or anything wrong in a fellow-Christian, we ought not to feel it has nothing to do with us, *for it has*. It ought to be a burden to us, and we ought to confess it as if it were our own.

To G. M. C., Leamington.

Craven Lodge, December 2nd, 1869.

DEAR SISTER IN CHRIST,

I am sorry to have left your letter so long unanswered ; but there is so much sickness around us just now that my hands are very full, and letter-writing has rather to stand on one side. As to the questions I gave my class, my great object is to lead them to *search* their Bibles ; and I believe anything that leads them to do this is good. At the same time I do not *oblige* them to take the questions, as some, I know, have not the time, and others, who are very dear Christians, need no such spur to lead them to feast upon the good things provided for them, and can use what time they have better, as I am obliged to make the questions as general as possible, some of those who take them being unconverted. I enclose a few specimens, which will suggest many others to you. I do not read out the answers, but take their books one Sunday and return them corrected the next. Some time ago I used to let them take a hymn, and find two texts to prove each line. I think they liked that.

As to the subject for the class, I think the first necessity is that it should be a subject which has spoken to *your own heart*. I do not myself think

that Old or New Testament matters much in that case. There is decided advantage in going through a book or a subject, as it keeps up the interest, and tends to make them regular ; but I have sometimes put myself into bondage by feeling obliged to take the next chapter of a book on which the Lord has given me nothing. I think it is better to take a chapter, or a good part of a chapter, than only a verse or two, selecting one or two central truths ; but there cannot be exactly a rule for this. The gospel of John, the Acts, the book of Exodus, the life of David, the life of Elisha, Ruth, are all full of beautiful pictures, rich in gospel truth, and also in teaching. I just tell you what I have found in my own experience ; please excuse the hasty way in which I have written it. If it is any use, I shall be so glad.

Yours in our dear coming Lord,

REBEKAH H. MORLEY.

On the Occasion of the Death of Mr. Howard Johnston.

Hadley Hurst, Barnet, January 25th, 1870.

MY BELOVED GRACE,

I was so glad to get your letters and to know you were thinking of us at this time of sorrow. I cannot tell you what it has been, that anxious watching all through that one week, and

then the sudden unexpected end. We can hardly believe it yet. Just at the time the Lord was most blessing him, and when he seemed most needed, that dear Mr. Johnston should be taken seems indeed wonderful. But we *know* that He doeth *all* things well; and this is enough. I had indeed a great privilege in being permitted to be in his room during that last hour and a half, as you would judge from the printed account. I never before so felt the reality of these things, and the nothingness and emptiness of all else. Oh, to live always in the sense of it! All last week I was at Leamington; a visit that had been previously arranged, and I did not think it right to give it up. I had such happy work for the Lord occupying almost every moment, or I should have written before. I came here to-day for *rest*; but have already work in prospect. It is too late to add more.

Fondest love from yours always in Christ,

REBEKAH H. MORLEY.

To a Member of her Class about to be Married.

Craven Lodge, February 19th, 1870.

MY DEAR JANE,

I was very glad to have your letter, and shall always be pleased for you to come to me at any time when you feel you need advice or com-

fort. Only, dear Jane, take care that you do not put *anyone* in the place of the Lord Jesus. He must be the first; and He wants *all* your heart, not *half* of it. Never be afraid of trusting Him too much; He has said, "They that trust in the Lord shall never be confounded." And it is so blessed to know that we may trust Him with little things as well as great ones. If you look to Him He will teach you all you want to know; and the more you know the more you will feel you have yet to learn. We shall never know Him nor His great love perfectly till we are with Him in the glory. I was very glad you were able to be with us on Tuesday, and shall hope to have a little talk with you one day next week, if the Lord tarry.

With kind love,

Your friend in Christ,

REBEKAH H. MORLEY.

To a Member of her Class troubled with Doubts.

Craven Lodge, March 11th, 1870.

MY DEAR JANE,

I was indeed grieved to hear of the season of doubts and unhappiness you have been passing through. Had I known it on Tuesday I should certainly have kept you to have had a little talk about it, and shall be glad if you will stay and

have a little conversation with me on Sunday afternoon after the class. Still I do not wish you to wait till then to have them removed, and should have written to you before now, but was not able to find time. In the first place, dear Jane, there never was anyone yet who could say they believed on the Lord Jesus Christ and loved Him, were it ever so little, who was not a child of God. Could there have been one such God's word would have been broken. As the poor old woman said, when asked if she did not think she might after all be lost, "If I were I should lose my soul, but *God would lose His character.*" We need not fear this, need we, dear Jane?

Because you have found a change in yourself, and because you see many things in yourself that ought not to be, you have begun to think that God has changed towards you, but it is not so.

"I change, *He* changes not ;
 My Christ can never die ;
His love, *not mine*, the resting-place ;
 His truth, not mine, the tie."

And He is, I am sure, teaching you this very lesson by showing you that you can never in yourself find anything in which to rest, or that can really give you satisfaction. It must be "*Jesus only*" from first to last; and all that you have now to do, or that you *can* do, is just to turn back to Him and

say, "Lord, I have been looking at self, and I have only found there what has made me unhappy. Now, Lord Jesus, I turn back to Thee, and in Thee I have peace—'accepted in the Beloved,' 'complete in Him.'"

This is the secret of my peace, and of all true peace—"Not I, but Christ." Will you not let it be sufficient for you, even as it was at first?

I must not now add more, but I shall hope soon to see you.

With kind love, I remain, dear Jane,
Your friend in Christ,

REBEKAH H. MORLEY.

To M. M., a Member of her Bible-class.

Craven Lodge, March 20th.

MY DEAR MARGARET,

I am very sorry that you cannot be with us on Tuesday evening; but all these things are ordered well and wisely for us. I will indeed pray for you as you wish. Let it comfort you to feel that the very desire after a higher degree of holiness and likeness to Christ is heaven-born, and when the Lord gives a desire He will surely satisfy it. We all need as Christians to learn *utterly* to abhor ourselves; to learn that we are, and can be,

nothing in God's sight, but that Christ must be everything. We would sometimes like to give Christ a high place, but not the only place; but this is what God demands. If we could only learn this, and cease to look for anything in ourselves, how much happier we should be. Every time we look to self we are disappointed, and this is what makes us unhappy; but every look at Christ fills us with joy. . . . I was indeed glad to know that you have really taken the step which the Lord has shown you to be His will. I feel quite sure you will have great joy in thus setting aside your own will and yielding yourself to His. Satan would have us think that we are happiest when doing our own will; but how often, as Christians, we have to find that these are our most unhappy times, and that we are only truly happy when doing our Father's will. May He abundantly fulfil your desires to know closer and more uninterrupted fellowship and communion with Himself. The path of *obedience* is the path of communion, often too the path of suffering.

I trust our blessed precious Saviour will so reveal Himself to you, dear Margaret, that He may be now and always to you "the chiefest among ten thousand," and "the altogether lovely."

I remain, your sincere friend in Him,

REBEKAH H. MORLEY.

To a Member of her Class.

MY DEAR HARRIET,

. . . . The Lord will answer your prayers in His own good time ; and we must not be weary in asking, but "continue instant in prayer." I am very glad that you and E—— are able to help one another so much in your way to heaven. It is always a help to be with those who are one with us in Christ Jesus ; but, after all, the only permanent and sure help is to be had from Jesus Himself, and we know that He will help us. Paul says, "My God *shall* supply *all* your need ;" and He will use us for His glory if only we are desirous to do His work, and willing to do whatever He may give us.

**To One who was desiring to devote herself to the Lord's
Work.**

Rugby, July 2nd, 1870.

MY DEAR ELIZA,

Though I have not answered your letter, owing to want of time during the last few days, the subject of it has not been forgotten, and I take the opportunity of a little quiet time in the train to write you a few lines in answer. I trust the

Lord may enable me to say only what is according to His mind. There are two things I greatly dread doing: hindering a servant of God from anything to which the Lord has called him, and still more urging one to anything to which the Lord has not called him. I desire to do neither of these with you; for in neither is there any blessing. I am glad you have told me of your desire, that I may with you speak to the Lord about it; and I have no doubt, if it be from Himself, He will show you plainly enough that it is so. At the same time do be slow to take one step *before* the Lord. The place of the sheep is to follow the Shepherd; nor will He fail to lead. Have you any special line of service before your mind? or is it a general wish to give yourself wholly to the Lord's work? While I would not for a moment lower your estimate of the *privilege*, I would also remind you of the *trials* of such a path. There is no path in the world needing such self-forgetfulness, such forbearance, such love, such hourly, momentary, dependence on the Lord. There is not one step of the way for which we have in ourselves wisdom or strength. Besides this you would be dependent on Him for temporal things; and in many cases I have seen how this has worn out many true servants more than spiritual needs, because they were seeking to walk in a path for which they had not faith and

patience. Think all this well over once again, and write me a line to Craven Lodge.

With kind love and sympathy and earnestly trusting the Lord may direct you,

Your sincere friend,

REBEKAH H. MORLEY.

On Leaving her old Home.

Craven Lodge, July 20th, 1870.

MY BELOVED GRACE,

Often my heart has longed to write to you, and more than once I have taken my pen in hand to do so, but I could not; for instead of sending you a cheering word, I felt I should only write a record of my own murmuring and unbelief. Now, however, the Lord in His grace is enabling me to rejoice in Himself and *all* His dealings, and to say of everything, "*It is well.*" How well you will be able to sympathize with me when I tell you that, if the Lord will, we leave this in November to live near Tonbridge. I was surprised to find how little I was really prepared for it. For a week or two it seemed like a black cloud which hid all joy from me, but I am now *ashamed* of my unbelief, ashamed that I could ever question the love and wisdom of Him who does all things well. The Lord's goodness to you when leaving your

old home, and your confidence in Him, have been the *greatest* help and comfort to me ; I know you will be glad to hear this. I have often praised Him on your account ; indeed there seems more to *praise* than to *pray* for.

Many, many thanks for your letter ; it gave me the *truest* comfort. People say all sorts of things to me, meant very kindly, but which have no real comfort in them ; but you knew *just* what I wanted, and your experience of the love and faithfulness of our God just speaks to my heart. I am truly learning that He is the same God to me that He has been to you. ALL-sufficient both for my own need and that of the dear people I am leaving. Not that the sorrow is any less, but I am able to rejoice in the midst of it. Will you think of us to-morrow evening, if you have this in time ? I have invited my mothers and their husbands to tea here in the open air, about three hundred ; do ask for a blessing. I long for it so much, as it is the last time I shall have them here. Do ask for me that I may not only be submissive myself, but have grace to lead them to be so too.

I was truly grieved to hear of your being unwell, but am quite sure it is only to teach you some fresh lesson of the preciousness of our blessed Lord Jesus. I am asking the Lord to give you to see the salvation of *souls* at Inchmar-

tine. Tell me when you have any conversions that I may *praise* Him too. My thoughts and prayers are with you on your journey, and I earnestly trust the Lord will abundantly manifest Himself to you and cause your joy in Himself to abound. How sweet to know that no circumstances make any change in Him; that He is a God above all circumstances, and that the peace which He gives us is the same, being His own peace, "the peace of God."

Yours ever in our precious Lord,
REBEKAH H. MORLEY.

Craven Lodge, August 24th, 1870.

MY DEAR MISS K—

. . . . Dr. Laseron has left with four of his nurses for the seat of war. Many others are away too from the Iron Room, so that we seem rather desolate; but the Lord is very good, and we are having happy meetings. I am so glad you have been led into such green pastures. Surely the good Shepherd delights to feed His flock. We often complain of the lack of pastors, but the *chief* Shepherd at least never gives us cause for complaint, does He? If only our eyes could always be turned to Him! How often they are wandering off to ourselves or others; occupied sometimes with His gifts instead of with Himself. We had a most

interesting and solemn address last Sunday evening from Mr. Caldwell, of Glasgow. I wish I could tell you a little of it. He took as his text Psalm ci. 1, and said how much easier it was to sing of *mercy* than of judgment, but that the child of God ought to sing of both; and then from the history of Israel he spoke of the three judgments in which we ought to rejoice. First, the judgment on the substitute (Exod. xii.); secondly, judgment on the enemy (Exod. xiv.); and thirdly, judgment on self—the twelve stones (representing Israel) in the bed of Jordan with the waters of judgment flowing over them. (Josh. iv. 9.) This, he said, was the place of the old man, while the twelve stones at Gilgal represent the new man in resurrection. He said we ought always to give the old man this place; that God always does; but that when God takes our part in judgment against the flesh, and dashes from our lips the very cup which that flesh had desired, we find it hard to *sing*, yet we ought to do so. It was a very searching word, and I believe greatly needed. I think there are a hundred ways in which, instead of reckoning ourselves to be dead, we “make provision for the flesh to fulfil the lusts thereof.” I must not, however, write more. We shall be *very* glad to see you back again.

With much Christian love, believe me,

Yours affectionately in Christ,

REBEKAH H. MORLEY.

**On Leaving her old Scene of Labour for Christ at
Clapton, &c.**

Craven Lodge, Stamford Hill,
August 31st, 1870.

MY DEAR MR. HURDITCH,

. . . . I am thankful to hear the Lord is working at Glasgow. When one has the joy of seeing sinners saved one can more easily wait patiently for Him. But oh, how much there is that makes one feel one can wait no longer, perhaps more than anything else the discoveries of the evil of one's own heart! As to our leaving here in November, I desire to remember that I may then have been two months in the glory. But if He should tarry I am *sure* it will be well. Both I and the dear people here have blessing to receive out of it, though it is a bitter trial, few know how much so. We still have some blessing here, but not so much as we long for. I hope you will still pray for us.

Yours affectionately in Christ,
REBEKAH H. MORLEY.

To her Bible-class on the Occasion of her Leaving
Clapton.

September, 1870.

MY DEAR FRIENDS,

I hardly know how to write to you, and still less how to tell you all the feelings that passed through my mind, when I opened the parcel that was brought me last evening, containing your *most* beautiful and valuable present. Words fail me to thank you for it, or to tell you the unspeakable value it will have in my eyes. It was a great surprise, and such a thing had never entered my mind for a moment; and I think it one of the most beautiful books I have ever seen. It is the second Bible I have received from some of you, and I trust it will be a great blessing to me as the first has been. I shall never look at it without loving thoughts of you all. As I read the names of those that sent it, I seem to realize more even than before that we could never as a class meet again as we have done, and it seemed for a moment almost more than I could bear; but I felt afterwards how wrong and ungrateful that was, and my heart went up in praise to the Lord that our class was not a thing of the past, but that there was a link between us, which I believe will bind most of us together as long as we are upon the earth, however far separated, and which will

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have its counterpart in glory, when we shall stand side by side together praising the Lamb. I not only believe that we shall know each other there, but that those that have had any special bond on earth will have the same in heaven. I can find but few names on the list of whom I have not some good reason to hope that this will be the case with them, and it is my daily, almost my hourly prayer, that those who are not yet washed in the blood of the Lamb may speedily yield their hearts to Him. This separation has been a bitter trial to us all ; but I think many of us have found that it has brightened the blessed hope which the Lord has set before us, and that it has cast us more entirely on Himself, and so it has been a blessing ; and now what would the Lord have us do? *not* dwell upon past blessings, *not* be occupied with present sorrows, but press toward the mark. There is only a little time before the morning star shall rise, and we shall be caught up together to meet the Lord in the air. Meantime let us be occupied so as to be among those servants, whom the Lord shall call blessed. (Luke xii. 37, 43.)

Watching and praying, and with much love to you all,

I remain, dear friends,
Yours affectionately in Christ Jesus,
REBEKAH H. MORLEY.

To M. M., a Member of her Clapton Class.

Hall Place, Tonbridge, December 9th, 1870.

MY DEAR MARGARET,

I feel very sorry not to have answered your letter sooner. It has not been from forgetfulness, but simply from want of time. I wish very much that I could have had a long talk with you before I left Craven Lodge, for I know well the wretchedness of the state that you are now in. . . . We *must* walk by faith, and not by sight. Faith has to do with *the Lord*, sight has to do with *ourselves*; and if He sees us trying to walk by sight, He will surely take from us all that could give us satisfaction, that we may be cast entirely upon Him. . . .

Far from its being impossible for a Christian to feel as you do, I believe there is hardly a Christian anywhere (except one recently converted) who has not felt the same at some time or other. And there is nothing unnatural in this, for how can one who has known the love of Jesus feel anything but wretched when there is a cloud between the soul and Him; only, dear Margaret, do not ever be tempted to think that the cloud comes *from Him*. It comes from *earth*, from *self*, from *the devil*; and nothing but faith can pierce it. If you ask me how, I can only say, by looking away from all else to the Lord

Jesus. There is a verse in the word of God which may be helpful to you—Isaiah l. 10. May the Lord help you to obey that command. . . .

Ever your friend in Christ,

REBEKAH H. MORLEY.

. . . . Though the future at present seems dark and uncertain, yet it is not really one bit more uncertain than our future *always* is; for He in whose hands it is knows all about it, and has already fixed every trial and every blessing; so do seek fearlessly to leave it with Him, and be content to know He has said, "*I will never leave thee, nor forsake thee.*" I have often found that the path we should *not* have chosen is just the one full of blessing for us. May the Lord bless and keep you while passing through these trials. Never forget that the glory comes after.

To a Member of her Clapton Bible-class.

Hall Place, Tonbridge, December 16th, 1870.

MY DEAR EMMA,

I was very glad indeed to have your letter. It is one of my greatest pleasures, now I am so far from you all, to hear from you, and to know that you are happy in the Lord. If the love

of Jesus does not make us happy, I do not know what can. There is no such Friend as He is; the same yesterday, to-day, and for ever. Do seek, dear Emma, to know Him more and more; and the more you know Him the more you will love Him, because you will find more and more beauty in Him, for He is "the chiefest among ten thousand." I was sorry not to be able to have a little talk with you on Monday, but was so hurried. If the Lord will, I shall be in Clapton again on the 22nd instant, and shall hope to be at the female prayer-meeting the next evening. . . .

With kind love,

I remain,

Your sincere friend in Christ,

REBEKAH H. MORLEY.

Hall Place, Tonbridge, Dec. 24th, 1870.

MY DEAR MISS K—,

You will not, I hope, put my silence down to forgetfulness; you would not, I am sure, if you saw the pile of letters I have every morning, entailing almost more writing than I can possibly get through. I was so sorry too not to be able to have more conversation with you on Monday week; but I was almost bewildered with the number of dear faces. It was like a happy dream, so quickly

gone. . . . I do not forget to ask the Lord about your future, should we have one at all here, and shall be so glad when you can tell me you have something in view. I know I am naturally sadly impatient both for myself and others, liking to see the way a long time beforehand; but this is not generally the Lord's way, and He will have us subject to Him. Only, if I can in any way help you, you will let me know, will you not? I have had a dreary time here as far as meetings are concerned, or fellowship with the Lord's people; but the Lord is sufficient, and I feel it has cast me more than ever upon Him. I have had my heart filled with praise the last two days by the discovery of a dear Christian and his wife in the village, who have long been desiring to break bread simply in the name of the Lord, and I think it most likely that by to-morrow week we may arrange to meet for this purpose. Do think of us.

With much love, I remain, dear Miss K——,

Yours affectionately in Christ,

REBEKAH H. MORLEY.

Hall Place, Dec. 25th, 1870.

MY DEAR, DEAR SISTER,

Having been forbidden to go out to-night on account of the extreme cold, I so gladly take a little time for a talk with you. How I wish it were

really a *talk!* But that will be when the Lord will.

I think I never felt the *rest* about anything more fully than in taking you, and all concerning you, to the Lord. I always find it so much harder to trust the Lord for those I love than for myself, and I got anxious and troubled about you, fearing all sorts of things—that you would be thrown back and give it all up, &c. And then I took it to the Lord, spread your letter in spirit before Him; and oh, He gave me such sweet peace about it all! May He give you, dear sister, the same. Zephaniah iii. 3–5 came into my mind in connection with it. “Her princes,” “her judges,” “her prophets,” “her priests”—all abominable; “the just Lord, *He faileth not.*” As I write, another occurs to me, which was a feast the other evening—Job vi. 15–21. The troops of Tema thirsting for the brooks; they “looked,” “waited,” “hoped,” and “*were ashamed;*” so are they who look to man; “ye are like to it” (v. 21, margin). But oh, how different with us! We “*wait* for the Son from heaven;” we “*look* for Him” when He shall come without sin unto salvation. He is “in us the hope of glory,” and this “hope *maketh not ashamed.*” Ah, dear sister, it is a safe and blessed thing to follow the Lord.

. . . I would rather, dear G——, myself meet with three or four of the poorest, most ignorant

Christians, without any gift of teaching or anything else, and with them *simply remember the Lord's death*, than I would meet with hundreds of the most instructed and gifted, where some teacher or other (however good and valuable in himself) put himself, or *was put*, in the Lord's place. There might be great failure and much that one would dislike in the first, but the *ground* of meeting would be the true one; viz., oneness with the same risen Head ("receive ye one another as Christ received you"); and the *object* of meeting would be the true one—"in remembrance of me;" so the promise and the blessing would be sure. (Matt. xviii. 20.) Tell me if you agree with this, and also how the Lord leads you. It is easy to *say* "anywhere with Jesus," but I tremble when I see people in your position, and long that they may have grace to follow where the Lord is leading them.

Your last letter tells of failure; I grieve for it. But it does not tell of failure in Him in whom alone is our help; nor will it ever do so. "*He faileth not.*" May the dear Lord make *us* more like Himself. Oh to know something of His faithfulness! As I saw somewhere the other day—"Any length in self-denial; *not an inch* in surrendering truth." The Lord seeing the desire, a desire of His own creating, will surely fulfil it.

I will not add more, except to copy one sentence I met with a few days since: "It is an easy thing to make a start; but nothing short of the power of God can keep one without wavering at the work in the face of everything to cast down." Is that discouraging? No, dear sister; for the power of God is with us, is on our side.

Truest love in the dear Lord,

From yours for ever in Him,

REBEKAH H. MORLEY.

December 27th, 1870.

. . . . If the Lord tarry, and we are spared to enter on the new year, it will not be any more than past years free from trial; but may it be rich with the Lord's *presence* and *blessing*. With these two what can we want more, except to be like Him and with Him, as we shall be by-and-by, when the "little while" is ended.

Happiness depends on keeping Close to Christ.

Hall Place, Dec. 29th, 1870.

MY DEAR JANE,

I hope I may see you either on Monday or Tuesday evening next week; but as I shall not have much conversation with each one among so

many, I take this opportunity of answering your letter, which I was very glad to receive, though sorry for some of its contents.

When first I knew you, dear Jane, you were learning that great lesson, that without any doings or feelings of your own you must be saved simply by the blood of Jesus. You learnt that lesson and were saved, saved *for ever*. Now there is another great lesson that you have to learn; you know it well in your head, but I fear do not practise it in your life. It is this: while nothing can touch your *safety* now, as a child of God, your *happiness* depends entirely upon your keeping day by day and hour by hour *close to the Lord Jesus*. Without this you will not be able to *do* or to *bear* anything; but if you do it all will be well. The trials will come all the same, but you will have a power to bear them, and grace to meet all the failures in those around you. Will you not try this? When we are with Him in the glory, and all the trials are over, shall we not think it worth while to have glorified His name in the suffering? I am sure we shall.

I shall hope to hear a brighter account from you soon.

With kind love, I remain,

Your sincere friend,

REBEKAH H. MORLEY.

To M. A. S., a Member of her Clapton Bible-class.

Hall Place, Tonbridge, January 20th, 1871.

. . . . I am thankful to hear that there was hope about poor Mrs. —; but how this uncertainty makes one long to win souls for Jesus in *life*, that they may be witnesses for Him here as well as heirs of glory!

I think you will be interested to hear that the Lord is giving me some work here. I began a women's meeting yesterday afternoon, and had over fifty, which was a much larger number than I had expected from our little village. Will you join with me in asking the Lord to bring souls out of darkness into light? Numbers are worthless without this.

. . . . How sweet it is to see over and over again that the Lord knows exactly what we want, and when we want it! and that though He may try our faith to the very utmost, He will never leave nor forsake! Oh to have the eye so fixed on the risen Son of God, and the heart so settled in the conviction that all things are ours in Him, that nothing should ever be able to move us!

To G. M. C., Leamington.

Hall Place, February 4th, 1871.

MY BELOVED SISTER,

. . . . I felt persuaded that the Lord had a message to give by you to that young lady in the train, and felt thankful that you gave it; another precious incorruptible seed sown for eternity. I want you to ask for me, among other things, that I may be able to enter more into this kind of service, if it be the Master's will; at least to be *ready* for it; a vessel upon which He can lay His hand for use if needful.

. . . . To-day I feel alone again but for the One who never leaves nor forsakes. How sweet it is, not only to *know* this, but to realize it in daily, hourly communion; only this communion is such a tender plant, one breath will wither. That is one of the things I do not understand yet, and I *long* to do so; the secret of a more uninterrupted fellowship with the Lord Himself. Do you remember in one of our evening talks our both confessing that we wanted, not theoretically, but practically, to know more of the power for holiness? Let us turn that into a prayer for each other, if indeed we have not already done so, as I expect we have. That word "*abide* in me"

certainly means more than I know of it at present. It surely means more than a few hours out of the day, or a few days out of the week ; and often this is all I know. Alas ! enough, blessedly enough, to show me what He is ; but also proving sadly what I am.

I think I must not add to this to-day. My thoughts fly so much faster than my pen that I cannot get on at all. May the dear Lord bless you, *and* make you a blessing ; He always joins the two together.

Ever yours in Him,

REBEKAH H. MORLEY.

To Mrs. A.

Hall Place, Tonbridge, Feb. 4th, 1871.

MY BELOVED SISTER,

I have still nothing to tell you but of the Lord's goodness, which shines out the more brightly against the dark background of my unbelief and unfaithfulness. I can truly say He has not left me alone one step of the way.

I thought when I came here it was for Mark vi. 31, and so in some measure it has been ; but the Lord has so sweetly allowed service to mingle with this. I have been able to keep up a great deal of the Stamford Hill work by going over once in a

fortnight or three weeks, and by constant correspondence; and when I had been here a month I felt constrained to begin a meeting for women, some of those we brought with us missed it so. The Lord wonderfully provided a large room, most suitable in every way, and the first time there were fifty, and a few more each time. It is quite a tiny village, so that I really don't know where they came from; but the Lord is already working wonderfully. I can hardly enter a cottage without finding an anxious soul. The Lord has not forgotten my need either; we meet every Lord's-day afternoon at 2.30 in the gardener's cottage to remember the dear Lord and His death. There are now about eleven of us, and I believe the number will soon be added to. We have such happy seasons. I could tell you much more, but must not run on.

With truest love, ever yours most affectionately
in Christ Jesus,

REBEKAH H. MORLEY.

To E. G., a Member of her Clapton Class.

Hall Place, Feb. 4th, 1871.

MY DEAR ELIZABETH,

I am sorry to hear that you have been ill again; but I believe you have found the truth of some of the "I wills" you sent me. How precious

is that promise, "I *will* never leave thee, nor forsake thee;" so that we may boldly say, "The Lord is my helper; I will not fear." Do you say this by faith, dear Elizabeth? Let faith triumph, even though all things should seem against you. Soon the Lord will say to each one, "Now, my child, you have trodden the path of faith long enough; you have been in the trial and tribulation long enough. Now come to me, and see all that my love has prepared for you." That will be a blessed, happy day for us, will it not? And though sometimes the time may seem long, yet it will soon be past. "Surely, I come quickly." I will ask Him to increase your love to Him. It must be learning more and more of His love to you. There is no other way; "we love Him because He first loved us." The Lord is giving some happy work here. Many are asking the way to be saved. I hope you pray for these poor people sometimes.

To G. M. C., Leamington.

Hall Place, Tonbridge, Feb. 9th, 1871.

MY BELOVED SISTER,

. . . . I find it necessary to make some provision for my poor Bible-class girls on Sunday afternoons, and I think, if the Lord will, of re-forming the class, and taking it myself once

a month, providing for the other Sundays now that I have left that neighbourhood. This all wants much wisdom ; do ask it for me. On Tuesday I went to Golden Lane, and had over a hundred of the very poorest mothers in London. They were so attentive, and there was blessing I know. After the meeting was over, I came across the senior girl of the school, and she received the truth there and then. I came home that evening, and yesterday set out on my visiting ; I had such a happy time. Poor old Mr. and Mrs. —, I believe, both received the truth. I think *she* had before, but was just established. It was so refreshing to hear them. He told me she had been “talking about Philip” ever since Thursday, and he would so like to hear me read it ; so I read it to them. Then she said, so simply, “Miss, I do love them words, ‘I do believe, I will believe.’” “Well,” I said, “can you say them?” “Yes, I *can*,” she answered, so earnestly. Then, when I had been explaining to them again what Christ had done for us, she turned to him, and said, “You can see that, can’t you?” “Yes, I can,” he said, “as clear as daylight.” “Well,” I said, “are you going to take it for yourself?” “Yes, Miss, I *be* ;” and I believe he did, and we thanked the Lord together for His love and grace. Then I went to Mrs. —. I quite believe she is saved, and she

speaks most warmly of your visit; at the same time she is not clear. She says she "feels much lighter," and that it seems to make a difference in all she does; and certainly her face looked brighter, but she did not seem to have any clear knowledge of *how* she was saved, nor of what Christ had done for her. Still I *felt* there was life; and the knowledge will come, I trust, in time. She is going to try and get to the meeting this afternoon. How much need we have of prayer in all these matters, and how the prayer needs communion. "*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*" I think I can say I am willing that the Lord should do as He will with me, in order to make me a vessel "sanctified and meet." Cannot you? I have been asking myself the question once again this morning since reading your letter.

To the Same.

February 18th, 1871.

It seems so long since I wrote to you, but every minute has been occupied. I should imagine I have spoken to at least a dozen anxious ones this week. I should not like to say yet how many have found the Lord, but the work is most happy,

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nothing as yet to hinder. I would almost like to see a little opposition, but am sure it will come soon enough.

We leave on the 2nd (D.V.) for 22, Carlton House Terrace; but I have arranged to be here for the present once a fortnight, so as to continue the meetings. The room is crammed now. I know you will continue to pray for us; it is needed more than ever. I dread to lose the sense of dependence which casts one continually upon the Lord. . . . I only want to hear the Lord's voice about it, and all else, and I know He will guide. But I find the lesson sometimes a painful one that He is teaching me—that of being practically a pilgrim. It is, I know, very good for me. My work at Clapton was dangerously regular and straightforward; now I am obliged to ask the Lord about each step. . . .

How wonderfully prayer has been answered for the —; and I have not the least doubt will be so about everything else; but if some of the mountains seem to remain for a little, do not be troubled about them. "Let none of these things move you." The Lord has surely been allowing you to see a little of what He can do, not to lead you to walk by sight, but just to show you *what* a God He is. I have been thinking so since reading your letter. When we get discouraged at seeing

what man is, even saved man, He lets a little of His grace and glory shine out, that He that glorieth may glory in the Lord.

I have not time to say much about intercession. I wish I understood it well; but I only know enough to know my ignorance, yet even that little is precious.

Mr. Lincoln says: "Christ as Saviour has only to do with God. He is meeting the claims of God's righteousness, vindicating God's character. Then, *having done this*, and being raised and seated at God's right hand, it is His work as High Priest to stoop down to those for whom He has died, and bring them safely up to where He is. He *undertakes their cause*." I suppose it is in connection with this that we get His intercession meeting the accusations of the devil, and his endeavours to make us fall. Is not Luke xxii. 31, 32 intercession? It seems to me always to have to do with our position *down here*, not with our standing as one with Christ. It is one of the points in which we see so plainly that "the secrets of wisdom are *double*" (Job xi. 6); and I suppose heresy is taking one side and leaving the other. . . .

Ever your fondly loving

REBEKAH.

To M. M., a Member of her Upper Clapton Class.

ON RESTORED COMMUNION.

Birmingham, March 25th, 1871.

MY DEAR MARGARET,

You were indeed right in thinking that your letter would be a source of true joy and thanksgiving to me. How blessed it is to know that our dear Lord has not only *saving* grace, but *restoring* grace. "He restoreth my soul." It is needful that we should learn sometimes what we are, and though the lesson is often bitter and painful, we can often thank God for it, for it makes the "altogether lovely" One more precious than ever, and we are more than ever glad to hide *ourselves* in *Him*. Do you not feel it so? May He indeed keep you now very low at His feet and very near to His side. These are the only safe places for such poor, weak, wandering sheep as we are, and they are too the true places of peace and joy.

The clear light *has* been shining all the time, unchanged and unchangeable, only you have not seen it through unbelief.

I must not write more to-day, but felt I should like to send you a line at once, and shall indeed not forget to pray for you.

To a Christian in Trouble.

Spark Hill, Birmingham,
March 25th, 1871.

MY BELOVED SISTER,

How my heart has ached over your letter this morning! and it has been almost bitterly I have been asking the Lord *why* He is so long coming; and then the old answer comes, "Canst thou not watch with me *one* hour?" How His long-suffering reproaches our impatience! I do think there is no suffering more real and deep than that in connection with the poor Church; but I feel it is for His name's sake, and this alone makes one willing, nay glad, to bear it, and we shall have to thank the Lord for it all afterwards. It leaves us with nothing but Himself, and oh, how blessed that is! . . . You often remind me of the verse, "As the *lily among the thorns*, so is my love among the daughters." But the same blessed One who sees you there knows that every thorn has pierced Him first, and that not one shall touch you but what He chooses. . . .

Your loving

REBEKAH H. MORLEY.

To G. M. C., Leamington.

22, Carlton House Terrace,

April 5th, 1871.

MY BELOVED SISTER,

. . . . I am so sorry to hear of your dear mother's illness, sorry both for her and you; but it is sweet to know that our Father knows it all, in fact that it is His doing. I have a peculiar feeling about sickness, either in myself or others. It seems to me so specially the hand of *the Lord*. Other things seem to me *man's* doing, or our own doing, but this always seems a messenger from Him who doeth all things after the counsel of His own will. I feel very thankful about the girl who has found peace in believing. I left John v. 24 with her, and I had a special confidence that she would soon be quite happy.

. . . I went last Lord's-day morning to the little meeting at the "Upper Room" at Chelsea. Oh, *such* a morning it was! No one could have been there and doubted the sufficiency or the blessedness of the Spirit's guidance. There were about fifty breaking bread. No long addresses, but just a few words, or a hymn, or a few words of prayer from one or another, as laid on their hearts by the Lord. I should think ten or twelve took part. In the afternoon I took Miss Stewart's class of shop-

women, and had a happy time with them. . . .
I do *so* long to be here as a separated one. It is easy comparatively to be separate in *life*, but oh, how difficult to be separate in *heart*! I had such a happy meeting last Thursday at Leigh, and stayed till Saturday, so that I saw a little of the dear people. Some of them are going on so nicely. . . .

To the Same.

Carlton House Terrace, April 25th, 1871.

. . . . I have so enjoyed the last few days David's prayer in Psalm cxliii. 8-10: "Cause me to *hear*;" "Cause me to *know*;" "Teach me to *do*;" and then the Lord's response in Proverbs viii. 34: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Did I tell you a sweet thought I had given me on Psalm xci.? In verse 2 the speaker says, "I will say of Jehovah, He is *my* refuge and *my* fortress: *my* God," &c. This is the name which faith gives to Jehovah. How does the Lord meet this? "I will set him on high, because he hath known my name." (v. 14.) He recognizes the claim.

I had such a happy meeting at Barnet last

Thursday, returning here on Friday morning. They found so many interested and anxious, that they telegraphed for me on Saturday to come back for a meeting on Sunday, which I did; and we had much blessing, two or three, I believe, brought to the Lord. Our little Bible reading here goes on very nicely; we meet this morning.

My *heart* is with you constantly. The word I seem to have in connection with you to-day is, "I have set THE LORD always before me." If He is there we can see *but Him*; and what matters then the opinion of men, even the children of God? I am perfectly sure the only way to be unaffected by the remarks of others is to have the eye and heart full of Himself. You will need this just now I know. Do not *lean* on any but the Lord.

Ever yours lovingly in Christ,

REBEKAH H. MORLEY.

**A Letter Answering Questions on Baptism
and other Subjects.**

Leigh, April 27th, 1871.

MY DEAR MISS B—,

I came down here to-day for my little meeting, and as I am staying the night have a quiet hour this evening for a little letter writing, in which I have lately been sadly deficient. I have

had to thank the Lord again to-day for a most happy hour with the dear women. I think I never anywhere met with the same spirit of hearing, and I believe many are receiving the message into their hearts. I am going (D.V.) to Southport next week, to be with an invalid aunt for a week or two ; and Herbert Taylor is coming this day three weeks to take the meeting for me. Will you remember this in prayer, that the Lord would give him the right word to set some of these anxious ones at liberty? I find a great deal of work to do in London, and have always had strength according to my day ; but I find there more than ever the need of being alone with the Lord Jesus, and of having much personal intercourse with the Lover of our souls, that I may be kept from the spirit of the world, which seems to infest the very air we breathe. I was at Barnet for meetings last Thursday, and again on Sunday—times of much blessing—and had many kind enquiries after you. I wish I had had a brighter account of your health to give. We never can speak very well of ourselves, can we? but always well of our dear Lord. “He doeth *all* things well.”

I am very glad you give me your thoughts about the subjects you mention in your letter, as I often enjoy them, and they also guide me in writing to you. Your first question is about baptism. I

should say it has a double truth in this way: It says my old nature is so corrupt that nothing can be done with it but death and burial, and so (in a figure) I put it out of sight; it also says God's holiness demands death—in Christ I have had death, I am dead and buried with Him, and raised in newness of life. I do not think there is any Scripture to show that Eph. ii. 1 is set forth by baptism.

I think you have quite the right thought about the "fold" in John x.; I believe it is entirely Jewish. It gives the idea of an *enclosure*, a wall of separation, which is now done away. We are not brought into the "*fold*," but into the *flock*, which is the word which should have been used in verse 16, "There shall be one *flock*," &c. Happy liberty going in and out characterize that flock. The "porter" may be the Holy Ghost recognizing and owning the One sent by God. Perhaps Matt. iii. 16, 17 is referred to. What do you think of this?

I like your thought about the "truth," in John iv. 24; I should think the special reference would be to the truth as in John xvii. 17, but it is always sweet to bring in the person of the Lord.

I am quite sure that it is only the child of God who can look at predestination before redemption, because it is the Godward side of truth, and none

but His children can enter into that. When the Lord gives us the Godward side of the offerings He puts the burnt-offering first, the sweet savour. When He gives us the manward side, He puts the trespass-offering first, as that which meets our need. I must not add more, as it is very late.

With much love,

Yours always affectionately in Christ,

REBEKAH H. MORLEY.

To the Same.

I have been thinking of the altar on mount Ebal, and, as you wished, will give you my thoughts. It is in connection with the law of the Lord, and the curses are pronounced from mount Ebal against those who broke it. These curses would inevitably have fallen on Israel, but the altar stood between; the burnt-offering speaking of the One who perfectly kept that law, and who in His death was entirely a sweet savour to God; and the peace-offering telling that peace was made for sinners, so that under the very sound of these curses there could be feasting and rejoicing: "And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord your God." (Deut. xxvii. 7.)

To C. G., a Member of her Clapton Bible-class.

13, Promenade, Southport,
May 5th, 1871.

MY DEAR ELIZABETH,

I was glad to hear from you that your mother was better, and especially that you were still able to say by faith, "My Jesus has done *all* things well." There we can rest satisfied. I am sure we shall say so when we are with Him in glory, but it is blessed to say it now. As the Lord Himself said to Thomas, "Blessed are they that have *not* seen and *yet* have believed." How often as we pass through trials He proves to us the truth of His words, "In all these things we are more than conquerors through Him that loved us." By-and-by we shall see Him as He is, in all His beauty and glory, and we shall praise and worship Him for ever; but we should never be able to learn in heaven, as we can now, what grace He has for those who are in want and trouble. *Then* we shall reign with Him; but *now* we have the joy and honour of suffering with Him in some little measure. . . .

Kind love from your sincere friend,
REBEKAH H. MORLEY.

To a Servant about to Leave her Situation.

Southport, May 15th, 1871.

MY DEAR EMMA,

I am indeed sorry to hear that you are likely to leave Stamford Hill. I hope you are not doing so without much prayer, and feeling quite sure it is the Lord who is guiding you. If it *is*, then all will be well; but if not, there will be no blessing. I fear you will miss the Iron Room. There are not many places where the truth is so simply and faithfully preached; but still, wherever you go, the Lord will be with you; for you have His promise, "I will *never* leave thee, nor forsake thee." Only seek, dear Emma, at all times, to please *Him*, to follow *Him*, to be like *Him*; not how you may please other Christians, but how you may please Jesus. Let your heart continually say, "Lord, what wilt THOU have me to do?"

I hope to be in Clapton to take the class on the 28th, but fear you will have left then. I shall also be there next Monday, the 22nd, for the afternoon, to take my mothers' meeting, and could see you after it, at 4.30, at the Iron Room, if you could run in then for a minute. If not, let me have your address, that I may write to you sometimes, and always remember how glad I shall be to hear from you. With kind love, I remain,

Your friend in Christ,

REBEKAH H. MORLEY.

Thou and Thy House.

13, Promenade, Southport,

May 15th, 1871.

MY DEAR MRS. P—,

I must send you a few lines, in answer to your letter, to tell you how truly I rejoice with you in the grace and love of our Lord Jesus Christ shown to those in your house. Now that we ourselves are saved and made pilgrims here, we long to fly away, and be at rest; but when we see the Lord coming in, and saving precious souls, we feel willing to wait a little longer, "accounting that the long-suffering of the Lord is salvation." I earnestly trust that the dear friends in your house are still going on their way rejoicing, and that, as they discover more of their own sinfulness and the difficulties of the way, they may also discover more of the all-sufficiency of the Lord Jesus. I trust your own dear children also may each one be found "in Christ" in the day when He shall come.

With kindest Christian remembrances to you all, and hoping to see you next Monday,

I remain, dear Mrs. P—,

Yours truly in Christ,

REBEKAH H. MORLEY.

22, Carlton House Terrace, S.W.,
Monday night.

MY DEAR MR. HURDITCH,

I have been wishing all day to send you a few lines, but this is my first opportunity, and I am sorry that this note will probably reach you too late to remember us before the Lord to-morrow afternoon, when we hope to have one more little gathering around *Himself*. The two hours last Tuesday were *most* precious; I felt I must tell you, as I knew you remembered us. A dear child of God writes of it: "It was one of those quiet, restful times, when we seem almost to hear the rustling of *His* feet;" and it was so sweet to hear one and another testifying of what a week of happy service they had had since our first meeting, so there was no choice but to have one more before I begin our moving. . . .

I fear from what I heard a few days since that you are still suffering from your throat, and it has been much on my heart that the devil will not lose this opportunity of seeking to harass you. I pray the Lord to make you always "more than conqueror through Him that loved us." I shall, I think, never forget Mr. Mc Vicker's question, "Do we really believe that the Lord is *always* doing for us *the very best thing* that He could do?" It surely

ought not to be hard to believe it after the thousand proofs we have had of its truth. I was at Kilburn almost all day yesterday; with dear Miss Cole's orphans in the afternoon—a happy time.

With love in the dear coming Lord,

Yours always affectionately in Him,

REBEKAH H. MORLEY.

“After that ye have suffered a while,” a *little* while, “He that shall come *will come*.”

On Baptism.

22, Carlton House Terrace,

June 5th, 1871.

MY DEAR MISS B—,

. . . . I mentioned to E—— the subject of baptism from the conviction that it comes in its *right* order *before* the breaking of bread; and also feeling that it would be a little test of her willingness to follow the Lord. She evidently had not thought anything about it; and I urged her to search the Word, and to communicate to you the result, telling her that neither you nor I would be satisfied with anything short of reason from *it* for wishing to be baptized. Did you know that there is to be a baptism, if the Lord will, at Hackney, on Thursday week? I do not know what you would feel about either L——

or E—, should they either of them wish it. My own feeling about *baptism* is, that it cannot follow too quickly a decided conversion; nor do I think it *necessary* that there should be a great deal of spiritual intelligence. I should seek to lay this before a young convert, whereas in hardly any case would I *propose* their applying for fellowship. . . . Thank you very much for your prayers while I was at Southport. The Lord answered them, giving me happy work for Him. He has given me lately to see much of His beauty, while feeling very, very weary often of so much here that is so contrary to Him. . . . There are several remarks in your last letter which call for an answer; but my letter is already long enough. However, I will just touch on one or two. The passages I generally mention on the subject of baptism are those you mention: those in Acts as giving the *subjects*; Rom. vi., Col. ii., Gal. iii., the *mode* and the *teaching*.

John x. 9: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Going in and out has a sweet double thought in it, I think—"in" to worship, "out" to serve; both must be through Christ, the door. I think decidedly with you that the two passages you mention in Hebrews refer to the Jewish professors, those who had professedly

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received Christ, but were *slipping back* to Judaism. The description in Heb. vi. does not, I think, imply *conversion*. I am quite sure there is nothing to show the possibility of a member of Christ being lost.

With much Christian love,

Ever yours affectionately in Christ our Lord,

REBEKAH H. MORLEY.

Leigh, June 12th, 1871.

MY DEAR MR. HURDITCH,

. . . . I cannot forget you before the Lord. It is my joy to remember those whom He is using to hasten His coming. The words at the end of your note, "That I may know *Him*," &c., are just the cry that I am sending up to Him in going back to London. Do ask Him to make me faithful. He only knows how often I am tempted to run away from the position in which He has placed me. How inexpressibly I long for such a sense of what *He* is, that all positions would be alike, so that one had *Him*. Soon all such longings shall be satisfied. How sweet to know it!

Yours affectionately in Him for whom we wait,

REBEKAH H. MORLEY.

Written to the same three days later. After mentioning arrangements for preaching and tent services, she speaks thus of some jewellery :

Carlton House Terrace.

. . . . While writing, I take the opportunity of mentioning a parcel which may not reach you for some days, as I must wait for an opportunity of sending it safely. It contains a few things "whereof" I have long been "ashamed," but which I did not like to send away some years since with other things which were then cleared out, owing to circumstances connected with the givers. It is long since I have worn them, but they have often been a burden on my conscience, and I feel I cannot keep them longer. I would not have the Lord find them with me. If you can get anything for them will you please use it either for the *Latter Rain* or the Aldershot tent, but never let me hear another word about them.

To Mrs. C., a Member of her Clapton Bible-class.

22, Carlton House Terrace, S.W.,

June 30th, 1871.

MY DEAR JANE,

. . . . I did indeed greatly enjoy the meeting last Lord's-day evening. When we have proved for ourselves the preciousness of the blood

of Jesus, how we love to hear others tell of it! the very sound is sweet! and how we long that poor perishing sinners around may learn to put their trust in it, and be saved! May we be enabled so to show the power of it in our daily lives, that they may be attracted by it, and long to know it for themselves. Very soon we shall be singing the praises of that precious blood in the glory—all pain, and sorrow, and sin over for ever; and we shall be with the Lord, and like Him. We often long for that day; but He would have us to be patient, and to occupy the “little while” in seeking to glorify Him; looking *to* Him, and looking *for* Him, till He comes to take us home. You have not told me anything lately about your district; I hope you feel encouraged in it.

Your friend in Christ,

REBEKAH H. MORLEY.

To G. M. C., Leamington, on Baptism.

22, Carlton House Terrace,

July 1st, 1871.

THE little word in your last about baptism sent me to the Lord about you. I *know* He is exercising your soul about it, and I do *pray* you to follow where He leads. If you do, He will enable you to say about this, “You never told me half the sweetness.”

There is something to me inexpressibly grand in a Christian's baptism—the *voluntary* putting down into the place of death and burial all that I am by nature. There is a shout of victory about it, if you know what I mean—a rejoicing to say, "I have nothing, nothing, nothing, but what is fit for burial—I *will* have nothing but what I have in Christ the other side of death—the grave shall not stand between us; I will go through it, and stand with Him. The world calls it folly and madness; some Christians even speak of it as a thing to be ashamed of; but I glory in it as that which takes all from me and gives it to my Lord, my blessed Lord and Master."

I have rambled on as usual to you, but my heart is full of you and it this morning. . . .

Your own fondly loving

REBEKAH.

July 13th, 1871.

MY DEAR MISS B—,

. . . . What need we have of the same patience the dear Lord shows to us! How precious His love and grace are! I feel deeply still the trial of being here in London in the midst of so much that grieves Him, but I think He never was so precious or so beautiful in my eyes. I trust

that you also are feasting at the table spread for us by our "Beloved," sitting down under His shadow with *great* delight. I often feel He gives me as much sight of Himself as this poor body can bear, but by-and-by there need be no limit. May our hearts rest in Him while they leap forward to His coming.

To G. M. C., Leamington.

July 26th, 1871.

MY PRECIOUS SISTER,

. . . . How I have thanked the Lord for those happy days at Leigh! I feel that *He* was the Host and we all His guests, and so we all got refreshment and blessing without anyone being conscious of giving. . . . There must be no one else side by side with Him. "There is none upon earth that I desire *beside thee*." I am quite sure there is nothing so reviving and invigorating to one's own soul as contact with anxious sinners. One's heart seems drawn into accord with the Lord's own heart, and other things are forgotten. If the Lord stirs us up to pray for a person or place He *will* give the blessing, though it may be very differently from what we had expected. . . . We are all slow learners in God's school, and the

more there is to unlearn the slower we are generally.

I am praying about the visit of next week, and am sure all will be well. Do not be troubled about it. Look at Psalm cxi. 2. You get the gathering together for war, a very formidable array; but then see the sweet security and peace of verse 7, "Thou hast covered my head in the day of battle."

Do pray for me. I need it. The devil tries hard to draw me away from the Lord, and I am more weary of myself than ever. I never seemed so "black" as these last two days. (1 Chron. xvi. 9.)

To Miss D. S.

22, Carlton House Terrace,

July 28th, 1871.

MY DARLING M—,

I am truly thankful to hear of the meetings at St. Moritz, and of the tearful faces which would so surely be followed by joyful ones. Nothing but "the work for everlasting" satisfies, does it? while we are absent from "Him whom our soul loveth." Have you noticed that that sweet little expression comes four times in Solomon's Song, iii. 1-4? It is hard sometimes, is it not? to be away from Him; but the thought that He is getting joy and glory in the salvation of precious souls helps to

make one patient. Did I tell you there had been some opposition to the work at . . . ? No doubt the devil raised it; and I cannot but be thankful for this great proof that the Lord is indeed working there. It is over now for the present, and the meetings going on happily and quietly. The tent is quite full on Sunday evenings. I was there last Lord's-day, and Mr. H—— was there to preach. It was such a time of refreshing to me. I go once a fortnight for my meeting, sometimes returning the same day, sometimes staying a day or two. Next Thursday is the day for my meeting again; think of me there. I go next Lord's-day to Clapton. I trust the dear Lord is giving you a happy time together, and a sweet sense of His presence. How I should like to take a peep at you all! There is much that I should like to talk to you about that I cannot write—the beauty of the blessed One, whom we can look at, and say, “This is *my Beloved*, and this is *my Friend*.” Do you not find that you learn more and more of the unfathomable depths of grace, and love, and beauty that are in Him? Sometimes it seems almost more than I can bear to look upon. How we shall love to learn more and more of it through all eternity! But I must not run on, or I shall tire you. I constantly remember you in prayer, and shall still do so.

Fond love to all those around you, and specially to yourself, from your own loving sister and fellow-watcher for the Lord Himself,

REBEKAH H. MORLEY.

“Leave the cities, and *dwelt in the rock*, and be like the dove.” (Jer. xlviii. 28.)

To E. G., a Member of her Clapton Class.

“God is able.”

22, Carlton House Terrace, August 5th, 1871.

MY DEAR ELIZABETH,

I was indeed very glad to hear that you had so far an answer to your prayer about your brother. How good the Lord is thus to show us how able and willing He is to bless us. When we are with Him in glory, how we shall wonder that we did not trust Him more, that we did not rejoice more in all the fulness of blessing that there is in Him. What a Saviour we have, “full of grace and truth.” We can only say of Him, “He is altogether lovely.” Soon we shall be with Him, and see Him as He is. I have been thinking much the last two days of that little word, “*The Lord is at hand.*” It seems to bring Him so near, as though it needed less than the lifting of a curtain, and we should see Him face to face. And so

it is; for "in a moment, in the twinkling of an eye," we shall be changed and caught up to meet Him.

I hope to take the class again (D.V.) on the 20th, and shall be very glad if you are able to be with us.

With kind love,

I remain your friend in Christ,

REBEKAH H. MORLEY.

To H. C., a Member of her Clapton Bible-class.

August 5th, 1871.

MY DEAR HARRIET,

. . . . I am so sorry to hear you have not been well, but no doubt it is part of the loving discipline from our Father's hand. We would not wish to be without the proof of His love, would we? Soon we shall not need it, for we shall be with Jesus and like Him for ever. May the Lord grant that that may be soon. I think I long for it more every day that I live; and I desire more than ever to be living in the constant remembrance that the very next step we take may land us in the glory. May the Lord comfort and uphold those dear to you who are in trouble. "*He is able.*"

With kind love,

Ever your friend in Christ,

REBEKAH H. MORLEY.

To G. M. C., Leamington.

August 11th, 1871.

. . . . This has been a busy week, and the heat is so trying. I am obliged to give in a little, but I find, as ever, that "He giveth more grace" just when it is needed. Your little word on "eye to eye" was very sweet to me. I have to check myself sometimes, or I should too often indulge in the sweet dreams of future joy "laid up" for us. Yet how it cheers one on "*till He comes.*"

I need not tell you how I have thanked the Lord about you. I cannot say I am surprised, it is so like Him, but it does make one's heart sing for joy to see how He stoops to lead His saints *each step* of the way. He will show us that each step must come from Him, so that we are forced (not unwillingly) to have to do with Him about each. . . . I must tell you a little of a feast I got the other day on Psalm xxxii., suggested by a few words of an address at Dublin. I really asked myself if I had ever read the psalm before! You get two *hidden things*: verse 1, *Sin* hidden by the precious blood; verse 10, The believer hidden in God. In connection with the first, as long as we *cover* our sin God *uncovers* it; directly we confess, God covers. David gives himself as an example of

this, verses 3, 5. Then, in connection with the second, all the world either hidden *from* God, or hiding *in* God. Hiding *from* God you get Adam, Gen. iii., and Cain, Gen. iv.: "Went out from the presence of the Lord." Also Jonah, the backslider, chap. i. 3. Hiding *in* God all is safe, all as it should be. "The floods of great waters" cannot come nigh. Why? Because I am *in God*. They must touch Him first. Look at the climax of joy in verse 11. I cannot tell it you as it came to me, at least I can't write it. I spoke on it with great happiness to a little meeting at Westminster. . . .

*An incident of conversion through reading a book by Mr.
C. R. Hurditch, entitled, "The Secret of Peace."*

22, Carlton House Terrace, S.W.,
September 18th, 1871.

MY DEAR MR. HURDITCH,

I think the chief thing our little interview this morning did for me was to make me long for the day when our fellowship shall be unhindered, when fellowship and service will go sweetly hand in hand and never clash, and when "time shall be no longer." . . .

I forgot so many things I wanted to say to you,

and to ask you about ; but that does not matter. Only one thing I must tell you that I heard in Clapton yesterday, because it is something that magnifies the Lord's grace, and calls for praise. I had some little books at the mothers' tea-meeting at the Iron Room, to be given away afterwards ; among them were some of *The Secret of Peace*. One of these was taken for an old woman who was too ill to come, a dear old Christian who has known the "secret" for many a long year. That did not matter ; she read the book, and put it away to use for the Lord as occasion might offer. About a week after a friend called from a distance, telling a dreadful tale of a man, a neighbour of hers, who had attempted to take his own life by cutting his throat, but had not succeeded, and was now in an agony of soul. "This will just do for my book," thought the old saint ; and *The Secret of Peace* was sent back by the friend who had brought the sad tale, and was followed by many an earnest prayer for the Lord's blessing. Ten days passed and the friend called again, telling that the poor man had passed into eternity, but that the book had been God's message of peace and salvation to his soul ; and that he had died rejoicing, leaving a bright testimony to the power and sufficiency of the grace of God. Among the very many things which take one to the Lord as a

suppliant, is it not sweet to get hold of definite subjects for *praise* such as these?

Ever yours affectionately in Christ,

REBEKAH H. MORLEY.

“*Turn, my Beloved;*” “*Come, my Beloved;*”
“*Make haste, my Beloved.*” (Song of Sol. ii. 17;
vii. 11; viii. 14.)

22, Carlton House Terrace, S.W.,

September 21st, 1871.

MY DEAR MISS K—,

I feel very sorry to have been so long without writing, as I fear to you, and to some other of my dear Clapton friends, it must seem almost as if my love for them and interest in them were growing cold. It is not so, however; but I find I have neither time nor strength for more than a certain amount of writing in the day, and with it I can't quite keep pace with the number of letters I receive, and which I am always so glad to have. I have not, you may be sure, forgotten you before the Lord. Your path seems to have been peculiarly hedged in, but I have felt a certainty all through that the dear Lord had some precious lesson to teach you by it, for which you might have to thank Him through all eternity. I wonder whether He is already letting you see what this is,

or whether He is still keeping you just trusting Him step by step for the one that is to follow. I believe the thing that honours Him most in this world is the implicit confidence of His children—the belief that He is always doing for us the *very best thing* that He could do. I was much interested in all you told me of the Christians you met with in Suffolk, and shall hope to see you on your return, and hear more.

Ever yours very affectionately in Christ,

REBEKAH H. MORLEY.

To A. S., a Member of her Clapton Bible-class.

37, Chesham Place, Belgrave Square,

October 7th, 1871.

MY DEAR ALICE,

My thoughts are very often with all my dear old class at Clapton; but I find it impossible to write to all as often as I should like to do, though always so glad to hear from them. The above will be my address for some time, if the Lord should tarry. You know that my desire and earnest prayer for you is the same as ever—that the dear Lord Jesus may always have His right place, the *first* place in your heart. If *He* has His right place, all else will be right; and you will

find that the great object of the devil will always be to put *something* between your soul and Jesus. With one it will be one thing, and with another another thing; but no matter what it is, this is what we have to watch and pray against—seek to be very often speaking with Him, taking your weakness, and ignorance, and sinfulness, and want all to Him, and He will delight to “supply all your need;” for He is the “God of all grace.”

Your sincere friend,

REBEKAH H. MORLEY.

To C. H., a Member of her Upper Clapton Bible-class.

37, Chesham Place, October 19th, 1871.

MY DEAR EMMA,

. . . . I am thankful that there is the desire in your heart to do something for Him who has done so much for us. “We know the grace of our Lord Jesus Christ; how that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich.” What wonderful grace and love this was. He gave up *all* for us. Shall not we give up ourselves to Him? Let these sweet words be our motto day by day, “*Not I, but Christ.*” Not our ease, or pleasure, or good, but the will of our dear Lord in heaven; and if we are seeking to live thus, He will reveal

His will to us. May He give you to know more and more of Himself, that so you may be "changed into His image."

To A. B., a Member of her Bible-class.

37, Chesham Place, October 28th, 1871.

MY DEAR AGNES,

. . . . I am glad you are seeking for greater nearness of heart to the Lord Jesus. You will not ask in vain ; but do not be surprised if the first step of the answer is a fresh revelation of how far off you are. The two go together. The more we know of Him, the more we know of ourselves.

Should you still be able to get to Clapton on Wednesday evening I shall be very glad to see you ; but if not, you will find, as I have often done, that there is sometimes more blessing in *giving up* a pleasure than in enjoying it.

It is so *greatly* for our joy and comfort to remember that *nothing* happens to us without the knowledge and consent of the One who loves us infinitely more than we have any idea of. . . .

Believe me your sincere friend,

REBEKAH H. MORLEY.

R

To G. M. C., Leamington, after visiting Newport
(Mon.) and Cardiff.

37, Chesham Place, Nov. 18th, 1871.

MY PRECIOUS SISTER,

I brought paper with me, intending to send you a pencil line from the train again yesterday; but when I was alone and quiet I began to feel for the first time that I was a little weary, and so, instead of doing anything else, I just rested and rejoiced and praised the Lord. How I wish I could tell you *anything* of the time we have had. To say that we have had nine meetings since Monday; that they were well attended, till on Thursday night there were about four hundred; that precious souls have been saved, and some dear children of God have received truths they never dreamt of before, is just saying nothing. I mean, it all seems so cold when our hearts have been *burning* within us as we have realized constantly the presence and power of Him who delights to save and bless. It was all so *manifestly* of God; for my throat continues so irritable that I never dare sing a hymn through till the last day; but though nearly choked at other times, I always had just *all* I needed for the meetings. I have been writing all day, not having had time for a line while away, so you will forgive me for only send-

ing you just enough to praise the Lord for. I have had more to do with anxious souls than for a year, and have found it, as ever, *most* refreshing. At Cardiff, on Wednesday night, I spoke myself to over twenty anxious ones. . . .

To Miss P., on hearing of her Conversion.

November 21st, 1871.

It was with deep thankfulness to God that I read your letter, received last night. I had thought much of you since our talk together in the afternoon, and you may be sure had earnestly asked the Lord to bless you with a clear sight of what was for you in Christ Jesus. How blessedly He has answered your letter tells me, and I do indeed praise Him with you. Now that you know Him, does it not seem wonderful to you that you should have kept away from Him so long? that you should ever have been satisfied with anything without resting in His love? How that love has followed you, dear child, when you little thought of it. How the good Shepherd went after His sheep *until He found it*; and now He has found you, and has laid you on His shoulder, and will keep you there, bearing you safely along till He brings you "home." (Luke xv. 5, 6.)

You will have much yet to learn of the greatness of the love of Christ to you. I trust you may learn something more of it every day you live, that so your joy may increase more and more. You will also have spiritual enemies to meet, and a fight to fight. When you find this to be so do not be discouraged; but, "looking unto Jesus," go straight on, "strong in the Lord, and in the power of His might," and you shall be "more than conqueror through Him that loves you." I shall hope to see you again before long, if the Lord will; but if at any time there is any difficulty or perplexity, or joy or sorrow, about which you would like to write to me, I shall be *so* glad if you will send me a line. What a joy for you to have your brother with you. I trust you may be helpers of each other, and together seek to "grow in grace, and in the knowledge of the Lord Jesus."

Yours very affectionately in Him,

REBEKAH H. MORLEY.

**To E. R., who had been a Member of her Class
at Clapton.**

37, Chesham Place, Nov. 28th, 1871.

MY DEAR EDITH,

I was very glad indeed to have your letter two or three weeks since, and also what it

enclosed, though I did not need that, as I think you know, to prevent my forgetting you. That I shall never do. We have had too many happy times together in the presence of our dear Lord Jesus ; and I often feel, that in the day when we are gathered "together" unto Him there will be a special bond drawing together those of us who Sunday after Sunday at Upper Clapton spoke together of His love, and rejoiced in it with many a fresh "brand plucked out of the fire." I have been thinking much of all the Lord's goodness and love to us during the past year. Though there are some, as there always were, about whom I am anxious in our class, yet I do not know of one who has really gone back into the world, as some were ready enough to say they would when the class was given up. Surely we ought to praise the name of the Lord for this! It is His doing. I am so thankful that you can say you are really looking and longing for the Lord from heaven. The wonder is when we do not do this. There are two sweet little words I have been thinking of in connection with that day—"as He is," "face to face." What a sight that will be, dear E——! We have *heard* of Him, and *thought* of Him, and talked about Him here; but *then* we shall see Him "as He is," and face to face. Surely this makes us strangers and pilgrims. I hope you will

be able to be at the tea meeting next Tuesday, and that we may have a happy evening together, if the Lord tarry till then.

Much love to yourself and Hannah from

Yours always affectionately in Christ,

REBEKAH H. MORLEY.

To Miss P., a Member of her Kilburn Bible-class.

37, Chesham Place, Belgrave Square,

December 6th, 1871.

MY DEAR C—,

. . . . I missed you last Sunday at the class, and am so sorry that you will not be with us next Sunday either. Have you been trying to find out *why* the Lord took you away just now? Perhaps it was that you might speak a word to some one about the love of Jesus, and of how *you* have found a resting-place in Him. Have you done this? Remember it does not need wisdom, or strength, or anything in us, only that we should be looking unto Jesus, and depending on Him; for He uses the weak things to confound the mighty, and the foolish things to confound the wise. (1 Cor. i.) May the Lord give you, now and very often, if He tarry, to know the great joy of leading another to Him. There is no joy like it, next to that of ourselves finding peace through Him. I:

know you will be glad to hear the Lord is giving more blessing at the class. Remember us on Sunday. It is too late for more.

Ever yours affectionately in Christ,

REBEKAH H. MORLEY.

To G. M. C., Leamington.

37, Chesham Place, Monday Night.

MY PRECIOUS SISTER,

It has really seemed as though I was *not* to write to you the last few days, though I have longed to. I have had sadly too little time with the dear Lord, and have been too hurried altogether. How easily one is led into this. I have just had your note on my return from a meeting I have been taking at Notting Hill (the second to-day), and I must just tell you how I feel for you in this continued trial. It is so much harder to bear a trial that *goes on* than it is to bear a sharp trial that is quickly over. Yet it is the "patient continuance in well-doing" that the Lord values, and He will put us to the proof about it. Shall we grudge it Him, darling? Surely we would give Him anything that would cause Him joy; and not weep over His sorrows, and, at the same time, hold back the cup when He says, "Give me to drink." I was thinking to-day how often I have

done this, but I do long to do it no more. I am so rejoiced at the blessing you tell me of. It all seems to say, "*He is coming.*" It is like the sound already of His footsteps. . . . There was much blessing at Kilburn Hall last night. There is prayer there every night this week, and on Thursday I have my class to tea. Do think of us. I must not add more. I need not say, I pray for you.

Ever your loving Sister,
REBEKAH H. MORLEY.

The following week she wrote to the Same.

Upper Clapton, Tuesday Night.

HOW grieved I have been to think of you as so ill, and yet I know the great Shepherd of the sheep is *infinitely* more tender and loving than I, even when He does not spare you what I so gladly would. What rest there is in knowing *what* He is. It is the only way to rest in the midst of so much that we cannot understand. I often find it harder to believe all is right about you than about myself; that He is really doing for *you* the very best thing He could do. I so often desire for you health and strength, and ease and a smooth path, but He does not give them. Yet all is well, and I know you would not really wish it otherwise. The Lord gave me last night such a sweet message from Himself

in John x.—I may have seen it before, and I dare say you have, but it *came home* last night—the seven things the Shepherd does for the sheep, and the three little, simple, *foolish* things, so to speak, that the sheep have to do for the Shepherd. HE gives His life, calls, leads, goes before, knows, feeds, keeps. We have only to *hear* His voice, *know* it, and *follow* Him. Oh the infinite love of that blessed One!

Then Ezekiel xxxiv. is so beautiful in connection. Did you ever contrast verses 4, 16? Is it not blessed to be among the sick, broken ones, whom *He* heals and *binds* up? so sweet to *need* His tender, loving touch. He will do it all for you, my precious sister.

The Lord gave us a most happy time on Thursday at Kilburn. I found I had quite ninety young women to ask to the tea-meeting, and seventy came. The only unconverted one, as far as I knew, found the Lord before tea! . . . The dear Lord is undoubtedly giving much blessing there, though I long for more unsaved ones; it is so hard to get them in. . . .

To the Same, after attending special meetings.

MY PRECIOUS G—,

. . . . I am still alone, and have been having such a happy, quiet time with the

Lord, thanking Him for all the joy of this week. I do not know any sweeter love-token from Him, by the way, than when He lets us *see* for a little that He is using us for His glory. Does it not seem to say to us, "You see how I love you; you see how I delight to have to do with you; you see how I share with you my deepest, truest joy, the blessing and saving of precious souls?" Is not this grace? We thought we knew what grace was when He plucked us as brands from the burning, but are we not learning it each day as we never learnt it before?

. . . I shall very likely give you in future letters some of the grains, when I have beaten them out. (Ruth ii. 17.) Many of the precious and blessed things of our dear Lord have been unfolded, especially much of the *grace* of His heart, towards His *failing* people. Is not this the truth as to Himself specially meeting our need in this day of failure?

But what I am so thankful for is, that He whose "eyes are as a flame of fire" has been, by His Spirit, through His servants, in many of the addresses, trying the reins and the hearts. Oh, such searching words as made me almost cry out sometimes, from the sense of responsibility they brought, "Why did I come?" But oh, how I do thank Him for them! I think I never praise the Lord

for anything more than when He will not let me get contented with myself or things around me. There is no state of soul I dread more than that. Mr. Hurditch spoke on Wednesday night from 2 Chron. xxix. The state of Israel seen in the closed doors and the extinguished lamps of the temple, and Hezekiah going to the very root of the evil and dealing with *that first*. Then following upon that the passover, faith taking in "all Israel" (v. 24), and the worshipping spirit all through. (vv. 28-30.) I could tell you much more, and will do so if the Lord will. . . .

Ever your loving

REBEKAH.

To One whose Path was Difficult.

Tuesday Night.

MY BELOVED SISTER,

Two texts are in my mind on reading your letter and enclosure—"The *trial* of your faith being much more precious," &c., and "Woe unto you, when all men speak well of you!" I felt grieved on reading the letters the *first* time; but the second time was able to rejoice in the seal the Lord has put to the work, being from above. I trust the Lord Himself will guide you. There *can* only be two sides to the question—*Christ's*.

and the *devil's*. On which is A——? and with which will B—— take her stand? It would be an untold blessing to B—— if it led her to come out boldly for Christ's sake, and be content to look to Him for everything. Would He suffer His work to stop for a little silver and gold?

. . . . Do not wish things otherwise than they are. You are seeking to glorify the Lord, and to please Him, in a difficult path. He sees that, and it is the joy of His heart. You long to be at leisure for His service. No service would be so sweet to Him as this. It is the breaking of the alabaster box. Do not say it is waste . . . only whatever comes *let Him be first*, then all must be right. . . .

Ever your very loving Sister,
REBEKAH H. MORLEY.

To a Friend in Sorrow at the Death of a near Relative.

37, Chesham Place, Belgrave Square,
January 25th, 1872.

MY DEAR MISS B——,

I was truly grieved, as you would know, to hear the sad news contained in C——'s letter a few days since. It will, I am sure, be a great trial to you all; and my heart feels deeply for dear Mrs. T—— and her little K——. The only comfort at such times is the simple confidence of the

child that the Father will not and cannot make a mistake, and that He is still doing for us the very best thing that could be done. Faith can say this, can it not, even in the darkest hour? But oh, how such sorrow makes one cry out more heartily than ever, if that be possible, "Come, Lord Jesus, come *quickly*;" and soon He will come, and then we shall see the other side of the canvas, and be able without one reserve to praise Him for *all*.

. . . . Please give my love to —. I should have written to her, but am a little overpressed just now with work; but please tell her how earnestly I desire that this trial may be the means of leading her to the certainty that she has a Father in heaven.

. . . How sweet it would be if our next meeting were in the air, in the presence of Him we love better than all besides; all the doubts and unbelief left behind for ever, and a long eternity before us in which to prove Him to be what we had believed — the faithful and unchanging One, the ALTOGETHER lovely.

To the Same.

37, Chesham Place, S.W.,

Friday Evening, March, 1872.

. . . . I feel grieved to hear you have been passing through the darkness again; but, as you

say, how "the precious blood of Christ" becomes a stronghold and a resting-place that *never* can fail, whatever else may! Before you and I can be lost, the devil must enter even to the throne of God, and pluck thence our living Christ and the shed blood. I was tracing the other day the little word "*in the midst*," as applied to the Lord Jesus: "They crucified Him, and two other with Him, on either side one, and Jesus in the midst." (John xix. 18.) "Then came Jesus, and stood in the midst, and said, Peace be unto you." (John xx. 19-26.) "In the midst of the Church will I sing praise unto thee." (Heb. ii. 12.) "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) "In the midst of the seven candlesticks was one like unto the Son of man." (Rev. i. 13.) "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain," &c. (Rev. v. 6.) I thought how sweet to see that from the cross to the glory it is still the same, and that *in* the glory the One who is "in the midst" is "the Lamb as it had been slain."

. . . . You have quite caught my thought about the three expressions, "Not I, but sin," &c. (Rom. vii.); "Not I, but grace" (1 Cor. xv.); and "Not I, but Christ." (Gal. ii.) How blessed to

have done with self, if we could but always remember this!

Yours always affectionately in Christ,

REBEKAH H. MORLEY.

To D. H., a Member of her Kilburn Bible-class.

37, Chesham Place, March 2nd, 1872.

MY DEAR DORCAS,

. . . . We can still remember each other in prayer, and so be helpers of one another's joy. I am thankful that the dear Lord has given you the desire to live closer to Him and to be more like Him. This desire must come from Himself, and it is what I long for for *all* our class, because I am sure that in proportion as we ourselves, as the Lord's children, are walking near to Him, and glorifying Him in our words and ways, shall we see a blessing among the unsaved. I do believe the Lord is blessing us; but we must not be satisfied with this, but *ask* and expect still greater things.

To her Aunt, Mrs. John Morley, telling her of her Engagement to H. W. C.

March 26th, 1872.

MY OWN DEAREST AUNT,

. . . . But it is so like the Lord to love to give the richest and the best blessings that

He has to give; having given us His *Son*, with *Him* to give us *all* things. I never knew so well the meaning of that verse before. I just feel that I have "*all* things." . . . We know that we shall have your prayers, and we value them and need them. With much love to you and my dear uncle,

Ever your own loving niece,

REBEKAH H. MORLEY.

To **H. C. C.**, during the time of their Engagement,
 March 25th—May 16th, 1872.

. . . . On Wednesday night the only word I seemed able to claim in Deut. xxxiii. was Benjamin's blessing. I *knew* the Lord loved me, and therefore I was safe; I have since been learning *how* safe. . . . Indeed it seems to me that for every prayer to-day there are half-a-dozen songs of praise in my heart. When shall we ever cease praising the Lord for all He has done for us? What lessons He is teaching us of the grace of His heart! I feel, as far as I am concerned, it is all *grace*. I wonder at it; but find it so sweet to be a debtor to grace. . . . That thought has been such a joy and comfort to me to-day. I rejoice to know that the dear Lord knows me through and through, and yet loves me still.

. . . . I have just had my meeting of women, the room quite full, and I think a happy meeting. The thought came over me as I was closing, that just such opportunities might not be very numerous, and I could not but *plead* with them for Him who was "smitten" to provide the living stream for them. (Exodus xvii.) Many were in tears, and I feel persuaded that if I could only visit them more there would be more drawing of the fish to land. . . . The Lord has been very good to me to-day, giving me that which always lifts my heart out of other things—dealing with anxious souls. At — school I spoke with five of the girls, for every one of whom I believe the Lord had a message at those meetings. I *hope* that they are all now in the possession of everlasting life—"found" ones, laid on His shoulder whose heart has surely rejoiced over them with a joy into which we enter. . . . Some of the dear little Christians prayed most sweetly. I thought it was a scene that might make hell tremble. Surely the Lord's grace is most perfectly manifested in the vilest and the weakest.

. . . . It has been so sweet to me to-day to speak to the Lord about you as one whom *He* loves so infinitely. Not asking certain things

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simply as for one whom *I* love, but having fellowship with Him about one for whom He is pledged to care, and whom it is His great delight to bless. . . . The one object seems to draw us together ; for if we are both sitting down under His shadow we cannot be very far apart, and I have been able to rejoice in the "no separation" of those who are bound together in and by Him.

. . . . I have been thinking how good and wise it was of the Lord to make our "blessed hope" such that it *might* be fulfilled at any minute of any day. Yes ; He is with me, very near and very dear, proving Himself to be the God of all comfort and consolation ; though indeed I feel I have little right to claim *comfort*, with such unspeakable joy as He has given us. . . . The Lord reminds us that "here we have no continuing city ;" yet how blessed to remember that we have "received a kingdom which *cannot* be moved," and therefore to "hold fast grace," and be ourselves unmoved by the shakings around us. . . . If He tarry not for our wedding-day, even brighter still will that day be as we stand together in His presence where there is fulness of joy.

To Mr. C. R. Hurditch.

Lynton, May 29th, 1872.

. . . . It would be difficult in a letter to tell you all the Lord's leadings; how He brought us through dark places that He might make us feel the blessedness of trusting alone to His guidance, and into the fire and the water that we might discover the power which kept the flames from burning and the waters from overflowing. A little while ago my husband was thought to be dying, and there were many things to try us, so that we were much cast upon the Lord; and our unfaltering testimony is, that He *never* faileth, but is sufficient for *all* our need. We have had a most delightful week here, greatly enjoying our fellowship together with the Lord. We have often remembered you and yours in prayer. It will be a great joy to see so many beloved faces once again at the Kilburn meeting; but oh, how infinitely greater the joy when we meet in His presence who to us is the centre of all things in earth and heaven. So many thanks for your prayers; do not let them cease.

I must only add much love from us both to yourself.

Ever yours in Christ,

REBEKAH H. TAYLOR.

To the Same.

Is not that a thought to which one's heart says, "Amen," not that the glory adorns Him, but that "*He adorns the glory.*" It is so hard to find any language that expresses *at all* what one thinks of Him. May the Lord so fill our eyes with Himself, and our hearts with longing for His coming, that even the cry, "Oh to be nothing!" and the humbling views of ourselves and our service that we get in answer to that cry, may be forgotten as we gaze upon *Him*, and are ravished with the "glory that excelleth." . . . I am having a quieter week than usual, and happy times of prayer for you and other dear servants of our one Master. Often and often however before I have been five minutes "*with Him*" prayer is changed to praise.

To G. M. C., Leamington.

. . . . Miss D— called this morning, and I think we had a nice time together. We beat about the bush a long while, and at last got on to what touched our hearts—the blessed, precious Lord Jesus. When one gets a fresh scent of those "ointments poured forth," how miserable all else seems! But I was thinking this morning that one of the reasons why one is so slow to speak

of Him to other Christians is, that it is so painful to meet with no response. To hear it said, when anyone is pouring out a little of the rapture of his soul as he gazes on His beauty, "He wants cooling a little," is like an iceberg to me. However, I found a ready response with her, which was so nice.

To the Same.

Hadley Grove, Barnet, Dec. 28th, 1872.

MY DARLING SISTER,

I am grieved at my long silence, but it has been unavoidable. Our time at B—— was completely filled up. Such happy work, and the Lord was so good in letting us see the blessing. Some of the dear Christians there were astonished at the sight of weeping, anxious souls. E. C—— seemed very happy in the work. . . .

Your last letter spoke of several matters that led *not* to anxiety, but to increased dependence on and confidence in the Lord. I trust you have proved His power and willingness to make you always more than conqueror. It is most blessed to see how He brings us for a moment into a dark place, only that we may know more of the bright shining of His face as He breaks through the clouds. "Men see not now the bright light which is in the clouds: but the wind passeth, and cleanseth

them." Let me have a letter from you soon, telling me how the Lord has guided about your own special path of service. As to asking a sign of the Lord, we both feel it is not what we would do. It certainly is not the highest mode of direction ; but, at the same time, I quite believe the Lord might give it if asked for, and that in that case it should not be disregarded.

With fondest love, as ever,

Your own loving Sister,

REBEKAH H. TAYLOR.

To a Young Lady brought to Christ at her Kilburn Bible-class rather more than a Year before.

Hadley Grove, Barnet, January 15th, 1873.

MY DEAR C—,

I enclose you our little new-year's motto, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Prov. viii. 34), with my best wishes for the year we have just entered, or as much of it as the Lord may still leave us here. I am quite sure the past year has been the happiest you ever spent ; and I earnestly trust that this one may be happier still, from a deeper knowledge of the Lord Jesus, and a fuller entering into the blessedness of following Him, and doing His will, though this will

also surely bring the misunderstanding and scorn of the world. You have, no doubt, already found, and you will find continually and increasingly, that the choice has to be made between *Christ* and the *world*; and those are the blessed ones who count Him worthy, not only to be trusted as a Saviour, but worthy of "heart, and life, and all."

I am ever yours affectionately in Christ,

REBEKAH H. TAYLOR.

To G. M. C., Leamington.

I have thought so much of you through this week, wondering how far the dear Lord has seen well to try you, and how He has caused you always to triumph through Christ. I know you will still have a song to sing of the Lord's faithfulness.

. . . . What a blessed precious one He is to whom we have to look. Have you not sometimes turned to Him in some dire need and necessity, and then been so enraptured with *Himself* that the need has been forgotten? With all our weakness, and ignorance, and failures, can we not say with our dear Master, "We *will not* go out free;" "we will *serve Him for ever*." "*I love my Master*"? Yes; He knows all things; He *knows* we love Him.

I earnestly trust that, even now, you have seen

at your meetings something more than numbers, even the power of the Holy Ghost in breaking down *and* building up.

Don't forget "it is His *great delight* to bless us." He cannot refuse to give the very thing for which He is still waiting a little longer before coming to take us home. Can He? We are to "*account* that the long-suffering of the Lord *is salvation.*" I shall long to hear again when you have time, after all the meetings are over.

To her Sister-in-law, Mrs. J. A. Trench, after the
birth of her first Child.

Hadley Grove, Monday, April 5th, 1873.

MY DARLING NETTA,

. . . . I have been thinking of the Lord's wonderful goodness to me in a thousand *little* ways, as well as the great ones—little secret ways that nobody else knows of, and that make no show, but which it is the delight of His heart to lavish. Then I find it is so good to learn what utter weakness is, as I never knew before, and I think I needed the lesson. Of course many things teach our utter dependence; but this bodily weakness casts one so entirely on a Father's love and tenderness and strength, and they never fail. . . .

Ever your loving sister,

REBEKAH H. TAYLOR.

To Mrs. A.

. . . May He make Isaiah xlii. 19, 20 true in your experience, dear Grace, enabling you to be deaf and blind to the sights and sounds around you, and all the time quietly resting in the green pastures of His love. I am quite sure the Lord orders every step of our walk and service for us, does He not? and what He wants is a subject-will in us. . . .

All this anxiety must be very trying to you; but sometimes it is sweet to have a burden for the joy of casting it upon the Lord. Have you not found it so? I have lately had such pleasure in reading the book of Leviticus. Have you studied it at all? The offerings are so full of precious truths about our dear Lord Jesus, and the other parts so instructive to us as His children, revealing to us principles for action.

Have you ever noticed in chap xi. the injunctions, repeated over and over again, to avoid "creeping things," things that cling to the earth? Is not the principle of this for us—"Set your affection on things above"? and this carried out into everything; for the Lord would have us "make a difference between the unclean, and the clean."
(v. 47.)

. . . . I have had lately *such* enjoyment in the Bible. I think a little weakness is so often blessed in leading one to lean on the Lord, and to see fresh beauty in Him—more and more of His boundless resources. I have had special enjoyment in the epistle to the Hebrews. It seems to me like a little panorama, in which one after another is brought on to the scene; but *all* have to disappear before the superior beauty and glory of Him who is “our all and in all.” Angels, Moses, Joshua, Aaron, &c., are all nothing compared to *Him*; and then, as it were, when He is left alone, we have His person and work unfolden in all their fulness. Have you ever had such a sense of what He is to you, that you have almost had to turn away from the sight, lest you should not be able to bear any longer being separated from Him? I have known it sometimes.

To E. G., a Member of her Clapton Bible-class.

Hadley Grove, Barnet, Sept. 15th, 1873.

MY DEAR ELIZABETH,

I was sorry to hear of your mother's illness. I hope that before now you are better, or, if not, able to rejoice in the Lord. It is more

important far that the soul should "prosper and be in health" than the body; but by-and-by, when we are with the Lord and like Him, both soul and body will be redeemed and perfected.

The Lord never changes. His love is the same in the dark days as in the bright ones, and He enables us to say, "Perplexed, but *not* in despair; cast down, but *not* destroyed." Remember that it will only be a "*little* while," and He will come. Till then, dear Elizabeth, "we have need of patience." May the Lord direct your heart into the love of God and into the patient waiting for Christ.

To the Same.

Wellington, January 6th, 1874.

I was very sorry to hear from M. A. S—— of your being so unwell. I was not able at the time to write to you, and now can only send you a line just to tell you that I do not forget you in prayer. The dear Lord will not leave you; and though at times faith may be *tried*, it will not in the end be *disappointed*. "Trust ye in the Lord," not for a day, or a month, or a year, but "*for ever*." This is sometimes a hard thing to do, when the clouds look very dark; but how often we have proved the Lord's power and love even at the last moment.

Mr. Taylor is preaching at Clapton this month ; but I fear you will not be able to get to the Iron Room whilst we are there. I should like to come and see you, but cannot at all tell if I shall be able to do so.

I am glad, dear Elizabeth, that you still find a resting-place in the love of Jesus. If our eyes were constantly fixed upon Him, and Him only, how blessed it would be for us. We should be like the cherubim in Ezekiel i. 12 ; we should go "straightforward," and "turn not." Too often our eyes are looking at ourselves, or our circumstances, instead of looking up above all, and thinking of Him who is "the same yesterday, to-day, and *for ever.*" We are told to *consider* Him ; and as we do this we shall grow like Him.

To E. G., a Member of her Clapton Class.

Dublin, February 14th, 1874.

MY DEAR ELIZA,

. . . . Your path just now is surrounded with many difficulties ; but we know that when it is so the Lord is *specially* near, and specially ready to help. He knows the next step though you do not ; and He is greatly honoured when His children joyfully walk by faith, and not by sight.

. . . Do not lose confidence *in the Lord*. He is able to do all and more than we desire, and your cause is in His hands.

Your sincere friend,

REBEKAH H. TAYLOR.

. . . . The seven "togethers" are, I think, very beautiful, as showing our close union with Christ as believers. They are:

1. Crucified together with Christ . Gal. ii. 20.
2. Quickened together . . . Eph. ii. 5.
3. Raised together . . . Eph. ii. 6.
4. Seated together in heavenly places Rom. viii. 17.
5. Heirs together . . . Rom. viii. 17.
6. Sufferers together . . . Rom. viii. 17.
7. Glorified together . . . Rom. viii. 17.

The first five every believer has, whether he apprehends it or not. The sixth is what we *ought* to be experiencing now. The seventh is what we are looking for at the coming of the Lord Jesus.

To D. D., a Member of her Kilburn Bible-class.

Hadley Grove, Barnet, Feb. 20th, 1874.

MY DEAR DORCAS,

. . . . How blessed it is to know that the Lord Jesus is the same everywhere, an un-

changeable Friend ; and wherever there is a *heart true to Him*, there He dwells, and delights to give help or comfort, or whatever may be needed. He could be as easily with the three young men in the fiery furnace at Babylon as He could be with David when he sat on his throne at Jerusalem. And *you* need not be cast down if you are simply following the Lord, and saying day by day, "What wilt Thou have me to do?" He is able to fill your soul with peace and joy. Do not neglect *prayer* and *the Word* ; these will be the food of your soul and your strength in the hour of temptation. . . . Now that you are shut out from much of the Christian fellowship you once enjoyed, I like to send you a line when I can by way of remembrance, though that is not often. We have very forgetful hearts. This was God's complaint against Israel in Ezekiel xvi. 22, 43 ; but how sweet it is to see that, in spite of our forgetfulness, the Lord does not forget. "Nevertheless," He says, "*I will remember* my covenant with thee." (v. 60.) This is how He has always treated us. "We change, He changes not," but is the same in sickness and health ; and when we need Him most, then He is sure to be nearest and most precious, and we may therefore well trust Him for the future. I hope, dear Dorcas, that you are walking day by day in the sweet enjoyment of His love, and in the

continual consciousness that you are doing those things that please Him.

With kind love, I remain,

Your friend in Christ,

REBEKAH H. TAYLOR.

On Lending Money.

Hadley Grove, Barnet, April 29th, 1874.

MY DEAR —,

I do not feel I can grant your request. We refuse so many on the ground that we never lend, that I do not feel it would be right. I send you the enclosed as a gift. The command is very plain, "Owe no man anything;" and I do not feel I should be justified in leading you to do what is plainly wrong. I think I told you my thought about this before. I would *rather* do what you ask me, but we must each one seek to walk *before the Lord*; and I have not written without thought and prayer, and having once felt that the Lord guided me as to what to say, I could not alter from it. I hope in future you will seek to save a *little*, so as to have a little fund to fall back upon in case of need.

I am very glad that you are so far comfortable at C—. Do be watchful and prayerful, remembering that in any new circumstances there are new temptations and new dangers, as well as

new responsibilities ; and we have no power to meet any of these except as the Lord gives us grace.

**To Miss F., on hearing she had been used to her
Conversion at Leamington.**

Hadley Grove, June 6th, 1874.

MY DEAR SISTER IN CHRIST,

I was very glad and thankful to have your note on Monday. Thank you for it. It is always a joy to speak for our dear Master ; but it is an additional joy when He lets us see that He has used our poor, weak, faltering words to lead another to trust in and love Him. I do not wonder that you are finding, day by day, that you cannot do without Him. When we have tasted the "bread from heaven," we cannot feed on ashes any longer ; and when our eyes have been gazing on the Sun of Righteousness, the brightest things of earth seem dull. May you be kept with your *heart* full of His love, your *eyes* full of His beauty, your *head* leaning on His bosom, your *hands* doing His work, your *feet* running His errands ; in one word, may "Jesus only" occupy you altogether, and then, come what will, all must be well. I shall not forget to pray for you.

Yours affectionately in Christ,

REBEKAH H. TAYLOR.

To E. G., a Member of her Clapton Bible-class.

Hadley Grove, Barnet, June 22nd, 1874.

MY DEAR ELIZABETH,

As I do not think I am very likely to see you for some time to come, I send you again a few lines. I was sorry to hear that you were not quite so well again; but the Lord knows best, and it is sweet to be able to cast all our care on Him, and to keep the eye of faith fixed on the bright hope of His coming, which is to be so very soon, and when we shall meet in His presence for ever, free from pain and weariness, with no more sorrows and no more partings.

Are you able to rejoice in this, dear Elizabeth, as a very real and a very present thing? and so to be hastening up out of the wilderness leaning on your Beloved.

Are you able to get out at all on Sundays? You would, I am sure, find it very refreshing to your soul if able to do so.

With kind love, I am, as ever,

Your friend in Christ,

REBEKAH H. TAYLOR.

To her Husband.

November, 1874.

. . . . The Lord has been very good to me in allowing me so continually to be with you and have some share in your work, and He only knows what a joy it is to me. I have been remembering you constantly before the Lord, and shall do so specially at the time of the meeting. I feel sure He will stand by you and give you to speak the word with all boldness. Do you not think the two things we need to keep before us in speaking are, the *imminent* danger of the unsaved, and the *infinite* love of God? If we kept before our minds these two great realities, we should know more of what it is to *pluck* souls out of the fire. I trust the Lord will allow you to see some little fruit, if only one soul brought from darkness to light. I am sure there is often much that we do not see, but nothing short of this is worth the expenditure of time, and strength, and money. *This* is worth the laying down of life itself, if needs be.

At a Time of Illness amongst their Children.

. . . . I do not say this to make you anxious, but just the contrary; and I am sure you are able to leave us all in the hands of Him who loves us

infinitely, and never makes any mistake. I have been thinking this morning of how—when Israel in the days of Ezra (Ezra iii.) built *first* the altar and the temple, before touching the wall of the city, making God's glory the first thing—He who will not be debtor to man came in, with that sweet promise, "I, saith the Lord, will be unto her a wall of fire round about." (Zech. ii. 5.) . . . Looking back, we can well use the words of our motto, "The Lord hath dealt bountifully with us;" and for the future we cannot do better than seek to return to our resting-place (Ps. cxvi. 7), on the bosom of Jesus, at the feet of Jesus, surrounded by the strong arm of Jesus.

To E. G., a Member of her Clapton Bible-class.

Hadley Grove, Barnet,

December 16th, 1874.

MY DEAR ELIZA,

I am sorry to have been so long answering your letter; but have not been really strong since our dear baby was born. I was glad to hear so good an account of your health, so much better than we feared some months ago. The Lord would have us walk step by step with Him, not looking *forward*, as far as this world is concerned, but *upward*. We have really "no to-morrow, but

the glory ;” and if that glory carries a little, the Lord will take care of all that lies between. I was so thankful too to hear of prayer answered for —. How often he used to be remembered at our little prayer-meetings! We can bear to part from those we love when we know they are safe for eternity. I must not add more now ; but you know I never forget you, though I cannot write often. I send you our motto for 1875— “This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for *then* thou shalt make thy way prosperous, and *then* thou shalt have good success.” (Joshua i. 8.)

A Birthday Letter to a Young Convent.

Hadley Grove; Barnet, Dec. 19th, 1874.

MY DEAR MISS F—,

I was intending to send you a few lines, and Ada has asked that they might go so as to reach you on your birthday. I do not think very much of earthly birthdays, because when we are “born again,” “born from above,” *that* day becomes to us like the deliverance from Egypt to Israel of old, “the beginning of months, the first

month of the year." How much more blessed the new life then begun, than the old life which will soon pass away for ever, whilst the other will shine more and more unto the *perfect day*. Still you have, you know, my best wishes for the year on which you may soon enter, that it may be the brightest and best you have ever spent. If the dear Lord comes, for whom we wait, it will indeed be so; but if He tarry yet a little while, may it be bright with His smile—that smile that makes the darkest places shine and the heaviest loads seem light. May it also be a year of happy service for Him as He shall give opportunity, if not in any great thing, in the numberless little things in which His name may be glorified. I send you my likeness, not so much to remind you of me, as of the talks we have had together on the blessed truths; and with Christian love, I remain,

Yours affectionately in our coming Lord,

REBEKAH H. TAYLOR.

**To her Husband when Absent at the Dublin
Believers' Meetings.**

February 1st, 1875. . . . How earnestly I trust the Lord will bless you and make you a blessing. I am so glad nothing hindered your going.

I was looking last night at Amos ii. 11, 12.

“Nazarites”—separation to God ; “prophets”—testimony in the world. Then the appeal : “Is it not even thus ? saith the Lord.” So touching ; as if they had forgotten the very objects for which they had been saved. And have not we ? In the days of old the prophets were Nazarites, and the Nazarites were prophets. Now, how often the two are separated ! The Nazarites (if there are any) are standing aloof, proud of their Nazariteship ! The prophets are shaving their hair, and drinking wine, that they may make themselves acceptable to men ! John the Baptist, the Nazarite, cried in the desert, “Prepare ye the way of the Lord !” “Repent, for the kingdom of God is at hand !” Paul and Peter, prophets, spoke no smooth things ; but were scorned, stoned, cast out ; the people gnashed on them with their teeth ; they were “destitute, afflicted, tormented.”

Then the two classes referred to in verse 12.

1. Those who give wine to the Nazarites ; those who would lead us to *sink* principle, to give up our separation and all that marks it, for the sake of union.
2. Those who say to the prophets, “Prophesy not.” Those who hold aloof from the Lord’s work because they do not approve of *all* that is done, practically say, “Prophesy not.”

February 2nd. . . . This passage was on my mind this morning — Obadiah, verses 12–14, applying it to the present condition of the Church of God. It is assuredly “a day of distress and calamity,” “a day of affliction,” but it is not for us to stand by and speak “proudly in the day of distress.” Whatever we see of evil, and of failure and departure, it is still our “*brother*” who has fallen ; and what we need to do is, to take our place with *all* who are Christ’s, feeling their sins and shortcomings to be *ours*, feeling them as *real burdens*, and having a *real* concern that they should not continue. And instead of “laying hands on their substance,” stretching out our hand to help and raise the fallen, and strengthen the weak, &c. ; beginning too with *self*-judgment.

To A. P., a Member of her Clapton Class.

Hall Place, August 23rd, 1875.

MY DEAR AGNES,

. . . . Have you begun the work you spoke of, of house-to-house visiting? I hope you have. We should be very glad to send you some little books for it, if you are in want of any. Do not forget that if the *Lord* took you to W——, as I believe He did, He had some purpose in it, both in leading you to say, “*All* my fresh springs

are *in Thee*," and in using you for His glory, as a light in a dark place. May we be enabled by His grace not to fail in *either* of these. Write to me when you can, and tell me how you get on.

. . . . Do not let this make you over anxious. Remember the Lord likes to be trusted. Do not let Him have to say of you, "My people have forgotten their resting-place."

The Lord Himself may soon be here to take us all home together, to be for ever with Him; then how ashamed we shall be of our doubts and fears! Keep your heart "cleaving to the Lord." This is the only road of happiness. Amidst so much that is changing, to have a resting-place on that which "cannot be shaken" is truly blessed.

With love in the Lord,

Ever your friend in Him,

REBEKAH H. TAYLOR.

Extracts of Letters to her Husband while Abroad.

August, 1875.

We had Exod. xxxi. at prayers this morning—the special fitness for the special work. I thought of you—"I have called," "I have filled," "I have given him Aholiab," "I have commanded," &c.

I took this morning at prayers Exod. xxxii. 1-16. Moses a type of Christ—out of sight but to faith, the unfaithful servant saying, “My Lord delayeth His coming,” and, with a great deal of religious profession—“To-morrow is a feast unto the Lord”—just pleasing self and walking after the imagination of the heart. Verse 6, no sin-offering.

The Lord has led my thoughts, as so often before, with yours; for I think I have not for a long time been so occupied with His coming. Your love to me, and tenderness and care, do wonderfully teach me of His.

Have you noticed, in Ps. cxix., David appeals eleven times to the Word? “According to thy Word.” Five times he says he “hopes in the Word” (*vv.* 43, 74, 81, 114, 147); and five times he longs for God’s salvation (*vv.* 41, 81, 123, 166, 174). Confidence in the Word makes him long the more for its fulfilment. I like so much what you say of the word “diligently.” I have been enjoying Ps. ciii. this afternoon, and think of taking it to-morrow at the mothers’ meeting as simply applied to us. Verses 1-12, grace manifested to sinners; 13-18, long-suffering manifested to saints; 19 to end, the glory—grace triumphing in spite of us.

To-day we finished Exodus xxxii. The broken tables followed by judgment, and the time of general failure being the time for the true-hearted child of God to be *most* decided instead of most lax—"Who is on the Lord's side?" These were the two points specially dwelt on.

I took this morning at prayers Exod. xxxiii. 1-10, and enjoyed "without the camp"—the place of blessing for those that seek the Lord in a day of failure. I also referred to the stripping themselves of their ornaments, applying it to stripping ourselves of all that merely glorifies self, and indeed of all that is contrary to the Lord.

We finished Exodus xxxiii. this morning. I forgot to say last time how I enjoyed verse 8, they "looked after Moses," as much as to say, "We must see what becomes of Moses, for *our* acceptance depends on *his*." Is not this what we do by faith with the Lord Jesus? We look after Him, as it were, as He goes into heaven, to see what becomes of Him; and what do we see? We see Him seated on the throne at the right hand of God, and after that we cannot have a fear. To-day I noticed the two *grounds* on which Moses pleads for Israel—God's *promise* and God's *grace*. "Thou hast said."

(v. 12.) God never disowns His own word, and the grace mentioned four times. (vv. 12, 13, 16.) And God owns that too—"Thou *hast* found grace in my sight" (v. 17); "I will be gracious," &c. (v. 19.) God's sovereignty so beautifully exercised in showing mercy.

Then Moses' two prayers, both denied—"Shew me thy *way*," "Shew me thy *glory*;" instead of the *way*, the *presence*; instead of the *glory*, the *goodness*; and yet this last prayer, laid up and answered hundreds of years after, when he stood in the land on the mount and beheld the glory of the Son of God. I just referred also to how God's presence with us *separates* us (v. 16), and to the twofold position of Moses at the end of the chapter *on* and *in* the rock. There seemed so much to-day. You will probably be reading this as you take a stroll on Tuesday evening at Chamounix, after arriving by the diligence.

. . . . We got through Exodus xxxiv. before I left Hadley Grove, noticing that whilst everything maintained the *holiness* of God's character (vv. 1-4), yet the name He loved to *proclaim* was a name full of grace. Then how Moses "made haste," as though afraid of any addition, and pleads the two points—"gracious" (v. 6), "If I

have found *grace*" (v. 9); and "forgiving iniquity, transgression, and sin" (v. 7), "pardon *our* iniquity and *our* sin" (v. 9). Dwelling also on "can by no means clear the guilty," as seen in the cry from the cross, "My God, my God, why hast thou forsaken me?" when His own beloved Son took the place of guilty sinners.

Then I touched on one or two points in the repetition of the law—the special reference in verse 17 to the recent sin of Israel; verse 21, how even in the busiest, most pressing times, "in earing time and in harvest," God is still to have the first place; verse 24, the gracious promise, that whilst they left their land to worship the Lord, no one should even desire it.

The end of the chapter I connected with 2 Cor. iii.; but also spoke of it as a practical lesson for us. How we ought to be seen in the world with the marks upon us of our secret communion with the Lord, though unconscious of it ourselves, "Moses wist not;" and how, like Moses, when we go in to the Lord's presence, all veil is gone. (v. 34)

To One seeking Guidance.

Hadley Grove, Barnet,

September 25th, 1875.

MY DEAR MISS F—,

. . . . I do not forget you, and just now especially pray that the Lord may lead and direct you as to the path which you should take. I am sure He will, and that all the difficulties and uncertainties are needed to keep your eye steadfastly fixed on Him. You know He has said, "So the Lord ALONE did lead him" (Deut. xxxii. 12); and He wants *us*, not only to look to Him, but to look to Him *away from all else*; to have *no* dependence except on Himself. As David says, "My soul, wait thou *only* upon God." You know how glad I should be to see you at —; but it must be in the Lord's time and way, or there would be no blessing. The Lord has used you where you are, and I believe will still do so as long as He chooses you to remain. If at any time you want more little books for distribution let me know, and I could send you a few by post to go on with.

Always believe me

Your friend in Christ,

REBEKAH H. TAYLOR.

To Mrs. P.

Hadley Grove, Barnet, Sept. 27th, 1875.

MY DEAR SARAH,

I was so glad to hear again from you ; for though my time is too much taken up now to write often, I think very much of those I used to meet years ago, and of the happy times we used to spend together, reading the precious words which were first *life* and then *food* for our souls.

I can quite sympathize with you in your feeling of regret that so much time and thought has to be given to your home and children. I have felt the same ; but then I try to remember that *whatever* the Lord gives us to do, *that* is most pleasing to Him, and this sanctifies the smallest little duty, and makes it really work for Christ. And in the day that is soon coming it will be seen that those have glorified Him most who have been content just to occupy the place He gave them. He judges very differently from our fellow-men, and never forgets us for a moment. Mr. Taylor was speaking yesterday at the Iron Room, Clapton, on Exodus xxviii., and was showing how with *our* High Priest the *shoulder*, the place of strength, the *heart*, the place of the affections, and the *forehead*, the place of wisdom, are all used *for us*. (*vv.* 12, 29, 36-38.) So that, whether we mourn our weakness, or our

coldness, or our ignorance, we have that in Christ which supplies our need. I must not add more. I heard that dear Mrs. Paul had been "taken home." It is sad for her husband, and the dear children, but a blessed change for her.

With much love,

Yours affectionately in Christ,

REBEKAH H. TAYLOR.

To her Husband.

Hadley Grove, December 6th, 1875.

. . . . I believe you have some happy work before you this week. I always feel inclined to reckon on some extra blessing when there has been any difficulty or trial connected with it, because I do believe trial and blessing go together; and besides, the trial does cast one more entirely on the living God, who is able to do *all* things, who uses every thing that man would *not* use, even working more or less in spite of us, and can do so there, and whose greatest joy is to bless sinners by bringing them *to Himself*. When we remember these three things, why should we not expect showers of blessing?

This is a grand point to press home on doubting hearts—God *delights* to bless, is *waiting* to save, His arms are *open* wide to receive. I have more

than usual the feeling this time that I am working *with* you, and I have an *intense* longing that you may have much blessing. I shall be pleading for it. Would it not be well to press the responsibility of the gospel meetings on the young converts at the first Bible lecture? That is the sort of work they may safely begin at once, as John i., "Philip findeth Nathanael," &c. Urge their bringing unconverted friends, praying constantly for a blessing; in fact, give *them* an *interest* in the concern.

December 7th.

. . . . I read the first few verses of Numbers iii., the numbering of Levi, who were *not* to be numbered with the rest of Israel, to show, I suppose, their distinctive position. I spoke for a few minutes on our threefold position—as an Israelite, for we belong to God's people; as a Levite, for we are servants; and as a priest, for we are worshippers.

On Marriage.

Hadley Grove, Barnet, Dec. 15th, 1875.

MY DEAR MISS —,

. . . . I want to write to you about something which has troubled me a good deal lately, and about which I mean to speak to you very plainly. I have of course heard from time to time of your mentioning — in your letters. I

feel extremely anxious for you lest the interest you take in him now, and the anxiety about his salvation, should, before you know it, change to a deeper feeling, and so you might be led to see things in a false light, and to take a step which you would repent all your life long. I think, dear Miss —, you must agree with me that God's word is quite plain about our path in this respect. Those little words about marrying "only in the Lord" are surely direction enough; and how wise they are, for we are so easily drawn aside that to be united to one who knew not the Lord would place us in a dangerous position indeed. And so we see many who *did* run well going altogether back into the world from this very cause. Perhaps you say you do not think of any such thing, but take care of the *first* steps. You speak of meeting him at Christmas, and I fear for you lest in the pleasure of the intercourse your heart should be drawn away from the Lord, and you should be drawn into an engagement which could bring *no* blessing. You will, I know, forgive my saying all this; and do think and pray over it, simply and earnestly asking the question, "Lord, what wilt *Thou* have me to do?" I must not add more, but as you sign yourself my "child" I felt I could not say less.

Yours affectionately in Christ,

REBEKAH H. TAYLOR.

U

To C. B., on the Lord's Table.

Hadley Grove, Sunday Afternoon, 1876.

MY DEAR ELIZA,

. . . . I think the great mistake that many Christians make about the Lord's table is in thinking it a matter of indifference as to whether they go to it or not. This surely must grieve His heart. He has given us a distinct invitation, and He knows us each one individually, and He loves us each individually, and if only one is absent, He surely misses that one, and is grieved to think that *His* invitation, *His* feast, *His* love, are thought so little of. How joyfully we ought to gather around Himself on the Sunday morning, and, forgetting all else, even should there not be a single word of teaching, be content to look into His face and remember Him. When we do this we are not the only ones who feast. *He feasts too*; for it is joy to His heart to see His saints thus *satisfied with Himself*. That you may know more and more of this is the prayer of

Yours truly, in Christ,

REBEKAH H. TAYLOR.

To the Same on the Lord's Coming.

Hadley Grove, October 12th, 1876.

I am truly sorry that your questions have remained so long unanswered ; but last week, whilst we were away, we had no time for anything but the blessed work amongst the saved and unsaved at Hartlepool, and this week I have been unusually busy at home. Your first question is very easily answered. The Spirit of God certainly does *not* teach opposing doctrines, because He always teaches according to the written word. He may, and certainly does, unfold truth to us as we are able to bear it, but it is always the same blessed truth, having Christ for its centre and circumference, and never contrary to the revelation made to us in the Bible. There we read, "We shall not all sleep" or die (1 Cor. xv. 51) ; and you know as well as I do the number of Scriptures that remind us that "yet a little while, and He that shall come *will come, and will not tarry.*" (Heb. x. 37.) How blessed that it is so ; for though Paul might say, "It is better to depart" than to be absent from the Lord, yet *how much better still* to be "caught up to meet the Lord in the air."

Your second question about John xiv. 3 is much more difficult, because we do not get any clear

answer to it in the Word. I can therefore only say that my impression is, that the Lord is making use of an earthly figure, and that as an earthly bridegroom might say to his affianced bride, "I must be absent from you a little, but I shall be thinking of you all the time, and preparing a place for you, and then I will come and take you to it;" so the dear Lord says to us, "I go away, but I shall not forget you. Whatever I do will have reference to you. I have set my love upon you, and all that I have is yours. I shall prepare a home such as my love will dictate and my almighty power provide, and then I will come and receive you, not to it, but *unto myself*." If this does not seem to make it clear to you let me know, and I will ask the opinion of others about it. I have long meant to send you the enclosed book, as we are so thankful to see you in your right place amongst us again. I do trust that not only at the Lord's table, but in all things and at all times, you are seeking to glorify Him who has so loved us, and whose we are.

Written to a Young Woman, formerly in her Bible Class, on hearing of the conversion of her mother, for whom she had been praying for several years.

Hadley Grove, Barnet, Dec. 29th, 1876.

MY DEAR ELIZABETH,

I was indeed thankful to hear at last the good news, for which we have waited so long, about your mother. The Lord was only waiting for His own time and way, and then the answer came. How foolish we are when we get impatient because the Lord does not answer us just when and how *we* think best! Tell your dear mother how I rejoice with you, and how earnestly I trust it will not be long before your father also will be one with us in Christ. We must continue to plead earnestly for him. If he only knew what a blessed thing it is to have our sins forgiven, and to have a home in heaven, he would not wish to lose a day or an hour before he too came to Jesus. I am sorry to hear you have not been well. Our God is able to make *all* grace abound toward us in dark days as well as in light ones, as I am sure you have proved.

I send you and your mother our new-year's

motto, "The Lord thy God is with thee whithersoever thou goest ;" and with Christian love,

I remain your sincere friend,

REBEKAH H. TAYLOR.

With the above letter, intended to be received on New Year's Day, was a leaflet-hymn written by Miss Taylor, of Leamington, entitled "The Opening Year," the following verse of which had a strikingly prophetic voice :

"This may be the last new year
That ever our eyes shall see ;
For in it the eternal day
May dawn for both you and me.
Perhaps for *me* alone ;
But perhaps together all
Shall be gathered around the throne,
Ere this New Year's night shall fall."

To her Husband.

January, 1877.

. . . . I *do* feel thankful that it is for *the Lord* you have gone, and that your embassy is one of peace. May the Lord keep your heart consciously full of His love, so that it may be no effort to give it out to others. You know how I shall be praying for you. . . . What a servant Jeremiah was ! Having delivered his message, in chapter xxvi. he says, "Now therefore . . . obey the voice of the Lord your God ; . . . do *with me* as seemeth good unto you." If they would only receive the *message*, they might do as they would with the *messenger*.

Hadley Grove, June 9th, 1877.

MY DEAR F——,

I am very sorry to hear that you are so uncomfortable, and likely to be obliged to give up your engagement. These things are very trying and disappointing, and sometimes it is hard to see *why* they are allowed when perhaps we made the matter a subject of prayer long beforehand. And yet when we cannot *understand* we must *believe* that all is ordered in love; and I am sure that it is at such times as these we often learn most precious lessons. We are made to *feel* that this world is not our rest, or our home, and are also led to realize that we must look to the Lord *every moment* for the grace and wisdom we need. May you be kept doing this, both whilst you remain and after you leave, and then it will not be wasted time. . . .

To M. A. S., a Member of her Upper Clapton Bible-class.

Hadley Grove, July 28th, 1877.

. . . . I cannot say I was sorry to hear that Mrs. S—— had gone "home," as it will be a bright and blessed exchange for her; and I happen to have heard lately how very much happier and

more peaceful she had been, and able to rest so much more fully on the finished work of Christ.

. . . . I hope you and your mother are well, and still more that you are happy in the Lord, and seeking to walk more closely with the Lord, and more earnestly than ever to seek His glory in all things. Each year as it passes away brings us nearer heaven and home, and each year leaves us fewer opportunities of working and testifying for the Lord Jesus. With love to yourself,

I am, dear Mary Ann,

Your friend in Christ,

REBEKAH H. TAYLOR.

To one who had grown worldly, but had written to tell of her restoration to the Lord through reading a book she had sent her, called *Abraham*.

Hadley Grove, Barnet, August 2nd, 1877.

MY DEAR L—,

It has not been from forgetfulness or indifference that I have not written to you before. Often and often I have thought of and prayed for you, and have longed to hear the tidings brought me by your last letter. The Lord is indeed very gracious, and His love is such as we shall never understand till we see Him face to face. I do not know that we ever realize it so much as when He

reveals it to us afresh after a season of wandering. When we are feeling ashamed of ourselves, and almost ready to say, like the prodigal, "I am not worthy to be called thy son : make me as one of thy hired servants," He just opens His arms and receives us back without one word of reproach ; for He "upbraideth not."

I should much like to see you and talk all this over with you, but we are all leaving home next week for some weeks ; perhaps you might be able to come down for an hour or two some day early in September.

Written to the same, within three weeks before she was taken, after the proposed visit had been paid, which had unavoidably been very brief.

Hadley Grove, Oct. 19th, 1877.

MY DEAR L—,

Your visit the other day was quite a disappointment to me, for I had looked forward to having a long talk with you. I shall try and let you know as soon as I can see you, in perhaps six weeks from now, and do hope you may be able to come down then. Meanwhile I can and shall pray for you and yours, and earnestly trust you may be kept looking to and rejoicing in the Lord Jesus Christ. *He is soon coming.* Oh to be

found of Him, so that we can at once go forth *with joy* to meet Him!

I will send you by this post or the next a packet of Mr. Taylor's little books and leaflets, which I think you would find useful; and at any time you would be safe in getting the Dublin Tract Society's gospel books or tracts, which you would get at 9, Paternoster Row. We find, as a rule, little *books* are better received and liked than tracts. Also Mr. Hurditch's little paper, *The Christian Ambassador*, published at Shaw's, 48, Paternoster Row, at four a penny, is very good for distribution. Excuse more now.

Yours affectionately in Christ,

REBEKAH H. TAYLOR.

**To Mrs. C. Henry Williams on the Death
of her Husband.**

September, 1877.

. . . . You have his joy to think of in the presence of the One he loved and served; and, best and sweetest of all, the near prospect of the day when "the Lord Himself shall come," and we shall be caught up "*together*" with the sleeping ones, and so be "*ever*" with the Lord. There is something very precious in those two words "*ever*" and "*together*."

Written to Miss B., on the Death of her Mother, the
day Month before she herself was Taken.

Hadley Grove, October 8th, 1877.

MY VERY DEAR SISTER IN CHRIST,

. . . . I often think of you, and especially since you last wrote of your dear mother. I have heard nothing of her since that, and should be so glad of a line. There is much to remind us we are not yet at home, but we soon shall be ; and if one or another dear one is gathered home first, we must not grudge them their joy.

Ever yours affectionately in Christ,

REBEKAH H. TAYLOR.

To D. H., a Member of her Kilburn Bible-class.

Hadley Grove, October 22nd, 1877.

MY DEAR DORCAS,

I was very sorry not to see you when we were at Leigh last winter. We *may* be there again this winter, but it is uncertain. . . . Though I have been long in writing I have not forgotten you. I hope you have been keeping well, and especially still rejoicing in the Lord, and realizing that whilst you are a stranger here you have a home and an inheritance where He is. It would be a desolate thing *merely* to feel that we have no resting-place

on earth, and so our dear Lord and Master has given us the bright and blessed hope that *soon* He will come again. Oh to be constantly looking for Him! then we must be kept living as He would like to find us. You know how glad I shall be to hear from you at any time.

**To Mrs. C., a Member of her Clapton Bible-class,
three Days before her Death.**

Hadley Grove, Barnet, November 5th, 1877.

MY DEAR JANE,

I was very glad to hear from you, and to get your new address. I have not been very strong through the summer or should have written to you before. Now we are expecting another baby very shortly, but I felt I should like to send you a few lines first. I am thankful the Lord is keeping you still looking to Himself. In these dark days there is no safe place but *the feet of Jesus*. It is a lowly place, no room there for self, and it is a safe and happy place. The enemy cannot reach us there; and it is abiding there that we are made a blessing to others. You do not tell me anything of poor E—. How I long to hear that she is again walking with the Lord. I believe she is His, and that when He comes we shall meet in His presence;

but I do not want her to be among those, even of His own people (and there will be some), who will be "ashamed before Him at His coming." Give my love to her when you write, and with the same to yourself,

I remain your sincere friend,

REBEKAH H. TAYLOR.

Written to One about whose Spiritual Welfare she was anxious.

Hadley Grove, Barnet, November 5th, 1877.

. . . . Above all, dear M—, you know how earnestly I long to know that you are daily and hourly walking in the light of *His* countenance who has loved us, and given *Himself* for us, and with whom we are looking soon to spend a long eternity. Sooner or later I am sure He will lead you to feel that *His smile* is worth a thousandfold more than all the favour or success of earth. . . .

Ever yours affectionately,

REBEKAH H. TAYLOR.

"MAKE HASTE, MY BELOVED."

CANTICLES viii. 14.

UNTIL the day break, and the shadows flee,
My heart is longing—longing, Lord, for Thee ;
Why tarriest Thou? Why lingerest on the way?
Come, blessed Saviour, turn this night to day!

The world has no attractions left for one
Whose heart is raised with Thee, Lord, to the throne ;
A stranger here, nor wills aught else to be,
Counting it gain to suffer now with Thee.

Yet I am weary, weary to be gone,
Weary to see Thee as Thou art at home,
Weary to catch the radiance of Thy face,
Weary to know the riches of Thy grace.

Lord, dost Thou blame me? Hast not Thou allured
My heart with sight of what Thy soul endured,
When Thou for me didst bleed, and groan, and die,
Then burst the bands of death triumphantly?

My heart went with Thee ; nought could it withhold,
That one short glimpse did such a depth unfold
Of rarest beauty, wisdom, truth, and love,
Henceforth all else but Thou as dross doth prove.

Sometimes, when Thou dost let a little gleam
From out the glory shine as in a dream
Upon my soul, it well-nigh bursts its bound,
And springs to find its place where Thou art found.

But yet "a little while" Thou bidst me stay,
And since Thou dost illumine all the way
With such sweet fellowship and love divine,
I will not at the waiting-time repine.

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