

24 My dear Brother & Sister in the Lord:

You have had to taste of the cup of the tribulations & patience of Christ - and it is well: for His love will not keep back from any of us the individual experience of what He tasted when down here, at the many sorrows and acquaintances with grief. We love Him for He first loved us; but since we have known His love to us, we do love Himself. Paul found it impossible to love him and not to wish to be like him - to taste his sufferings as well as to anticipate the sharing of his glory. We may gather fruit from him, before we love himself; fruits of pardon & help & salvation & hope; but when Himself comes to be known - our benefits from him assume quite access & a secondary place. - Do without those things we could not, but more than this, Himself is revealed to us by them, and we love Himself then. Work for him we may, and under him; but love will also seek to file up that which remains of the sufferings of Christ in his body's -

our history, as members of His body, one  
spirit with Him, is most characterized by  
suffering with Him. You, what with fever, and isolate-  
ness, and all the circumstances attendant on your  
position, have had, perhaps, a fuller taste of the  
fellowship of Christ's sufferings, since you have  
been out in Jamaica than you had before.  
Well, if so, you have had what will shine in  
the Kingdom & glory; — what too, when you  
come to look upon it in after days, will ap-  
pear honorable. You might have had the  
opposite, if you had tarried in England, or  
you might have had the same if you had  
gone to Jamaica a - money - seeking, —  
but then "for Christ's sake" would not <sup>have</sup>  
been in the cup. What have I suffered  
for my master — what things have I suffered  
the tops of, & what things am I ~~doing~~ daily

still suffering the loss of, for Christ's sake - Were  
questions that Paul could talk about when,  
in Caesar's prison at Rome, he had to write to the  
Philippians. - Not that what we have given up for  
his sake, or that our giving up is ever worth  
much speaking about, in the presence of all  
that he gave up, all that he patiently endured,  
for our sakes. Still, His grace does grant us to  
drink of His cup, and it is a grace from him  
not given to the lover of ease and comfort,  
but to those that are seeking to walk with  
him in white. - It is Christ-like in its-  
self, and, if we know it aright, we shall prize it as  
a privilege 'to go to given' - and shall find  
in it that tho' the outer man perish, the inner  
man has the consciousness, therein, of fellowship  
with Christ, and of God's approbation. The sight  
of Paul walking down here in the fellowship of His Lord,  
suffering, must have been a picture of delight & glory  
to God as well as Angels.

You have doubtless heard of Mrs. Lydeman & his little  
new daughter - She is doing well - but has had some re-  
turns of the paralytic symptoms. Good fellow is lying  
Godland for Crinkerna - so they must find a new skate  
down. Beaumont, though you know. Those said little,  
for my heart long for the island and its parts. He has  
been blessed at Plymouth House & Newport too. Well H & E keeps  
in his hands. The Separatists Paul & Barnabos' commings  
on. Perhaps I mistrust a little whether the difficulties  
of the place of B. have had some large influence on them.

I send you from Ben a token of love - W. J. T.  
tells me that no better way of doing so is to be found  
above an order on a well known down bank &  
that Hawley is well known in Jamaica -

Lydeman says seem climate worse a little  
tho' he is grown fat this winter and seems de-  
cidedly stronger than when he arrived.

The loss of the Athol was announced in London, a  
week after it sailed - But I did not credit the report, for  
we had prayed about S. Makome and he had given  
me assurance in my own soul - My kind love to him &  
with you and to all saints - a kiss hearty & full, to baby.  
18.2.66  
H. J. T.

11. 4. 66

My dear Children Bro & Sister in the Lord:

I am pressing to get my letter ready for the mails out - as I find that if left to the last, circumstances, come in to hinder me.

Love send you thro' my pen & paper a trifle to aid expenses.

Tydemann is busy preparing a packet for Wood in the Caymanas. I met him & Beaumont at the Portsmouth meeting on the 3<sup>rd</sup>. There to be the first of a quarterly meeting for Hawks & the Isle meeting of conference upon difficulties and scripture & for acquaintance there, I suppose, in this Land. It was, on the whole, profitable - some 80 brothers, besides sisters got together. The morning from 10<sup>h</sup> to 1 Brother only; after noon 2<sup>h</sup> to 5 reading meeting Bro & Sis - this was good: tea for all saints whom any at the table wished to bring; at 7 a lecture & was open to all. Every thing which tend to practical communion in these

days of isolation & distance one from another is good. But we have to watch that we do not take "Intercourse" as synonymous with "Communion". Intercourse must be in the truth & in the Spirit if it is to merit the name of Communion or fellowship.

W. Tydemans wife does not seem as yet to fear the birth of baby so much as our hearts desire - Makerm said: a year out of the tropics seemed needful for her. G. Goodfellow's having left the Island for Crawkerne has led them to Nyde where Mrs. T. seems a comfort to both Mrs. Mitchell & Mrs. E. Peter I think. He is a good deal at Newport & helps Beaumont as to Cowes too. I have not been to Newport myself. Party spirit ran high & I judged that the leaving all in the Lord's hand was with prayer the best aid I could give until one or two points had got settled there. I do think the Lord's hand has been high & lifted up there & I am sure I desire these blessings there as before Him. But party spirit will not

do. nor the strength of man hand. Midlane is  
much softened & following on his knees; tho'  
still irritated (wrongly as I judge) against me.  
J. Dood still stands for Heneisy & the good old  
cause of God.

I have not heard of the arrival of the Brother  
from Jamaica in London.

Will you look at Eph IV. 1-6. And see whether  
the unity of the Spirit - means that practical unity  
among us, down here, which is of the Spirit; & whether  
it is the unity for which Paul laboured in c. 11-17; &  
that same unity which is our duty, as being found  
in the spheres of the body (v. 2:16), the fathers family  
(v. 18) & the house (v. 19-22). It seems to me; & also  
that the three verses in chapter four, resume  
briefly these 4 things.

a. v. 1 to 4 the unity realized to us, as knowingly  
built upon the doctrine, -

b. of the one body, one Spirit, one hope, of  
the calling; &

c. of the one Lord, one faith, one baptism;  
& d. of the one God & Father of all, who is above  
all, thro' all & in you all.

The subject is of interest to me, as connected with  
the larger view that it gives of this blessed epistle

and, as I judge, of the key it gives us in  
a day like this - when the body, the spirit &  
the hope are so little known & owned among  
God's own dear children; - when the outward  
house is a den of thieves & the faith a pro-  
pension - the baptism better were than a  
disputed ordinance - how, then, the indivi-  
dual water of a servant and son of God has  
its land marked out before it -

Since commencing this yours is to hand  
with letters for W.W.T & Co - one also from  
Wood who seems cheered a little. Poor fellow  
his path seems a solitary one - but trial, of  
one kind or another, is the portion of each of us.

May the Lord give His own blessing to your  
boy - a kiss to him. My kindest regards to your  
wife and to all the saints in Christ Jesus: in  
which my wife heartily unites.

Adopt aff. & yours in Him  
P. V. Wyman

My dear Brother in the Lord:

Did you ever weigh  
2 Cor. X. 11 & Rev. V. — (not as to the meaning of the chapters,  
that I am sure you have tried, in common with us all,  
to do, both as to the doctrine of each of these several portions  
& as to its place of each as a link in the chain of truths —  
(but) — as to the light which both involve about the gospel  
of our peace with God, thro' our Lord Jesus & in Him.

In a paper of mine in T. P. Testimony, I went thro' the  
Apocalypse; & pointed out how the poor & illiterate  
man could find a full gospel in it: — a honey comb,  
each cell of which was filled with the glad tidings of great  
joy. It was meant (the paper referred to) as a vindication  
of faith's delight in the Apocalypse, — & it certainly shows  
how a simple soul might find (not only Prophecies &  
the great Beasts in the Apocalypse but) the glad tidings  
of great joy — tokens of redeeming love shown to the  
pilgrim saved ones on their passage from the  
lip of the red sea until they crossed Jordan.  
Just so is the thought I advert to as derived  
from 2 Cor. X. 11 & Rev. V. The meaning & connexion  
of these passages stand clearly in themselves, & in the  
truth which precedes & follows after each. But  
over & above this, the light contained in them  
has a voice upon the gospel.

1st. I will state, in brief, the primary meaning & connexion  
of each of them: & then their consistent testimony to the gospel.

1st. Saul had not even been converted - so to speak -

Then he is caught up (2 Cor X 11) into the third heaven, where he learns, in a very practical way, that the progress of a man of God is not by might nor by power but by my Spirit with the Lord. - A crippled saint can have the everlasting arm beneath him & learn, by Christ's strength made perfect in weakness, to glory in tribulation of every kind down here: because the weakness of the vessel & the difficulty of the circumstances are the occasion which love divine will display itself in. This I consider the substance of the lesson primarily taught. The same God that showed him self to be the God of resurrection in raising our Lord Jesus Christ from the dead (which Christ is raised from among the dead) is our Salvation, is the God who con-  
forms us <sup>as to our course down here</sup> ~~while down here~~ to the likeness of Christ in his course down here. We have the same mind as led him from off the throne eternal down to Calvary; depth of love Phil. II and the same path down here Phil. III. The connections of this lesson are obvious. Salvation given freely to Saul presents a Saviour, with & under, whom Paul has to walk, until that Saviour fetches him home. Only Rev. V. presents the Lamb, who was dead alive again for evermore, the object of worship in Heaven where the mind of God is and the disciple who in c. II & III had found the vision of every thing as to testimony in candlesticks down here, finding in the Lamb up there, the living link between the secret wisdom of the Lord God almighty in government over a wicked world and the glory to come;

an historic future traced out for man in his wickedness,  
occurred by God for a tomorrow, in heaven & on earth;  
for the son of His love & those that are his. The Lamb in  
heaven the revealer to his pieces of the world's course under  
Salute to the end: I should say was the primary Capon. [Always  
a friend of God learnt about Sodom's judgment - John learnt  
the course & the judgment. The consequence of this link of truth  
is, on the one side, with an earth rejecting & earth rejected  
man - & on the other, with the same man heaven-owned  
& heaven-housed a part of the Bride, the Lamb's wife here  
after, but the mind of God & of Christ his portion; himself  
the one in whom mind it is revealed & set the meanwhile,  
I duly show for the bearing of this <sup>portion</sup> upon the gospel as  
it meets a poor sinner - a Lamb; Paul's gospel  
& John's as it searches the heart & mind & faith of  
a professor in 1856.

These two portions looked at separately as links in  
a chain, each has its own Capon to teach & these lessons  
are as much contrasted, the one with the other, as are the  
two statements: The principle of Resurrection & ascension  
to heaven, (causes form ascending) is the principle of the  
Believer's Salvation & Service. The Lamb upon the throne  
is our light & eternal glory. But both of them suppose  
a salvation so complete in Christ that where  
the believer is caught up in soul (whether in the  
body I cannot tell, or whether out of the body, I cannot  
tell God knoweth) into the third heavens: or whether  
a mortal body of a saint is caught up, as was John  
in Rev IV, - no question could rise either about  
guilt put away or about acceptances secured. These  
were questions for a sinner ere he knew Christ & his great

salvation - questions of all importance to a sinner  
"can guilt be removed, can acceptance be secured?"

But they are questions about myself. If I am  
a saint, all the questions are about X - no only so.  
A sinner knows, when he believes, X<sup>th</sup> fitness for him  
as a sinner. A saint knows X<sup>th</sup> fitness for God as  
the way for a believer to the Father. No guilt, no ques-  
tion of acceptance, but rather instruction as to how  
he keeps what he has saved, how he reveals the  
hidden secrets of God to men. To me this is confirm-  
atory of the gospel's fulness. If I am a saint Christ leaves  
no question even if I died there in his presence, no question  
about guilt none about acceptance - only instruction  
of how I am kept. No question if I saw him with  
eyes or did John save about his using his resources,  
for helping to the pilgrim band down here.

I trace out these few thoughts, feebly enough - but I felt enough  
of desire to write to you <sup>reminde</sup> some others in the word abroad, <sup>as</sup>  
to give up my preaching this evening in order to write  
an occasional sermon to Barbados, Demerara  
or Surinam is well for my heart and it may  
be well to those there too as reminding them of how  
the water of the smiting rock flows out its living  
streams to poor creatures shut up in London that only  
cooling & refreshes the soul as it flows. and he  
about whom the whole world truly is the only, Rock for  
the West Indies as for those in the old country.

8<sup>th</sup> 56

J. H. W.

Grace many peace to you One Love all?

S. K. W.

Edinles.

27 My dear Bro. & Sister in the Lord: Your note is to hand & most  
welcome - when I get at my books I will answer your query about  
כִּי וְיָמָּה cum auctoritate. The E. Translation considers it as a compound of  
יָמָּה; וְ for וְיָמָּה which; & כִּי also - & gives it as "in that also" - I have  
no other translation by me here - but I suppose de Wette to make it to  
be יָמָּה by reason of = lat. in, יָמָּה sin; & כִּי then. I am only here to my  
thoughts passing. I wrote a few lines lately to be ready to send to you &  
now I enclose an order for £18 from Dan - none of it from myself.

I have not yet seen my last cheque to you (18.10.0) but suppose  
it will turn up shortly. The consolidated Bank in the recent panic  
left its shutters down for 14 days - but the bill will be honoured by  
me when it comes to me - as I am, Wood's he have done  
they that will be rich. It is a word that has its illustration now  
always far & wide - and in the commercial world in London he

had fearful exhibition - One house stopping for 18 millions - 3 as to  
another 4. Will wear way faring people & shall soon be out  
of the bottle. Buchanan a very competent man takes the School  
of Ryde D.V. He was a soldier & had been in Guernsey - Fisher an  
ex R. Catholic was talked of, but not applied to, as he had said he had  
had aside his secular employment for a bakery.

W.W.T. is still at Ryde - at Keesport there are 30, or more, healthy  
bread in a school room - but as yet neither Midland nor Dodd - but  
most of the rest have got back - a good many conversions & much  
freshness - so I have for I have not yet visited them - wishing to leave  
to God himself to settle things & willing to trust him.

Our united kind love to Wife & babes

14.6.66

Ever yours aff. G.V.W.

F. Holyby Plena  
H. R. W.  
Lund

240  
15-8-66  
My dear Child: As I have  
a minimum of money by me  
for Missions, I think, in the dad  
name, ~~I~~ <sup>may I do</sup> forward to you.

Money is not abundant,  
just now, for good works, &  
the fact is so many of the  
Lord's children, in business  
& out of business, have been  
caught in the recent money  
and panic crises that  
those who used to give &  
give liberally, cannot now  
do what they would in their  
yesteryear.

I may put in, to make up  
weight, a fragment returned  
to me by the printer. I  
have been at the present  
testimony again, pre-  
paring another part.

We have been tried, here.  
Mr Dorman has with-  
drawn from the table & Mr  
Hall, I am told, talks  
of doing the same. — The  
plea: false doctrine being  
tolerated. But those of us  
who have examined, to  
the best of our powers, be-  
fore the Lord, the statements

objected to, judge that the old  
men, are not unscathed.

The party accused is I.N.D.  
of bringing & teaching Mr  
Newton's doctrine!! It is  
nothing new, for I had the  
battle to fight, <sup>3 yrs ago</sup> at Launceston  
where the Lord has judged  
the accuser. The charge, divest  
ed of all its offences, is really  
I. P. P. & nothing more & I  
think but for Satan could not  
catch an ignorant mind that had  
a babes intelligence to hold it  
for a moment. Antagonistic-  
ally opposed the one to the other  
are the two statements of I.N.D.  
& M.M. I.N.D. being contra-

dictory in principles & practices  
of the Kalmuck of the other. But  
the teacher has come & may the Lord  
teach her how to walk in the  
firmness to his praise & honour

W. W. T. came here with  
wife today; so that I suppose  
we shall get a talk about  
Jamaica & quietly.

The power of the world &  
of circumstances is great now  
in Europe - and if the sheep  
& lambs get not near to the  
shepherd I fear both serpent  
& wolfy for them.

Dr McKerrow was to be back on  
last Saturday.

Most affectionate love to  
wife & kids to Baby. I posted  
your letters C. P. W.  
Harrow Road? W. 3 Rowley Place



to  
subjection; & now risen from the dead, <sup>among</sup> <sup>to</sup> is alive without any reference  
to my sin, save that it has been borne ~~by~~ <sup>by</sup> Himself in my  
stead. My most gracious, loving Lord! Alas there He has proclaimed what  
are the thoughts, of These, of God & His Father about me. Crucified together  
with Him; dead together with Him; buried together with Him: quickened together  
with Him; raised up together with Him; made sit ~~in~~ <sup>with</sup> together with Him.  
Six unsearchably full privileges! And, there above, He cares for all the  
interests of His people; secures all for them up there & secures them down  
here for Himself & His Father, up there. And what was the blessed use of  
the use of these fruits of His death, resurrection, & ascension to be?  
"I live, yet not I, but Christ lives in me: & the life which I now live  
in the flesh, I live by the faith of the Son of God (a living person, <sup>been</sup> <sup>merely</sup>  
faithful) who loved me & gave Himself for me." (Gal 1: 19, 20) "I... live  
to God." "He died for all, that they which live should not henceforth live  
into themselves, but into Him which died for them, & rose again"  
(2 Cor 5: 15) Every thing which I needed to be done down here, He <sup>came</sup>  
& did. Every thing which I need to be done up there now, He is there  
to do it. Every thing which I shall need to be done hereafter, He will  
come again out of the glory to do <sup>it</sup>.

A life to Himself, He maintains in us: & this is inseparable  
from conflict with Satan & bearing the cross, upon ones  
own shoulder down here, through a hostile world that knows  
us not. To live to Him <sup>supplies</sup> <sup>ours</sup> a life & nature to have been given to  
us; consists in living to Him <sup>not</sup> to ourselves; & flows out of our  
portion with things in Heaven where He is. But what is a Son of God, an  
heir of God & joint heir together with Christ, to do what He has finished  
himself down here? <sup>subject</sup> <sup>to</sup> have divine freedom from all around  
& negligent occupation with Christ & His things in Heaven. Take in  
our measure, each one, down here for Him & His representative, as  
Himself on high represents our portion & place & hope.

3 And has He not shed forth, on His people down here, that which  
bears ample testimony in their souls who have committed  
themselves to God & the world of His grace, that, in & through  
Christ Jesus, all things are theirs?

"children of God by faith in Christ Jesus," & "because ye are born of God  
has sent forth the Spirit of his Son into your hearts, crying, Abba, Father"  
"If children, then heirs, heirs of God & joint heirs together with Christ,"  
if so be we suffer with Him, that we may also be glorified together? —

Believer! have I drawn an untruthful picture of the claims  
of the common faith upon your hearts, desires <sup>to be at once</sup> & ~~demands~~ <sup>to be at once</sup> with the  
Lord? and how is it with you in this matter? Ask it kindly - not legally, so  
lodging <sup>putting</sup> upon you <sup>as a burden</sup> as a man, according to what you were as a creature -  
but spiritually, as raising the question, according to the place you have as a new  
creation in Christ. Have you that enjoyment of Himself & of His way as to make  
it a matter of self denying <sup>only</sup> patience in you to remain down here, because He is  
your <sup>only</sup> rest to be away from home for a while, a pilgrim & a stranger still, where you  
find no rest for the soles of your feet: your affections & thoughts being in another  
scene than this, & even above where He is; & cramped down here your portion?

The cares of this life prevent <sup>them</sup> <sup>with</sup> some; that is, they know not how to  
fulfil their duties, <sup>as unto Christ</sup>. The poor man, called to eat bread in the sweat of  
his brow, <sup>often</sup> forgets that it is not his labour that feeds him, & that <sup>God</sup> <sup>gives</sup> him both labour & its reward. In the sweat he marks the state (the stream  
ing forehead or tilled, labouring blade of him that eats) not the source from  
which he draws what he wants, be it bread & rent, or be it planting, or watering  
the seed of life. The desireful, of classes down here in the land, present <sup>in the</sup> <sup>in the</sup>  
with things of this world, or it may be in the land's field, under some (the water  
through nature, according to things seen) from remembering that they have  
of God in Christ Jesus. And wherever energy from within is at work, it  
will both be troubled at what it can get, & therefore, necessarily keep the soul  
out of present occupancy with Christ in heaven.

Intellectual perception of the justness of faith's claim to a reward: "I come  
down", is well as showing forth God's having well cleared our way. But the eyes of  
the heart must be enlightened, if I am not only to generalize & say: "It  
is the very nature of the new man to say: I long to be with Them" but if  
I myself <sup>remember</sup> a particular, I am to say to Him "I long to be with Them". To do this truth-  
fully, I must be able to present to God in the secret of His presence, a heart  
weaned from itself: it may be through disgust at what I, as a human being  
am, in contrast with what my Lord, whom I adore, is. I so willful,  
He so will-less. I so would-be independent, He so subject to God & His  
Father. And yet, <sup>there</sup> is power in the contrast in what I, as a  
descendant of Adam, am, & what as a new creation in Him. And  
His love so full & free, so unselfishly proving itself every day down here  
to the possibly sheep whom He has picked up on the dreary desert, saving  
it from the lion & the Bear & the desert & its ill; joying & rejoicing in heaven  
over it now & about to do it soon in a renewed body, glorious

like unto his own, into those courts above, that house of his Father's love.

But I must add that the one great reason of the want of boldness & confidence now a-days; the want of dares to be with Him as soon as he will, the sooner felt to be the better, is the want of individual dissociation from the present evil world & victory over the flesh, with its affections and lust. Though want of these things the shadow of darkness of the enemy rests upon many a dt. Such, clearly, have a heart to act a something to do. Even to retence in thought their course to the first point of divergence from the path of Hol. with soul given to them; & having owned that failure before God, then, before man, to begin & cease to do evil & learn to do well. The extent to which the world, with its pleasant pictures, is sanctified by believers, in the present day is solemn, in practice, <sup>upon</sup> opposed to the wearing upon heart & mind & in life down here, the cross of Christ (Phil. iii. 18, Gal. VI. 12-14) Self judgment for past ways, <sup>of thought</sup> habits & thoughts is called for & a taste of the contrast between our conduct as representing Christ <sup>down</sup> here & His conduct on high, as representing us. Can we bear the test: "I represent Him down here as <sup>because</sup> He represents me up there."

Many, I am persuaded, have to begin there. They must go on off & on with us in daily learning how to have their souls occupied with Christ & His things in Heaven. Heaven alone can displace earth in a soul; Christ alone can displace myself, with all its feelings, desires, & lusts.

Christ Jesus in Heaven upon the throne; my Lover, Saviour & my Lord; Head of that body of which I am a member, is all I can turn to amid the ruined state of all around me.

Read Colossians iii. 1-4; Study Phil. iii. (especially from 17 to 21); Mark Gal VI. 12-15 - and deal faithfully with yourself as one who feels called up to examine for Christ's own name sake, that part of His property which lies under your own eye.

The dumb upon the throne who <sup>is</sup> dead & became <sup>and</sup> <sup>I am</sup> dumb, behold, <sup>I am</sup> alive for evermore. Amen. And ~~we~~ have the keys of death & of life. - <sup>that</sup> you will find your only place of rest, <sup>in Him</sup> your the only restorer of your soul, if your heart had so lost its first love as not to long to be with Him. Amen & Amen.

How long you should I would be, if I had died.

Carefully than I did. It was a lecture delivered at Woodwick - which was greatly enjoyed by Saints - an attempt to show out what my own mind sees for its rest. I wrote it down some time afterwards when I found some that had heard it spoke much of it. I prayed much about it & read it over & over & over in my

My dear Br in the Lord:  
I have begun the day & printed W.W.T. wife & 2 children  
it - I think I cannot recollect it in the last. aff. 9:10. W

I was healed yesterday 25.9.1866 in the Southamp-  
ton sailing before for N. York. He took out a few  
watch making tools & I think wrote to a young friend to  
whom he had lent his furniture & tools to come & join him.  
It seemed to him almost like making a new start  
in life - but he had been so much tried in the thought  
of being set up to business in England that when a  
door opened in a small way opened to go out to N. York  
he hailed it with exceeding joy. The Lord, as he thought,  
opened his way to go out & as you know when he  
saw a way he is not black as to pursuing it. She  
seemed quite peaceful & happy - yet wonderfully  
restless walking about like any one else. 2 miles  
or 2 1/2 up the night. The head is feeble still & the  
whole nervous system is feeble but Dr Mackern  
has said that S.O. would be as good if not  
better than England. Her worldly friends wish  
to suspend her course by talking of it being  
his duty to settle down & make money  
for her & the children but it was what really  
puzzled her among all that they said thus.

The Doctors are kind (at Solihull) & seem greatly  
pleas'd for the sake of the ~~probable~~ they may think  
of following W.W.T. to S.O.

W.W.T.'s address is Misses  
Barrett 106 43<sup>rd</sup> Avenue  
New York.

The Lord permits us to be in the sieve. Surely  
He is not far off & surely trial is a token of His  
love to those who pass thro' it with Himself. A  
Most violent attack by H. Guinand of Lausanne  
which as a repetition of what we all had judged sur-  
prized us not came first. Then Mr Dorman  
withdrew from the table at Bristol - and next  
published a tract explaining his doings - because  
I.N.D. was as bad as Mr Newton in doctrine & the  
path of brethren was too narrow for him W.D. - later of in-  
dependency of such as his ecclesiastical position - In the  
close of his book (the appendix) I am honorably mentioned  
as being as bad as I.N.D. Next Mr Hall did like-  
wise withdrawing himself & writing a book against  
(I cannot say whom a what for I cannot get it) - Two  
others Gilpin & Haffner seem to have identified them-  
selves with the same course in measure. Gilpin  
<sup>& says he will not</sup> does not withdraw - Haffner has not as yet.

To any one who reads the life of Paul these  
things are seen as land marks for the road;  
mile stones or sign posts marking the Kings  
high way. And, therefore, they become to faith  
testimonies to the truth of the road which one is  
upon. This of course, in our wise kinders, thro' or-  
rows unfeigned which best doings produce upon  
a godly soul - nor the trial which Satan, as per-

mitted of the Lord then brings upon the flock. No  
one is surprised as to Mr Hall's acts - for for 28 yrs  
his invitation against I.N.D has been patent to us all  
& his opposition to the Ornaments of the Assembly has been  
known & borne with for 35 years. Still my heart beats  
when an old companion in arms like A. Stewart or P  
G. Hall after giving all up for the sake of the Lord  
Jesus Christ turns in old age aside to vanity -  
And I would not have it otherwise. The Lord wept  
over Jerusalem - Paul wept over those that went  
with him to the end - & so would I. The feeling in  
heart searching to oneself - "shall I also leave the Lord,  
cease to follow him to the end who laid his life down  
for me?" Truly "Keep me & I shall be kept" is prob-  
ly much my only answer for I am nothing in myself  
or in my circumstances on which I can lean. His grace  
is sufficient His strength is made perfect in weak-  
ness - may I know my weakness & as the knowledge  
of it to make me cleave the closer to him. No one  
had a thought of such a course as to Mr Dorman save  
perhaps one ~~that~~ but he has long said the world I fear is to  
in his spirit that unless the Lord come in to save  
there will be sorrow & that of us private nature.

Well if one is in the war it is well to look  
up from it to Heaven & to Christ in His own  
eternity there at God's right hand. And  
while I would draw the thong of my own gin-  
dle up a hole or two, I feel it happy to say "Pray  
for the Lord Jesus Christ's name to be magnified in us"  
and to say it to those who fear it or wear a solemn care

for Christ.

It applies for myself, the attack, as it was meant on my writing, is upon a foundation point of my faith; held such for 28 years & not questioned now - viz 4  
Cry your Lord on the Cross "My God, My God why hast thou forsaken me". I know not whether I can put my  
views before you but I will try.

1st faith in the person of Christ is salvation; let the faith be  
all infinitesimal as can be conceived, true faith is sal-  
vation: but 2ly, the kind of the saved one, as a human mind,  
needs cleanness of it is to have, in its all perfect rest of under-  
standing. This, S.S. teacher, is forced, so far as sin is concerned  
in the substitution of Christ in place of the unjust  
ones on Calvary. Man <sup>in his</sup> forsake God in Eden. God,  
curving the sinners sin that he might save the sinner,  
forsook the Son of Man upon the Cross.

If man has to learn in himself what sin is - he will never  
learn it, never come to the end of the judgment - the  
Lake of fire & brimstone prepared for the Devil this an-  
gel knows no end, is measureless; - & if man cleaves to Satan  
he will go there in the end. But when the son of God as son  
of man, in the perfection of obedience to God, took the cup of  
wrath due to sinners - the judgment though measureless, in  
that a creature's sin was judged upon an infinite one, has found its  
measure & is finished. He only who is the Judge of Quilt & God  
could move back judgement from the great white throne  
to Calvary - but in taking the cup of wrath he took my sin  
[my; faith will say it] and the wrath now overpast, I have  
free from guilt. This is absurd of being a figment of the human  
mind; - disquieting; - shameful; - making the cross of none effect.  
I do not suppose that there may not be statements of sinners to be corrected  
in the form referred to in the T.P.T. Ps XXII. very likely there are, though I am not  
conscious of any. nor if I were doing over again the work could I do it more

26. 11. 66 30

Beloved Brother Hester in The Lord:

I take pen in

hand thus early, that I may please God, be able to send you a few lines next post, & spite of the pressure, which the close of the quarter, & of the year too, usually brings to me. Beaumont is still in England, in body, tho his heart is, I think, in Toronto. The way has opened largely to him, up & down England, & perhaps that his wife's shrinking from terra incognita have kept him still at home as people say. W. W. T. is in N. Y. where also I suppose Mr. W. & his young companion Mr. Glasgow must be also. Mr. W. has asked Beaumont to Raigton, where was Mr. Hale, & he wrote his book against us. Poor Hell! you just like a stone which not satisfied with what God had given them, of power to preach the gospel, they excelled in, they must envy, & do to what they had for it, in which neither of them excelled. Then came desiring what they had & forbidding it - so much so, that at Raigton, where the gospel is wanted, O. H. would not preach it, or allow it. Hester with a rare & Beaumont says, Bishop, Raigton & Torquay, all three of them, urge him to come and preach the gospel. His gospel is simple & clear - as He himself says: "I know mercy, & little besides mercy." Will it is a great thing to see what we have got. "She has done what she could: was a great praise from the Lord lips, of the poor woman."

You speak of Mr. Stoney's letter & the expression "Christ having as it were, looked into the chamber of Honors." I do not know what he wrote, & I am not sure I have your very words, for your letter is not before me. But I would say that I do not think Mr. W. would admit the expression (perhaps of any sort) which I have just used. People misrepresent him,

so, at least, I judge, after quietly testing his papers to  
the best of my power when I did it - and as he himself says  
too - That there are in his writings, as Peter said of Paul, "some  
things hard to understand, which they that are unlearned <sup>in</sup> mis-  
take wrest, as they will the other scriptures to their own des-  
truction" 2 P. iii. 16. But when he judges that people (Prof) do not  
apprehend his views, & they judge, many of them, that they know  
all & more than all that he knows & do understand his thoughts  
& in their attempts to explain him, make him say a great  
many things which he abhors, & pronounces most unbecom-  
ing. I think he is able to explain himself when he judges that  
the Lord says the time is come for his doing so - & for me  
I quite approve his not vindicating himself from false ac-  
cusations or entering into a paper war about the sufferings  
of Christ. Modesty seems to become the most of us & we long  
to wait & leave to the Lord the clearing up of what is not clear.

I was much struck, at the  $\frac{1}{2}$  meeting at Exeter, at a word of  
Mr. Shells - he is just come out from Bethshem. Several had  
been attacking Mr. Darby - I had urged that it was not right  
for English men, much less for the church of God, to condemn a  
man behind his back & behind. I said that he had two remedies  
to make as to the books of Mr. Dorman & Mr. Hall - the first  
was the unfeigned sorrow they had produced in him, that two  
aged servants of the Lord should now be joining into the very  
slough out of which himself was emerging; the second was the  
peculiar mercy to himself as to the time their books appeared.  
Having discovered that Bethshem was not the church of God,  
he had withdrawn from that form of it which himself had set  
up - every one of his friends remonstrated. How could he go & join  
a people accused of false doctrine? His answer was I am  
seeking to get into the position of the church of the living God.  
That is the only position for a living soul - & I am not to be  
deterred either by the fear of slander on the one hand, nor by

the fear of having to meet false doctrine on the other.

If I get into my right place & find that there is no false doctrine today, I am sure I shall be tried by false doctrine sooner or later. But if I am true to God & do not bow down to me & enable me to judge evil. He has shown how well he understood N.D.'s writings, by his begging those that had brought paper, to object to, - to read such or such a passage in the context, which would show how they had mistaken the meaning altogether.

While writing the above, a note from N.W.T. 123 East 19th Street N.Y. through N.D.'s Mr. Glasgow are with him, as no body could be got for them in the town. And N.D. well & happy -

As to your query upon Gen 9: 27 <sup>תת</sup>

The primary idea of תת is to spread out, to open.

To make spread out would be to enlarge. In a secondary sense it is int. to be open - as we say of the young they are very open hearted, open minded. It is a simple term "too open" i.e. discernible, why, easily led any way.

The margin of our E.T. gives "persuade" as a reading in 9:27 Gen. The content of the part referred to, as I suppose, an historical one, of the wide spread range of Japheth's progeny, seem to bear to another enlarged spread out, the same simple meaning. The LXX has πλατωναι (platitude is width) πλατωναι; dilated as the Latin.

A sister in the law very aged, Susanah Manwaring fell asleep last July, she had no relatives to leave stuff what she had between the saints whom she had known - supposing there might be a surplus she would give what is called residuary legatees for Balaclava abroad & for poor saints of Goswell road & Peasey. This gives me something just cross to divide & so I send you as on this of £ 19.

I think the Lord is showing his presence & power  
among us now in rather a marbled way, in teaching  
what is the church as a practical truth. As a result  
all of us are in our measures bearing Paul's leprosy  
in 2 Co X 11. My grace is sufficient for thee for my  
strength is made perfect in weakness. An infirmity  
or weakness in one, a bad habit in another, a fail-  
ure covered over in a third on the one side - on the other  
side, God discovering these things & bringing them into  
the light of his own near presence. Reality is a re-  
sult of such abjection on his part. And another way  
is purging out our drops & to make us judge ourselves, if  
not in the presence of his assembly, or of ~~himself~~ him-  
self - then before man. I would not have you under-  
stand that there has been any open failures - but an  
action, as I judge of God, so that secret hidden evils, cannot  
be kept in concealment. Poor Mr. Donovan has failed ec-  
clesiastically entirely - vindictive was a paid ministry,  
the best state of covering up of evil & but I do not  
intend to take, but to those whom I call "ours" as to their  
position & staying down here. Any thing to have know-  
ledge of God & know of Christ & of the Spirit seems to me good  
& to mark blessing, tho' the way be painful to flesh &  
if stable in itself, as in lots experiences I find David,  
a fruit of the flesh. Praise for God to show that He is  
for us and against that in us which is unbelief  
Christ is a mercy, as I judge. Isaac Project tells me there  
is a box going to Jamaica either to you or Bro. Rose.

Grace, mercy & peace - my love to all saints with you  
& around - unworthily yet in Christ yours,  
3<sup>4</sup> ~~Harmon~~ ~~Howley~~ ~~Place~~ ~~Harrow~~ ~~road~~. V.W.  
W.

Vol. XV T.P.T. is out & 2 parts Vol. XV - out of which I send the paper  
before a & XLI B - Cut off by a bad man attack from going you  
know to Colchester & out to day, Jan 19. 12. 00  
efforts in writing to your plain & H. Collier. 31

My dear Mr Childs - It may interest you to be  
the whereabouts of IV D's mind as it was on your  
getting through the Atlantic and as it is now as  
to the attacks made upon his doctrine - so I will  
give you extracts in this from two of his letters. The  
one received 8 Aug.

I had read carefully over the tract on sufferings & papers on  
the Psalm. But the meeting at Gualph turning my mind off to  
general truth left it more free & fresh to look at what had published  
for one read till one is half unable to judge by dint of reading some  
times. I have felt all this deeply. I was not a stone to be insensi-  
ble to how it was done & who did it. But of main thing that exer-  
cised me was, however that might be, no matter, - if there was the  
slightest word or thought to the dishonour of Christ, it was intolerable  
I was quite sure I had some such but I might have followed out a train  
of thought insufficiently checked by scripture so as to produce such  
in my writing. I was quite willing to distrust myself & to be search-  
ed - search led there to be. I felt if Enemy was in of attack, but no  
matter if it helped to remove any thing wrong as to Christ, I  
should be glad of it. I feared withdrawing the papers might be a  
giving up truth as to the sufferings of the blessed Lord. The shock  
it came to me in on the contrary did not command itself to  
me at all. But further, Knowledge puffs up & charity edifies. I  
had to consider whether love & the desire to love these Brethren,  
would not lead me to suppress these papers, even if they were not wrong  
at all. On the other hand if it was an effort of the Enemy to excite  
the mind of the sufferings of Christ what if Christ should have, there'd  
only be playing into his hand. All this occurred was in proper

examination of my statements & excision of the Scriptural  
 references I can trust myself examined as thoroughly without the  
 smallest desire or thought of saving myself. Christ's glory which  
 properly in question made that quite immaterial. One person  
 was too dark as to the whole question to let his statements have  
 much result as such on my mind. The effect on another was to destroy  
 its weight, but this did not hinder my examining it, because Christ  
 was in question. But my mind having been diverted to other subjects as  
 said at Guilford my return here, I again looked over the paper  
 on the sufferings & on the Ps. The result is complete entry to my mind  
 I find one or two phrases, to which could add a clearing word which  
 however fully cleared up in other passages destined to that. But I am  
 satisfied that there is nothing wrong; but on the contrary a confirmation  
 in the statements where souls are able to enter into it. I have no wish to  
 try souls weak in faith to doubtful disputations. But it is clear  
 to me that those who have doubts are either ignorant or see a serious  
 defect as to the sufferings of the blessed dead. That it is the darling  
 of error on this point in their mind not the light of God's truth  
 & error in me. I have no thought of attacking them, God forbid  
 me making the blessed dead a field of battle on which to depend  
 myself. But I shall not shrink from a conflict if they force  
 me into it nor from making scatters plain; mere attacks on  
 myself I shd not answer but if they do not sufficiently expose  
 themselves, or I believe they would if they came forward, & the truth  
 of God is in question, then I will stand up & God will judge between  
 & clear His own truth. But I have no wish to drag Brother into  
 the controversy, nor make them & the testimony of God by them answering  
 for the standing still. I am not afraid to be alone. I shd did right  
 in proposing not to come nor to teach. It is because I believe the  
 are a testimony of God in great peace of mind, that I would not bring  
 them in my battles, if I am forced into them. It is not their conflict





830  
My dear Mr. Pitt: yours of 17, 1:67 & 1, 2:67 are to hand - (V. 3. 67) 3 Howley Place Harrow Road, London W. 4.  
The last I heard of Mr. Dawson - he & (Capt) Hall were sitting on the back seats at the Bethesda gathering in Bath. Beaumont is still at Paignton; H.W.T. at 1186 Broadway, N. York (I think I think in view as to movement - I say "stand still" & see what the Lord will do; better let Him bring work to you, than ever go out to seek it (as He will in plenitude) - John Baptist. St. Kitts. The word of God you write find is a seed which if you sow it will always produce fruit, & effects too. Mat XIII - whether sower, word, flesh or trilled hearts get it & the manifestation of what really is, is part of our calling now, - that which manifest is light.

I wrote to Holland to enquire about the 15 for Rouse - got a cheque in return & forwarded it to Rouse. I see nothing to say as to the difficulty you refer to from the state of the colony: "The people seem accustomed to severity, & when one does not act that way, it is a loss as to money or produce &c." - save the penance, prayer = heal all. I quite understand the trial, especially in case of having sold any, they & not being paid for it & perhaps that by those who really could pay easily, if they would, but who, either from laissey-zaller character, or from wickedness, because they know you will not prosecute, do not pay. "When you want your money put me into Court" was a well one said in England. Rev XX. 4 OTIVES nomination here is all right - according to John's apocalyptic Greek - an accusation being understood, I suppose, before it, query TOI OUTOIS these or these others pronouns them of the clap, who & There is a longish note in the preface to the German New Test. now in translation in the last part I XVII of T.P.T. - on the Greek of the Apocalypse - which may in measure help you as to the difficulty of the Apocalypsic Greek. - 38.

I wrote to Mr. Jauch Isaacs 7 Jeffrey Square - to ask would he give me order on Mr. Leyden of Leyden & Ferguson Black river for money paid to you up to him - I get a letter from Alfred H. Isaacs saying "yes": so I hope to get such an order and to endorse it in this. I have nothing to object to, as to this made as appointed by you, - but I suggest two queries, 1st, is there no nearer bank than 18 miles distance from you, to the which any banker could give an order? 2d, if the post office order is used, what is the nearest P.O. to you? As being responsible to Mr. Jauch for how I send money, I like to take order from those to whom I send. The distance now in & above to London is great; 4,000 out of work, in the east part of London, & I know not how many starving in the streets. The monetary crisis too has left business in a state of collapse - and all receding glad the sunset. Mr. Darby has prepared a new edition of his paper on the sufferings of Christ, - with a preface & notes: so I hear & know, - but it is passing slowly through the press as the first proofs have to be sent out to him. - I would rather he had left it alone, - I left the Lord to answer the adversary Himself. But some urged him to it, especially I think G. Alexander - May the Lord overrule all to his own praise. Purpose of heart to cleave to the Lord, in a day when objectors are the kingly seems to me the best answer.

The actions seem a burden to themselves - their little all is spent & they have no idea of doing what other people would do - this is, perhaps, constitutional in measure & also in measure create. Two letters came here one for you & one for your wife, I suppose from them - as I told them they might send to me for you I took the envelopes off to save postage. affect. <sup>my</sup> your & your wife & the babies - G.V.W.  
- query 3, would a bank post bill be changeable near you? - I think they give them for £10 amount - or if you drew a bill, could you change it near to you. 18 miles + 18 = 36 a long distance to go unless you have other business to do - in order to get an order changed to cash -

I give you a scrap - of a lecture written since 1840.

Who Jesus that loved us & washed us from our sins in his own blood, & made us Kings & priests unto God & his Father; to him be glory & dominion for ever & ever.

1. It was the right of a Person, J. X. Himself, which here set the heart of the beloved disciple off thus in movement: Himself, even tho' presented in a somewhat peculiar & less known aspect (viz the faithful witness, the first begotten of the dead, & the prince of the Kings of the earth) Himself seen, even moves the renewed heart when He is known.

2. Faithful witness, first begotten out, from among the dead, prince of the Kings of the earth - yes, this all that & a thousand other things too: but "He that loved us & washed us from our sins in his own blood: this points to His present use for us of the blood which, having shed on the cross, at His first coming

He afterwards used as that by means of which the throne of God on high became the mercy seat & the way from it to us, a way of mercy as marked by the descent of the Spirit of Pentecost: seal of God's thoughts & estimate of the Lamb that had been slain but was alive again forever more. Having taken us up as the gift of His Father to Himself (thine they were & thou gavest them to me), He loved us; saw in & on us that which He, familiar with God & the Father, knew must forever have shut us out from His presence; He had given His blood that God might be able to be just while justifying the chief of sinners who believed not Jews: He now brought that blood to bear on us - His own life blood - & our sins were gone. The conscience was clean. Blood upon the mercy seat, blood before the mercy seat, had in the types there in the antitype, a voice from God outward. Blood to cleanse the conscience & blood to cleanse the robes are not exactly the same applications: here it is us who were washed: - in conscience we are personally clean every whit from our sins thro' His blood, & therefore we are now able to use the new living way, which he hath consecrated for us thro' the veil, that is to say His flesh, & we can boldly enter into the holiest.

Why did he do this? He loved us - is the only answer I can give.

3. But having, with divine perception, met that in us which He now would have hindered never with God - His love cleared us. His Father had given to Him to be the living King & conductor of worship for God - King & priest. What love (to show His consciousness of the Father's oneness with Himself) He shares to us what He has received; makes us parts of the Royal Priesthood. The title He gives us now; we are such already, now in title. When He comes a 2<sup>nd</sup> time, we shall be displayed as such. The wrath of a ~~man~~ <sup>man</sup> could not take away the consciousness of the reality of this.

4. To Him be glory & dominion for ever & ever.

It is myself - whose presence stirs our hearts with thoughts of what He has done, is doing, & will do for us - is the one to whom we give back the tribute of the love which He has shed abroad in our hearts.

But what wondrous power, to us and who believe in His; glory & dominion for ever & ever be to them: - the comprehension, at once & equally, of the renewed affections of a loving heart in a poor creature in Potomac, - & of God the Holy Spirit's estimate of the eternal Council about this same Jesus!

My dear Brother & Sister in the Lord: <sup>4 June 1867</sup> 34  
I hope to send you a few lines by the next mail:— so I commence them early, in hopes of doing so with more ease & prompt.

"The Spirit & the Bride say Come!" what a life stirring word that is, at the close of all mans wicked course! From man, nothing but wickedness, downward, from Edens gate;— alas! too, from man set in blessing at Pentecost! and, yet the book close not without this other picture being seen. even the Spirit & the Bride being seen & heard saying "Come thou to the Lord. It is very gracious of the Lord to have ordered it so, & to have recorded the blessing which is in store. Sodom enough & gomorrah enough, there will be; & also too, — but, nevertheless, The Spirit & the Bride say, & shall say, "Come". That could needs be a quickened soul, without the life giving Spirit being also a refreshment to them that are weak & weary, & a lifter up of the drooping head of the flowers that hang down. But He is <sup>all</sup> that;— and, having loved His own that are in the world, He loves them unto the end. Poor Peter found out that, & so do we, each one of us, in His, in her-  
season & private life. But what I want to see is more purpose of heart to cleave to Himself — to cleave, or to be cleaved to, and <sup>able</sup> ~~all~~ be allowed to drop off. and is it not natural, when the heart is filled, satisfied, with Christ — that it should let all

others, pass on around it, - satisfied to have found  
its own rest in him the beloved. Surely, until the  
soul has done to it cannot rightly occupy itself  
with others. If any man thirst, let him come unto  
me & drink - & out of his belly shall there flow  
rivers of living waters: life giving to others they are,  
& soul reviving to those of the dead who come in con-  
tact with that which the soul, having tasted as re-  
ceived at Christ's hand, passes on to others. Surely  
Peter, James & John on the day of Pentecost were  
specimens of this: the spirit enjoyed by them in  
the word of Christ, they, out of the abundance of the  
heart, spoke it out - and others heard & the Spirit  
using the word, these, too, felt the preciousness of the  
word and of its divine power.

I have been very busy trying to arrange with  
Dr Mackern for Tract & Book depots in Ameri-  
ca, Canada, West-Indies - He says Barbadoes  
is the point in the latter for the America & for the  
West-Indies. Mr Brother Stein is trying what  
he can do in it. Simple as the working of such things  
are, when God has set them a going, it has sur-  
prised me how unmanageable & how when set  
up, they are unquidable by man. But the Lord  
He can do all things, and accept very, the feeble  
effort to help, or prayer for help -  
I have just closed another part of Present testimony  
The opening of Vol. XVI. as it looks - tho' I have

in truth begun a new series "vol. I. Some of the papers interest me much - especial "Peace how to get it" & "Sheelan & Lynch" - I trust the Lord will accept the part in grace as a gift to Him. <sup>of</sup> what was & is, if worth any thing, <sup>his gift to me</sup> His own. The apertness of Paul & Merry, were two lectures subjects of mind in Derbyshire & Staffordshire after Christmas.

Dear Mr Darby is in energetic work again - in Boston now but D. leaving it soon for the Guelph meeting on the 27 Instant - for American & Canadian I'm hope to wait for 7 or 9 days at Guelph this year again - the Fenians & without standing - the Lord grant them mercy. - W.W.T. is in New York <sup>city</sup> Palisard 21 Maiden Lane his address - his <sup>wallet</sup> shop resigned & his book store moved into a private house - His soul very happy apparently, compared with what it was. D. Mackern thinks he has no business to go to Jamaica; and that, both as to the work and health, he ought to stay in America. To see with another's eyes is not easy. From what Mr Darby says there is now a little door open in N. York. - may the Lord keep those there from handling His work & from any effort at display or show - Dire necessity is the character of man & the Lord meets it, when He is directly looked to. If we fuss and want to be <sup>somebody</sup> - all is too easily spoiled. But what a God He is in grace & the

I would rather be a poor failed broken down, old thing -  
with God & Christ to prop up, than in my crippledness  
than a young flourishing labourer with pleasant  
prospects of his own making & do for the future  
what God can do for his own & long in Christ, in the  
latter days, - in bringing out together his own people  
& in converting the world to the hope of the coming  
of the Lord from heaven.

Here, I think, all is pretty clear & quiet - for Mr  
Hall, Mr Downer & the few who identify themselves with  
the neutral, <sup>neutrality means God's judgment on all arguments,</sup> (as they are called) that he (as they call it)  
the discipline - Oh, how fast, how much trouble: the  
Lord too, is winning out breads from among them. Oh  
Himself. Mr. Hall said, now, Mr. Turpin are men  
who have had to leave all for Jesus Christ, & from  
the neutral territory: - they have done it, apparently, as  
whole heartedly as it has been in whole lots of way  
thing. But Christ is worth, I am sure, of more than  
the all; & the all is, what? after all is had & done.  
You had of Mr. Deane's religious: to heaven the crosses  
there proper, I have - the opportunity of that day - but not  
making a fair a show as when I remember as they  
I however thought that there was a gathering to him - but  
that he missed it, yet there was a more consequence  
with his presence caused me much of rejoicing. The Black  
boy Charley was, I heard, dying - the saints had  
much as usual. Bennington still at Brighton  
as a residence but moving about a little.

Send an order of what, can be the right  
the Lord settle the account - I am glad it is done  
me. My own kind love to your wife - & from me,  
a kiss to little one. In Christ. E. W. W.  
3 Howard Place, near the road to Windsor

My dear W. J. Childs & wife & children - Grace, Mercy, & Peace  
 may they be your abundant portion - as largely inhaled by you & made  
 as largely your own, as they are largely & freely dispensed from on high &  
 poured out upon us all. In the measure of usefulness & of light the abode  
 is not according to man's use of it, - Nor is God's vehemence of mercy,  
 wherewith He looks upon an evil world and upon His children  
 in all their individual feebleness, to be supposed to be contracted  
 & dwarfed down to the measure in which we draw here, ap-  
 prehend & estimate, or inhale, use & live upon it. His name  
 be praised, it is not so. His mercy is from everlasting to everlasting,  
 the mercy which has found us, is a, that which dwells in  
 the bosom of God himself, as has been expressed by His gift of His  
 only begotten Son for us, as is certified by the Spirit's seal upon His  
 believers hearts. May all the eternal & divine fullness of these things  
 be enjoyed by you & me too.

I write in haste to you, this 3. Sept 1867, - as I find that you, instead of doing as I suggested to them in London, viz make their collections & send out direct to you labouring in W. Indies & here, have only done so in part & have forwarded to some to whom they desired to send tokens of love, - & have paid the residue to my eye in London - I send by the same post to London for thirty pounds to be remitted to you in an order on Leyden Farguherson - the Lord graciously took account.

I came across from Liverpool 15 June to 27 & have since been looking about at Guelph, Toronto, Hamilton, Ottawa, Quebec & thence in Canada besides a week in Boston U.S. My wife & daughter came to me last week which brought me up to meet them & here I suppose I must wait on the Lord until the former is strong enough to travel forward - if God, and he so will. Their arrival has brought a flood of letters so that I can only write the absolutely needful - but I hope to write again & work in communion with W. G. Baynes Esq. McGill College, Montreal. Canada is my present address. Ever affly. thrs. Mr. Garby will see you before Jan<sup>y</sup>. Yours G. V. W.

copy  
My dear L —

35

A line will I am sure be welcome to you and as far as that line treats of tender mercy and loving-kindness shewn from God by Jesus Christ thro' the Spirit to one whom I loved — to write it is praise to God a rendering to Him the acknowledg-  
ment of the mercy and grace which He has shewn.

She rests — Absent from the body and present with the Lord and this manner of leaving of the cords that bind in this life body and soul together and of this manner gathering up to His own presence was a master work of guileless and tenderness.

Seeing how as our pilgrim course lengthen'd out her sense of weakness and littleness grew upon her and strengthened her timidity and reticeness I had each summer of late propos'd to her to accompany me alone in my work. Southampton one year Aberdeen another and when Dear Mr Darcy's illness was heard of this year — Guelph — Ah! first she hesitated to accompany me next day accepted the thought but then declined her own guileless and the need of preparation to accompany this Sep to Barbadoes. At the plea but most heartily did she urge my coming soon after my arrival I found that Mr Darcy intended going to Barbadoes in Dec. this after prayer led me to postpone my going thither and to my proposing to stay and work in America till Dec and then to my writing to say that as Lady Robinson was returning here in Aug she should as saints here wish'd if come out I did not go over to fetch her only because I feared that my doing so might induce her to come while her inclination might be against so doing. When my letter reach'd her she was ill from a tendency to inflamed state of the mucous membrane but the most symptoms guided to diet rest and exercise or seemed to do so though her judgment seem'd form'd that her days were most markedly numbered. She decid'd to come and came in the Belgiam sailing on Aug 15<sup>th</sup> and reaching Quebec on the 27<sup>th</sup>. She had but one thought about coming and that was that it was the counsel of God for her and His Compassion to her God was most pitiful to her in the ship in a thousand unheard

of ways. I think the little sea-sickness proved the state  
of her system. I met her daughter and maid at Quebec  
and we came on in the same boat. hither C. Paynes had  
prepared airy rooms at his house for us and we were abundantly  
cared for in shore. Two weeks and four hours after her arrival  
here she passed away as if falling asleep after 24 hours  
watchfulness. To me she was Communicator in the fortnight  
as to what God had wrought for her in Christ and in her in  
enabling her to bow to God as the reconciler, 2 Cor v 20, 21,  
as to Psa 32 & Rev 1. 5, 6, as to Thess IV 15-17. (That is mine  
God has given I to me) as to the unchangeableness of God  
and Christ as to her non self being forced out of the world  
and self-righteousness as to how much He had blessed  
her mind & taught her between June 15<sup>th</sup> and Aug 24<sup>th</sup> and shown  
her to how she had to judge her way in love &c. The discerning  
of the daughter being a better prop to her than her husband  
in things of this world and turning from him to her in all cases &c.  
Her self judgment occupation with all whom she loved I  
wishing her husband to write to ~~me~~ this one and that one  
and her care about all her poor were remarkable.

Not long after her arrival there was during 1 1/2 days an attack  
of inflammation and from that she rallied not save in  
measure it was distress not acute pain Miss being here and  
not in routine work left me free to be much with her  
and my feeling that the Lords rod was stretched out upon me  
made me decline preaching in both of the Sunday evenings  
as another was ready to do it. These evenings I spent in her  
room on the 13<sup>th</sup> she had slept during the night but was  
removed in the morning to another bed no suffering but  
exhaustion and frequent asking for beef tea and a little  
brandy and water in a spoon.

At 4 1/2 p. m. I took my papers to her room and prayed by  
her several times that Christ might be magnified in her  
body and mine whether by life or by death. Faintness came  
on as once or twice before but yielded to ordinary reliefs  
and she fell asleep dozing at first then ~~reunit~~ in the

deeper sleep and about 10 while I and Mrs Raynes  
were beside she breathed heavily. I fetched the daughter  
who had gone to rest so as to relieve me at 8 and she  
ceased to breathe at 10.10. From the peculiarity of her  
mind and from my knowledge of it I went through an  
agonizing last data should be permitted to make an  
inroad. But thank God the agony and the wrestling  
the fear and the watching to prayer fell on me as  
my portion and not in the least on her.

She is one who will be known better in heaven than  
on earth a woman's meek and lowly in heart 48  
years I knew her about 32 been the one who tried to  
shelter her given as she tried to help me by prayer. I  
expect no one to be able to estimate her grace Christ's  
grace in her but she is with Him who loved her and  
gave Himself for her and to her fought with her till  
she bowed to His being all on all and who now  
makes her happy. He will bring her again for we are  
to be together there where "we shall be for ever with the Lord"  
can be said. It is right for one to be wholly devoted  
to God and to His work on earth if that were the  
characteristic of any one you could well understand  
how after a 33 years exercise in it when the thoughts of  
leaving domestic quietness and going out with a husband  
to the West Indies to visit the world and then go out  
to Canada to join a husband and be his aid the  
mind passed into all sorts of exercises as to domestic  
comforts not being devotedness to God and how as  
the mind got formed for new work it got into a  
fresh energy. This was of God a ripening at the close.  
The great love of aunts in England the visits of  
Mr. . . . . . 1 1 Mr. . . . . . 1 1

husband and of the going forth of a wife and  
daughter and maid the interest in the voyage  
by Mr Darby and saints far and wide in Canada  
the hearty and godly reception at Quebec and  
Montreal everything done as unto the Lord all put  
the soul into a state in which were basted aspects  
the events of the Missionary Work in rather deep of her  
work in Ireland! The mind seemed to grow and expand  
and many and many a private habit of thought  
dropp'd off as if she said "I used to think thus in  
my own circle but God thinks this in His circle  
where I am." This letter must count dear. It is one to  
give the Lovings - Walker - if you could let them read  
it would ease me until I get leisure. Please tell H. D.  
I thank him for his kind hopes to write but delay  
hoping first to hear from Mrs. B.

Most affectionately

Yours  
Signed G. V. Wigram

Good reports from eye witnesses  
of J. H. D.'s health.

27. 11. 07. 31

My dear Brother in the Lord: I have not any critical air  
about me so as to be well able even accoutred to  
answer you as to 1 Tim 3: 16. Confessedly, however,  
Griesbaech's plan of Criticism was not of much worth,  
for the number of MSS, & not the authority of  
them, was that which carried the palm, accordg  
to his mind. I have no doubt in my mind  
that Θεος is the correct reading; & in this I have the  
approval of Scrivenor I think.

Mat 8: 15 These read αὐτῶ; Πραπτὸς αὐτοῖς - to me,  
the point of the verse is unaffected whichever way you  
read - for it states the point to be that 'restoration' is 'for  
service' & whether to him or to others round him  
is of secondary moment.

Yours adopted to me at McGill college fol-  
lowed me thence to N. York. The Lord on the  
12 Sept took from me the companion of  
my last 32 years pilgrimage. A seeker  
of God will that she might do it was her  
grand characteristic - Gentle in the ex-  
treme but as unwavering in purpose as she  
was gentle in manner, I shall not find my  
pathway so garnished as it was while she was  
with me in it - but she is sheltered & I desire

to accept the loss as at His Hand & to walk  
steadily & quietly as He may command. My  
daughter came out to care for her in the voyage  
& sickness under which she was declining when  
she left England - as man might say to try  
whether a voyage in August across the Atlantic  
would revive her. This promise of my child, of  
course, is now a tie to one of a peculiar kind  
while I remain in this land - but that, too,  
is of Him, for where can we turn but  
find Him the appointer & Him the looker  
on & Him waiting to be recognized by us.

These Tydemans lost their third living babe  
in July - & are expecting one the end of  
December. She is much better in body tho'  
a sufferer & feeble - the two latter ones are  
well - He fell down a flight of stone steps &  
shook back & wrists badly & the effects remain  
in feebleness & pain. He was at the time in a  
watch store, a sort of overseer to it. He does  
not seem to me to beat home in his pathway  
itself, tho' happy in the Lord in details. A cross  
seems planted in his mind, but I know not that

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seems planted in his mind, but I know not that

