

SEVENTY YEARS

OF PILGRIMAGE:

— BEING A —

MEMORIAL OF WILLIAM HAKE.

Author of "How Shall we Order the Child."

—
EDITED BY

ROBERT C. CHAPMAN,
BARNSTAPLE.

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GLASGOW:

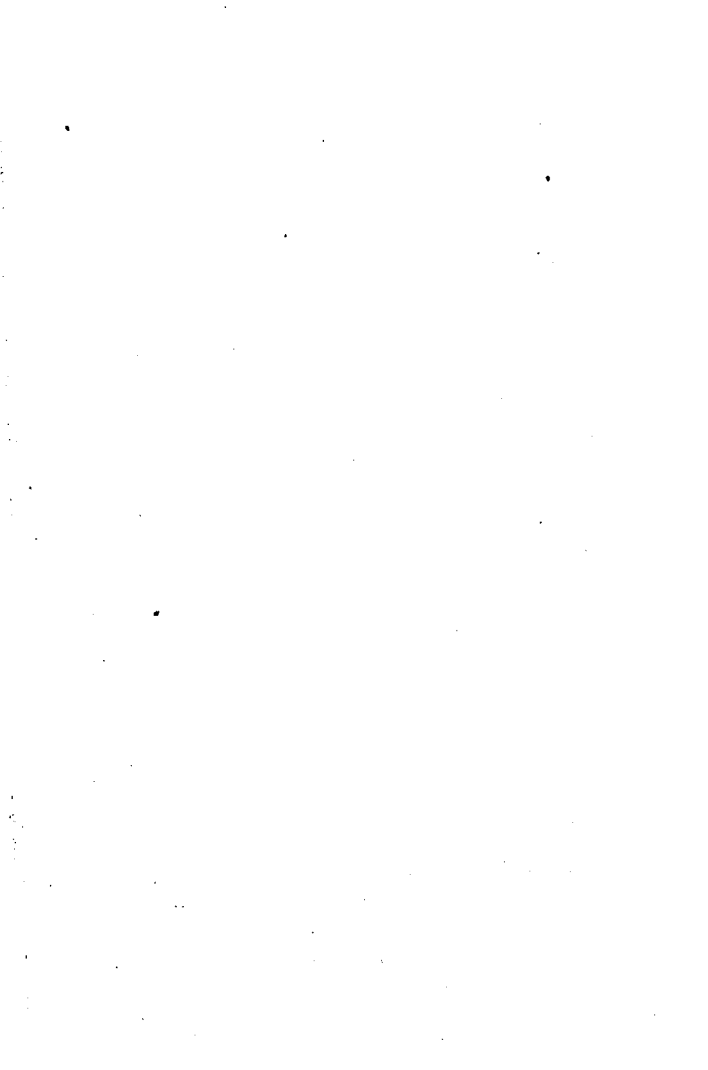
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P R E F A C E.



THE importunity of an affectionate grandson of my dear departed yoke-fellow has prevailed with me to make me put together letters and papers that will be a just picture of the departed, and only edify.

Nothing has been added to this memoir out of my brother Hake's little book "How shall we order the Child"; but for the sake of godly parents, I would say that the book, highly valued by many spiritually-minded persons, is still to be had at the publishers—1/-, cloth; 6d., paper cover.

The training of children in the nurture and admonition of the Lord is a greater business in the eye of God than the rule of the greatest earthly kingdom, therefore I cannot but make this mention of "How shall we order the Child."

It was ever the mind of my dear friend as to his children, to seek first the kingdom of God and His righteousness, in which his dear wife (many years since departed) was one with him. They have

had their recompense in their children, and in her, as in him, were seen the sanctifying virtues of the Cross of Christ. So the last days of both were the best. Neither could speak of days which had no pleasure in them.

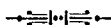
My beloved fellow-labourer was naturally so quick of nerves, that while of a tender, loving temperament, and full of consideration of others, he was soon angry; but God's grace is all sufficing to subdue what it forgives.

When in smallest measure giving place to hastiness of spirit, he never failed of due self-judgment before God, and at length obtained such mastery over himself that few who knew him would suspect his natural infirmity.

He never made a league with the Canaanites.—
See Judges ii.

R. C. C.

LETTER OF FELLOWSHIP.



9 NEW BUILDINGS, BARNSTAPLE,

November 20th, 1890.

It pleased God in the year 1831 to bring together in this neighbourhood our dear departed one and myself, at the house of a child of mine in the faith. Our hearts were presently knit together in the fellowship of the Spirit, according to the words of the Lord, "that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us." Each found the other a lover of the Scriptures, and bent upon obedience to the Lord without reserve. Brother Hake was then residing in Exeter. In April, 1832, I left London to reside in Barnstaple, giving myself altogether to the work of the Lord. Some years after, in answer to our joint prayers, he came to Bideford, where he had a school; thus communication became more frequent, and fellowship closer.

In 1863 he came to Barnstaple, since which time up to the hour of his departure to be with Christ we have been yoke fellows in the work of the Lord, our two houses, Nos. 9 and 6 New Buildings, making together a house of rest for the servants of God, and of resort for young disciples, where we, their elder brethren, have sought to cheer them on

their way. Our fellowship has been ever growing, and during its 59 years' continuance never was strife or bitterness between us; the dear departed one was wont to say—"Oh! dear brother, we never had a jar!" It was given us by God's grace ever to hold fast God's truth—His whole truth—in the Scriptures, also the form of sound words devised by the infinite wisdom of the Spirit of God. Our hearts were assured of the fulness of the Word of God, and that while colour may be found in it for well nigh any false doctrine—any error,—no error can abide the test of the whole Scripture.

Thus we daily contributed each to the other's treasure of grace and truth.

In regard to Scriptures that have been fulfilled, our unity of judgment was blessedly complete; as to what is yet to be fulfilled, we attained to an excellent measure of unity, which was growing to the end.

For guidance of our steps, the ordering our ways, the rule of our household, we always waited on God together for His mind. If on conferring together we found ourselves of one mind, we laid our unity before God for His perfecting—we remembered the fault of Nathan and David who, knowing in part the will of God as to the building Him a temple, failed to lay the matter before God for the perfect revelation of His will. If judgments did not agree, we waited on God to give us one-

ness of mind, and neither of us ever took a step against the judgment of the other—hence no strife, no bitterness! The obligation of John xvii. to oneness between the children of God, like unto the oneness between the Father and the Son, will be fulfilled in a coming day—if not now fulfilled,—the obligation is immutable as is the Fountain Head, God the Father's love in His Son.

We have endeavoured, in foreview of the judgment seat of Christ, to tread the path in which the whole Church of God should be found walking; the fruit of such obedience could not but be a keeping the unity of the Spirit in lowliness, meekness and love—schism and division far away.

R. C. C.

FRUIT IN OLD AGE.

A BRIGHT CLOSE TO A VERY LONG PILGRIMAGE.



DURING very many years a humble dwelling in a small street at Barnstaple has been the loved resort of children of God from all parts, and very full and unfailing has been the testimony borne to the spiritual refreshment as well as the gracious hospitality experienced under that roof. The two "patriarchs," as they were familiarly termed, charmed all who visited them by the apostolic simplicity of their manner and the warmth of their loving and well-blended instruction. The survivor of these two, dear Mr. Robert Chapman, thus describes the closing day of their long service together, and the peaceful departure of his friend and companion, WILLIAM HAKE, at the very ripe age of 95, and after eighty years of life in Christ and seventy of pilgrimage:—

9 NEW BUILDINGS,

BARNSTAPLE, *Nov. 5th*, 1890.

On Tuesday morning, November 4th, my beloved fellow-labourer, Brother Hake, joined us at our early breakfast hour,

7 o'clock. In the afternoon he rendered loving service by bearing me and others company to the station to cheer a visitor who was leaving us. We returned together, held in my room our usual Tuesday afternoon prayer-meeting, in which beloved Brother Hake took fully his part. At our tea-table, at 6 o'clock, we had a goodly company of young disciples of Christ, to whom Brother Hake spoke joyfully on the words "Peace I leave with you, My peace I give unto you." The meeting afterwards began with

"We go with the redeemed to taste
Of joy supreme that never dies."

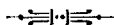
All who sang, and some who heard outside the room, felt that the singing was heavenly, the deep bass of the dear aged one perfecting the harmony. After prayer, the first psalm was read. Brother Hake took occasion to draw contrasts with the walking, standing, and sitting of the first verse. "*Enoch walked* with God; *Elijah stood* before the Lord; *David sat* before the Lord." After he had thus for about an hour been the brightness of the assembly, his speech failed, but with support he walked to his bedroom. A dear young brother (Idenden) in faithful love sat up with him. I joined them about 4 in the morning. Brother Hake grasped my hand, and held it until he could hold it no longer, and breathed out his spirit to the Lord at 7.10.

His beloved daughter, Mary, is sustained of God. Surely our God is the Father of mercies and the God of all comfort. He is "wonderful in counsel, and excellent in working."

R. C. C.

His dear daughter's brief added word is that after her loved father had given her a last fond embrace his eyes were constantly looking upward. "Home, home, rest, rest," were among his last distinguishable words.

Seventy Years of Pilgrimage.*



MY father was born in Exeter in 1795. In speaking of the early days in which the Lord blessed him, he would tell us of his eldest brother, who was a Christian, and to whom my father as a child was much attached. This brother was one evening leading his little brother, then five years of age, through the lovely green fields of Ede. The summer sun was setting, and all seemed lovely and bright to the little child, as his brother spoke to him of the Saviour; and he has told us what a lasting impression this made on his mind—for he was conscious at this early age that the Lord was blessing him, and spoke of this time as being the beginning of the work of grace in his heart.

Perhaps it was about half-a-century afterwards, that my father visited Brighton, where his nephew lived, the son of this brother, who had long before slept in Jesus.

On meeting his nephew, the latter said, "Uncle William, our father left a tradition about you in his papers," and then related the foregoing, with this addition, that he was sure the blessing of the Lord was resting and would rest upon his little brother.

* It is at the kind desire of friends that I write the following.

My father told his nephew that he perfectly well remembered it; and truly it was so, throughout his long life, that the blessing of the Lord rested upon him.

When speaking to those about him of pleasing the Lord by seeking the welfare of others, he would tell us of his *prudent* grandfather, who, when parting with his grandson at the age of sixteen, when he was going to London, said, "Mind, William, you take care of No. 1." To this he made no answer, but said to himself, "The best way to take care of No. 1 is to take care of No. 2!" Throughout all his life this was his spirit, and when in old age he was surrounded by friends and lovers his dear yoke-fellow would say, with such a bright smile, "Many shall make suit unto thee, Brother Hake"—(Zophar's words to Job, chap. xi. 19).

He was naturally a musician, and when in London, as a young man, availed himself of opportunities of hearing the best music.

On one occasion he went to hear Handel's *Messiah*, and when the performers came to "The trumpet shall sound, and the dead shall be raised incorruptible," the solemn thought flashed across his mind, "What if the Lord were to come and find me here?" He hastened away, and never again was a hearer at an Oratorio.

He was a lover of Shakespeare, and, therefore, would sometimes visit the theatre to hear his plays,

but scarce otherwise. From this also he was driven by a remarkable incident. His eldest little girl, a beautiful child of about three years of age, was taken ill during his absence. My mother wrote telling him of this. He soon returned, but only to hear that the child was no more. This affliction was so deep that he said, to forget his sorrow, he must go to the performance of some celebrated play that he saw advertised. He went, and the very first thing that met his eye on the stage was a sleeping babe. This was too much for him, and he went out, saying "This is not the place for me." He felt this was the voice of God to him.

He was married in early life, had several children, five of whom grew up to manhood and womanhood, the others being taken in infancy.

In training his family, he determined to seek first the kingdom of God and His righteousness for himself, his wife, and family, trusting God fully that all his children would be the Lord's.

I have often heard him say he believed the words "Train up a child in the way he should go, and when he is old he will not depart from it." My dear mother was of one mind with him in this. His expectation from God was fulfilled in the early days of each one of his children.

He was for years after his marriage attached to the Church of England, but as he grew in the

knowledge of God through the reading of the Scriptures he seceded, still retaining deep affection for all those members of it who were truly members of Christ, and for all its true preachers of the gospel. For this his relatives, who were all members of the Church of England, looked down upon him, his mother-in-law saying to him, "William, you are cracked!" He, quick in repartee, answered, "Yes, mother, the crack lets in the light."

It must have been about this time that he became acquainted with those honoured men of God, Mr. A. N. Groves and Mr. Müller, and afterwards with Mr. Chapman.

Some time after this he left Exeter for Bideford, taking pupils with him. There he continued for many years, Mr. Chapman frequently visiting him from Barnstaple. About the year '60 a severe illness came upon him through an overwrought brain.

A solemn meeting of prayer was held in a barn in a field belonging to his house. The prayer of faith was richly answered. He went to Malvern, and by God's blessing on the simple remedy of water cure, was entirely restored. A Christian physician, a relative of my mother's, said to him after his recovery, "William, I only gave you three months for your life." After this God was pleased to give him upwards of thirty years, and these the best of his life.

My beloved father in the uprightness of his heart, was wont to invite his sons and daughters, when established in grace, to use great freedom in speaking to him of anything in his words and ways not fully according to the mind of Christ. This liberty was used with reverence, and the words of son or daughter were welcomed by him, bringing forth the integrity with which he walked before God and his deep humility.

While at Malvern, his dear friend, Mr. W. Dyer, was his patient, faithful helper. I have heard my father say he was everything that man could be to him, and that he never could forget his love.

About thirty years before this, when he first met Mr. Chapman, the latter much desired that my father should be with him in Barnstaple as a fellow-labourer, but my father felt it was not the will of God at that time, as he had a young family to train, to which Mr. C. gave answer, "I will not pluck the fruit until ripe and it falls into my lap." So after waiting between 30 and 40 years, the Lord gave them both the desire of their hearts. ✓

The beloved and well-known Christian lady, Miss Paget, who resided at New Buildings, ended her course of lovely service to be with the Lord in 1863, leaving her house, 9 New Buildings, to my father. He then, with my mother, had only to follow the Lord's leadings, and occupy the house left to him in the Buildings, and the fellowship of

these two servants of Christ became closer and grew on to the end.

The account of their fellowship is seen in the letter written by Mr. C. on the departure of my beloved father, as also the short account of his departure to be with the Lord in the paper entitled "*Fruit in Old Age.*"

Though he has been taken from us nearly a year and a half we ever feel that "one is not," while rejoicing with him in his rest, also in the hope which is common to him and to us.

MARY HAKE.

LETTERS.

New Buildings, Barnstaple, 7th Feb., 1882.

Dear Sister in Our Lord Jesus,—It was a good word you wrote us of God in His wisdom keeping promise in His own time. It is our wisdom to be diligently “cleansing ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God” (2 Cor. vii. 1).

When the heart of Job was ready for the double blessing, God was not slack to commend him to his three friends, to deliver him from his captivity (when he interceded for them), and to give him twice as much as he had before.

Had Pharaoh’s butler remembered Joseph according to Joseph’s own request, and obtained favour for him from the King, Joseph had gone forth out of his prison a pardoned criminal; but after full two years waiting, the faithfulness of God is manifest, and Joseph is lord of all Egypt, every knee bows to him.

“They shall not be ashamed that wait for Me.”

New Buildings, Barnstaple, 19th April, 1882.

Dear Sister in Our Lord,—Our hearts are with you in sympathy and prayer. It would be a comfort and joy to us if you could come and stay not less

than a week with us, then we could enter with you on the Scriptures which show your path of obedience to God, both as wife and mother, and the rich, manifold, and certain blessing that would crown your head if your feet keep that path.

New Buildings, Barnstaple, 20th Feb., 1884.

It is a joy to us, dear Sister in Christ, that you aim to be "in the fear of the Lord all the day long," that is, to be guided by His word step by step. In His light we are called to walk. Doubtfulness of judgment in any matter of obedience to God will vanish away after due waiting at the throne of grace. Praying for us, you enrich us, yourselves also. You know we bear you in our hearts before God. Farewell. Yours affectionately in Our Lord,

WM. HAKE.

New Buildings, Barnstaple, 7th. August, 1886.

Beloved in Our Lord,—Our brother C—— is now in South Wales. We forwarded your letter last night on receipt. Be comforted, dear sister. Wait on the Lord, be of good courage and He will strengthen both your heart and that of your dear husband. How good it is to bear in mind under trial that nothing whatever, whether of sorrow or comfort, can happen without God.

Jacob's son, Joseph, was much favoured of God : at first God favoured him by dreams, which assured him of the good purposes of God to himward; after this the Lord put his faith to the test. The way which *he* would not have chosen, which God chose for him, led him to the fulfilment of his dreams.

Job had to go through most painful experiences the better to fit him for the blessing in store for him; but what my soul chiefly rests upon is this, that while on the one hand our Lord had promises of "joy" and "blessing" and "honour" and "glory" and "power," according to Psalms xxi. and xci. and the like, and "no evil shall befall him;" on the other hand, we find that according to *man's* estimation the evil of all evils befell him, for he was "despised and rejected of men," and "it pleased the Lord to bruise him." "He humbled Himself, and became obedient unto death, even the death of the cross"—but *the cross was our Lord's path to the everlasting glory*. He trusted in God, and while in the depths of suffering, being "made a curse" for us, "bearing our sins in His own body on the tree," he said, "Thou art holy." He knew that God would raise Him from the dead and give Him glory, and this by the Almighty power of God was done, "that our faith and hope might be in God." Now be assured that, when we know as we are known, we shall praise God for causing *all things* (trials and comforts) to work together for our good, for by grace we love God, and are the called according to His purpose.

Make my love acceptable to your dear husband. I send to him and you, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." God is trying your faith, dear sister, to strengthen it. The Psalmist (Psalm lxii.) was wise in giving his soul this good advice, "My soul, wait thou *only* upon God, for my expectation is from Him; He only is my rock and my salvation." I will only add, "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved." Affectionately yours in Our Lord, WM. HAKE.

New Buildings, Barnstaple, Nov. 16, 1886.

To our Dear Brother and Sister R———,—Be of good comfort, because the Lord is with you. The God and Father of our Lord Jesus Christ is your refuge and strength. If now He be proving your faith, this is a token for good. It is the way of His love and wisdom with all that fear Him and would walk worthy of their high calling in Christ Jesus. We are ever to judge Him by His Word, for "Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his *God*."—Isaiah l. The Unchangeable, the Almighty, the Father of Mercies, the God of all comfort.

To judge Him by His word, His word must be dealt with as the hungry soul's *bread*. Nourish your faith. Nourish your faith daily by the Scriptures. Consider the great High Priest at the right hand of God. By what title is He there? That which entitles and enables you to pour out your heart before God (Heb. ix., iv., and xii.). We are your helpers in prayer, and joyfully make request for you. Trust him *now*, that when deliverance comes you may not be ashamed of your unbelief. Love to the dear children. Affectionately yours in Christ.

WM. HAKE.

New Buildings, Barnstaple, 11th March, 1889.

We shall rejoice, dear brother and sister, to receive you to-morrow. Your room at No. 6 will be ready for you when you come. "He that walketh in darkness and hath no light," must remember the Head of the Body is "*The Light*," and ruler over all things, for the Church, which is His bones, His flesh. Trusting Him is "the all in all" that you need, making Him your wisdom, ceasing from your own. Affectionately yours in Our Lord.

WM. HAKE.

New Buildings, Barnstaple, Saturday Evening.

Dear Sister,—I thought to have written you a letter, but I have been occupied up to nearly post time. We take to heart your matters, remembering you and yours before God. Inasmuch as “all things are working together for good to them that love God,” by grace we will in everything give thanks. The all-wise God mingles a due proportion of trial with comfort, the end will prove to be better than the beginning.

Affectionately yours, with love to your beloved husband and children.

WM. HAKE.

Brother C— sends the following :—2 Cor. i. iii., 9 and 10 ;
Psa. cxxxix, 17 ; Psa. cxix., 71-72.

Bath, 26th October, 1887.

Beloved Brother and Sister,—It is a comfort to me on your account, as on my own, to be assured that “known unto God are all His works from the beginning of the world.” It is He who has said, “My counsel shall stand, and I will do all My pleasure.” That which is His pleasure is for His own glory and for our blessing, and you are certain that He will bring to pass the very best, because you acknowledge Him. We all judge that it is God who gives us the power to think, and that if appealed to He will give us right thoughts. This is my earnest prayer to God on behalf of each and all of you.

Beloved Brother and Sister,—We greet you and your dear brother with love in Christ, and with loving assurances that we continue to remember you before God; because you remember Him in your temporal matters He will guide you, and because you desire spiritual blessings He will grant you according to His word what is indeed our portion, even “all spiritual blessings in heavenly places in Christ Jesus.” I send you Psa. cxix., 33-34. You are among those who desire to be taught, and the Spirit of God instructs all such. By the grace of God we will love His word more and more, and pray for understanding that it may abound in us to the glory of God. You know well that to all who hearken diligently to God, who diligently seek Him and receive the words from His mouth and keep them in their heart, to all such “the Lord giveth wisdom.” “Out of His mouth proceedeth knowledge and understanding.” “He layeth up sound wisdom for the righteous.” “He is a buckler to them that walk uprightly.”

If, dear sister, you go in October to Scilly Islands with your dear boy, the Lord preserve you and bless the change.

No date—Received in 1887.

It was from first to last, dear brother and sister, the Lord who at the first gave you a place in our Brother C——’s heart, and after that a great concern for

you both in mine. Also, we did love and desired the welfare of your dear children. May the Lord bless them indeed, and you also, and give you wisdom for your work in training them. God will answer your prayers for them; you bringing them up in the nurture and fear of the Lord. Farewell! To fare well, you must feed well, you know. Abundance of bread and wine in the Bible. Loving remembrance to the children. Affectionately yours in the Lord.

WM. HAKE.

New Buildings, Barnstaple, 31st March, 1888.

My Dear Sister in Christ,—I thank you for your words of love and kindness in your letter of 29th inst. It is a joy to me to follow you and all yours by prayer and supplication to God. I say to God concerning your relations, "Thou art good, and doest good." What a recompense God has given to you and your dear husband; you have both desired His glory, and you have given joy to the heart of Christ in that your dear husband has represented Him to you, and you have represented what the Church ought to be and will be in glory. Continue in prayer concerning anything that may be questionable. The Lord bless your husband's communications with those on board the ————Castle, and His blessing be on the services of to-morrow. Continue in prayer for the Captain's conversion. In regard to complaints of yourself of

coldness and deadness of heart, I question if the Lord has this account against you. Still, our desire to grow in grace and Christ's likeness is acceptable to God, and seeing the Holy Spirit is the giver of the desire, even as it is written, so it shall be, "He will fulfil the desire of the righteous, He also will hear their cry;" but if you suspect coldness and deadness of heart, drink abundantly, beloved, of the wine of the kingdom, of the wine that maketh glad the heart, and to this end contemplate and pray over portions of the Word of God which speak of the sufferings and glory of Christ. For my part, I still delight in pondering portions of the 22nd, 69th, and 88th Psalms, and 53rd Isaiah, and such like, and according to Evangelists, Apostles, and Prophets, you remember the words of the 103rd and 104th Psalms, "He satisfieth thy mouth with good things." "Wine that maketh glad the heart of man, and oil which maketh his face to shine, and bread which strengtheneth man's heart." I pray that the Holy Spirit of God may comfort you, and make you a blessing to others. Will you add to the portions above, reading over and over again with meditation and prayer, the blessed words of our Lord contained in verses 54, 55, 56, and 57 of the 6th chapter of the Gospel of John. "Jesus Christ crucified." Himself and His precious blood are the root and sap of the whole tree of Truth. Let us glory also in this, that God raised Him from the dead and set Him at His own right hand. There He is while

my dear sister in Christ is writing for me, and there He will be when you shall read this, to intercede for you and us in our weakness, and to sympathise with us in all our sorrows. If I sympathise with you, dear sister, He is the fountain to supply me; and if you dwell in Him according to the 6th chapter of John's Gospel, 56th verse, He being the fountain of sympathy, will make you to understand by His Holy Spirit somewhat of its depth and reality under your present circumstances, and your future whatsoever they may be. The Lord bless your dear father and mother, and your beloved husband's relatives, *all* belonging to you both. My daughter, Mary, is all but recovered, and is away for a fortnight for confirmation of strength, so I praise God for this mercy. Affectionately yours in Our Lord,

WM. HAKE.

New Buildings, Barnstaple, September 11th, 1888.

Beloved in Our Lord,—I acknowledge your letter by a line on receipt, to tell you what you know: that your letters informing me of particulars for prayer are always welcome. I send you this word in haste, "I know that Thou can'st do everything, and that no thought of Thine can be hindered." "I can do all things through Christ which strengtheneth me." For you and those dear to you, especially your loved husband and father-in-law. Love to the dear children.

• Affectionately in Him,

WM. HAKE.

New Buildings, Barnstaple, 9th October, 1888.

Accept a letter, beloved in Christ, by the hand of dear sister B——. Brother C—— has been called away from Barnstaple of late, and we both have many things to occupy time and mind, or we should have written to you long before this.

It is a joy to my heart to think of the love of your beloved husband to you-ward; as Christ nourishes and cherishes the Church, so will he love, nourish, and cherish you, and God will bless him for his Christ-likeness. I thank God He gives you grace to be to your dear husband what the Church ought to be to Christ, submitting to, being subject to, and reverencing your dear husband. In regard to beloved F—— and his relatives, the more they misunderstand you the more un-Christlike their ways, the more they are to be prayed for, and the more you and your beloved husband will look to the Lord for wisdom from above to be imitators of God in your conduct to themward. You remember the Apostle to the Romans wrote thus, "Be not overcome of evil, but overcome evil with good." In my own experience I have had occasion to pray to God to give me *opportunity* to overcome evil with good. I have remembered the words, "When we were enemies we were reconciled to God by the death of His Son," our enmity against God was overcome by Him by the death of His Son; in order to understand what that death was, we have need to be taught by the Holy Spirit through prayerful

meditations of such portions of Scripture as 22nd, 69th, and 88th Psalms and the 53rd Isaiah, we then gain power against the enemy who would overcome us through the evil ways of others.

“Be not *overcome* of evil” is the commandment. ✓ I say again, ask God to give you the opportunity (do not attempt before God gives the opportunity, but continue in prayer for it) to overcome evil with good. Were your case mine, beloved in Christ, I should not only be sorry that I was misunderstood, but I should endeavour to remember my words, and be sorry if I had used such as might be misunderstood; but I should not express this were I in your place unless God made it very manifest that I had a good opportunity so to do; but, beloved, continue in prayer that the love of 1st Corinthians xiii. may on all sides abound. In haste, yours affectionately in Our Lord,

WM. HAKE.

New Buildings, Barnstaple, May 21st, 1890.

Beloved Brother and Sister,—Be assured we never judged ill of you for not writing before. Both brother C—— and myself are most thankful to you for all your particulars. We thank God that you have not only ourselves to sympathize with you, for He in whom we have redemption through His blood is not only the Great High Priest to intercede for you “at the right hand of the Majesty on high,” but He is the

brother "born for adversity." It is a comfort to me to perceive by your letter you know that "all things are working together for good to those that love God and are the called according to His purpose." Let me remind you of the "hope" of which the Apostle Paul writes, towards the end of 1st chapter of his Epistle to the Ephesians, praying that they may know what that hope is, "That you may know what is the hope of His calling."

In spreading your letter before the Lord as I do, I am constrained to say I know no believer that has greater occasion to keep this hope before him than you, my dear brother and sister, and let me remind you of the words, "The night is far spent, and the day is at hand." Let us reckon time as God reckons time, and hearken to the words of the Apostle, and "look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." Ah! my dearly beloved, we shall *see* Him "Who His own self bare our sins in His own body on the tree" now glorified, "we shall see Him as He is"—moreover, we shall be like Him, having a body of glory like unto His body, with an eternal weight of glory.

While my beloved brother I—— is thus writing for me, my heart praises God for the gift of His Holy Spirit, which brings to my remembrance comforting words of Christ and words glorifying Christ; and

while you read will you not also praise the Lord for the same gift? It is He who instructs to profit, and if I hearken to Him and pray for wisdom from the all-wise God while I write, and you pray for understanding through the teaching of the Holy Spirit, our time will be spent to profit.

I hearken to your request concerning your dear father and mother—the Lord bless them indeed.

I mark what you say concerning your beloved son L——. May it please the Lord to direct you. We cannot too often call to mind the words in the third of Proverbs, “In all thy ways acknowledge Him and He shall direct thy paths.”

Your patience, as you say, must indeed have been greatly exercised, and no doubt is still. God is the God of patience; let us by the grace of God say as David said, “Thou art my hiding place.” If we dwell in Him, He will supply us with patience needful for the day.

The Lord bless you, dear brother, in your desire to edify His people and bring sinners to Christ by the Gospel.

Should our beloved brother P—— come to us, he and his dear companions would find our blessed Lord the Master of the house; he would have a hearty welcome in our Master's blessed name. Give my love to dear L—— and his sister, they will remember the promise to all who honour father and mother, “It shall be well with them.” Farewell, dearly beloved

and longed for. Feed well from Genesis to Revelation, and you will fare well. Yours affectionately,

WM. HAKE.

Our brother C—— and my dear M—— are both, with others, attending a meeting at Braunton, they both left loving greetings for you.

*[A Letter to Two Young Believers (brother and sister)
on the occasion of their Baptism.]*

August 9, 1889.

My beloved children,—The blessing of the Lord which maketh rich be your portion unto the end. We are children of God by faith in Christ Jesus, heirs of God, and joint-heirs with Him in Whom we have redemption through His blood.

How great the honour, who can tell, of representing Him, Son of God, Son of Man, in baptism—buried, raised from the dead. Now we have title to enter into the heavenly place, to behold the Lamb standing in the midst of the throne as it had been slain. While you are reading this, or while on your voyage, or on your arrival (may it please the Lord to take you all in safety to the end of your voyage), by faith behold the Lamb of God, and cherish the remembrance of such words as “My sheep hear My voice.” It will be your happiness to hearken to the voice of the Good Shepherd of the sheep, and with circumcised ear to hate the sound of talk that tends to penury.

With my best wishes and love to dear mother and father when you see them. I send for your prayerful meditation Proverbs xxii. 17-21, and John vi. 54-57. Remember that He who died and rose again is now Great High Priest at the right hand of God, who maketh intercession for us, and remember also the blessed word in the last verse of 1st chapter of 1 Thessalonians. The Lord bless you both indeed.

WM. HAKE.

[*Letter to*—————]

. . . . I am sure it is your principle, however strong your judgment about matters, rather to pray for and help on by scripture any who may differ from you than drive them to any conclusion. I pray that you and dear—— may so take heed to yourselves concerning this as under God to be an example to others, and so to save yourselves and them from many a sorrow. The Lord make your profiting to appear.

If the Lord, by the Apostle Paul, instruct us that we are to be perfectly joined together in the same mind and the same judgment, He will certainly, if we abide in Christ, give us His thoughts, and we shall all be of one mind. "With the lowly is wisdom." If, therefore, there be differences of judgment concerning any matter of scripture, all should humbly

and patiently wait upon God, until by the grace of God and the communion of the Holy Spirit all speak the same thing.

Nothing is now to be determined by lot or vote, and if brethren are not of the same mind and the same judgment about any matter, should they not continue to wait quietly upon God, doing nothing, trusting in God that He will in answer to prayer and by the Scriptures instruct them in His own thoughts? "Commit thy works unto the Lord, and thy thoughts shall be established." If humbly and without guile we commit whatsoever work we have in hand to the Lord, He will commit His thoughts to us and make them ours; so our thoughts shall be established.

If any one propose that which is considered by another to be contrary to the mind of Christ, it should be graciously enquired whether he has any scripture to support his proposal. It may be a brother is "overtaken in a fault;" then let him that is "spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." How clean were the hands of our Lord and Master when He laid aside His garments and girded Him with a towel, became the perfect servant, and washed His disciples' feet. My hands are not clean enough to wash your feet, unless I wash them in the "pure river of water of life that proceedeth out of the throne of God and of the Lamb."

You know the meaning of "The law was given by Moses, but grace and truth came by Jesus Christ." He is the merciful and faithful High Priest. Mercy and truth be with you.

Let us remember the words, "With what judgment ye judge, ye shall be judged." God sent not His Son to condemn the world; He sent Him to condemn sin. Zeal for God and His truth will not fail to manifest faithfulness to a brother, for the Lord's sake and for the sake of the brother also. In Matthew xviii., the Son of Man came to save that which was lost, and to seek after straying sheep. Again, "If he hear thee, thou hast gained thy brother." All this comes before, "Let him be as an heathen man and a publican." The wicked man in 1 Cor. v. is put away for his own good as well as for the good of the Church at Corinth and the glory of God. Farewell. When you write to—— next, would you enclose these papers. Perhaps at his leisure he will give us his thoughts of them. You and—— also tell me your mind.

My beloved children,—Let us all give thanks for grace bestowed upon us to aim in all our ways to serve the Lord Jesus Christ.

I am joyful in the Lord, and glad shall I be to find that you are all even so.

By handling the matter wisely—that is, by ceasing from our own wisdom and our own will—we shall get great gain. This I write, you will see, to encourage you all, each helping the other, to deal to my heart's content with my letters of yesterday. Very early this morning I was thinking in relation to beloved——, to you all indeed, of Phil. ii. To meditate on the death of the Cross, on the sufferings of Christ, is to drink of the cup of salvation which our heavenly Father puts into our hands to further our joy of faith, that thus we may evermore obey the commandment, “Rejoice in the Lord alway, and again I say, rejoice.” Moreover, as we meditate upon scriptures which testify of Christ Himself, His cross and glory, the Holy Spirit gives us power to follow, and delight in following, the example of Him who humbled Himself, and whose delight was in all things to please His God and Father. Our high and holy calling makes blessed demand upon us to go and do likewise. . . . God bless you, my dear children.

YOUR FATHER.

9 New Buildings, Barnstaple, Feb. 20th, 1880.

Accept a line, beloved ——, by the hand of a young sister in Christ. Be never careful about letter-writing; we know that we dwell in your hearts, and you know that you both dwell in ours. We love to think of you both in your various occupations. I never expect letters till I receive them, so when they

come not I suffer no disappointment. Nevertheless, when you have a few minutes to spare, tell us how matters are with you, that we may the better help you by prayer to God. . . . The business of training and teaching, how weighty it is. The two words at the beginning of one of the Psalms, "Help, Lord," coming from the heart, are, on reaching the ear of our heavenly Father, a long and acceptable prayer. I bring to your remembrance what you know. God will bless the visiting of dear Brother Chapman; he and I visit as usual in the afternoon by districts, beginning at the head of Newport, proceeding in the different parts of the town, and ending a good step beyond the head of Pilton. Sometimes, after a long walk on Thursdays, I rest from 5 to 6, and I thank God am ready for the district meeting. G—— always comes over when convenient; he and other brethren help on by familiar converse over some scripture usually chosen by our brother Chapman. The Lord gives us His presence and blessing; the meeting is profitable to us all, whatever the portion chosen. We do not fail to exhort all prayerfully to read the Word of God for themselves. We always remember Jesus Christ and Him crucified and glorified. Last night we had the 110th Psalm, and spoke of Christ—Son of David, Son of God, Priest after the order of Melchisedec, grace to the people of Israel, vengeance on the enemies of God. Let us, my beloved, wait for the Son of God from heaven, whom

God raised from the dead, even Jesus—the man Christ Jesus, remembering always, according to Moses, the Psalms and the Prophets, the Evangelists and Apostles, what price the Lord did pay to deliver us from the wrath to come.

I see more clearly than ever that the unmingled, sincere milk of the Word is that which makes us grow. If we read the Word to please God, whether we learn much or little at the time, we secure the happiness of our Father's smile. Oh, the happiness of the man whose delight is in the Word of the living God. The Lord will make us fruitful and prosperous, and keep us ever green, if we revere and feed upon His Holy Word. Farewell, dearly loved,

YOUR FATHER.

Ilfracombe.

For a few days, if the Lord will, with beloved brother and sister A——. You could not be more kind than they are. Thank God, both of you, with your loving father, for the love which they manifest to me.

Some of my last thoughts sprang from 1 John i. 2-3. You know I wish the joy of you both to be full. You love the whole of the Epistle; it is full of bread and wine, so eat abundantly and drink abundantly; God shall make your face to shine. You know how much of true happiness depends upon the direction of the ear

and of the eye. That which we have heard, seen with our eyes, looked upon. Paul's eye was rightly directed when he said, "We see Jesus;" and the Apostle John's eye also when he said, "I beheld, and lo! in the midst of the throne a Lamb as it had been slain." John was where he could hear the new song (Rev. v.). You have noticed, as you have read the Word through and through, what happy results there are from the right direction of the ear and eye, how the Holy Ghost has filled the heart, and how the life has been moulded, hand and foot directed aright. We may have spoken in former days also of words of warning. Eve hearkened to the tempter and she saw. The spies saw the giants. Abraham heard God say "Abraham." (Dear—— used to say, God gives us a peg to hang our faith upon). When he saw the place afar off, he would have fainted, if he had not been walking with God, his eye was on the Lord; he had given his heart to God, and his ear and eye and lip and hands and feet were at the service of the unchangeable Jehovah. Farewell my beloved "little children,"

YOUR FATHER.

Beloved H——,—It presses itself upon me more than ever when I think of the state of the world, and of the failure of testimony of the children of God to the world, that Christ came forth from the Father, that God sent Christ. I think you know that in the

first 18 chapters of John, in some way or another, it is written to this effect, that God sent Christ ; and you remember all that the Lord said in His prayer in the 17th chapter to this effect, and how this corresponds with the new commandment in the 13th. We have heard for many years continually of our high vocation, of our being raised with Christ to sit with Him in heavenly places. My prayer to God is more often offered than ever that we may, while we speak of heavenly places, walk according to our high, heavenly, holy vocation, and not as men of the earth ; but as dear T—— used to say, each one must begin in his closet with God, each one examine himself, taking the word of Christ and the ways of Christ as his rule, and so be ready to make manifest to all under the roof that he has been taught by the Spirit of God to walk in heavenly places, in faith and love ; not only the husband to the wife, the wife to the husband, but masters to servants, and servants, if believing, to masters. How instructive, how weighty the words which come before, “Walk worthy of the vocation wherewith ye are called.” How weighty also, “Endeavouring to keep the unity of the spirit in the bond of peace,” whether in families or in the church. How important to consider the means to the end—lowliness, meekness, long-suffering, forbearance in love, imitators of God as dear children, as Christ hath loved us, as the Father hath loved me so have I loved you. The Father’s love to us is as to His

dear Son. Oh that we all considered, and that all the people of God considered, that the debt of obedience is due to such a Father, such a Master, such a Redeemer. If the demand of obedience is right, then the non-payment of the debt is shameful dishonesty. We speak much against a dishonest act in man dealing with man, but fail to consider the dishonesty of not at least diligently endeavouring to pay that which the love of God demands, the debt due to His beloved Son. A new commandment I give unto you.

I will not lose another post, you see my haste and know my love,
YOUR FATHER.

These thoughts have been especially on my mind within the last day or two, and I wished you to partake of them.

Barnstaple, 4th April, 1887.

Beloved H—— and M——,—We wrote to you this morning, by the hand of our brother W——, to inform you of dear B——'s illness. This forenoon Dr. B——, with his nephew Dr. L——, came together to see her, . . . their judgment as to its being serious proved to be true. God has been pleased to make another void in our midst, for she departed to be with Christ at half-past two this afternoon. M——, Miss B——, and faithful J—— were with her at the time of her departure, which was most peaceful, without a sigh. She had little or no suffering. It will be a great joy to

you, as it is to us, to know that her last hours of consciousness were chiefly taken up with thoughts of Christ and His sufferings, and portions of the 23rd and other Psalms, and her last utterances were, "Come unto Me and rest," from Dr. Bonar's hymn, oft repeated. Although, my dearly beloved H—— and M——, this is so sudden, yet seeing that her mind has been so directed to Christ and the Scriptures, and that now she is with Christ, we sorrow not as those who have no hope, being assured that the night is far spent and the day is at hand when we shall be all of us together with the Lord and with those who have gone before. Dear M—— feels the sudden departure greatly, but she and I also are greatly supported by the comfort of the Holy Spirit of our God. By grace we are resting under the shadow of the wing of the Almighty. Affectionately your father,

WILLIAM HAKE.

Psalms lxi., lxii., lxiii. God is our refuge. These three Psalms come together in a cluster. It matters not how heavy the storm, if we are in the tabernacle. The Cross of the Lord Jesus, that lets us in, is the power to keep us in.

[Extract from a Letter.]

May, 1888.

The word of God is the comfort of my heart. The Psalmist says, with a worshipping mind, "Oh! how love I Thy law," and he made manifest his love by meditating therein continually (Psa. cxix. 97).

The Spirit of God teaches us to say, "Thou preparest a table before me in the presence of mine enemies," "Thou anointest my head with oil, my cup runneth over;" and Jeremiah's word is, "Thy words were found, and I did eat them; Thy Word was unto me the joy and rejoicing of my heart." It is the Spirit of God who prepares the table on which is the wine which maketh glad the heart, and who strengthens us by the bread of life. We have the joy of being under the new covenant, and although the Word of God was bread to the soul, and wine to the rejoicing of Jeremiah's heart, we have greater joy, that being accomplished on our behalf unto which the Prophet and Psalmist looked forward. How wonderful that the Son of Man, God's dear Son, should humble Himself, and become obedient unto death, even the death of the Cross, so that now the word is engraven on our hearts and kept in memory, "He that eateth My flesh and drinketh My blood hath eternal life." Our blessed Lord has delight in all those who remember Him, and He repeats the solemn and precious words (John vi.), "He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him," also, "The bread which I shall give is My flesh, which I shall give for the life of the world." Those who eat abundantly of the bread and drink abundantly of the wine enjoy the communion of the Holy Spirit of God, whose blessed office it is to anoint our head with oil and make our face to shine.

[*From another Letter.*]

The Lord knows the way we are all and each one of us taking, and after our wilderness journey is over and we have done with our school here in the desert, we shall meet together to be for ever with our Lord, with Him and those who were once with us, but are now departed to be with Christ, to enjoy one glorious everlasting holy-day.

You all have your trials which are exactly suited to you, and your comforts which are equally suited to you, as are also mine. When the day of explanation comes we shall know as we are known.

It is for us now to be content to know in part, only let us evermore bear in mind that by feeding upon Christ, and remembering His sufferings and His glory, we live a life worth living, as He said, "He that eateth Me, even he shall live by Me."

The Spirit of God, by the Cross of Christ, lifts us up to the Throne of God and the Lamb, and by the Spirit we see the Lamb that was slain standing in the midst of the Throne, and through the communion of the Holy Spirit of God are we taught in the wilderness by faith to dwell in the secret place of the Most High to worship God and the Lamb; and (in the assurance that no evil shall befall us, for all things are working together for our good) we sing with those above—blessing, and honour, and glory, and power be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever. Amen.

[Extract from Letter.]

2nd May, 1885.

The all-wise God, our Father (who does not now, but He will give account of His matters), the Father of mercies and God of all comfort, who has indeed made a great void, has filled the void with His presence and blessing; moreover, the hope that we have of meeting again those who have gone before is sure and steadfast, a blessed hope and glorious. We shall see Him in whom we have redemption through His blood, who in man's eye had neither form nor comeliness, but in our eye of faith is altogether lovely, whose beauty is now beheld by faith; but the time is hastening fast when we shall, with the eye appertaining to a body of glory, see Him face to face.

How pleasant now is this waiting season for you and me to be at the mercy seat.

"Here friend holds fellowship with friend." How good and how pleasant it is in faith and love (while so distant, as regards bodily presence), together with the living creatures, elders, angels, to behold the Lamb which was slain standing in the midst of the Throne (Almighty Omniscient), and in our hearts to swell the song, "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing."

I think we have spoken together before now about the frequency in Scripture of the words Son of Man and Son of God coming near together, oftentimes

(though not in the same words) in one verse, for instance—the seed of the woman Bruiser of the serpent's head; “unto us a child is born,” “the mighty God;” “Awake, O sword, against my shepherd, against the Man my Fellow, saith Jehovah of Hosts.” “The root and offspring of David.”

[*In a Letter.*]

30th April, 1881.

The remembrance of Christ and of the love of Christ always brings joy to the soul. Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come. These words are my words of worship by day and when I awake at night, together with other words of praise to God and the Lamb.

[*In a Letter to F. H.*]

25th October, 1884.

How glorious is the hope which the Holy Spirit makes sure and steadfast, that as Christ is our fore-runner, and He is now above *all heavens*, so shall we be with Him in glory everlasting.

Present peace through His Cross is His heavenly gift, and our blessed portion; eternal life with Him who is the eternal life with the Father, is the promise of the Promiser who cannot lie.

I have lately been considering Psalm lxi., which David was inspired to write when he was a young man, and in the wilderness of Judah. I have often said, though his trials were great, yet by faith he turns trial into treasure, always trusting and triumphing in God. What a word of worship, "O God, Thou art *my God*;" it is the foundation of the whole building of this blessed Psalm. God is the oft-repeated word of Psalms lxi. and lxii. He had almightiness in his favour, and his painful circumstances are the helpers of his song; he is in a dry and thirsty land, he thirsts for God. King Saul is seeking David, consider verses 1, 8, and 9. He is in a dry land (verse 1); he is a *weak fugitive*. He longs to see the *power* and *glory* of God. Saul thirsts for his blood. God's loving kindness is better than life. . . .

[*In a Letter to F. H.*]

1st May, 1883.

The Scripture is full of the principle which the Spirit of God presents to us in the matter of the patriarch Jacob when his strength was gone, and he looked for the blessing from Him concerning whom he said, "I will not let Thee go." As it was with Jehoshaphat, so with Jacob, so with Joseph, so with others, so with our Lord, so with us. Weak—power with God—power with man—prevail. We may not alter the order, we should not expect to

prevail until, by the strength and wisdom of God, we have been made weak; nor should we expect power with man or power over our circumstances until we have power with God. The worm Jacob is the "mountain thresher."

Armed by the armour of God's truth, we shall resist the power of the adversary and withstand his wiles. Satan may tempt us by our circumstances, but, if our circumstances find us under the shadow of the Almighty, dwelling in Christ and saying of Jehovah, our Father, He is our refuge and our fortress, our God in whom we trust, we shall master our circumstances and never suffer them to master us. No evil shall befall us (Psalm xci.), but all things are working together for our good. Our circumstances finding us in God, we shall certainly find God in our circumstances, be they bitter or sweet.

The Spirit of God will instruct us how to turn everything that happens to us to account, and you know that the larger the army against Jehoshaphat the greater the spoil. Have you noticed that as in Rev. v., so in Psalm xxi. are the words, "Blessing, and honour, and glory, and power" (see verses 3, 5, 6, 13). "Thy testimonies are wonderful, therefore doth my soul keep them."

Our heavenly Father and our Lord and Master must have a deeper interest in our circumstances than we ourselves can have—nothing happens without God—who brings things to pass in order to increase our

faith by exercise, and to manifest His own wisdom and love in our deliverance and blessing. . . . Our brother C—— sometimes says, “Let us remember that in all our circumstances God is the chief party concerned.”

[*In a Letter.*]

5th November, 1879.

Our blessed Lord Jesus taught sinners the readiness of the Father to embrace and clothe His prodigal son, and bring him into the banqueting house. He shows them the first step to the road of happiness. “I have sinned,” that is the first step. Heavenly mirth belongs to him who confesses himself a poor *guilty sinner* before God.

Transgression is forgiven, according to Psalm xxxii., if sin is acknowledged. “I acknowledged—Thou forgavest.” “Blessed is (Oh, the happiness of) the man whose transgression is forgiven.”

After the first step to the path of happiness comes the *first stage* in the road thereof—“We have peace with God through our Lord Jesus Christ, and the peace of God is our portion.” The *second stage* in the road of happiness for the self-condemned sinner is in Psalm i. The *third stage* is in the last verse of Psalm lxxxiv.—“O Lord of hosts, blessed is the man that trusteth in Thee.”

[*Extract from a Letter of Mr. W. Hake.*]

When you and I shall be with our Lord after the "far spent night," we shall together look back upon our hours of trial, and be well instructed in the wisdom of the all-wise God, who brings to pass that which happens to us, according to His long determined counsel. He deals with us by circumstances of trial and comfort exactly according to our condition. The patriarch Job did not understand this, so in chapter x., as if he were "greater than God," he contends with God (see also chapter xl.), demanding of God to shew him wherefore He contends with him. Up to the time of his deep trials, and immediately after they had happened, his reverence for God and his worship were unmingled. He was perfect and upright, a God-fearing man, eschewing evil; but precious as was the gold, it was not without its dross. From this God must purge him. God has a furnace for His gold, and a fining pot for His silver. This He has for His beloved children now. Say amen to all the ways of God, and your amen shall be followed by praise.

[*Extract from Letter.*]

You remember that God did not lead Israel the nearest way to the land. "God led the people

about" from the time that Pharaoh let them go; but there was the pillar of cloud and the pillar of fire. If He bring them to the Red Sea He will shew them wonders there: if to bitter waters—there is a tree.

"And they came to Elim where were twelve wells and seventy palm trees." But if the pillar lead them to a thirsty land where there is no water, there is the Rock. "The law of Thy mouth is better to us than thousands of gold and silver," "perfect," "sure," "right," "pure"; and the fear of the Lord (into which by the Word and Spirit we are led) is clean, "His judgments true and righteous altogether." This is our comfort whatever our trial.

Israel, that is, "prince with God." The Red Sea, trials of the wilderness, Jordan lead to the land. Our land will not have the enemy to vex or buffet us; and when we with the greater than Joshua find ourselves there, with Him we shall look back upon the past and praise the Lord for trials and comforts mingled.

"Behold, blessed is the man whom God correcteth; He maketh sore, and bindeth up." Farewell! "Soon will the night be gone." Glorious the hope of seeing Him face to face whose "visage was once more marred than any man, and His form more than the sons of men." I send you *Psa. xxi.*, with "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Amen.

Beloved,—What shall we say to these things? “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things.” It is given to us to rejoice and to weep, to praise and to pray. “The Lord takes delight in the praises of His people.” (Psalm xxii. 3.) “O Thou that hearest prayer.” Our cry comes before Him, and He puts our tears in His bottle. Beloved, but for the trial you could not have the peculiar heavenly “joy of heart, as you say, in Him who shelters you from grief and difficulty.” You are like David and Paul and others such, who were taught of God to make trial their treasure. This you will more and more perfectly do as you grow in acquaintance with God our Father through the teaching of His Holy Spirit. You will trust in Him, and He will cause you, in the “deep waters,” to triumph over them in Christ Jesus our Lord. “If God be for us, who can be against us?” I send to everyone Rom. viii. 31 to the end, “Who shall separate us from the love of God, which is in Christ Jesus our Lord?” As to “the morrow,” the blessed Lord will see to that, or He would not have said, “The morrow shall take thought for the things of itself.” “He that spared not His own Son, but delivered Him up for us all (that comes first, then comes), how shall He not with Him also freely give us all things?”

“The burnt offering” in Genesis xxii. comes in immediately before “Jehovah Jireh.” “The sucking

lamb" before "Ebenezer" (Jehovah the helper) stone of help. "I am the Lord thy God that brought thee out of the land of Egypt" (redemption) before "Open thy mouth wide and I will fill it."

[Extract of a Letter from Mr. W. Hake.]

November 25th.

You will see that on Saturday last a great change came over our brother W—— C—— that he felt much improved. Nevertheless, the doctor says "There is no prospect whatever." Our comfort at all times is, that there is no uncertainty with God, and therefore, as to the issue of things, none with us. While we abide under the shadow of the wing of the Almighty, we say "Amen" to the will of the all-wise God. Then that which to unbelief is a lofty wave, is not a ripple to faith. If the Lord restore our brother to us, how thankful shall we be. In this case both his sickness and recovery, we doubt not, will be for the glory of God. But, considering his age, the time of his departure cannot be far distant. So likewise with myself, now nearly 84, soon I shall leave this present scene for a better. I accustom myself to scenes above. I say to my soul, "Join now the song." "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever." Farewell.

[Extract of a Letter from Mr. W. Hake.]

17th April, 1879.

Beloved in Our Lord,—We are all greatly in need of inclining the ear to the lip of Him “whose mouth is most sweet,” and of beholding His beauty, and of enquiring of Him as to every step of our path. “For the Lord giveth wisdom, out of His mouth cometh knowledge and understanding. “He giveth sound wisdom to the righteous, and He is a buckler to them that walk uprightly.” How precious are the words, “He that hearkeneth to Me shall dwell safely, and shall be quiet from the fear of evil.”

I will hear what God the Lord shall speak, for He will speak peace to His people and to His saints. “My peace I leave with you, my peace I give unto you.” “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” Trust ye in the Lord for ever. “The Rock of Ages.” “Great peace have they who love Thy law, and nothing shall offend them.”

The Lord of peace Himself give you peace always by all means. The Lord be with you all.

*[Extract of a Letter from Mr. W. Hake to a
Young Sister in the Lord.]*

I send you some of the precious portions of the Word for your prayerful consideration:—Psalm xii. 1 “Help Lord;” Psalms cxxi. 2; xlv. 1; lx. 11; lxiii. 7; 1 Sam. vii. 9, and on; 2 Cor. i. 11. You

remember that our Lord said "Without Me ye can do nothing," and in Proverbs iii. it is written, "In all thy ways acknowledge Him (that is what we are to do), and He shall direct thy paths" (that is what God will do). We shew our dependence upon God in small matters and great matters when we cry to Him for help. I have said for many a long year, "Help Lord," coming from the heart of the believer, is a long prayer to the ear and heart of our Heavenly Father.

I have just been meditating on portions of the 8th, 9th, and 10th chapters of the wonderful book of Proverbs. He that was "set up from everlasting, from the beginning, which had no beginning." The eternal life which was with the Father speaks to us in the 8th chapter, even the Son of God; the Word that was God, the Word that became *flesh*; and in the 9th chapter we are reminded of the wonder of all wonders, namely, the Death of the Cross—"Wisdom hath killed her killing, she hath mingled her wine, she hath furnished her table." She saith, "Come eat of my bread, and drink of the wine which I have mingled." I love to meditate on Him who is "equal with God," who "made Himself of no reputation," who "humbled Himself and became obedient unto death, even the death of the cross," who said, "Take, eat, this is My body," "drink ye all of this," or again, "My flesh is meat indeed, My blood is drink indeed," now highly exalted at the right hand of the Majesty on high, interceding for us, sympathizing with us, for Whose coming by grace we patiently wait.

I must conclude by sending you the words "My mouth," "My lips," in verses 6, 7, and 8 of the 8th chapter, reminding you that in many of the former chapters we are called upon to hearken to God, who "speaks to us as unto children," to receive His words, to cry and lift up the voice in prayer; and then to expect that, according to the 10th chapter, verses 21 and 22, God will use our mouth and tongue and lips for His glory, and that, according to the 22nd verse, the blessing of the Lord which maketh rich will be our portion.

[Letter to a Sister in the Lord.]

26th March, 1885.

Beloved in Christ and greatly bereaved,—I mourn with you, dear Sister. You know I had a tender affection for my brother departed to be with Christ. But we sorrow not as others who have no hope. The Lord Himself will descend from Heaven, and we are to comfort one another with these words. We shall be for ever with those who have gone before, and for ever with the Lord. And you know, beloved, that the night is far spent, the day is at hand. Let us count upon the lovingkindness of our God—our Heavenly Father, who having in wisdom made a void will certainly fill that void with His presence and blessing. This, by the help of the Lord, shall be my daily prayer for you.

Our esteemed brother, Dr. Baedeker, wrote a most kind letter to us, which we received yesterday, giving the tidings.

The beloved sufferer's pains and sorrows have now ceased. He knows what before long we shall know, how far better it is to depart and be with Christ, to be absent from the body and present with the Lord. Let us accustom ourselves to look upon things of time with God's eye, "Behold I come quickly—surely I come quickly, saith the Lord." How blessed is our hope! How like unto our Heavenly Father it is thus to put abounding joys into our scale over against our sorrows. We shall see His face! His name shall be in our foreheads, and God shall wipe away all tears from our eyes.

Our brother Chapman desires me to send with his love in Christ, "Whither the forerunner is for us entered, even Jesus."

Dear M—— and B—— also send their love and loving sympathy. Affectionately yours,

WILLIAM HAKE.

[*Copy of a Letter from Mr. W. Hake to———*]

Dearly loved brother and sister in Christ our Lord,—You know that our love for you and all yours comes from God, and with dear G—— and W—— and sister T——, and all others—friends and lovers—we partake in sympathy with you both. In greeting

you by pen and paper, we only remind you of what you know, even that it is God our Father who bringeth things to pass who is "the Father of Mercies and the God of all comfort." What comfort and joy it is to know that He who is the God and Fountain of peace is the Giver of peace, and that He keeps in us that which He gives to us. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." Let us, therefore, trust in Jehovah our Father who orders all our circumstances for us, causing all things to work together for our good, for He has given us a love for Him, and we are the blessed ones who are the called according to His purpose. If, therefore, we have to suffer, or to sympathize with sufferers, mingled with our suffering and sympathy and sorrow is "The blessing of the Lord which maketh rich, unto which He ADDETH NO SORROW."

I give you again that which you already have, and which in my advanced age is my daily comfort—"The night is far spent, and the day is at hand." Let us not reckon time by seconds, and minutes, and weeks, and the like; but reckon time as God reckons, "The night is *far spent*, and the day is at hand;" and God will be well pleased with us if we tell Him that we *know* that "all things are working together for our good."

My tender love to dear G——, and sister T——, and W——, and his beloved L——, and all connected with them, and, as they may meet them, to their godly

acquaintances and relatives. When my dear G—— writes to his beloved wife, I beg him to tell her, with my love, that I think more solemnly than ever, and with more comfort and joy than ever, of Jesus Christ—the Son of Man, the Son of God, and His love in dying, even the death of the cross—in Whom we have *redemption* through His blood. I never fail to join with that the hope of God's calling, the eternal weight of glory. "We shall soon see our blessed Lord face to face, and we shall be like Him." Affectionately yours, every one,* WM. HAKE.

* Written only about two months before the writer was taken to be with Christ—aged 95.

Beloved Sister,—You are entitled to our best thanks for your loving letter of 22nd inst.

You know that brother Chapman is at Yeovil. Tell beloved W——, with my love, that your letter helped me to follow him by prayer to Sheffield.

How excellent is the instruction we receive by the Holy Spirit, who testifies of Christ through the Word.

Among a multitude of things this is one, that "Known unto God are all His works from the beginning of the world;" and He instructs us also, saying, "My counsel shall stand and I will fulfil all my pleasure."

Were it not for this, I should have overwhelming trouble because of all the matters which concern you.

How pleasing it is to God our Heavenly Father, and to our Lord and Saviour, that as you sympathize

with us in our matters, so we in yours. Soon we shall know as we are known, and we shall have our recompense for hallowing the name of our Father and our Lord, all-wise, all-mighty, all-gracious. We look forward with joyful hope to the glory, meantime from the heart saying, under all circumstances, "Thy will be done." You remember what follows—"Give us ;" "Forgive us ;" "Lead us ;" "Deliver us ;" "Thine is the kingdom, and the power, and the glory, for ever. Amen." Farewell. Affectionately yours in our Lord,
WM. HAKE.

[*Letters to Children.*]

January 7th, 1879.

My dear children,—I remember you with much affection, and I never forgot the kindness you all showed to me—your aged friend—when I was under your beloved father's and mother's hospitable roof. I remember also the attention you paid to the Word of God when I read it to you, and spoke of the Saviour of sinners—Jesus Christ the Lord.

Mr. C—— and I together remembered you in prayer this afternoon ; this we have both done from time to time.

God dealt graciously with me when I was young. Shall I tell you what he taught me about happiness? You know that every one desires to be happy, really happy.

The first step to the road of true happiness you will find in the 15th chapter of the Gospel of Luke, "I have sinned." If you would be happy, take this step, confess your sins to God. The Holy Spirit testifies to, I mean He teaches, those who know they are poor and needy sinners that Jesus Christ, the Son of God, is the Saviour, that He died the death of the Cross for sinners.

Also, look to Acts of the Apostles, chapter xvi. verse 31, "Believe on the Lord Jesus Christ and thou shalt be saved;" and the first verse of Psalm xxxii., "Blessed is (the word means "happy," or "Oh, the happiness of") the man whose sin is covered," also verse 2 of the same Psalm. So then faith in the Lord Jesus Christ, with the assurance of forgiveness of sins, is the first stage in the road of happiness. Now read the first three verses of Psalm i., and you have the second stage in the path of happiness. God, my dearest children, makes those happy—really happy—who delight themselves in His word, "fruitful, ever-green, and prosperous."

- I. As poor and needy sinners confess your sins to God.
- II. Believe in the Lord Jesus Christ in your hearts, and may God in due time give to every one of you, from the eldest to the dear little one, the youngest, the happiness of knowing that your sins are pardoned.
- III. May you never neglect to read the Word of God, but read and meditate, and ask God to teach you by His Holy Spirit things concerning Christ.

Thus you will know, as for many years, through the goodness of God, I have known, what it is to be really

happy. I am now nearly 84 years old, and happy as I have been for many years, I thank God that I am happier now than ever. God gives me a delight in His Word, and through His Word He makes me happy. God bless you all my dear children. Your affectionate friend,

W. HAKE.

Sept. 21, 1881.

My beloved children—Everyone from E—— to B——. Many thanks to you who have written to me. I know the love of you all whether you write or not, and if I do not write to each one separately, I do pray for you all, and to you all and every one I send these portions of Scripture—Psalms lxi, cxix. If you spend ten minutes in reading the Word of God before breakfast, and ten minutes two other times of the day, you may read through the Bible in a year.

I mark my Bible at the bottom of every column as I read, and so lose no time in finding the place when I begin to read again. May God bless you all, dear children, and give you the happiness which belongs to those whose sins are forgiven, who love God's Word, and trust in God, believing in Jesus, and feeding on Him who is the Bread of Life and the Fountain of Living Water. Your affectionate friend,

W. HAKE.

[*Letter to*———.]

Dec. 5th, 1881.

“He that handleth a matter wisely,” dear W——,
“shall find good, and whoso trusteth in the Lord

happy is he." You remember, "Not only to the good and gentle, but also to the froward." If you have to do with a superior that is good and gentle, you are thankful to God; but also thankful when He sends you trial by the froward, imperious employer who without cause finds fault. In such a case, whoso trusteth in the Lord happy is he, for by faith in Christ Jesus you overcome yourself, keep your lips, please God, and in due time He will make the froward one to be at peace with you. "Be not overcome of evil, but overcome evil with good"; because "God commendeth His love to us in that while we were yet sinners Christ died for us."

It was joy to us to receive your loving gift. God will multiply your seed sown. (See 2 Cor. ix. and Psal. cxii.)

The discretion of faith is wisdom indeed. Faith scatters and yet increases. Farewell. Beloved——.

R. C. C.

W. H.

Nov. 17th, 1882.

Beloved,—The eye of God your Heavenly Father is upon you for good. You are learning to bear the yoke of the Lord Jesus Christ in your youth. You are desiring, we are assured, to revere the authority that God has given to parents. God is most a Sovereign when revealing Himself in Christ as "the Father of Mercies"; "the God of all Grace." He is jealous, therefore, of the authority of a father, and if when not kindly or wisely exercised it is nevertheless

respected, God is pleased. "You are not your own, but bought with a price," therefore it becomes you to hold yourself as free to follow the guidance of the Lord, who can turn the current of your affections, as you allow her whom you have been seeking. If tempted to neglect the Scriptures, tell out the temptations at the Throne of Grace, and ask of God to lead you by His Spirit into all the truth. Thus your eye will be single and your whole body full of light. We send you—"O how great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men." Farewell.

WM. HAKE.

R. C. CHAPMAN.

[*Letter from Mr. Hake to—*]

My beloved,—The joy which I had when I first saw you two together surely came from above, it is so lasting. My prayerful desire also for your increase of faith in God and love abounding one to another surely also comes from above, for it lasts.

The Lord bless every one connected with you and your dearly loved one. When you see her dear mother please say I do not forget her in my prayer to God. I have your letter of the 31st before me. I am so thankful our letter came to you in a good ("trying") day. You know well that nothing happens without God. He had to do with "Engine" as well as with the "frost."

Although our Heavenly Father knows everything that is happening, He loves us to tell Him our thoughts about every matter as it comes to pass, and so to maintain communion with God. We rob God when we don't cast all our care upon Him, for He careth for us. That is the reason why it is our bounden duty to be anxious about nothing, but to obey the command, "Cast thy burden upon the Lord."

We are conscious of His sustaining hand when obedient to His Word. "Be anxious for nothing," prayerful in everything, mind what I say. Hallelujah follows Amen.

Notwithstanding, I do indeed sympathize with you in regard to all your difficulties, which have been, and I know are, very great. But there are no difficulties with the Almighty God, who is infinite in wisdom and in love. We hallow His name when we trust in Him for present and for future.

David, under most trying circumstances (who had the Spirit of God with him, but who dwelt not in him as he dwells in us), "encouraged himself in God." The night of all difficulties is far spent, and the day of glory is at hand. We and you both are homeward bound. As we travel on let us say, and that continually, "Thy will be done."

It is the best way to get answer to our prayer. You do well to remember what the Lord has done for you. We delight in your telling us exactly what you think; we cannot praise God enough for what He has done,

is doing, and will do, but the main thing is to praise God for what *He is*, unchangeable in His love, infinite in wisdom, almighty in His power.

As to looking "ahead," remember the words of the Lord, to whose authority we bow, "Take no thought (anxious thought) for the morrow." He thinketh upon us, and also thinketh for us, who said, "The morrow will take thought for the things of itself, sufficient unto the day is the evil thereof."

He before whom you walk has given you favour with many. Walk still before God, like Enoch, and as it was with Enoch so it will be with you, you will have the testimony that you please God. That is a heavenly circle containing many an earthly one.

Only adore, worship, believe in, and embrace the Promiser, and all the promises are assured to you.

I have no thought of your being out of an appointment, but should such a thing happen, by the time it comes your faith and hope in God will be such as by the help of the faith of your beloved helpmeet you will be able to show to all about you who are walking with God that you are resting in and dwelling in Him whom God by His almighty power raised from the dead, "and to whom He gave glory that our faith and hope might be in God."

Shall I tell you how I deal with unbelieving speeches of others? I repeat their very words as spoken to me to God my Heavenly Father, and He does not suffer unbelieving breath to trouble me. . . .

I love your words, "We wish to honour the Lord."

The Lord be praised for "first fruits," and increase the fruits of your righteousness. "Them that honour Me, saith the Lord, I will honour." The Lord engrave that word (you dearly loved and loving twain-one) deeply on our hearts. I send to you both the blessedness promised in the first part of the first Psalm and the last verse of the 84th.

[Extract from Letter.]

David had trusted God from his youth (Psalm lxxi. 5), and God had taught him from his youth (verse 17), and he did not trust in vain. He was not 30 years old when he wrote these two Psalms (lxxii., lxxiii.). There were two things that met the eye of God—King Saul was following hard after David thirsting for his blood; David was following hard after God, thirsting for God, and waiting upon God—his mouth was praising God with joyful lips.

Now we have bread to eat and water to drink, "bread of life" and "living water" (see John vi.) to strengthen and refresh our souls withal, and if we contemplate Christ's wounds (Psalms xxii., lxix., lxxxviii., Isa. liii., and other parts of Scripture) He will show us His ways of trust in God and kindness to man, even to His enemies. He was despised and rejected, smitten and scourged, and spit upon, and crucified. "They pierced His hands and His feet," He pours out His heart to God. (See Psalm xxii.) "All they that see me laugh me to scorn, they shoot out the lip, they

shake the head." Thus our Lord is our pattern, teaching us to maintain communion with God by what others do or say. "He trusted in the Lord that He would deliver Him." But it was God who brought Him to the "dust of death." "It pleased Jehovah to bruise Him." He who is our atonement is our example. If by His Spirit we meditate on His wounds, by His Spirit we shall also follow after His ways. The Cross of Christ was His pathway to His Throne of Glory, and God will make our trial of faith (we trusting in God) to be "to our praise and honour and glory at the appearing of Jesus Christ." We shall then know better than we now know that it is our Father who in His wisdom and love has brought us into trials, and also given us comforts which are dovetailed to the necessity of our condition of soul—a mingled cup of blessing.

[*Extract from Letter.*]

The two dreams that Joseph dreamt when young foretold his after glory. Young David was anointed by the prophet Samuel to be King over Israel, "Arise, anoint him, for this is he." Soon after Joseph's dreams he found himself in the pit, soon after that in the prison; "trouble and anguish took hold on him." Man put him into the pit, man and woman put him into the prison. God made all this to be two stages in Joseph's path to his glory.

David (the youngest son of Jesse) was small and despised; anointed—despised; content to be keeper of his father's sheep; content to carry loaves and cheese to elder brothers in obedience to his father's will. When his elder brother spake evil words, he meekly answered, "What have I now done? Is there not a cause?" A soft answer turneth away wrath. He had conquered lion, bear, and giant WITHIN—even David himself. None but the power of God working in him could do that.

Now the power of God is manifest, not by man's armour or man's sword, but by sling and pebble stone. By wisdom and power the pebble was guided, so that it "smote the Philistine in the forehead, that the stone sank into his forehead."

If we were to judge according to appearance, we might think that David was nearing his greatness, but it was not so. Before he is acknowledged King of Israel he must go through the wilderness, he must be subject to the "oppression of man," and so in due time have the joy of being delivered from that oppression of man. He knew that nothing could happen without the "righteous and upright Jehovah." (Psalm cxix. 137.) Small, despised, oppressed, he knew that the unchangeable Almighty God was his deliverer; he kept and did not forget the precepts of his God. (Psalm cxix. verses 134-141.)

Psalms lxii. and lxiii. he was inspired to write when in the wilderness of Judah, when King Saul, who was his father-in-law, and ought to have done a father's

part, took the entire contrary path ; but David waited upon God, waited only upon God, trusted in the Lord, poured out his heart before God. (Read Psalms lxii. and lxiii. with prayerful meditation.) Only few consider the sorrowful trials of David when in this barren wilderness, where there was no water ; though a fugitive he knew his dignity (Psalm lxiii. 2-5), his "soul followed hard after God ;" "his soul was satisfied" as with marrow and fatness, and, remembering God, he praised the Lord with joyful lips.

In Psalm lxii. 5, 6, 7, he gives to his soul a good reason for waiting only upon God. He was master of his circumstances, so his circumstances did not master him. He knew (Psalm lxii. 12), not only the mercy and lovingkindness of God toward him, but that He would also render to Saul according to his work, and so He did.

[*Letter of Love to the "Twain" made "One."*]

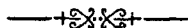
"Trust in the Lord at all times," said the inspired, the "beloved" Psalmist.

"Trust in the Lord with all thine heart," said the inspired wise man, the Son of David.

Receive these words, my own *dearly* loved, and continually remember them as from the mouth of God our Heavenly Father.

Under all circumstances, whatever the morning may bring forth, trust in Him who in love gave His Son with all the heart, trust in Him who in love died the

WORDS OF COUNSEL.



If you bind the word of God continually upon your heart, God will see it there and will be well pleased with you. If you tie it about your neck, those who are about you will see it and be profited by the sight, and you will have a happy harvest of such sowing.

Nothing can happen without God. The words of the Prophet are, "Declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all My pleasure;" and James tells us (Acts xv. 18), "Known unto God are all His works from the beginning of the world."

That which has happened to us, that which is happening, that which will happen, has been determined by our Heavenly Father, who will make all things to work together for the good of those who love God and show their love by walking with God, and who are the called according to His purpose. "He that spared not His Own Son, but delivered Him up for us all, *how shall He not* with Him also freely give us all things?" (Rom. viii. 32.)

If our circumstances find us in God, we shall find God in all our circumstances.

The 46th Psalm begins and ends with, "God is our refuge." If our refuge be in God, our circumstances must meet us in God, and, according to that which is written in the same Psalm, "Jehovah of hosts" is *with* us. Be you with Him, and He will be with you. He is our refuge from the storm, our place of safety from the enemy.

Speaking of his health of body at his advanced age, he said he used this prayer constantly, "Lord, teach me what to do," and "Lord, teach me what *not* to do." Oft-times it is because people overwork themselves that they are laid aside. They are not so far as "N O" in their alphabet.

"A soft tongue breaketh the bone." (Prov. xxv. 15.) That is a very hard hammer.

Were there more Amens, there would be more Hallelujahs.

Elijah could always say (save when he fled from Jezebel), "The Lord before whom I stand," then it must be said to him (1 Kings xix. 11), "Go forth, stand before the Lord;" as much as to say, "It is your old place, come back," and in this gentle way God restores him to communion. Mind you always stand before the Lord.

The channel is never the source. I receive many a blessing *through* my brethren; they are the channel, but God is the source. "*Through*" never means "*from*."

Put "Lord" before your thoughts, as David did in Psalm iii. 1, tell the Lord what "they" say.

Take away the first word—namely, Lord, from Psalm iii., and what is left? The murmurings of unbelief.

Psalm i. 1.—You must gather food before you meditate. Mind what I say, after taking any quantity, chew the cud. "Blessed is the man" who delights in the pasture and then meditates, but neglect the reading of the Scriptures and you can't meditate, and how then are you to expect blessedness?

When considering your faults and inclined to dejection concerning them, don't talk with yourself—don't keep bad company. Talk with the Lord.

Fault finders little think how they sin against God by their words.

John xiii. 34—When the Lord gives the new commandment, Peter takes no heed to it, he says, "Whither goest Thou?" He will not part with the Lord. See how the Lord answers him. Peter will not respond to the new commandment, but the Lord responds to Peter's thought, hence the xiv. chapter—"I go to prepare a place for you;" mark the Lord's tender sympathy with the disciples in regard to His going away (xiv. 16-17). What do I learn from this? If a person does not sympathize with me as I think he ought, let me give him double sympathy.

Afterwards the Lord turns again to the former subject, and renews the commandment to love.

However affronting people are, you should never be affronted; the one that dwells in God is not provoked, however provoking others may be.

The bottom of the matter is the Cross, leave out the Cross and you leave out Christ; you will care for yourself and not for the person that provokes; but think of the Cross—"All they that see Me laugh Me to scorn." He said, "Father, forgive them." If the Cross be at the bottom of our thoughts, we are sure to be Christlike; but if you forget this, be sure you will be like the worldling under provocation, using offensive language and doing offensive deeds.

These two words, "I go," mean very much, and showed what was in the heart of Christ, though His lips did not utter it. In chapters xiii. and xiv. of John no less than six times the Lord says "I go," and it softens my heart as I read it. (See chapter xiii. 33-36, chapter xiv. 2, 3, 4, 12.)

When He said that word, the pains of the Cross came before Him. He knew that then He would be afflicted with all God's waves of wrath, and say, "My God, My God, why hast Thou forsaken me?" This was in His heart when he said, "I go," and you will find your heart softened by the contemplation of it.

Chapter xiv. 27—Mark the difference between "the peace of God" and "peace with God"; *with* never means *of*; "*with*" means we are reconciled by the death of His Son, "*of*" comes from communion with God.

"Pour out your heart before Him." (Psa. lxii. 8.)
If you pour out, God will pour in.

God's balances.—"Go ye into all the world and preach the Gospel to every creature." If we think of this word only, one scale goes down, our responsibility we feel too heavy; but see the other scale, "them also I must bring," and the balances are even.

NOUGHT (0) is never offended.

Psalm lxii.—Man speaking to his soul about God.
Psalm lxiii.—Man talking to God about his soul.

A thanksgiving (however short) is a long prayer.

The words, "My God," are in Psalms xxii. 1, lxiii. 1, Phil. iv. 19. The first, the root; the next, the trunk; the third, the branches and fruit of the tree.

Don't chew the chaff of doubtful disputations; feed upon the honey out of the Rock.

The flesh is in you, though you are not in the flesh.

If in matters of little moment we hold fellowship with Christ, we shall not fail in greater matters.

If I be asked whether or not I expect a return of Pentecost, my answer is—Do you expect the people of God to walk in truth and love according to the commandment? If the Church of God were walking in obedience to Christ's commandment and according to the Epistles, we should have Pentecostal days and beyond. Unbelief, pride, covetousness, self-will—these evils under foot, then Pentecost.

In rebuking another, seek only the welfare of the faulty one.

Let me walk with God, and no one can do me harm.

Care not for your own reputation, leave it with God.

The more blameable another's behaviour toward you, be you the more considerate with grace and love toward him.

OBSERVE SEVEN (7) THINGS.

(1) Read your Bible with prayerful meditation, looking unto and trusting only in the teaching of the Spirit of God : that will lead to

(2) Acquaintance with God, and growth in the knowledge of our Lord and Saviour Jesus Christ.

(3) Thus our faith will be increased, and our trust in the living God.

(4) Through increase of the knowledge of God and the ways of Christ, we shall be strengthened by the Spirit to do His will.

(5) Our love to our Heavenly Father and His Beloved Son, who manifested His love to us by suffering the terrors of the cross, will be proved by

(6) Our obedience ; and as we aim at perfect obedience to the commandments of Christ, so the Lord makes certain

(7) Our happiness.

Thank God for giving, for withholding, and for taking away.

There is a ransom for all, light for all, but if unbelief put up the shutters, how shall the light come in ?

There is a good prescription in Job xxii. 22—
“Receive, I pray thee, the law from His mouth.”

Don't get away from God, go near. He whispers sometimes;—be listening. To *us* He does not speak in thunder; to the world in thunder, to us in the “still small voice (1 Kings xix. 12);—be nigh at hand. *He was* not in the fire, not in the earthquake, not in the wind, the still small voice was for the intimate friend and faithful servant; and with Moses it also was when the blackness and tempest were over, He spake to Moses from the “Mercy seat.”

We should never think of any past sin or guiltiness of ours save at the Mercy seat. David said, “My sin is ever before me.” God casts all our sins behind His back.

I am thankful for my crown, and delight in the whiteness of my robe.

God gives me the power to think, let me see that I do not put it into Satan's hands.

He that is given to fault-finding is not a self-judged person.

SERMON UNDER FIVE HEADS.

- (1) “It came to pass.”
- (2) “Who brought it to pass?”
- (3) “Thou did'st it.”
- (4) “Amen.”
- (5) “Hallelujah!”

"They are bread for us," said Joshua and Caleb ; then the taller the giant, the larger the loaf; difficulties are bread to faith.

"Truly our fellowship is with the Father and with His Son, Jesus Christ." To this true blessedness every child of God is entitled, and this he must enjoy if disobedience do not prevent. How tenderly the Lord speaks (Matt. vi. 32-33) "For after all these things did the Gentiles seek: for your Heavenly Father knoweth that ye have need of all these things (verse 33). But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Saying three times—"all these things"—if faith be well nourished day by day by the heavenly bread and heavenly wine, by the word and the Spirit of truth, the child of God will be every day a gainer—richer at sunset than at sunrise, whatever the joys or the sorrows between.

Of all the works of God, the work of sin-avenging justice, which bade the sword awake against His Shepherd, His own Son, is to human thought the most strange, but, the Spirit of God teaching us, we see love and wisdom in the cross alike boundless and one with justice to bless us.

The night is far spent, the day is at hand. We are ever strangers and pilgrims here, but we have God and His Word and the Spirit of Christ, so that we are sufficed for every step of our homeward way.

God speaking to the conscience most often speaks

through the heart. To the Samaritan woman Jesus said, "Go call thy husband." He put the judgment of her actions on herself, and let her own words condemn her. Mark also the gracious words preceding this.

'From' never means '*through*' in any language. A chastisement is from God to me, whatever instrument He may use. Let me see that I do not think of the instrument *only*: "*Thou* didst it."

Nothing in God's sight excuses disobedience to His word. If in the face of difficulties I obey, there is no end to the honour put upon me. I must never look in unbelief at difficulties, never say, "Alas! what can I do?" but "what cannot the Lord do?"

God has a right to all I am: I have by grace a right to all He is. We are God's inheritance, let us see to it that **He** gets much glory from us.

Putting away from fellowship is for the healing of a sick member of Christ. Achan under the law must be cut off. No healing under Moses.

You cannot have the heart of love which the Cross of Christ gives birth to and nourishes, if you be not loving your brother whatever his faults.

Mind what you say, speak as before God. Words are like seeds sown, they bear their harvest.

Beholding Jesus on the Cross, all is right with us, our hearts are full of love, kindness and tenderness to all.

The perfection of the perfectionist is to know his imperfection.

If you make everything of the Lord, what can you make of yourself? If Christ be all, who are you?

God showing me the vanity of all earthly things, I prove the blessedness of dependence on Him only. (1 Sam. vii. 3-4.)

The Israelites had to give up all their false Gods, then they could set up their Ebenezer.

A man that is not contented with God alone is an idolater.

Suppose I write a book and give it to my child to read. He comes to me saying, "Father, I am reading your book, but there are some things I cannot understand." I say, You will understand by and by: go on reading. To please me he perseveres. Shall I not mark his loving obedience and seek to please him?

Mordecai was indeed a man of faith. His neck was so pliant before God at the throne of grace that it was an iron pillar before Haman.

Ephesians iv. 32, v. 1-2.—Let us bring these affections into the family relationships of husband and wife, parent and child, master and servant. Each one looking to the Lord learning his or her relationship to God, filling the place appointed, can be helping the other to please the Lord. Satan can tempt and afflict us, but can he sever hearts? No, only through the advantage we give him can this be done.

The blessed Lord says, "Wake up, my glory" (Psalm lvii. 8); my glory rejoiceth (Psalm xvi. 9). Let our hearts be filled with Christ and His love, so will our lips be filled for His glory; thus our tongues become our glory.

There is perfect equity in the dealings of God with everyone.

If we seek to approve ourselves to God, God will take care of our reputation. I need not care what is said against me if I am seeking to walk so as to please God according to His word.

Vainglory and strife the natural man's conscience does not condemn. If we think ourselves something when we are nothing, we cannot bear other's burdens, and God will charge Satan to sift us.

When the Spirit of God ploughs up the heart of the sinner, he embraces the rock for want of a shelter, he cannot build on the sand.

Should anyone behave himself un-Christlike to me, if in spirit I be under the law of Moses, I shall be un-Christlike to him—eye for eye, tooth for tooth; but if under the law of Christ, my behaviour will be Christlike, whatever the provocation.

The Israelites made a league with the Canaanites to their own ruin. Let us make no league with anything contrary to Christ. Let us search out all the little foxes and destroy them.

Believe not your eyes if they contradict your ears, provided it be God that speaks. Jesus sent word to

Martha and Mary, "This sickness is not unto death ;" and though Lazarus was dead, they should have believed their ears, not their eyes.

There is no willow on which to hang our harp in the holiest of all, and that is our proper dwelling-place.

I carry my library—66 volumes—in my pocket.

As a jet setting shows the jewels in it, so all the judgments of God on Israel serve to enhance the eternal love and grace of God in Christ through the seed of Abraham.

Let us be ever drinking the milk of the word, the sincere milk, without any printer's ink.

ON FINDING FAULT :**THE APOSTLE'S MODE WITH HIS BRETHREN AT CORINTH.**

It has been too truly said that even among believers in Christ, there are many fault-finders, but few fault-menders.

Should anyone speak evil of his brother, bearing a tale against him in his absence, ask from him an answer to this question : "What good have you done your brother by bearing this tale against him?" and wait for his answer. Ask again : "What good have you done yourself by this?" The answer to each question will probably be, "No good at all." Then solemnly address him thus : "What glory have you brought to God?" Take him, if you may, to the person who is deemed to be in fault, and so seek to help the erring brother. If we find fault without endeavouring or intending to mend, we do Satan's part. He is the accuser of the brethren.

The Apostle Paul had to find many faults with his Corinthian brethren. Let us consider how he dealt with them. In beginning his First Epistle Paul brings Sosthenes into fellowship with himself. "Paul, an apostle of Jesus Christ, and Sosthenes our brother, unto the Church of God, which is at Corinth . . . Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." After this greeting of authority and love, he writes : "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in everything ye are enriched in Him (R.V.) in all utterance, and in all

knowledge . . . so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ."

Thus he makes his way into the *heart* of his children in the faith, before he appeals to their conscience. In general, you will find it a vain thing to attempt to get to the heart through the conscience; the godly way is to get at the conscience through the heart. This was the manner of the apostle, and this is "according to Christ Jesus."

He then proceeds thus: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." *God* was faithful who had *called* them unto that fellowship, but the Corinthians were not faithful to God or to themselves, for they were not enjoying that fellowship; and they are thus solemnly exhorted: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Some had contended for Paul, that he should be their head, others for Apollos, others again for Cephas, and lastly, others for Christ.

To heal these divisions, the apostle asks the solemn question: "Is Christ divided?" He then reminds them indirectly of the sufferings of Christ: "Was Paul crucified for you?" He makes still further appeal to their conscience by showing that disputes and contentions spring from the *pride of wisdom* which God will

destroy—"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." Unbelieving *Greeks* seek after wisdom, but "*we* preach Christ crucified"—Christ, the power of God, and the wisdom of God; Christ made unto us by God wisdom, righteousness, sanctification, and redemption.

Thus the apostle puts a blot upon their pride of wisdom, and shows them the sin of their divisions.

He pursues his purpose to heal these divisions, in gentleness and grace, reminding them of his first coming among them, "And I, *brethren*, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ and Him crucified." He brings to their remembrance the love of Christ, made manifest by the cross, to soften their hearts and so to mould them into conformity with Christ.

In this gracious manner he finds fault, making nothing of himself and everything of Jesus Christ and Him crucified. Thus it is that *he seeks to mend the fault* which he has found.

As he proceeds in the epistle, he complains of their being puffed up, when they ought rather to have mourned because of the incestuous man, and he gives direction to put away from among them that wicked person. Even here he must bring to remembrance Christ and His cross: "*Christ our passover is sacrificed for us*, therefore let us keep the feast"; and again, after speaking of things which they ought not to have dared

to do, he adds, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are *bought with a price*: therefore glorify God in your body, and in your spirit, which are God's." Also in the next chapter: "Ye are *bought with a price*; be not ye the servants of men."

This is followed by reproof because of their conduct to brethren who are weak; saying, "When ye sin so against the brethren, and wound their weak conscience, ye sin against *Christ*"; ye sin against those "for whom *Christ died*."

When he exhorts them to flee from idolatry, and reminds them of their being one in Christ, he immediately adds, "The cup of blessing which we bless, is it not the communion of the *blood of Christ*? The bread which we break, is it not the communion of the *body of Christ*? For we being many are one bread, and one body: for we are all partakers of that one bread"; and again, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

In the 11th chapter he has to complain: "Ye come together, not for the better, but for the worse, for . . . I hear that there be divisions among you"; and again, "When ye come together therefore in one place this is not to eat the Lord's supper, for . . . one is hungry and another is drunken." These evils which were so shameful the apostle seeks to mend by bringing to their mind the words of our Lord, who, "the

same night in which He was betrayed, took bread : and when He had given thanks, He brake it, and said, Take eat : this is *My body which is broken for you ;* this do in remembrance of Me." Also He took the cup, saying, "This cup is the new testament in *My blood.*"

Before he asks the question, "How say some among you that there is no resurrection of the dead?" and enters upon those truths which the Spirit of God inspires him to write on the subject, he thus addresses them, "I delivered unto you first of all that which I also received, how that *Christ died for our sins according to the Scriptures ;* and that He was buried, and that He rose again the third day according to the Scriptures."

Thus we see that though the apostle, taught by the Spirit of God, finds many a fault with his Corinthian children, yet without "Jesus Christ and Him crucified" (and raised from the dead) he does not attempt to heal their divisions, or to make them ashamed of their pride of wisdom, or to set them right as to their modes of dealing with evil in themselves and others, or to deliver them from false doctrine.

As we pursue our journey homewards we shall find, both in ourselves and others around us, faults, infirmities, and sins. If we would grow in grace ourselves, and be helpers of those about us, it will be well for us to remember the means to which the apostle had recourse for the end which he had in view. He determined to set before them, in every case, Jesus Christ and Him crucified.

The glory of Christ springs out of the death of the cross, and those who remember Him most—His sufferings and His glory (He loves to be remembered)—are they who are best taught by the Holy Spirit to *amend their own ways* and *their own doings*, and to help their brethren who may stand in need of help. We should have clean hands if we would wash defiled feet. It has been well said, and often sung, "Let nothing in our hearts remain like this great truth—the Lamb was slain." Thoughts of the sufferings of the Lamb of God, springing from the communion of the Holy Spirit of God, greatly help our fellowship with the Father and with His Son Jesus Christ. (1 John i.) Walking in the light and having these things in the heart, we shall gain a ready ability to find fault with ourselves, and with others who are in fault; and we shall seek the glory of God, and the good of our brethren, while we say, after the manner of Christ Jesus, "Amend your ways and your doings."

GOD'S WAY AND OUR WAY.

"His way is perfect." "He maketh my way perfect."
Ps. xviii. 30, 32.

How good to know, that whatsoever way He has recourse to in order to make my way perfect, His way is perfect in wisdom, grace, faithfulness, love unbounded. Sometimes, in the perfection of His way, He "gently leads"; sometimes "He speaks out of the whirlwind"—but it is He who speaks; it is He who leads; and whether in *storm* or *calm*, *He* leads, *He* speaks whose "way is perfect."

How perfect "His way" in our salvation! Could we have bettered it? We had *nothing* to do with it, and we know it is well we had not. We have *nothing* to do with the means of making *our* "way" perfect, save to wait on God for increase of faith and grace. We might, very probably, have mercy on *our ways*, when God, having mercy on *us*, has no mercy on *our inventions*. Were it not for the trials which God in His grace sends, who can tell what trials we should bring on ourselves?

I am a crooked one; and, to fit me for the Master's use, I need crooked circumstances. They come, and He who makes my way perfect completes the dove-tail work, and He will plane and polish for His own glory. Ah, beloved! we hear it said, "How deeply the Lord is *trying my faith*." A little self-searching before God's all-searching eye would end in our saying, "How deeply I have been trying my *Heavenly Father's love*." What we all need is to wait on God for grace to look more to Jesus THROUGH THE WORD, to Jesus our blessed Lord and Exemplar, whose way was perfect indeed, and yet who was dealt with as if He were the sinner. How He bore "the contradiction of sinners against Himself," and the wrath of God! Let us dwell in the sunshine of the "grace of our Lord Jesus Christ," and mark the manner of His submission to His heavenly Father's will. Let us prayerfully meditate on Him as He is revealed in the WORD OF LIFE, from the page which records His power in the creation of all things (see Gen. i., John i., Heb i.)

to the records of the sorrows of His cross, and the glory of His resurrection and ascension, remembering His intercession until He come with clouds, according to His word, "Surely I come quickly!" (Rev. xxii. 20.)

Thus dealing with the Word, we may humbly and adoringly expect that THE COMFORTER, who is the Holy Ghost, will instruct our souls in the blessed truth, that *all* things work *together* for our good—that "*tribulation* worketh *patience*," that "the God of patience and consolation" is our God, that patience is to "have its perfect work, that we may be perfect and entire, wanting nothing." He will make our deepest, most enduring affliction "light affliction" and show us that it is but "for a moment"—that it "worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are *temporal*, but the things which are not seen are *eternal*."

The Lord needed not our help before time dawned to settle His decrees concerning us; and He needs not our help now as a means to bring His decrees about. His means may be, to our eye, crooked, or they may be straight; to our taste, bitter or sweet; His way to our feet may be rough or smooth;—but "His way is perfect"; and He says, "Walk before Me, and be *thou* perfect." Happy he who by the Spirit of God has been taught, through the Word, not to strive against God, for that "God is greater than

man" (Job xxxiii. 12, 13), that "God can do everything" (Job xlii. 2), that "without Him we can do nothing" (John xv. 5); but that we "can do all things through Christ which strengtheneth us."*

Let us, as the redeemed of the Lord—redeemed with "precious blood"—serve the Lord with gladness. Let our business be to walk before God. In His grace He will show us His way;† He will make us to rejoice in it; He will teach us what grace through Jesus we have found in His sight, and we shall know something of the greatness of His power which worketh in us (Eph. i. 19, &c.; iii. 20, 21; vi. 10),‡ both to will and to do of His good pleasure. Oh! may we then come to God as those who "believe that HE IS"; seek to please God, not ourselves; and get the testimony that Enoch got! (Heb. xi. 5.)

Whatever be God's way with us, our wisdom is to "rest in the Lord, and wait patiently for Him"; to

* "Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." (Phil. iv. 11-13.)

† "Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight; and consider that this nation is Thy people. And He said, My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 13, 14). "He made known His ways unto Moses, His acts unto the children of Israel" (Ps. ciii. 7).

‡ "What is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality," &c.

"Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

"Finally, my brethren, be strong in the Lord, and in the power of His might."

“delight” ourselves “in the Lord”; to “commit our way” and “works” to Him (Ps. xxxvii. 5; Prov. xvi. 2, 3); to “trust in the Lord,” who “undertakes” for us—and in His own perfect way “performs” and “perfects” that which concerneth “those who trust in Him, and who desire to know and do His will.” “Teach me Thy way, O Lord!”

If by the Spirit of God we are given to meditate on Jesus in the “evening, morning, and at noonday”; and if we consider that Jesus Christ the Son of God—the Living and True God—is the Living Way to the Father, the gift of the Father to and for the Church, and that the Church is the gift of the Father to Jesus, shall we not also be assured that God will with Jesus freely give us all things? Things present are *His gift*, whatsoever be their form or colour—painful or pleasant—as well as things to come. Whatever the “present things” may be in the way of circumstances from our heavenly Father to us-ward, for His glory and our blessing, if we are as well assured (well indeed we may be) of His infinite wisdom in the means He employs, as of the infinite wisdom of His eternal counsels, the word which it is impossible for flesh to utter, “Thy will be done,” will flow from the soul without effort, by the mighty operation of the Holy Ghost; who *comforts us*, while He proves to us that the will of God is “good, and acceptable, and perfect”; teaching our souls that it is impossible for God to err because “His way is perfect.” He is bold and strong in faith who says, “Thy will be done.”

Drink of the Wine of the Kingdom, "drink abundantly, O beloved," saith the Lord; eat of the Living Bread, and God will give us, through the Bread and the Wine, all needful boldness and strength. It is true "His way is in the sea, and His path in the deep waters, and His footsteps are not known"; still, "He leads His people by the right way," like a flock, with a shepherd's hand and heart; and His sheep, who have redemption before their eyes, and the price thereof in their hearts, know that "His way is in the sanctuary"; and viewing this sea from the sanctuary, through the rent veil, they know that waters that affright those who are on the wave without God, tend to the cleansing of those who are with Him in the sanctuary. They sing the song of adoration, "The waters saw Thee, O God, the waters saw Thee; they were afraid, the depths also were troubled;" but "God is our refuge and strength, a very present help in trouble." "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." The deep sea of our troubles (to the praise of the glory of His grace let it be said) becomes very shallow when, by the Spirit, we contemplate the way of Jehovah with Jesus "in the sea"; the path which Jesus had to take "in the great waters," in the "darkness," "in the deeps"; when the "fierce wrath" of the Lord God of His salvation went over Him (Ps. lxxxviii.); when he said, "Thou art holy." . . . "I am a worm" (Ps. xxii. 3-6); when His strong cry was, "Save Me, O God, for the waters are come into My soul. . . . I am come into deep

waters where the floods overflow Me" (Ps. lxix. 1-2.)

When we drink of the cup which Wisdom has thus mingled, we are as giants refreshed with new wine (God makes us so)—“as a mighty man that shouteth by reason of wine.” If we eat and drink more abundantly, shall we not be stronger in faith; able to subdue our inward corruptions, as well as wax valiant in the wrestle against the principalities and powers and wicked spirits in heavenly places? Shall we not escape the “edge of the sword,” and stand against their wiles, which deepen, greatly deepen, as “the coming of the Lord draweth nigh”? The song of praise on our journey to our heavenly city—“To Him that loved us, and washed us from our sins in His own blood”—turns to flight armies of aliens, who in their own land oppose us. “By Thee I have run through a troop, by my God I have leaped over a wall. As for God, HIS WAY IS PERFECT. (In the sea and in the sanctuary, His way is perfect!) THE WORD OF THE LORD IS TRIED (REFINED, see margin), He is a buckler to all them that trust in Him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and MAKETH MY WAY PERFECT.” May the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

ON POURING OUT THE HEART TO GOD.

COUNSEL TO A CHRISTIAN IN A DIFFICULT PATH.

Your desire to walk with God in all your circumstances comes from above, and He who has given you the desire will Himself be glorified by fulfilling it. Feed therefore upon the word of God, which testifies of Christ, wherever you are, and you will feed upon Christ. Feeding upon Christ you dwell in Him, and *dwelling in Him your circumstances meet you in Him*, and thus you will find Him, even as you desire, "walking with you in all your circumstances."

You know there are no difficulties with God, and seeing that almighty power is to us-ward (Eph. i. 19-23), and "worketh in us" (iii. 20), we are able to obey the command to "be strong in the Lord" (vi. 10), and so to resist the power of the adversary.

There are no difficulties with faith—impossibilities enough with unbelief. Christ is not only the power of God, but the wisdom of God, and we are in Christ Jesus, who of God is made unto us wisdom; so then we have power to resist, and wisdom to withstand, all the wiles of the devil.

One reason why we oftentimes fail in difficulties is that we do not sufficiently ponder the ways of Christ. When he was suffering the pains of the cross, when all His disciples had forsaken Him and fled, and all they that passed by were laughing Him to scorn, He told out to His heavenly Father *what He saw*—"They shoot out the lip, they shake the head;" and also *what He heard*—"He trusted on the Lord that He

would deliver Him." Portions of Ps. xxii., you may observe, are thus not only prophecies of what would come to pass, but also show us what our Lord would say to God during the awful sufferings He had to endure when it pleased Jehovah to bruise Him—"They pierced My hands and My feet;" "They part My garments," and so on. This is the heavenly pattern for us.

It is a joy to me to perceive by your letter that your aim is communion with God. *He* has the sweetest and most constant experience of communion who makes present circumstances to be the occasion thereof. When David "fled from Absalom his son" (Ps. iii.) how great was his trouble! His people, headed by his wicked son, in increasing numbers rose up against him, and spake against him, as if God had ceased to be his helper. Does David speak only to himself, or to the people around him, of his sorrows? He does not complain against God, saying, "Alas! what shall I do?" but he makes the circumstance an occasion of communion with God, saying, "Lord, how are they increased that trouble me! Many are they that rise up against me; many there be which say of my soul, There is no help for him in God."

Now consider what follows—how exactly it suits the beloved "sweet Psalmist of Israel." "*But Thou, Lord, art a shield for me.*" What matters then, how many rise up against him? "*My glory.*" What matters, then, what they say of his soul? If man makes him bow down his head, what matters it if God

is "*the lifter up* thereof"? However painful our circumstances, and however "difficult," what shall we say of them compared with the circumstances of the beloved king whose son and people were pursuing him to take away his life?

But a greater than David gives us again and again the perfect example. "False witnesses did rise up against me." "Jesus answered nothing; so that Pilate marvelled." In like manner, if we pour out our hearts to God, silently repeating to God the words we hear, or tell Him of the deeds we see, we need answer nothing. The Lord always opens His mouth for the dumb. (Prov. xxxi. 8, 9.) Mary left it to her Lord to answer Martha, and He also replied for her when Judas accused her of wasting the ointment. W. H.

A LETTER TO ONE IN DEEP TRIAL.

Beloved in Christ Jesus our Lord,—You know we are constantly sympathising with you, and yet more than ever, by the grace of God, do we sympathise with you because of the continuance of your deep trial. Since the last time I visited you I have much desired to see you again, but have been hindered, partly by my age, and partly by unfavourable weather. I am visiting you now by the kind hand of a beloved sister who, with all of us, has a deep interest in your welfare, and who, with us, holds you in constant remembrance at the Throne of God.

While I write thus I pray to God (who gives us the power to think, and the power to think right thoughts)

to bring to my mind such portions of His Holy Word as, by the help of His Holy Spirit, will enable you while in sorrow to please our heavenly Father by remembering also the sorrows of Christ Jesus, the Son of the living God, who, to save us from *sorrows everlasting*, came down from the bosom of His Father, and by wicked men was despised and rejected; who gave His back to the smiters, and His cheeks to them that plucked off the hair; who hid not His face from shame and spitting; who was bruised by Satan, and man, and Jehovah (Isa. liii.); and concerning whom it is written that God "spared not *His own Son*, but delivered Him up for *us all*." (Rom. viii. 32.)

Let me bring to your mind the Psalms I once gave to you—xxii., lxix., lxxxviii., which you will remember our brother Chapman gave to me many years ago, and which have been a comfort to my soul in many a sorrow and deep trial.

However deep our sorrow because of *sin* or *sorrowful circumstances*, our *bounden duty* to our God and Father is to hearken to the voice of the Spirit of God, who saith, "As sorrowful, yet always rejoicing"; that thus we may bring glory to *our* God and Father by obedience to the commandment, "Rejoice in the Lord always," which the Spirit thus repeats, "*again I say rejoice*." We grieve the Holy Spirit of God, and sinfully add to the deep distress of our soul, if we neglect to feed upon Christ, by feeding upon the Word that testifies of Him.

We should never forget that, however deep our trials, and however sorrowful we may be, and ought to be,

because of *sin* and *circumstances*, yet if we remember Christ (*who loves to be remembered*), and His *love* manifested by His death ("*even the death of the cross*"), the Spirit of God will give us blessing, and cause joy to be mingled with our sorrow, thus enabling us to glorify God, and give joy to our Lord and Master Jesus Christ, before those who surround us.

I commend to your prayerful consideration the words of our Lord on the cross, "My God, My God, why hast Thou forsaken Me." "They pierced My hands and My feet." (Ps. xxii.) "The waters are come in unto my soul"; "I am come into deep waters where the flood overflows Me." (Ps. lxi.) "Why castest Thou off My soul?" "Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves"; "While I suffer Thy terrors I am distracted"; "Thy fierce wrath goeth over me; Thy terrors have cut Me off." (Ps. lxxxviii.) Also, dear sister, let us never forget the Apostle's words, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*?" One of these ("*all things*") is the comfort and communion of the Holy Ghost, *The Comforter*. Believe me yours in sincerity and truth,

WILLIAM HAKE.

GOD'S REMEDY FOR EVIL-SPEAKING AND TALE-BEARING.

Let us first of all call to mind the love wherewith we and all God's children are loved, and the claims

which that love has upon us. Our Lord's words are—

“As the Father hath loved Me, so have I loved you; continue ye in My love.”

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.”

The injunction of the Spirit of God by the Apostle Paul is—

“Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.”

Let us remember the need of self-judgment and our inability to judge rightly of others.

“Who can understand his errors? Cleanse Thou me from secret faults.”

“Judge not according to the appearance, but judge righteous judgment.”

“Judge nothing before the time.”

That is, let us not judge the motives of the heart, which are beyond our discernment.

“*Speak not evil* one of another, brethren. He that speaketh evil of his brother and judgeth his brother speaketh evil of the law and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.”

“If we would judge ourselves we should not be judged.”

Love will lead us to tell our brother of his fault, and not to tell another.

“Thou shalt not go up and down as a tale-bearer among thy people.”

“Debate thy cause with thy neighbour himself, and discover not a secret to another, lest he that heareth thee put thee to shame, and thine infamy turn not away.”

“Tell him his fault *between thee and him alone*; if he shall hear thee, thou hast *gained thy brother*.”

Let us not receive that which cannot be fully proved.

"In the mouth of two or three witnesses shall every word be *established*."

"At the mouth of two witnesses, or at the mouth of three witnesses shall the matter be *established*."

Though never so clear
The matter appear,
Ne'er will I believe
Unless I receive
Full proof—full as clear
As matters appear.

From Heb. x. 19 we learn that we are brought by the Lord Jesus within the veil. It was by His own blood that He entered; and "by faith in His blood" we enter.

If, *there*, we judge ourselves according to the word of Christ, we shall discern the boundary that God has set to our judgment of others, and we shall not defile ourselves with evil-speaking and the like. When under obligation to judge, we shall do our duty so as to please God, and we ourselves shall certainly be profited and be blameless, even if those we judge be not profited.

If, on the contrary, we be not within the veil *self-judged*, we shall surely be defiled by evil-speaking, how true so ever be the thing spoken; and we shall often judge unjustly, and always unprofitably to ourselves and others, especially to ourselves.

It is written—

"Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged."

And again—

“Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned.”

“He shall have judgment without mercy, that hath showed no mercy.”

“Whatsoever a man soweth, that shall he also reap.”

Even in this life God makes manifest His retribution.

THE BOOK OF PROVERBS.

God inspired Solomon to write this book that men may “understand the fear of the Lord, and find the knowledge of God.” (Chap. ii. 5.) Meditation on it is by some neglected, because they lay not to heart the fact that “a Greater than Solomon is here,” and also because the promises which are made in the opening of the book are not duly regarded.

It is true that “the Spirit of Christ,” who inspired Solomon thus to write, uses *all* Scripture, from the book of Genesis to the book of Revelation, to give knowledge and understanding, and *blessed* is the man whose delight is in all the testimonies of God; “He shall be like a tree”—fruitful, evergreen and prosperous. (Psalm i.)

But we are now considering the words of the book of Proverbs, *throughout which* we are to hear the voice of Christ, who “of God is made unto us wisdom”; and the voice of God our Father, who, according to the apostle Paul in his Epistle to the Hebrews, speaketh unto us “as unto sons.” (Heb. xii. 5 with Prov. iii. 11.)

The means to the end of understanding “the fear of the Lord” and finding “the knowledge of God” are

thus expressed: "hearken"—"receive"—"hide"—"incline the ear"—"apply the heart"—"cry and lift up the voice"—"seek"—"search."

We must not only "hearken" to, we must "*receive*" the words of God and "*hide*" them with us; we must not only "incline our ear" to these wonderful testimonies, we must "*apply our hearts*" to their wisdom. But in addition to all this there is the need of earnest prayer, with trust in the Lord Himself to bless the means He has prescribed: "For the Lord *giveth* wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; He is a buckler to them that *walk uprightly*." (Chap. ii. 1-7.)

With the wisdom and understanding and knowledge that come from God there will also be the upright walk, and the guileless spirit, by all of which we "find favour and good understanding in the sight of God and man." (Chap. iii. 1-4.) Harkening to God, through these inspired Proverbs, we shall grow in the knowledge of God and of Christ, by the teaching of the Holy Spirit, and we shall also grow in favour with God and man according to His word.

The book is full of heavenly wisdom, instructing us in heavenly things, and also teaching us how to set about earthly things in a heavenly manner, so as to insure the approbation of our God and Father. We hear the voice of Him who "was set up from everlasting" (chap. viii. 23), even "that Eternal Life which was with the Father"; "Christ the Power of God, and

the Wisdom of God." (1 John i. 2; 1 Cor. i. 24.) We hear His voice crying unto us, "Understand wisdom . . . be ye of an understanding heart. Hear; for I will speak of excellent things. . . . Receive my instruction, and not silver; and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired are not to be compared to it . . . Blessed is the man that heareth Me . . . Whoso findeth Me findeth *life*, and shall obtain *favour* of the Lord." (Chap. viii. 5-35.)

The pleasant words of God are as a honeycomb, sweet to the soul and health to the bones. The Holy Spirit, by whose wisdom Solomon wrote these words of "life" and "favour," also inspired the apostle John to write the following words from the lips of our Lord Jesus:—"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John xvii. 3.) He gives *life eternal*, and He also gives present *peace*, according to His word, "Peace I leave with you, My peace I give unto you" (John xiv. 27); "for ALL the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." (2 Cor. i. 20.)

He whose "name is called The Word of God," who is "King of kings, and Lord of lords" (Rev. xix. 13-16), who was "set up from everlasting, from the beginning" (Proy. viii. 23)—"The Word" that "was GOD"; "The Word" that "became *flesh*" (John i. 1, 14)—now calls us to the banqueting house. "Wisdom hath builded her house," the Lamb is slain, the wine

is mingled, the table is furnished, and the word to us is, "Come, eat of My bread, and drink of the wine which I have mingled ; forsake the foolish and live ; and go in the way of understanding." (Chap. ix. 15.) In all matters, spiritual or temporal, observe the words which follow, and avoid "stolen waters" and "bread of secrecies" (ver. 17, marg.)

In the Gospel by John we have the Lord's words, "I am the bread of life" ; "He that eateth Me, even he shall live by Me." This is life worth living. So the psalmist prays, "Give me *understanding* and I shall *live*." The banqueting house which wisdom hath built is our proper abiding place ; and if we feed upon the Word which testifies of Jesus Christ—of Him crucified and glorified—we feed on Christ and dwell in Him ; "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." (John vi. 56.)

Let the soul contemplate this wonder of wonders ! Through the death of Him who is the Son of man and the Son of God the table is furnished for us ; we eat His flesh and drink His blood. We have fellowship also in the Father's joy, according to the word, "Let us eat and be merry : for this My Son was dead, and is alive again ; He was lost, and is found." (Luke xv. 23-24.) "Truly our fellowship is with the Father, and with His Son Jesus Christ" ; and "the communion of the Holy Spirit," who through these Scriptures testifies of Christ, is with us too.

The first nine chapters of this book of God are introductory to the rest of the book, and therefore in

chapter x. we have a fresh heading, "*The proverbs of Solomon.*" Generally each proverb consists of *two* parts ; for example, "A wise son maketh a glad father" is the *first* part, the *second* part expressing the opposite—"but a foolish son is the heaviness of his mother" (ver. 1). In very many, however, the *exact* opposite is not found ; for example, "Only by pride cometh contention, but with the well advised is wisdom." (Chap. xiii. 10.) The latter part of this proverb, being not the exact opposite of the former, extends its meaning, instructing us that the contentious man is not only proud, but is also ill-advised and unwise. To be severe against contentions we may understand it thus : "The contentious man is ill-advised, and proud, and a fool."

It has been before observed that the book of Proverbs leads us into the understanding of "the fear of the Lord" ; it teaches us that "the fear of the Lord is a fountain of life, to depart from the snares of death" ; that "the fear of the Lord tendeth to life : and he that hath it shall abide satisfied ; he shall not be visited with evil." (Chap. xiv. 27 ; xix. 23.) It is a holy, filial fear, which springs from love, and dreads to grieve a Father's heart ; it is indeed the fountain-head of wisdom.

The record, given in the Acts of the Apostles, concerning the disciples after Pentecost is that they walked "in the fear of the Lord, and in the comfort of the Holy Ghost." (Acts ix. 31.) We should remember that thus it will be with Israel in the future, who, when

they are in their own land, will be warned, and encouraged, and instructed by these proverbs of Solomon. They will all learn the meaning of the word, "The fear of the Lord is His treasure." (Isa. xxxiii. 6.)

There are those amongst ourselves who have need to be again and again reminded of the apostle's words in Heb. xii., in which he tells us that the exhortation of this book speaketh unto us who are believers in Christ "as unto *sons*." With this in our mind let us turn to chapter xxiii. 15, 16 :—"My son, if thine heart be wise, My heart shall rejoice, even Mine ; yea, My reins shall rejoice, when thy lips speak right things." Israel also, when they shall speak right things, will find that God will rejoice over them, according to Zeph. iii. 17, "He will rejoice over thee with joy . . . He will joy over thee with singing."

If we receive the words of this book, according to the exhortation in the second chapter, and hide them in our hearts ; if we search for the wisdom which it contains, and that with prayerful diligence as for hid treasure, we shall find, among other things, that we are thereby led into paths of peace, and happiness, and usefulness. We shall gain an increase of the knowledge of God, and the knowledge of His will, and an increase of the power to do it.

Moreover, by hearkening unto Wisdom, who hath builded her house, and furnished her table, by abiding in Christ, and having His words abiding in us, we shall not only ask and it shall be done unto us (John

xv. 7); but we shall also behold the beauty of the Lord, and shall give Him glory. (Pss. xxvii. 4; xxix. 1, 2.) He is the fountain of living water; His mouth is indeed "a well of life," and His lips "feed many"; with Him are unsearchable riches, and His tongue is as "choice silver." (Chap. x. 11, 20, 21.)

We should always bear in mind that we learn nothing to the profit of our souls but that which the Holy Spirit teaches. We say with Elihu, "Who teacheth like Him?" (Job xxxvi. 22.) He gives both the lesson and the power to learn, as the psalmist says, "*Teach me, O Lord, the way of Thy statutes*"; and, "*Give me understanding, and I shall keep Thy law.*" (Ps. cxix. 33-34.) Of this dependence upon God Christ Himself is our example. His words are, "The Father which sent Me, He gave Me a commandment, what I should say, and what I should speak"; and again, "I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me." (John xii. 49; v. 30.) It is the gracious office of the Spirit of truth both to testify of Christ through the Word, and to conform us to Christ.

It is remarkable that in the first nine chapters of the book of Proverbs the exhortations "Hear," "Incline thine ear," or "Hearken" occur fourteen times, and "Attend," "Receive," or "Seek," or other words of similar meaning occur nearly threescore times. This constant repetition of words to the same effect contains solemn instruction for us, being designed

to lead to a diligent hearkening to these words of wisdom—this exhortation which speaketh unto us “as unto sons.” Those who thus give the ear and the heart to these heavenly teachings will prove the blessedness of the words that have been already quoted from chapter x. as true of the Lord Jesus:—“The mouth of a righteous man is a well of life” (ver. 11); “The tongue of the just is as choice as silver” (ver. 20); “The lips of the righteous feed many” (ver. 21).

The apostle Peter speaks of our blessed Lord as “leaving us an example that we should follow His steps,” and we have seen, from the record in the Gospel by John, that He gave diligent heed to the words of the Father before He spake to men. Thus it should be with us. Let us “hearken diligently,” thus receiving the water of life through the Word, so shall “the Word of Christ dwell in us richly,” and the “unsearchable riches of Christ” be hid in the heart, and by this means will our “speech be always with grace, seasoned with salt.” (Col. iii. 16; iv. 6.)

If we bow down our ear to hear the words of the wisdom of this book, and apply our hearts thereto (chap. xxii. 17), it shall be a pleasant thing to keep them within us, and they shall withal be fitted in our lips (ver. 18). “Have not I written to thee (saith the Lord in this too oft neglected book) excellent things in counsel and knowledge, that *I might make thee know* the certainty of the words of truth; that *thou mightest answer* the words of truth to them that send unto thee?”

If we bind the words of the Lord contained in this short book of Scripture continually upon our heart, we shall find them, even as other portions of the Word, to be bread and wine to strengthen and make glad our hearts, and oil of the Comforter to make our faces shine (Ps. civ. 15); where the bread and the wine are found there also is the oil. Let us therefore obey the word, "Bind them *continually* upon thine heart, and tie them about thy neck," and so shall the promise be fulfilled to us, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Chap. vi. 21-23.)

BITTER WATERS MADE SWEET.

The children of Israel, in journeying through the wilderness to the land of promise, came to Marah. (Exod. xxv. 23-24.) They could not drink of the waters of Marah, for they were bitter, and they murmured.

We also are passing through the desert, journeying homeward to our land of rest. On our way we, too, find the bitter waters of afflicting circumstances—it may be exceedingly bitter—and therewith comes, perhaps, the temptation to murmur.

Let us take a glance at Job's history, and see how his bitter cup was made sweet. The patriarch had indeed to drink bitter waters. He was deprived of his substance, his seven sons and three daughters were

taken from him by death, and immediately after this he was afflicted with a sore disease "from the sole of his foot unto his crown." His wife was only left him, and under Satan's temptation she tempted her husband to curse God.

When his three chief friends heard of his calamities they came to mourn with him and comfort him. They wept, they rent their mantles, and sprinkled dust upon their heads towards heaven; they sat down with him upon the ground seven days and seven nights in silence; they mourned and sympathised; *but they did not worship.*

He had been deprived of all his oxen and all his sheep. His three friends brought no bullock nor ram, they offered no burnt-offering; by their silence they left him to ponder his grief, which was "very great."

Thus far, although he could not offer burnt-offerings, as had been his custom, Job was still a worshipper: "he fell down upon the ground and worshipped . . . in all this did not Job sin with his lips." The adversary, Satan, all this while was tempting Job to curse God.

The patriarch's cup *is* bitter, but he knows not yet how to turn the bitter into sweet. He complains of God because he died not at birth; he curses his day. He still complains—"Do not condemn me; show me wherefore Thou contendest with me." (Chap. x. 1-2.)

Up to the time of the beginning of his trials Job had been, according to God's own account of him, a perfect and upright man—"one that feared God, and

eschewed evil." But God saw in His servant Job that which Job knew not of, and the furnace was needful to make him manifest to himself and to purge away his dross.

Under the temptation of the adversary this tried servant of God speaks thus to his Maker: "Thou art become cruel to me"; and, speaking of God, says, "He multiplieth my wounds without cause." While answering the speeches of his friends, he justifies himself, contends with God, and condemns the Almighty. (Chap. xl. 2, 8.) Thus the patriarch's dross appears.

He is called upon by Elihu to make confession (chap. xxxiii. 27; xxxiv. 31; xxxvi. 8-11), which he fails to do until the Lord answers him out of the whirlwind.

In the last chapter Job repents, with self-aborrence, in dust and ashes, going far beyond his former confession, "*Behold, I am vile.*"

The burnt-offering, which prefigures the death of Christ, is offered; he prays for his accusing friends, and is delivered from his captivity. So the Lord blessed the latter end of Job more than his beginning. After this, he lived one hundred and forty years—his bitter waters became sweet.

When we are in trial, whether for refining, as in the case of the patriarch, or whether we bring the trial upon ourselves by our transgression, or Satan, relative, friend, or foe brings it upon us, let us be assured that if we deal aright with God the end will be better "than the beginning." "*Behold, we count them happy that*

endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James v. 11.)

Had Job considered that God was preparing him for his double blessing, he would not have said, "Thou art become cruel to me"; but, "Thou art gracious"; "Thou art good, and doest good."

The bitter waters of Marah, because of which the people murmured, saying, "What shall we drink?" were made sweet when Moses "cried unto the Lord," and "cast into the waters a tree" which "the Lord shewed him." Afterwards the voice of the Lord was heard, "Do that which is right in My sight . . . I am Jehovah that healeth thee."

The scriptures of truth abound in instructions of the Spirit of God how to heal bitter waters and to make them sweet; and these are written for our profit.

Above all, the bitter waters which came into the soul of Christ should be our contemplation. He had, according to Ps. lxix., to be overwhelmed with the waters of God's wrath—deep waters where there was no standing; and those waters came into His soul. God's fierce wrath lay hard upon Him. "Thou hast afflicted Me with all thy waves." "Thou hast brought Me into the dust of death."

"He was wounded for our transgressions."

"He was made a curse for us."

"He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

“By His stripes we are healed.”

When we have such an end in view as that of turning our trials to good account, we should remember the cross, and consider the means to the end which God has prescribed.

The record of the bitter waters of Marah instructs us that in our wilderness journey we shall meet with bitter circumstances; and the tree that God showed to Moses, which when cast into the waters made the bitter sweet, points to Him “who His own self bare our sins in His own body on the tree.”

If while under trial we prayerfully consider the scriptures which testify of Jesus Christ, and Him crucified and glorified, as for example Psalms xxii., xxiii., xxiv., lxix., lxxxviii., Isaiah liii., together with portions of evangelists and apostles which record His sufferings and glory, we shall find that *by the Spirit of God* our bitter waters are made sweet. *He will instruct us*, when our hearts are softened by meditation on the love of Christ towards us, by the meditation of His death, even the death of the cross, so that we shall be conformed to Him who said, “The cup which My Father hath given Me shall I not drink it?”

Moreover, we shall be taught that the all-wise God Himself has brought about our trying circumstances, and if our circumstances meet us contemplating such scriptures as the foregoing, feeding upon and dwelling in Christ, we shall bring the Lord, in whom we dwell, into our circumstances. Dwelling in Christ, we shall become like Him, and He will make the bitter sweet.

The Lord of peace Himself will give us peace always by all means.

The means may be very bitter, but there will be no wrath in the cup ; the cup of wrath was drunk and drained by Him who was made sin for us on the tree. Our wisdom, therefore, is to enquire of God if the gold which He puts into the furnace does not call for the refining fire. "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." Thus it was with the patriarch whose bitter trials we have been considering.

Was not Joseph better fitted for his office under Pharaoh after his trials in the pit and in the prison ?

And was not David better prepared for his service to God in reigning over the people of Israel after he had passed through his bitter experience at the hand of Saul ?

The wilderness was to him a dry and thirsty land, where there was no water ; but he thirsted for God, the living God, and God satisfied his soul in that wilderness of Judah as with marrow and fatness, and his mouth praised God with joyful lips. God was his hiding-place, and He preserved him from the troubles of unbelief in the midst of his trials of faith. Trusting in the unchanging, unchangeable Jehovah, he was compassed about with songs of deliverance, and God's right hand upheld him. His custom was to pour out his heart to God, whose loving-kindness to him was better than life ; and he was evermore rejoicing under the shadow of the wings of the Almighty.

So shall it be with us while we trust in the Lord with all our heart, knowing that "all things are working together for good to them that love God, to them who are the called according to His purpose."

Whatever be the nature of the sufferings of the present time, and however lasting they be, if we compare them with the eternal weight of glory which awaits us, we shall say with the apostle Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"; and with the apostle Peter, "Our trials of faith, though now they cause heaviness, shall be found at this present time to be more precious than gold, and hereafter, at the appearing of Jesus Christ, to be unto our praise and honour and glory."

But it is the Spirit of God who comforts us under trial, turning for us our bitter waters into sweet, *if indeed in these things we hearken to the voice of His word.*

Our heavenly Father has the disposing of all events. Nothing can happen without God. He suits our trials and our comforts to the necessities of our souls. It is for us to trust in Him as the all-wise and all-faithful God.

By the cross of Christ we are entitled to dwell under the shadow of the Almighty. He is our refuge from the storm of circumstances, and our fortress against the power of the enemy. If we abide in Christ, and Christ in us, no evil shall befall us. He will be with us in trouble, and will deliver us according to His word. The sheep of the Good Shepherd, for whom he laid down His life, are to follow their Lord, and

each one may say, "I will fear no evil, for Thou art with me ; Thy rod and Thy staff they comfort me." "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

W. H.

DAVID'S REFUGE IN YOUTH AND OLD AGE.

PSALMS LXIII. AND III.

In writing these and other psalms the Psalmist David was taught to turn his circumstances into occasions of communion with God,

Psalm lxiii. is headed, "A Psalm of David, when he was in the wilderness of Judah." He was in a "thirsty land," where there was no water, a dry and barren land, yielding no bread-corn, and Saul, heading a large body of his soldier-subjects, was seeking his soul to destroy it. But David is a worshipper, and his words of worship begin thus: "O God, Thou art *my* God, early will I seek THEE." Though he suffer hunger and thirst, his soul is "satisfied as with marrow and fatness," and with "joyful lips" he sings to the praise of his all-satisfying God. His sorrow is that Saul is *seeking his life* ; his joy is to *seek his God*, and in his worship he says, "Thy loving kindness is *better than life*" (ver. 3). The Lord will not suffer the wicked king Saul to deprive him of life, much less of that which is *better than life*.

The deep desire of David's soul was to have close communion with God—"to *see* Thy power and Thy glory, so as I have *seen* Thee in the sanctuary." The

Scripture in very many places both encourages and warns us in the direction of our eyes. Eve *saw* the fruit, then took and ate, and gave to her husband. The spies "*saw* the sons of Anak," and were discouraged; the Psalmist "*saw* the prosperity of the wicked," and his steps well nigh slipped; Peter *saw* the waves and began to sink. (See Gen. iii.; Num. xiv.; Psalm lxxiii.; Matt. xiv.) All is well if we are only "looking unto Jesus," beholding the Lamb of God, according to the word in the Book of Revelation, "I *beheld*, and lo, in the midst of the throne, a Lamb standing, as it had been slain," having all power and glory. Thus it was with David in the wilderness; his eye was directed to God, to see His power and His glory. He had trusted in God from his youth (Psalm lxxi. 5); and being "taught of God" (ver. 17), he knew how to turn the wilderness into the sanctuary, and though sorrowfully circumstanced, he could rejoice under the shadow of the wings of the Almighty, for he remembered the loving kindness of God and meditated thereon.

We may repeat that his soul was *following hard after God* (ver. 8), while the wicked king was *following hard after him* to take away his life. Verse 6 is very instructive, "when I remember Thee," and "meditate on Thee." The help of God is secured *when we remember Him* and His loving kindness, and meditate upon Him. Let us call to mind that God manifested His love by giving His Son, and in Him eternal life, and with Him all things. Our Lord Jesus Christ loves

to be remembered ; many of the Psalms of David bring to our remembrance the sorrows of the cross, and "Do this in remembrance of Me" is repeated in 1 Cor. xi. The Holy Spirit causes those to praise God with joyful lips, whatsoever their circumstances, who remember Jesus, "Who His own self bare our sins in His own body on the tree."

The age of David when he was inspired to write Psalm lxiii. is not known, but he was only thirty years old when he was anointed king of Judah some time after this ; young as he was when in the wilderness of Judah, he had oftentimes been greatly favoured of God, and now looking back he acknowledges God as his Helper : "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (ver. 27).

In after days when his wicked son Absalom headed the many thousands of Israel who were seeking to destroy the life of their aged king, David's circumstances were again but occasions for communion with God. He does not say to himself or his friends only, "How are they increased that trouble me !" he is not lost in his deep sorrows, but rather hiding in God and worshipping, he exclaims, "LORD, how are they increased that trouble me ! many are they that rise up against me ; many there be which say of my soul, there is no help for him in God." (Psalm iii. 1-2 ; see also Psalm lxxi. 10, 11, 18.) And God reveals Himself as the shield *for* David, or, as in the margin, *about* David. What matters it how many thousands rise up against

him if Jehovah is a shield about him ! He tells God what these wicked people of Israel are saying as to his helplessness, for his help is in Jehovah.

God has been David's hope and trust from his youth, and now, if the power of wicked men bows down his back, God is to David what David needs—his shield, his glory, and the lifter up of his head. So the king boasts in the unchangeable Jehovah, and the peace of his soul is not disturbed : "I laid me down and slept ; I awaked, for the Lord sustained me." And again, "I will not be afraid." . . . "Arise, O Jehovah!"

As in his youth when, in the wilderness, he was pursued by Saul, so in his old age, when he was pursued by his son Absalom, his shelter was the shadow of the Almighty's wings. How great and deep were his sorrows, because of the wicked round about him ! how high his joys, because he could say, "O God, Thou art my God !" He diligently seeks God, his eye is directed to God's power and glory, he knows the almightiness of God and His loving kindness, so his soul is satisfied and safe, his mouth praises God, and he trusts in Him as his Deliverer.

In writing of faith as that which pleases God, the apostle Paul says, "He is a Rewarder of them that diligently seek Him." How much better diligently to seek the *Rewarder*, the *Helper*, the *Deliverer*, than to be lost in unbelief and trouble, as if the Deliverer would not hallow His own name by deliverance in due season ! The soul that follows hard after God, whatsoever evil is following hard after him, shall find, as

David found, the "right hand" of the living and true God upholding him. So we may imitate the good example of the anointed David in both his youth and his age, and turn our circumstances into subjects of communion with God !

In verses 9, 10 of Psalm lxiii. David foretells what shall happen to those who seek his soul to destroy it : "They shall go into the lower parts of the earth ; they shall fall by the sword ; they shall be a portion for foxes." In Luke xvi. we read that the "rich man died, and was buried ; and in hades he lift up his eyes, being in torments." His body was buried and given to the worms, while his spirit went to hades. So here, those who should fall by the sword would, on the surface of earth, be a portion for foxes, while their spirits would go into the lower parts of the earth.

In the last verse of the Psalm, let us observe the faith of David in the wilderness of Judah. According to all *appearance* Saul's desire to shed his blood would be easily accomplished, but the faith of David lifts him above *all* appearances. Only a little while before this he was a stripling keeping his father's sheep ; but the prophet Samuel was instructed to anoint him to be the future king of Israel ; and therefore David, fugitive as he then was, trusting in the unchangeable Jehovah, calls himself "the king," saying, "the king shall rejoice in God." So a greater than David, even our Lord Jesus Christ, on His way to the cross said to His disciples, "Now is the Son of man glorified, and God is glorified in Him." To David the path through the

wilderness was the path to his throne; to Christ the path of the cross was His path to everlasting glory.

Let us, then, pour out our hearts before God, as did the inspired Psalmist, and God will pour in His peace. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

W. H.

"BE STRONG."

"And He strengthened me, and said, O man greatly beloved, fear not, peace be unto thee, be strong, yea, be strong."—DAN. x. 19.

The *order* of Scripture is to be observed as well as its matter. The commandment in Eph. vi., "*Be strong* in the Lord, and in the power of His might," comes *after* the apostle's prayer in chapters i. and iii.

Now if we would enjoy the blessedness of obedience to the commandment, we need first prayerfully to contemplate the words of inspiration which tell us of the power that is not only for us, but which we possess, *in which* we are to be strong.

In chapter i. 19 the apostle does not pray that the Ephesian converts may *have* the power, but that they "may KNOW what is the exceeding greatness of His POWER TO US-WARD who believe."

That power is ALL-MIGHTY. Let us ponder its manifestations: (1) It raised Christ from the dead; (2) it set Him at God's right hand; (3) it put all principalities and powers under His feet. And then how

precious the words that follow! "And gave Him to be the Head over all things to the Church which is His body, the fulness of Him that filleth all in all."

In chapter iii. the apostle opens his mouth to God, still more widely, and prays that He will grant to these believing Ephesians that, according to the riches of His glory, they may be *strengthened with might* by His Spirit in the inner man; crowning all with these words, "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the POWER THAT WORKETH IN US, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

As we dwell upon these truths how fitting is the command, "*Be strong in the Lord, and in the power of His might.*" And it is only in His strength that we can carry out the next command—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Let us not forget how mighty is the power of the adversaries whom we have to withstand; for God does not conceal it from us. "We wrestle not against flesh and blood, but against *principalities*, against *powers*, against the *rulers* of the darkness of this world, against wicked spirits in heavenly places." Nor let us think lightly of the wiles of the devil. If in Psalm lxvi. David prayed to be hidden from "the secret counsel of the wicked," and said that "both the inward thought of them and the heart is *very deep*," how much more may we say so of our enemies. How subtle, how well-

laid, how deep, and how strong are Satan's wiles. But we have for us Him who is the ALL-mighty and the ALL-wise God, and He can enable us to say, "Now thanks be to God who giveth us the victory through Jesus Christ our Lord."

For our daily sustenance we have the bread of God, which *strengtheneth* man's heart, and the wine which maketh glad his heart; and let us remember those "pleasant words" as fitted to the lips of a greater than Solomon, "Eat, O friends; drink, yea, drink abundantly, O beloved."

Dwelling in the banqueting-house, the Spirit of God will teach us that our fellowship is with the Father and with His Son, and will make us understand that Jesus Christ crucified, now glorified at God's right hand, is unto us "the *power* of God and the *wisdom* of God." (1 Cor. i. 24.) Then by the blood of the Lamb we shall overcome, and by the sword of the Spirit, which is the Word of God, we shall resist the powers of darkness, and withstand their wiles.

The inspired repetition of the word "stand" in 1 Eph. vi. should be observed by us; "able to stand," "able to withstand," and "having done all to stand." "*Stand therefore*" armed, is the command; and the first thing in the apostle's mind in connection with the armour is that the loins should be girt about with truth.

It is well with us if our delight is in the law of the Lord (Ps. i.), if we *delight* greatly in His commandments. (Ps. cxii. 1.) Prayerfully meditating on God's

word, we shall feed upon Him of whom it testifies, whose flesh is meat indeed, and whose blood is drink indeed. Entire dependence on God will necessarily follow—"praying always." In everything, whether in temptation, in trial, in comfort, let us make our requests known unto God. When the adversary would buffet and tempt us, let us not parley with him or with ourselves. As we feed upon Christ the Spirit of God will enlighten the eyes of our hearts, and we shall see the adversary approaching us. At once let us make this a subject of communion with our Father, spreading our thoughts before Him, and we shall be "more than conquerors through Him that loved us." When Satan sees us occupied with Him who died even the death of the cross, he will take flight.

Many are the true children of God who are greatly afflicted through the power of temptation. They ever find comfort in knowing Christ as their sin-bearer, and as their great High Priest, who ever liveth to make intercession for them, the Friend that sticketh closer than a brother, the depth of whose sympathy none can tell. But, according to the word which we have been considering, it is needful also to know that the *power* which is *toward us*, and which worketh *in us* is *all-mighty*, so that however strong the temptation and mighty the tempter, our victory is certain, and our spoil rich and abundant, so long as we keep on the whole armour of God and maintain the conflict. This assurance of triumph would greatly add to the comfort of all tried believers.

As we feel our own weakness and insufficiency the circumcised ear will hearken to the voice of Christ, who speaks to our heart, saying, "My grace is sufficient for thee; for MY STRENGTH is made perfect in weakness." Our heavenly Father is watching over His children in the battle-field, and instructs us by His Holy Spirit to use our circumstances as opportunities given us for pleasing Him in the present, and so to learn of Christ that we may deal yet more wisely in the duties, trials, and temptations of the future.

As God's forgiven ones we are enabled by His grace to say with the Psalmist, "Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance;" and in all our perplexities may we hear His response, "I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye." W. H.

THE MOTE AND THE BEAM,

Our Lord Jesus Christ, in the Gospel by Matthew, instructs His disciples thus: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Chap. vii. 2.) This is immediately followed by words which should be pondered by us who are believers in Christ: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

It is well with the children of God if heart and eye be directed to Christ. "Looking unto Jesus" is a good

word from Paul the Apostle ; " Behold the Lamb of God " were the words of John the Baptist.

The eye that looks unto Jesus, the heart that is taken up with Christ, sees all things in their right light. If you are "*beholding*" a mote in your brother's eye, hearken to the reproving word of the Lord, " Why beholdest thou the mote that is in thy brother's eye, but considerest not [in Luke, "*perceivest not*,"] the beam that is in thine own eye?" Our blessed Master would have us learn of Him, that we may know how to judge our brother's fault after a manner that is worthy of our high and heavenly calling : If thy brother hath trespassed against thee, trespass not thou against him* by thy *manner* of handling the matter. " He that handleth a matter wisely shall find good."

By "looking unto Jesus," and considering His ways of grace and truth, of lowliness and meekness, of long-suffering and forbearance, we shall, as much as in us lies, be careful to prevent the breach of the bond of peace, and, by the help of our Lord, we shall be our brother's helper—using diligent endeavour to "cast out the mote out of our brother's eye"—according to His Word.

On the contrary, if the eye be not directed to Him, if it be *beholding* the mote which is in the brother's eye, our common adversary blinds us, and we do not *perceive*, much less *consider*, the beam which is in our own eye ; and the Lord, in the severity of His love, reproves us with the solemn word, "Thou hypocrite, first cast out the beam out of thine own eye; and then

shalt thou see clearly, to cast out the mote out of thy brother's eye." It is not the hypocrisy of the Pharisee that is here meant, but the hypocrisy of one who, because of the evil manner of finding fault with his brother, is, of the two, the more faulty, even as the *beam* is more blinding than the *mote*.

Observe: This subject in the Gospel of Luke (vi. 39, 40) is immediately connected with: "Can the *blind* lead the *blind*, shall they not both fall into the ditch?"

Nicodemus came to Jesus in the darkness of the night, and the Lord indirectly reproves him before he leaves His presence. In speaking of the awful doctrine of condemnation (John iii. 19, 20, 21), He uses the words "*darkness*" and "*light*" no less than six times. But, before this, He instructs Nicodemus that God sent not His Son to condemn, but to save—to condemn sin, but to save the sinner. Connected with the doctrine of condemnation is the Lord's gentle, indirect reproof to this "man of the Pharisees," who "came to Jesus by night." He says, "*Light* is come into the world, and men loved *darkness* rather than *light*, because their deeds were evil. For everyone that doeth evil hateth the *light*, neither cometh to the *light*, lest his deeds should be reproved; but he that doeth truth cometh to the *light*, that his deeds may be made manifest that they are wrought in God."

Nicodemus is both encouraged and reproved; he did come to Him who was the *Light*, although in the darkness of the night. We also should approve and encourage as far as, in truth, we may; but in all faith-

ful love, condemn sin, in order to help our failing brother. It is one thing to suffer sin in a brother, to whom we ought to be as faithful as we are gracious, and another thing to perform the part of a severe judge; and so give our Lord occasion to say to us: "Thou hypocrite!" We should deal with a trespassing brother after a Christ-like manner, endeavouring to *gain* our brother, and ever remembering the word of our Lord in connection with this subject: "The Son of man is come to *save* that which was *lost*," and also, "If he shall hear thee, thou hast *gained* thy brother."

However much may be said on this subject, unless we bear in mind that He who came to save that which was lost was the Saviour *by His own death*; and unless we wait on God for the teaching of His Holy Spirit, and so have our hearts softened by the remembrance of Him who died on the cross for us, we shall still—instead of "looking to Jesus," and beholding "the Lamb of God"—behold the mote in a brother's eye, and not perceive the beam with which the adversary, in his wiles, has blinded us.

We should remember that by nature there is much more than either mote or beam in our eye. We were so "shapen in iniquity" (Ps. li. 5) as to be at utter enmity against God, and blind to His love and wisdom. We were born blind. There are those who, although truly the children of God, sometimes act towards their brethren who trespass against them as if forgetful of the death of Christ upon the cross, forgetful that "*when we were enemies we were reconciled to God by*

the death of His Son"; forgetful also that the same Lord who made atonement for our sins upon the cross is the example for us to follow.

It may now be profitable for us to turn to God's retribution, as seen in the case of the Ephraimites, in the days of the Judges, when they came first to chide Gideon, thinking he had done them wrong, and afterward threatened to burn the house of Jephthah upon him with fire.

Gideon, by gentle words, quieted their anger (Judges viii. 2-3), reminding us that "with the lowly is wisdom." Jephthah handled not the matter so wisely, nor after so lowly a manner, but "gathered together all the men of Gilead, and fought with Ephraim," and killed many thousands of that tribe. (Judges xii. 1-6.) Thus the Ephraimites were punished for their trespass. Had they learned their lesson from the "soft answer" of Gideon to them—which "turned away their wrath"—they would not have stirred up the anger of Jephthah by their "grievous words." "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." We may learn, from the error of the Ephraimites, the importance of the proverb, "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with."

Under the law of Moses, whatsoever an unclean person touched, that thing, by contact, became unclean; and whosoever touched the unclean thing himself became unclean. We are under the law to Christ:

if therefore we come into contact with one who is unchrist-like, let us beware lest we put ourselves under Moses. Being under Christ, let us be Christ-like. Let us "recompense to no man evil for evil." If it be possible, as much as in us lies, let us live peaceably with all men. (Rom. xii. 18.) If we have a due remembrance of the mercies of God to us, and do not think of ourselves more highly than we ought to think, we shall be able to bear with one who may think too highly of himself, and by word and deed make nothing of us.

The Spirit of God by Paul makes large demands upon grace, which is always largely bestowed upon those who, living in the Spirit, walk in the Spirit. He who said, "I am a worm and no man; a reproach of men, and despised of the people," gives us this instruction by the apostle: "Be not overcome of evil, but overcome evil with good." Abounding grace is indeed needed for obedience to this exhortation; but God the Giver of grace supplies grace to the soul that desires it. Receiving the word, "My grace is sufficient for thee," we may indeed say, "Our sufficiency is of God."

The love which comes from God, when called upon to suffer, is ready to do so, and while *suffering long* it is kind, and doth not behave itself unseemly. This love seeketh not her own, it is not easily provoked, thinketh no evil, hopeth all things, endureth all things, and never faileth.

We may with profit observe the wisdom and grace of David, when he was falsely accused of pride by his

brother Eliab—"I know thy pride, and the naughtiness of thine heart"; and when he was made nothing of—"With whom hast thou left those few sheep in the wilderness?" His lowliness of mind is seen by his answer to all this: "What have I now done? Is there not a cause?" It is God who gives power to the "soft tongue" to "break the bone." (Prov. xxv. 15.)

Let us hearken to God, through the words of the apostle Peter: "Not rendering evil for evil, or railing for railing: but contrariwise blessing . . . He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and pursue it." (1 Peter iii. 9-11; Psa. xxxiv. 13-14.) "Whatsoever a man soweth, that shall he also reap." "To him that soweth righteousness, shall be a sure reward"; but frowardness is in the heart of the man that "soweth discord." (Gal. vi. 7; Pr. xi. 18: vi. 14.)

Gideon, Jephthah, the Ephraimites, and David, all reaped according to their sowing. We all, at this moment, are reaping according to that which we formerly sowed; and we are continually sowing for the future. God give us grace to turn our present circumstances to account!

We do well to remember the words of the apostle John, in his first Epistle: "And now little children abide in Him, that, when He shall be manifested, we may have confidence, and not be ashamed before Him at His coming."

TRIAL AND DELIVERANCE.

Deliverance may tarry, but it will come. Deliverance from the trial is not the chief thing. The chief thing is deliverance from the sin of unbelief and mistrust, while the trial, perhaps, lasts long. God's delays ripen and enlarge, and sweeten the blessing which He stores up for us in time of trial. He "considers our trouble, He knows our soul in adversity." "Though He cause grief, yet will He have compassion according to the multitude of His mercies." "He doth not grieve willingly."

It may be our state of heart toward God specially requires correction; our consciences are dull and low, and must be elevated and quickened. Trials serve not only to cleanse the chambers of our ways, which are subject to the eye of every comer, but also to help us to examine into, and turn out, neglected corners of the heart, corners known fully to God, though passed by, perhaps, unobserved by ourselves. "Who can understand his errors? Cleanse Thou me from secret faults." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Trials are under God's hand like the centurion's servants and soldiers, who were at his bidding. (Luke vii. 8.) God says to one or another "Come," and it cometh; "Do this," and it doeth it; and when the trial has performed all the services which God sees needful to be done thereby, then the command is "Go," and it goeth.

In the day of the Lord we shall see, if not before, that trials have been among our best friends and most active and efficient servants.

W. H.

INSTRUCTIVE REMEMBRANCES AND SPIRITUAL THOUGHTS.



In the 1st Epistle of Peter, chapter v. verse 5, we are exhorted—"Yea all of you be subject one to another, etc.," and it was upon this foundation the beloved William Hake, of Barnstable, was built up (a character lovely to behold). It was his great pleasure, as indeed a necessity from his great age, to lean upon the arm of a brother or sister as he went the daily round of visiting the sick and poor of the town, and very profitable—always seasoned with salt—was his conversation on such occasions. A friend, speaking of our Lord Jesus Christ, used the phrase, "He took our nature upon Him." Our beloved brother said immediately, "Those words are not scriptural, our nature is sinful, He was without sin." "He took the likeness of sinful flesh." How necessary for the days in which we live was such a correction, when the word of God is so often perverted to men's destruction. C. D.

In the Epistle to the Philippians occurs a very important phrase, only once rightly translated (iii. 16), "mind the same thing," but elsewhere (Phil. ii. 2;

Rom. xv. 5) "be likeminded," and (iv. 2) "be of the same mind."

Of such weight with Paul was this latter exhortation to Euodias and Syntyche, that I believe it was a chief end in his writing the letter.

Now I may "mind the same thing" though I be not "of the same mind:" for example, if at a cross way you think a certain road to be the shortest way to town, and I *knew* another way to be more direct, I may, though not of your mind, go with you and mind the same thing for the sake of companionship.

In chapter ii. meditation of the cross of our Lord Jesus Christ is shown to be the only means of attaining oneness of mind among brethren.

In the Gospel history we may remark how Christ minded the same thing with others, and how earnestly He sought that they should mind the same thing with Him, even as He did with His Father.

When the seventy returned saying, "Lord even the devils are subject unto us through Thy name," what did our Lord answer? You answer, as will nine out of ten, "Rejoice not in this, but rather that your names are written in heaven:" whereas, before instructing, Christ first minded the same thing with them in the answer, "I beheld Satan as lightning fall from heaven." Again, when our Lord gave to His disciples His new commandment (John xiii. 34), Peter was full of his sorrowful enquiry whither the Lord was going, and could not mind the same thing. In tender sympathy the Lord minds the same thing with Peter and the

disciples throughout chapter xiv., and not till chapter xv. 12 can He again lead their minds to the point of which His heart was full.

On one occasion, being in the company of Mr. C., an artist, Mr. Hake said, "My brother, can you paint an Eastern shepherd?" "Yes." "And could you paint the sheep following him?" "Oh, yes." "And could you paint goodness and mercy following the sheep?" "No, that is beyond me." Ah, my brother, no brush can paint pictures equal to those drawn by the Holy Spirit.

Mr. Hake's ear was so finely strung that he delighted intensely in listening to sounds with regard to their musical quality.

He would often remark that he had the advantage of Barzillai: while the latter had to say, Can I hear any more the voice of singing men and singing women? On the other hand he, at the age of 90, had a delight in singing keener than ever.

He had heard that Handel, before setting a passage to music, used to read aloud the words in the best modulated manner he could in order to follow the vocal intonations. It would perhaps be little suspected that his free and flowing melodies all started from this same principle of expressing the natural tones of the voice in reading.

Once when some friends had gone with him to Codden Hill, near Barnstaple, on the summit he proposed singing "Praise God from whom all blessings flow." One of the singers failed to take the concluding

note of the air, thus the harmony failed, but at that very instant one of the sheep browsing on the hill-side supplied the exact sound required, and so completed the chord.

He turned to a friend and said, "Dear brother, it was God who sent that sheep to complete our joy."

A young brother on a first visit to New Buildings saw a balloon floating high over the town, and going into the room where Mr. Hake was sitting asked, "Will you come out and see a balloon that is passing over us?" "No, my dear," was the answer, "I will not come and see it; I am living much higher than that balloon!"

B. S.

My dear father-in-law never would allow the expression "so disappointed." What! (he was wont to say) disappointed at God's appointments? rather change "D" into "H" and say "His appointments."

I remember many years ago his saying to me, in reference to something very desirable in prospect, "That fruit is not yet ripe, and instead of your putting out your hand to take it, the Lord, when it is ripe, will gather it and give it you Himself."

Every remembrance of my beloved departed master is full of interest.

His power of casting care on God and leaving it there was very great. He often said to me, "I love to help you, have you anything you wish me to pray about?"

On one occasion, a few months before he went home, he asked me this question. I mentioned one case for prayer, and was going on to another, when he said, "Stop, we have not done with this yet." He then prayed and committed the first case to God, telling Him we brought it to Him, cast it upon Him, left it with Him, made it His; it was no longer our business, because we obeyed the command, "Casting all your care upon Him, for He careth for you."

He then said, "And now for the next." After dealing the same way with the second, "and the next," he said, "Now these things become God's matters, leave them with Him, they are no longer yours, He will work for you. Don't take God's burdens on your shoulders, honour God by trusting Him."

He would always trace every event to God, often saying, "Nothing happens without God."

"It came to pass."

"Who brought it to pass?"

"Thou didst it."

"Amen."

"Hallelujah."

When hearing of trial, bereavement, sorrow, or suffering happening to God's children, he would at once look to God for them, asking that they may see God's hand in it, bow to His Holy will, glorify His Name, and thus get the full blessing.

Before desiring relief from pain when in great suffering, he ever asked first that God's will might be done and His Holy Name glorified; he would meditate

on the sufferings of Christ, and then ask God to relieve him from pain, and when the request was granted was full of thanksgiving and praise to God.

He would constantly be thanking God for all the mercies poured upon him, for sleep and rest, for food and appetite, for all the loving care of those who delighted to minister to him, asking great blessing for them, and giving them bright and cheerful words of thanks and cheer. The cross of Christ was ever before him, and during the last twelve months of his life "the eternal weight of glory" was much in his thoughts and often on his lips.

The simplicity of his faith in God was very helpful to others. "Did you ever ask God to help you to light a fire?" This was one of his first questions to me. I was ashamed to own I had not. "Tell God so; 'Help Lord' is a long prayer. I would do nothing without God if I could, I love to do everything in fellowship with Him."

His clear judgment in cases of difficulty helped many. "Are you quite sure you should take this step, is it God's mind?" "I don't know." "Then it is clear you are *not* to take it, we have to do with certainties, not uncertainties; wait on God, do nothing until you are quite sure of His mind, then do the right thing and fear nothing, cost what it will, God will sustain."

His reproof was wise, faithful, gentle to the obedient ear; as to any that would find fault with him ungraciously he would often say, "While they talk I

am repeating their words to God." While doing this on one occasion the fault finder suddenly stopped and said, "It was I that was wrong after all." He never would believe an evil speaker unless he had full proof.

His own words were—

 "Though never so clear
 A matter appear,
 I would never believe
 Unless I receive
 Full proof—full as clear
 As matters appear."

His tender consideration for the feelings of others was great; if his faithful words of reproof gave pain, how tenderly would he seek to bind up the wound and comfort the mourner.

His loving sympathy for those in suffering, sorrow, and trial was great. He brought them to God in believing prayer, sought also to lead their minds to meditate on the sufferings of Christ, and to cheer them with the bright hope of the eternal weight of glory, comparing the moment of suffering with the weight of glory: he did thus greatly cheer and encourage the tried and tempted to trust in the living God. He would ever justify God in all His dealings, and lead others to do the same. His constant dependence on God in great and small matters, and his childlike confidence in Him was a lesson indeed. "The king's heart is in the hand of the Lord, as rivers of water he turneth it whithersoever He will." This he often quoted and fully believed, and so his faith and hope

were always in God. He would often say, "He holds the winds in His fists, the waters in the hollow of His hand, His saints in His heart." He often had a large basket of grapes sent for his own use. These he never took, however, but sent them to those very sick ones who could eat but little food, saying, "I can eat other things"; his delight was thus to distribute, and often said he could not eat his morsel alone. The lack of unity of the people of God in obedience to the new commandment was a weight on his heart.

On his very last day on earth he so earnestly prayed that the hearts of God's children may wake up to their obligations to obey the new commandment.

Like a ship in full sail he has entered the harbour. I must say of him God's word is fulfilled, "Them that honour me I will honour." "The path of the just is as the shining light, that shineth more and more unto the perfect day." I delight to sign myself what my beloved master called me, his dear child and willing servant,

M. H.

My impression of Mr. Hake's ministry (even when I was yet young and unconverted) was, that it was remarkably to the point. About the year 1854, through his ministry, I was brought into the liberty and peace of the Gospel. God's Holy Spirit had been working deep repentance in my soul for some time, accompanied by much confession of sin, and I had been appealing to God to give me the assurance of salvation, whilst at the same time I was in utter

ignorance as to the way in which that assurance must be obtained. I vainly thought (as thousands before and since have thought) that it must come through some oral communication of God to the soul, instead of by Divinely accrediting the Word of God that had already been spoken and written. "God hath spoken in these last days by His Son;" and what did the Son say? that "whosoever believeth in Him should not perish but have everlasting life." Let the repentant sinner only believe this implicitly, and assurance of salvation is his.

Whilst in this uncertain state of mind I was prevailed on to attend a public meeting held at Coldridge, North Devon, on Good Friday of that year, the scene of the labours of that honoured and faithful servant of God, the late Mr. Wm. Wreford. It was at this meeting, held in an open field, that the power of God, especially through the ministry of Mr. Hake, was felt by all present. He spoke on the 15th chapter of Luke, and by all the detailed experience of the prodigal son, he so interpreted my state as to bring home to my heart by the Spirit's power the happy assurance of that salvation which I had been so earnestly praying for.

R. S.

The root and sap of the Tree of Truth is Jesus Christ Himself and His precious blood. The *wonder of all wonders* is "His own self bare our sins in His own body on the tree." The cross of our Lord Jesus Christ is the foundation on which the Holy Spirit

builds the truth of His *resurrection* from the dead. The Son of Man, the Son of God, died even the death of the cross, and by the Holy Spirit through the Word we are taught that He who died for us "the death of the cross to save us from the wrath to come," was raised from the dead, and glorified at the right hand of God the Father. From this root and trunk sprang out all the promises of God, which are yea in Christ and Amen in Him to the glory of God by us. Let us adore the Promiser, even God, and embrace Him who is not ashamed to call us brethren, and we shall enjoy the promises which God has made; the peace of God will keep and garrison our hearts, and the God of peace will be with us. As the life of every tree is in the sap, so the life of all truth is in the blood of Jesus Christ, the Son of God; he that eateth My flesh and drinketh My blood, saith the Lord, hath eternal life; also it is written, by the blood of Christ we enter into the holiest of all; all the beautiful branches, and the green leaves, and the rich fruit of truth have their life from the root and sap. Up to the coming of our Lord Jesus Christ, up to the new heaven and new earth, that is the topmost branch of truth. The glory of the hope of God's calling in Christ Jesus owes itself to the death of the Lamb of God, and when we see Him in the glory we shall see Him as the Lamb that has been slain standing in the midst of the Throne of God. Oh! how wonderful is the tree of truth whose fruit is so sweet, giving us strength and joy with increase of appetite the more abundantly we eat; let

our souls contemplate its root and sap, its trunk and everlasting branches.

Does the Word of God warrant expectation that God will make an Assembly of Saints to be of one mind and one judgment?

The larger an Assembly the greater the need of the apostle's exhortation: "Walk worthy of the vocation wherewith ye are called." In the path which is worthy of our high, heavenly, and holy calling, the Lord of peace Himself is found; strife and vain-glory are not seen, murmurings and disputings are not heard. Where there is lowliness and meekness and likeness to Him who said, "I am meek and lowly in heart," where there is *exercise* of long-suffering and forbearance in "love" which "never faileth," there will certainly be the "diligent endeavour" to keep the unity of the Spirit in the bond of peace. "Only by pride cometh contention: but with the well-advised is wisdom;" that is to say, the contentious man is proud and ill-advised, yea, worse than foolish, for "he that is hasty in spirit exalteth folly." Pride and folly never find place in "never-failing love."

Among the answers of Scripture, therefore, to the question proposed is this: "With the lowly is wisdom." The *weaned* children of Ps. cxxxi. are the brethren who "dwell together in unity" of Ps. cxxxiii. Again, those who walk in the love of 1 Cor. xiii. are those who, while they are *long-suffering*, manifest their kindness; for love both "suffereth long and is kind."

Such do not behave themselves unseemly, are not provoked, whatsoever be the seeming or actual provocation, for by the Spirit they learn to "bear all things." And these are they who receive the solemn exhortation: "By the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Those in an Assembly who take delight in pleasing God find it their happiness hourly to be "working out their own salvation" (with reverence and filial trembling) from everything unlike the ways of Christ, from all strife and vain-glory, not looking each one "on his own things, but every man also on the things of others." If, then, there arise a difference of judgment in the Assembly, and those who have wisdom and grace to care for the welfare of the company wait upon God, and if all pursue the course to which they have been accustomed until all are of one mind and one judgment as to anything new, all will be kept in peace; there will be no breach of that heavenly bond, "the bond of peace," and the prayer of those who have been waiting upon God will be answered.

"Let nothing be done through strife or vain-glory," nor let anything, I say again, be done but that which has been already done, *until* all are perfectly joined together in the same mind and in the same judgment concerning anything *whatever* that anyone may propose to be done which is in any measure questionable. "Is Christ divided?" asked Paul of the divided

Corinthians. "Was Paul crucified for you? or were ye baptized in the name of Paul?"

If we feed upon Christ, we shall dwell in Him (see John vi. 56), and dwelling in Him we shall be conformed to Him. If we ponder Phil. ii. 1-16 and like portions, with prayer, divisions will be hateful to us, and will be prevented. He who was "equal to God" humbled Himself and became obedient to death, even the "death of the cross," "was made a curse," that we might be delivered from the wrath to come and have eternal life. "Consider Him," saith the Apostle; and again, "With all lowliness, walk worthy of the vocation wherewith ye are called." Let every man in all things be a "sweet savour of Christ to God," and all difficulties will vanish.

W. H.

[*Copy of a letter from Mrs. L—— with reference to the late Mr. Hake.*]

January 25th, 1891.

About 35 years ago, I was making enquiries about a school for my son, and learning from a friend who knew Mr. Hake, and who spoke highly of his Christian character, I was induced to write and ask his terms—simply adding at the close of my letter, "I am not desirous that my children should be rich in this world's riches, but I do desire them to be rich in righteousness." Mr. Hake was staying in Birmingham, and my letter was forwarded. His heart was so much impressed to see me that he came considerably out of his way

before returning home. On his arrival, I was not well, and for some hours refused to see a stranger. My husband was greatly refreshed by his deeply spiritual conversation and prayer, and came up stairs to tell me the substance of it. At the time my husband was exercised in his mind on the subject of a special providence. From this godly man he gained much light on these words, "I will guide thee with mine eye," and left him satisfied, and he never lost sight of the blessed promise. I was in my room, and much depressed, but at last consented to see Mr. Hake. I was soon very much interested in his conversation—so tender, so holy, and so apt—he seemed so taught of God, that, as my husband had told me, "he is like an angel sent from God." He spoke of the privilege of working for God—of being used for and by the Lord Jesus—to which I rather despondingly replied, "Oh yes, it is and must be!"

"Ah!" he said, "I know you understand it." Still I replied, "I wish I did." Looking both earnestly and very kindly, he said, "Then, my dear madam, Satan, knowing how to hinder your usefulness, has put you into his well of despondency, so that you cannot do what you desire." With considerable energy and desire, I said (for his remark startled me), "Do you really think it is Satan's doing?" "Most certainly, I do," he said. "Well," I replied, "with the help of God, Satan shall never get me into his pit again." I was enabled to resist the devil, and he fled. I drew near to God, and he has been with me in

happy nearness ever since. We had further conversation, and I shall never forget the following words which he gave me before he left, "If we would do much *for* God, we must be much *with* God." They have been a beacon ever since.

A few weeks ago, a Mrs. A—— said she wanted to read me a letter, giving an account of the death of a dear old friend, one of the most godly of men. You may judge of my surprise, when I found he was no other than Mr. Hake, the man of God, whom He had sent to me to deliver my soul from Satan's snare. Very truly yours,

M. U. L——

[*Copy of letter from Mrs. C——*]

"I was about 7 years of age when I remember dear Mr. Hake being at my father's house in Bristol. He was leaving us, and I wished him much to take an orange from a dish on the table; he declined, but putting his hand on my head, asked me if I loved the Lord Jesus. I did not answer; then, in his gentle, loving manner, he spoke with me earnestly; the tears were in my eyes as he kissed me, saying at the time, "If you can tell me you really love the Lord when I come again, I will give you the largest and best orange I can find." That night I sought, and found peace with God.

Many years passed before I again met Mr. Hake. My parents had moved into Dorsetshire. I had married, been in New Zealand and India, then the

Lord led us to Bristol, where we had been living some-time, when I met dear Mr. Hake and his daughter at the Sunday morning meeting at Bethesda. I did not tell them then who I was, but during the following week, while walking with my children on Brandon Hill, I saw Mr. Hake sitting with his daughter. Apologising for interrupting their conversation, I joined them, claiming payment of a debt. Mr. Hake replied, "I do not like being in debt, please explain." I took the seat by his side, first bidding my children not to go out of my sight, but gather flowers near by, then I reminded Mr. Hake of his promise, and, as I could now with all my heart say, "I love Him because He first loved me," I had now a claim for my orange. A blessed, holy fellowship thus began, never-ending, because eternal.—John xvii. 24. The children were called, and, as the beloved one was ever wont to do, commended them for their obedience to mother's commands, which, when given, I did not know he heard. He had also noticed one little head after another raised from time to time, to see if mother was still in sight. Merrily dear Mr. Hake then remarked, "What use is an orange among all these, but I *must* pay my debt. Here, mother, is a shilling to buy enough for all." Then turning his bright, happy face to me, added, "Now, madam, are you satisfied?" "Not until you have paid me a visit," was my reply, and so it came to pass, dear Mr. Hake came under our roof, to our joy and profit.

"WORDS OF THE WISE."

In Memory of our much loved Wm. Hake.

In his former school-keeping days, when on one occasion congratulated because the usual school holidays had come, he said, "Thank you, 'tis very kind, but I wish you to know that God gives me 365 holidays in every year."

It is perhaps 35 years ago that he lay so ill at Malvern with brain suffering, that not even the sound of a pen on paper could be borne. On his friend Wm. Dyer calling to ask for him, his message was—"Tell Wm. Dyer I am lying on my Saviour's cross for my couch, and have the Mercy Seat for my pillow, and I am doing well."

There is one letter too much in the word "GOLD," said W. Hake, for what man tries to make it—viz., a GOD; and that one letter may remind us of what it becomes to those who trust in it—viz., a *Lie*.

My love in Christ to you, dear afflicted one, said W. Hake, and I send you as a Scripture portion—The trials and the trust of Ps. xlv., with the triumphs of Pss. xlv. to xlviii., together with Rom. viii. to end.

Many years ago walking in Bristol streets with Wm. Dyer, he was called aside by a sister in Christ, who detained him a long while with angry fault finding; on rejoining his companion he said—"That sister has been seeking my good, so I listened patiently to her, and when she had finished I said to her, 'Dear sister, such hard words do not lodge in me, so as you have uttered them I have been repeating them to

my God, and now, as He has them spread before Him, you must please ask Him for the answer to them.' ”

O that all sharp-edged piercing tongues were in like manner silenced !

On being told of certain fellow saints whose silver and gold was far too much a weight on them in running their race (Heb. xii. 1, “Let us lay aside every weight), he broke out—“Lord melt that money, and make it flow for Thee.”

As to the purse of the saint, it was a favourite word with him that the only purse to be admired, or that was kept heavenly clean, was a purse kept always open at both ends—at one end for God to put into it, and at the other for love to put out from it—and some of us knew how truly this was his *life* as well as his lips.

H. D.

T—— B——, a farm labourer, and, as such, an able man, was one day ploughing in a field of mine which I had to pass.

As he drew near to my path I said, “Now, Tom, down with your plough, I have to tell you something, don't mind if I delay you a little, your time is mine.” Down went the plough.

“If you can tell God that you are a sinner, and that you believe in your heart that Jesus Christ is the Son of God, and that He died upon the cross for sinners, your sins will be all pardoned. Do you understand what I mean Tom ?”

He said, “Eez, zur (yes, sir), I think I do.”

"Well, what did I say?"

"I'm no scholard," said he, with Devon accent.

"Then I repeat what I have said to you, come hearken to me;" having done so, I said, "Now, Tom, do you understand what I have said?"

Again, "I'm no scholard."

"Hearken to me, I'll repeat it several times." I did so, and after about eight repetitions I said, "Now, Tom, do you understand?"

"Eez, zur, I think I do."

"Well, what did I say?"

"You said there is no such thing as forgiveness."

"I said the contrary, Tom; I said, if you confess your sins and believe in your heart that Jesus Christ is the Son of God, and that He died on the cross for sinners, your sins will be all forgiven."

This I repeated until at last he was able to repeat what I had so often told him, so he left me.

About three or four days after this I was sent for at night, for poor Tom was dangerously ill. I found him weeping because he was such a sinner, and spoke to him again about the Gospel. He had a perfect understanding of everything I had said to him.

It was evident to me that the Holy Spirit had wrought in this poor man. After having prayed with him, I promised to come again in the morning.

His wife, who had watched over him all night, told me that her husband very early in the morning had made enquiries as to whether I had come. She told her husband it was too early, not much past midnight,

but the poor repenting sinner, after a short sleep, cried out, "Is maister come?"

The answer was given three or four times during the night that I had promised to come in the morning.

On coming to the bed-side I found him weeping, crying aloud to God because he was such a sinner. I again found him with a perfect understanding of what I had said about the truth, and he was comforted.

About three days after this he departed to be with Christ.

H. B.

At Exeter, an elderly widow lady, residing with her son-in-law, and his wife, her daughter, was taken ill. She was a pattern of all natural goodness, so that her daughter and son-in-law—Christians—were wont to say, "Our beloved mother is so good, we fear she never can see herself guilty before God." During her illness, however, she became so convinced of her state before God, as to be crying out there could be no mercy for her. Brother Hake was requested to visit her.

After sitting by her bed-side patiently, listening to her self-condemning words, and her despairing of mercy for her, brother Hake said, "Yes, indeed, you have been guilty, but you are much more guilty than you think." "Oh, Mr. Hake, I thought you were come to offer me consolation." "I tell you, while I have been sitting here, you have been guilty of the worst of all sins."

"What do you mean Mr. Hake?" "You have been limiting the grace of God." He then dwelt upon the

riches of God's grace in His beloved Son and in the Cross of Christ, prayed with her and left her. At his next visit, she greeted him with, "Oh, Mr. Hake, I'm a queen." She had well understood the Gospel, and truly received Christ by the quickening Spirit of God.

R. C. C.

Some few years since dear Mr. Hake said, "I say to the Lord. Lord, it is time for me to be with Thee now, but since it is not Thy will, make it up to me by communion with Thyself."

Mr. Hake used to say, with reference to speaking to fellow-travellers in trains concerning Christ, it was his custom to wait upon God, to make manifest his opportunity. Many years since, before the days of railways, he was on the outside of a coach, going from Exeter to a town at some little distance. A young woman had kept the passengers in constant laughter with her jests. When she had spent herself, and there was silence, the coachman made enquiry of Mr. Hake after the late Mr. Anthony Groves. The coachman was a known adversary to Christ, and greatly disliked the mention of the Saviour's name by any of the passengers; but Mr. Groves, whom he had often driven, had won him by kindness and liberality.

Moreover, the coachman knew Mr. Hake to be a friend of Mr. Groves, thus, after having patiently waited for his opportunity, Mr. Hake made answer, "I have this morning received a letter from Mr. Groves"; so saying, he took the letter from his pocket,

asking the driver if he would like to hear it read. With the driver's hearty consent, he read aloud parts of Psalm i., with which the letter began, and from which he preached the Gospel. The coachman, some time after, received Christ fully, and departed to be with the Lord.

R. C. C.

When living near Exeter, on coming into town one Lord's-day morning, the son of a friend met him to say that his little brother, of about four years of age, was missing. Mr. Hake went into some streets that were near, raising his deep sounding voice, and calling out, "A child lost! lost!" Many of the people appeared at their doors and windows. After some search, the little wanderer was found. Mr. Hake took him in his arms, and returned by the same way, proclaiming, "Found! found!" and preached the Gospel from Luke xv.

Once, when travelling by rail with Mr. Chapman, there was in the same carriage a gentleman who was reading the newspaper. Laying it down, he exclaimed against the bishops having such large incomes. With a gentle smile, Mr. Chapman said, "Give me the work, let them have the pay." "You doubtless have a good fortune to fall back on," said the stranger. "Yes," said Mr. Hake, "my friend has an unlimited fortune." "So I thought!" "If it would interest you to know what it is, I say that his fortune is 'all the promises of God in Christ Jesus the Lord.'"

One of his sons writes :—A life impression has been made on my mind by the reverence with which my father always, in conversation and in preaching, spoke of the sufferings and the shedding of the blood of the Lord Jesus. The way and degree in which these truths affected his heart, were visible in the manner, and tone, and terms in which he dwelt on them. I remember, when I was quite young, his “keeping the feast” on the Lord’s-day morning with my mother, two or three friends, and the servants who were also in the Lord. Evidently as he pondered the death of the Son of God, solemnity, worship, peace, praise were in his heart.

This reverence and this enjoyment grew still as he increased in years.

He loved to draw our attention to the way in which the Scriptures speak of our Lord and the words used in them by the Spirit of God respecting Him, and to point out numerous passages in which His death stands connected with his resurrection, ascension, sitting at the right hand of God, and coming again. He frequently also observed that the Holy Spirit brings together continually the two truths that the Lord is Son of God and Son of man, in order that in a corresponding manner they may be held together in our hearts, urging us never to speak of the mystery of godliness in other terms than those which are given by God.

Often also he referred to the exhortation to be of the same mind and to mind the same thing, quoting

Rom. xii. 16, xv. 5, 2 Cor. xiii. 11, Phil. ii. 2, and other parts, and showing that, whilst each had his own service, yet it is a happy and helpful thing to have the spirit of these passages in the family and in the church.

He was always ready to receive with thankfulness and give consideration to the counsel of another, and delighted in seeking to be a "helper of joy" of his brethren or sisters in Christ.

H. H.

At a meeting for reading the Scriptures in a large room, brother Hake was seated at one corner, beside him another brother, W. P. At the opposite corner sat another brother—not swift to hear, nor slow to speak—much was said by him to no profit.

As soon as the meeting broke up W. P. said to brother Hake of the unprofitable talker—"That man is an upstart!"

"Let us go and tell him so," said brother Hake.

"No."

"But there he is, let us go."

"No, I will not."

After still further pressing and a resolute refusal, said brother Hake, "What good now have you done him?"

"None."

"What good have you done me?"

"None."

"What good have you done yourself?"

"None."

"What glory have you brought to God?"


"None. I'll never do so again."

Some 60 years ago at Exeter, a christian lady, a true sister in Christ visiting his house, spoke of the faults of certain fellow christians, with no ill will, yet not in the spirit of prayer, not with any thought of seeking their good, therefore, though not a slanderer, she was guilty of evil-speaking. She came a second time and, repeating her fault, brother Hake straightway took down hat and stick, saying—"Let us go to our brethren and tell them their faults."

"No," said the Christian lady.

"Then," replied brother Hake, "Come not to me, dear sister, with your evil speaking."

A sister in Christ called to see him, and after having spoken awhile of the faults of one and another of her fellow christians, she suddenly stopped, saying, "I forgot where I was."



"Wine that maketh glad the heart of Man."

Arranged by E. TAPSON. WM. HAKE, Barnstaple.

Andante e maestoso.

Psalm civ. 15.

SOPRANO.

ALTO.

TENOR.

BASS.

Wine that maketh glad the heart of man, And

oil to make his face to shine, And bread which strength'neth man's

heart. A - men. Now eat . . thy bread and

drink . . thy wine Which Christ the Lord doth bring, His

"Wine that Maketh Glad the Heart of Man."

rall.

oil . . . shall make thy face . . . to shine, He'll

Andante con molto espress.

p

cause thy heart to sing. Thy sor - rows are my

f p

song, . . . O Lord, Thy bonds have set me . . . free; For

rall.

pp

molto rall.

ev - er be Thy Name ador'd! Thy death is life to me.

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