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CLXXII— To JOHN CLARK

Marks of difference betwixt Christians and reprobates.

LOVING BROTHER,—Hold fast Christ without wavering, and contend for the faith, because Christ is not easily gotten nor kept. The lazy professor hath put heaven, as it were, at the very next door, and thinketh to fly up to heaven in his bed, and in a night-dream; but, truly, that is not so easy a thing as most men believe. Christ himself did sweat ere he wan this city, howbeit he was the free-born heir. It is Christianity, my Heart, to be sincere, unfeigned, honest, and upright-hearted before God; and to live and serve God, suppose there was not one man nor woman in all the world dwelling beside you, to eye you. Any little grace that ye have, see that it be sound and true.

Ye may put a difference betwixt you and reprobates, if ye have these marks :—1. If ye prize Christ and His truth so as ye will sell all and buy Him, and suffer for it. 2. If the love of Christ keepeth you back from sinning, more than the law, or fear of hell. 3. If ye be humble, and deny your own will, wit, credit, ease, honour, the world, and the vanity and glory of it. 4. Your profession must not be barren, and void of good works. 5. Ye must in all things aim at God's honour; ye must eat, drink, sleep, buy, sell, sit, stand, speak, pray, read, and hear the word, with a heart-purpose that God may be honoured. 6. Ye must show yourself an enemy to sin, and reprove the works of darkness, such as drunkenness, swearing, and lying, albeit the company should hate you for so doing. 7. Keep in mind the truth of God, that ye heard me teach, and have nothing to do with the corruptions and new guises entered into the house of God. 8. Make conscience of your calling, in covenants, in buying and selling. 9. Acquaint yourself with daily praying; commit all your ways and actions to God, by prayer, supplication, and thanksgiving ; and count not much of being mocked ; for Christ Jesus was mocked before you.

Persuade yourself, that this is the way of peace and comfort which I now suffer for. I dare go to death and into eternity with it, though men may possibly see another way. Remember me in your prayers, and the state of this oppressed church. Grate be with you.

Your soul's well-wisher,

ABERDEEN.

Samuel Rutherford.

News of the Fellowship

On the Lord's Day 9th March we were blessed under the ministry of the Rev. Vernon Higham, elder brother of our former minister Rev. R. B. Higham. Mr Pfeiffer was preaching on that occasion at Tonypany (the first time that he had ever preached in the Rhondda!). The Rev. V. Higham has recently been seeking to translate some of Anne Griffiths' hymns from Welsh to English for inclusion in the "Christian Worship" hymn book due for publication at the end of next year.

We were thankful for the ministry of the Rev. J. Munday (Devizes) at our Good Friday evening service. We continue to pray that the Lord will guide him to a new sphere of service. Our pastor preached at the service at Llandrindod Wells Evangelical Church.

Early in March a new church organ motor was installed. It's certainly becoming difficult to find people qualified in the area of church organ repairs.

We were blessed under the ministry of the Revs. Dafydd Morris and R. B. Higham at our evening meeting held on Thursday 10th April. Mr Morris dealt with the modern church "Conforming to the world" and Mr Higham on "Departing from the Fathers". Extra chairs were needed to accommodate all those who attended. People came from as far west as Saundersfoot and as far east as Cardiff. The numbers indicate the concern of many at the present trends in the church. CDs of the two messages are available (they can also be downloaded from the church website). It is hoped that transcripts of these messages will appear in forthcoming editions of the quarterly.

Again we were encouraged with a felt sense of unity at our Annual General Meeting held on Monday 14th April. We give thanks to God for the past year and look to Him for the year to come. How we long to see the Lord truly bless the work, reviving saints and adding converts to the church at Peniel Green. Mr Pfeiffer has been dealing with Psalm 85 which touches on this vital theme. Thomas Charles (Bala) believed that without repeated outpourings of the Spirit the church would die. We are at present evidently witnessing a serious demise.

On the Lord's Day morning 20th April we were encouraged to receive the Rev. Dafydd Morris into membership. Mr Morris ministers on behalf of the Protestant Truth Society in Wales. He is unable to attend all the meetings here at Peniel because of his ministry but we prayerfully uphold him in his work.

Mrs Pam Hopkins wishes to express her thanks to her brothers and sisters in the church who have shown such kindness to her over the years; she writes, "When I gave my heart to Jesus, I never realised how many true, sincere friends I would receive as well. Whatever trials come our way, we are there for each other." We include this piece written by Pam to understand something of her condition.

"April 7-13 is Parkinson's Awareness Week, so I thought it's a good time to explain a little more about the effects of Parkinson's from my personal perspective. I hope this may help you to understand my sometimes odd, even seemingly unfriendly, behaviour.

Because mobility is difficult, when leaving your house, I can't turn round to give you a final wave, or turn to close the door of your car after I've got out. In

church, It's hard for me to turn round to chat to the people in the row behind me. It's hard to move around in a crowded room, so if I want to talk to you, I ask someone to go and call you. I can stand and chat to you for a few minutes, and then I need to sit down.

People sometimes ask how they can help me. Balance is my biggest problem. When I stand up, at first I wobble and need to touch something or someone to regain my balance, so I may ask you to give me your hand, just to steady me. Once I'm on the move, I'm OK - and you needn't worry anymore! If I do need help walking, then I'll ask for your right arm.

Speaking is another problem where I need your understanding and patience. Just as it's hard to start walking, but once I start, I'm off, so it's hard to start talking, especially on the telephone. Once I've said a few words, it's fine. However because of my mouth being continually dry, I do need to drink some water at frequent intervals, and I also, at times, find that it takes a long time to turn my thoughts into words."

We continue to look to the Lord for His blessing on the Sunday School. How indifferent parents are these days to the spiritual needs of their children. They are often prepared to allow them to be fed with a diet of nonsense from the television but unprepared to allow them to be nourished on the Word of God. What an awesome responsibility parents have! How accountable they will be to God on the Day of Judgment.

Numbers continue to bear up well at the Tuesday meetings with new faces from time to time being seen. On Tuesday mornings Mr Pfeiffer has been dealing with comforting texts from the scriptures. Many have testified to encouragement

received. These meetings are evangelistic as well and an excellent opportunity to introduce friends and neighbours to the Christian Faith. A different speaker each week ministers at the evening sisterhood. We are thankful for those who are prepared to come and take these meetings.

The children's and young people's work continues on a Friday evening. We pray that a deep biblical foundation might be laid in their lives.

The Rev. Colin Jones ministered the Word of God helpfully to us on the Lord's Day 25th May. We prayerfully remember Mr Jones as he seeks to help the small fellowship at Clyne (Neath) so faithfully led by Pastor L. Sparks over past years.

We congratulate Mr Peter and Mrs Caryl Evans on the birth of their grand daughter. Naomi Heddwen Benham was born on Monday 5th May (approx. 9lbs). We are thankful for the safe delivery and healthy child. Mr Pfeiffer preached at Simon and Sandra's Church Fellowship in Bristol on 25th May.

We were pleased to welcome Mr Graham Chewter (Bedford) to our prayer meeting on 14th May. This is the first time that Mr Chewter has been with us. He shared with us something of the work of the Trinitarian Bible Society. He takes over from Mr Jamie Norman who has stood down from the work in Wales.

We also continue to pray for Mr Higham as he preaches at Tabernacle in Skewen. May the Lord continue to work in the hearts of those who attend upon the ministry in that place.

It has been lovely to have had Dr Daniel Lewington with us at our prayer meetings. We wish him well as he takes up his new post in Birmingham in the summer.

Only a Prayer-meeting!

C. H. Spurgeon

What a company we have here tonight! It fills my heart with gladness and my eyes with tears of joy to see so many hundreds of persons gathered together at what is sometimes wickedly described as 'only a prayer meeting'. It is good for us to draw nigh unto God in prayer, and specially good to make up a great congregation for such a purpose. We have attended little prayer meetings of four or five, and we have been glad to be there, for we had the promise of our Lord's presence; but our minds are grieved to see so little attention given to united prayer by many of our churches. We have longed to see great numbers of God's people coming up to pray, and we now enjoy this sight. Let us praise God that it is so. How could we expect a blessing if we were too idle to ask for it? How could we look for a Pentecost if we never met with one accord, in one place, to wait upon the Lord? Brethren, we shall never see much change for the better in our churches in general till the prayer meeting occupies a higher place in the esteem of Christians. To mix it up with the week-night lecture, and really make an end of it, is a sad sign of declension. I wonder some two or three earnest souls in such churches do not band themselves together to restore the meeting for prayer, and bind themselves with a pledge to keep it up whether the minister will come to it or not.

But now that we have come together, how shall we pray? Let us not degenerate into formality, or we shall be dead while we think we live. Let us not

waver through unbelief, or we shall pray in vain. The Lord says to his church tonight, 'Open thy mouth wide, and I will fill it.' Oh, for great faith with which to offer great prayers to-night! We have been mingling praise and prayer together as a delicious compound of spices, fit to be presented upon the altar of incense through Christ our Lord; may we not at this time offer some special far-reaching petition? It is suggested to me that we pray for a true and genuine revival of religion throughout the world.

I am glad of any signs of life, even if they should be feverish and transient, and I am slow to judge any well-intended movement, but I am very fearful that many so-called 'revivals' have in the long run wrought more harm than good. Places which have had the most of religious excitement are frequently the most hard to reach. Men's minds have been baked hard in the oven of fanaticism. A species of religious gambling has fascinated many men, and given them a distaste for the sober business of true godliness. But if I would nail down counterfeits upon the counter, I do not therefore undervalue true gold. Far from it. It is to be desired beyond measure that the Lord would send a real and lasting revival of spiritual life. We need a work of the Holy Ghost of a supernatural kind, putting power into the preaching of the Word, inspiring all believers with heavenly energy, and solemnly affecting the hearts of the careless, so that they turn to God and live. We would not be drunk with the wine of carnal excitement, but we would be

filled with the Spirit; we would not leap upon the altar, and shout and cry, 'O Baal, hear us', but we would behold the fire descending from heaven in answer to the effectual fervent prayers of righteous men. Can we not entreat the Lord our God to make bare His holy arm in the eyes of all the people in this day of declension and vanity?

We want a revival of old-fashioned doctrine. Our fear is that, if modern thought proceeds much further, the fashion of our religion will be as much Mohammedan as Christian; in fact, it will be more like infidelity than either. A converted Jew, staying in London, went into a dissenting chapel which I could mention, and when he reached the friend with whom he was staying, he inquired what the religion of the place could be, for he had heard nothing of what he had received as the Christian faith. The doctrines which are distinctive of the New Testament may not be actually denied in set terms, but they are spirited away: the phrases are used, but a new sense is attached to them.

Certain moderns talk much of Christ, and yet reject Christianity. Under cover of extolling the Teacher, they reject His teaching for theories more in accord with the spirit of the age. At first, Calvinism was too harsh, then Evangelical doctrines became too antiquated, and now the Scriptures themselves must bow to man's alteration and improvement. There is plenty of preaching in the present day in which no mention is made of the depravity of human nature, the work of the Holy Ghost, the blood of atonement,

or the punishment of sin. The Deity of Christ is not so often assailed, but the gospel which He gave us through His own teaching and that of the apostles is questioned, criticized, and set aside. One of the great missionary societies actually informs us, by one of its writers, that it does not send out missionaries to save the heathen from the wrath to come, but to prepare them 'for the higher realm which awaits them beyond the river of death'. I confess I have better hopes for the future of the heathen than for the state of those who thus write concerning them. The heathen will derive but small advantage from the gospel which such triflers with the Scriptures are likely to carry them.

I know not a single doctrine which is not at this hour studiously undermined by those who ought to be its defenders; there is not a truth that is precious to the soul which is not now denied by those whose profession it is to proclaim it. The times are out of joint, and many are hoping to make them more and more so. To me it is clear that we need a revival of old-fashioned gospel-preaching like that of Whitefield and Wesley; to me, preferably that of Whitefield. We need to believe: the Scriptures must be made the infallible foundation of all teaching; the ruin, redemption, and regeneration of mankind must be set forth in unmistakable terms, and that right speedily, or faith will be more rare than gold of Ophir. We must demand from our teachers that they give us a 'Thus saith the Lord;' for at this time they give us their own imaginations. Today the Word of the Lord in the Book of Jeremiah is true: 'Hearken not unto the

words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you'. [Jer. 23. 16,17]. Beware of those who say that there is no hell, and who declare new ways to Heaven. May the Lord have mercy upon them!

Urgently do we need a revival of personal godliness. This is, indeed, the secret of church prosperity. When individuals fall from their steadfastness, the church is tossed to and fro; when personal faith is steadfast, the church abides true to her Lord. We have in and around our own denomination many true-hearted servants of Christ, who are hardly put to it to know what to do. Their loyalty to their Lord and to his truth is greater than their love to sect or party, and they know not whether to abide in their present position, and fight out the great question, or to lift the old banner, and quit their apostatizing associates. Do whichever they may, it is upon the truly godly and spiritual that the future of religion depends in the hand of God. Oh, for more truly holy men, quickened and filled with the Holy Spirit, consecrated to the Lord, and sanctified by His truth! What can be accomplished by worldly professors, theatre going church members, semi-infidel teachers, and philosophical preachers? Nothing but ruin can follow from a preponderance of these. Their presence is grievous to God, and

disastrous to His people. Brethren, we must each one live if the church is to be alive; we must live unto God if we expect to see the pleasure of the Lord prospering in our hands. Sanctified men are the necessity of every age, for they are the salt of society, and the saviours of the race. The Lord has made a man more precious than a wedge of gold,—I mean, a decided, instructed, bold, unswerving man of God.

We deeply want a revival of domestic religion. We have been saddened at the terrible accounts of the impurity of this city; but, doubtless, one cause of this state of things is the neglect of household religion among Christians, and the entire absence of common decency in many of the lodgings of the poor. The Christian family was the bulwark of godliness in the days of the Puritans; but in these evil times hundreds of families of so-called Christians have no family worship, no restraint upon growing sons, and no wholesome instruction or discipline. See how the families of many professors are as dressy, as gay, as godless as the children of the non-religious! How can we hope to see the Kingdom of our Lord advance when His own disciples do not teach His gospel to their own sons and daughters? Have we not need to repeat the lament of Jeremiah? 'Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.' How different this from the father of the faithful, of whom the Lord said, 'I know Abraham, that he will command his children and his

household after him, and they shall keep the way of the Lord'!

The surest way to promote godliness abroad is to labour for it at home. The shortest method for the overthrow of priestcraft is for every man to be the priest in his own house, and to warn his sons against deceitful men. May our dear children be so well taught from infancy that they may not only escape the common vices of the age, but grow up to become patterns of holiness! This is a great difficulty to our poorer friends in this loathsome city, which is becoming as polluted as heathendom. A good sister, who lives close to this house of prayer, came up from a country town with her little boy, and she was horrified before long to hear him use profane language, being evidently unaware of its meaning. He had picked it up in the street close to his mother's door. Where are the children of working-folks to run if they are not able to walk the streets? All around us vice has become so daring that a blind man may almost be envied; but even he has ears, and will, therefore, be vexed with the filthy conversation of the wicked. Good people say to me, 'What are we to do?' I wish those who live in the breezy country village would stop there, and not come into our close streets, and lanes, and courts, which reek with blasphemy and dirty talk. Why do working men so often think it necessary, in their ordinary conversation, to use such abominable expressions, which have no useful meaning, and are simply disgusting? If ever Christian people should be pure, and should watch over their children with a holy jealousy, now is the time,

and this is a worthy subject for daily prayer.

I would sooner have the doctrines of grace revived, individual piety deepened, and family religion increased, than I would watch a frantic crowd parading the street with noisy music, and harsh clamour. I see no special virtue in drums and tambourines. Make what noise you will to attract the careless if you afterwards give them sound instruction in the truth, and make them to know the meaning of the Word of the Lord; but if it be mere stir, and song, and swagger, what is the good of it? If Gospel truth is not taught, your work will be a building of wood, hay, and stubble, soon to be consumed. Quick building is seldom permanent. Gold, silver, and precious stones are scarce material, not easily found; but then they endure the fire. What is the use of a religion which comes up in a night, and perishes as soon? Ah me, what empty bragging we have heard! The thing was done, but then it was never worth doing; soon things were as if it never had been done; and, moreover, this sham way of doing it made it all the harder toil for the real worker.

Oh, Christian men and women, be thorough in what you do, and know, and teach! Hold truth as with an iron grip; let your families be trained in the fear of God, and be yourselves 'holiness unto the Lord;' so shall you stand like rocks amid the surging waves of error and ungodliness which rage around you.

We want, also, more and more, a revival of vigorous consecrated strength. I have pleaded for true piety; I

now beg for one of the highest results of it. We need saints. It may be that all cannot attain unto 'the first three'; but we cannot do without champions. We need gracious minds trained to a high form of spiritual life by much converse with God in solitude. These are the standard-bearers of the army; each one is as a king's son. There is an air about them, humble as they are, as of men who breathe a purer atmosphere. Such was Abraham, who, by his communion with God, acquired a more than royal bearing. The king of Sodom shrinks into insignificance in the presence of the high-minded sheik who will not take of his lawful spoils from a thread to a shoe-latchet, lest the heathen king should say, 'I have made Abraham rich.' Saints acquire nobility from their constant resort to the place where the Lord meets with them. There, also, they acquire that power in prayer which we so greatly need. Oh, that we had more men like John Knox, whose prayers were more terrible to Queen Mary than ten thousand men! Oh, that we had more Elijahs, by whose faith the windows of heaven should be shut or opened! This power comes not by a sudden effort; it is the outcome of a life devoted to the God of Israel. If our life is all in public, it will be a frothy, vapoury, ineffectual existence; but if we hold high converse with God in secret, we shall be mighty for good. The Puritans were abundant in meditation and prayer; and there were giants in the earth in those days. He that is a prince with God will take high rank with men, after the true measure of nobility.

May the Lord send us many self-contained Christians, whose godliness leans on God for itself, and is not a secondhand affair! We see too many Christian people depending upon one another, like houses 'run up' by 'jerry-builders,' which are so slenderly built that, if you were to pull down the last one in the row, they would all follow. Beware of being a lean-to; endeavour to rest on your own walls of real faith in the Lord Jesus. I tremble for a church whose continuance depends upon the talent and cleverness of one man. If he is removed, the whole thing will collapse: this is a wretched business. May none of us fall into a mean, poverty-stricken dependence on man! We want among us believers like those solid, substantial family mansions which stand from generation to generation as landmarks of the country; no lath-and-plaster fabrics, but edifices solidly constructed to bear all weathers, and defy time itself. Given a host of men who are steadfast, immovable, always abounding in the work of the Lord, and then the glory of God's grace will be clearly manifested, not only in them, but in those round about them. The Lord send us a revival of consecrated strength, and heavenly energy! May the weakest among us be as David, and David as the angel of the Lord!

As for you who are not converted to God, many of you will be caught in the great wave of blessing, if God shall cause it to break over us. When saints live unto God, sinners are converted to God. 'I was converted,' said one, 'not by hearing a sermon, but by seeing one.'

How was that?' he was asked. 'My next door neighbour was the only man in the street who went to a place of worship; and, as I saw him go out as regularly as clockwork, I said to myself, 'That man regards the Sabbath, and the God of the Sabbath, and I do not'. By-and-by I went into his house, and I saw that comfort and order reigned in it, while my room was wretched. I saw how his wife and children dwelt in love, and I said to myself, 'This home is happy because the father fears God'. I saw my neighbour calm in trouble, and patient under persecution. I knew him to be upright, true, and kind, and I said to myself, 'I will find out this man's secret,' and thus I was converted. Preach by your hands if you cannot preach by your tongues. When our church members show the fruits of true godliness, we shall soon have enquiries for the tree which bears such a crop.

Dear friends, at our prayer meetings of late our Lord has very graciously spoken to one and another of the unconverted among us. What a mercy that they were so far interested as to come! We have not said very much to them, but we have been praying for them, and we have talked of the joys of our holy faith, and one after another they have quietly given their hearts to God while in the prayer-meeting. I feel very glad about it; it was all that we needed to make these meetings the gate of Heaven. Such conversions are specially beautiful, they are so altogether of the Lord, and are so much the result of His working by the whole church that I am doubly delighted with them. Oh, that every gathering of

faithful men might be a lure to attract others to Jesus! May many souls fly to Him because they see others speeding in that direction! Why not? The coming together of the saints is the first part of Pentecost, and the ingathering of sinners is the second. It began with 'only a prayer meeting,' but it ended with a grand baptism of thousands of converts. Oh, that the prayers of believers may act as lodestones to sinners!

There are a few among us who are not saved, and but a few. I do not believe they will long escape the saving influence which floods these assemblies. We have made a holy ring around certain of them; and they must soon yield to our importunity, for we are pleading with God as well as with them. Their wives are praying for them, their brothers and sisters are praying for them, and others are in the devout confederacy; therefore they must be brought in. Oh, that they would come at once! Why this reluctance to be blessed? Why this hesitation to be saved? Lord, we turn from these poor foolish procrastinators to Thyself, and we plead for them with Thine all-wise and gracious Spirit! Lord, turn them, and they shall be turned! By their conversion prove that a true revival has commenced to-night! Let it spread through all our households, and then run from church to church till the whole of Christendom shall be ablaze with the Heaven-descended fire! Let us pray.

Diary

Lord's Days:

June

| | | | | |
|------|---|---------------------------|---|-----------------|
| 1st | – | Pastor | – | Communion - p.m |
| 8th | – | Pastor | | |
| 15th | – | Pastor | – | Communion -a.m |
| 22nd | – | Mr. Alex Hutter (Cardiff) | | |
| 29th | – | Pastor | | |

July

| | | | | |
|------|---|--------|---|-----------------|
| 6th | – | Pastor | – | Communion - p.m |
| 13th | – | Pastor | | |
| 20th | – | Pastor | – | Communion - a.m |
| 27th | – | Pastor | | |

August

| | | | | |
|------|---|--------------------------------|---|-----------------|
| 3rd | – | Rev. R. B. Higham | – | Communion - p.m |
| 10th | – | Pastor | | |
| 17th | – | Rev. D. P. Morris | – | Communion - a.m |
| 24th | – | Rev. A. McNabb (Staffordshire) | | |
| 31st | – | Pastor | | |

Dates to note:

Pastor's engagements: Saturday & Sunday 21-22 June, Coedpoeth Anniversary

Pastor's Holiday: Monday 11th August - Monday 25th August

Church Fellowship Outing: West Wales Friday 29th August (see Mr Edward Williams ASAP to avoid disappointment)

Church Barbeque: Friday 20th June, 6pm onwards at Manse.

TRUST IN THE LORD

Farewell sermon preached by John Berridge, at Whitefield's Tabernacle, Moorfields, London on April 1st 1792. He died a few months later.

Text: "Trust in the Lord at all times; ye people, pour out your hearts before Him God is a refuge for us" (Psa. 62. 8).

This Psalm is a very precious one, full of gospel manna, containing directions for the church how to walk with God.

The psalmist says, "Truly." in good truth, "my soul waiteth upon God: from Him cometh my salvation," And does he not give a good reason why his soul waited upon God? It was because all his salvation came from Him. And where should a sinner look, but to Him that has purchased [obtained] salvation for sinners, and brings it to them who find their need of it?

He then says, "My soul, wait thou only upon God." He hath put in another word, only, it is but a little one, but it is very emphatical, for it is a common case with people to make Christ half a Saviour. relying upon Him and upon themselves; saying they are to be saved by faith and works. No, says David, that will not do for me; I must have all my salvation from the Lord.

"He only is my rock"; the rock on which my heart shall rest, that is, on Jesus. And if He is not your only rock, my brethren, you will find that the

rock which you trust in will slip away from you. Jesus will not suffer His glory to be diminished, nor let any steal one jewel from His crown, for He is worthy of all the honour that we can give Him, and He is jealous of His honour. Do you be jealous of His honour too, and show that you are desirous of giving Him all the praise that He deserves, and give Him all that you can, you will never give Him what He deserves; you will always be defective in this to all eternity. for while we are giving to Him our best praises, our obligations to Him increase every day.

He then says, "I shall not be greatly moved," while the Lord only is my rock, and my salvation. I find Him to be as He says: He is my defence from time to time: I shall not be greatly moved.

The word greatly is often of use to the children of God, who fall into doubts at times, ready to fear they shall fall from their confidence.

No, says David; make the Lord all your rock, and build upon Him all your salvation: then, though you may be shaken at times, and find your confidence beginning to totter, yet you shall not be greatly moved. The Lord will come again, and lift you up, and cause you to rejoice in Him.

But David is so pleased with the words that he hath uttered that he repeats them over again; and he could not repeat them too often: "My soul," says he, "wait thou only upon God." Before, he told you what was his daily use, and now he exhorts and encourages himself to go on with this wait-

ing. Do not be afraid of your being disappointed; continue waiting and looking for the Lord, for He will never let them fail who trust in Him

Now if David encourages himself in trusting in the Lord, we have also the same reason, for our hearts at times are ready to sink, and to think that we shall be wrong at last; therefore take David's words, "My soul, wait thou only upon God: for my expectation is from Him."

But Satan may say. Where will you look and go? What says Peter? "Unto Him who has the words of eternal life." So we may say to our souls, when they are beginning to doubt. Where would you go? Where would you find salvation in any other? Christ only has the words of eternal life.

Then he adds: "He is my defence" I find Him so, while I am trusting in Him; though I am often afraid, yet He is better to me than either my fears or my hopes.

Then he adds: "I shall not be moved." Thus, by exhorting and waiting upon the Lord, he gets more strength. He drops the word 'greatly', which he began with, when he said, "I shall not be greatly moved"; and now he speaks courageously: "I shall not be moved." The Lord is my defence; He holds me up, carries me on, and at length He will bring me to Himself in glory.

Then David goes on to the words in my text: "Trust in the Lord at all times, ye people."

Now he exhorts us what to do. Good advice; the best advice: and such

as all the children of God are taking, and never find themselves disappointed: "Trust in the Lord"; make Him your confidence for all things: not only for all things, but at all times. When people are in peace and prosperity they do not seem so much to see their need of trusting in the Lord as they did: but they are ready to drop their confidence when the Lord has given them what they want of worldly things. Now this is a shameful practice, and the Lord often takes away what He had given them, because they make a bad use of it. Has the Lord given you outward peace and prosperity? Trust in Him to preserve it; for none can preserve it but He who gave it.

But are you brought into worldly trouble, and in great distress, and know not which way to look? You have no friend, perhaps, to go to; and your heart is ready to say, What must I do now? All have forsaken me. No; there is One that never forsakes His people. But you can see no way how you are to be relieved. What of all that? Has the Lord no better eyes than you? He can make a way for you, no doubt, if you trust in Him. But you say, What am I to expect? Why, that relief which you want. Therefore, however difficult your worldly affairs may be, and though you have no friend at hand to help you, yet there is One above, always at hand. Go to Him; He will not despise the poor and destitute, but will hear their cry and will help them.

If He bids you come to Him and trust in Him at all times, it is your business to go to Him at all times; and

the more distressed your circumstances are, the more fit for God to take care of. Supposing your bosom is full of guilt. and you find trouble on account of it. In this case, you say you cannot go to Christ, whereas it is the only reason that you should go. Sinners will not go to Christ while they are at ease; but when they know themselves to be in a lost state and condition, and when they can find no help anywhere else, then Jesus says, "I am come to save the lost." Go your way to Him. He bids you trust in Him at this time, when under a sense of your lost estate. If you see yourselves ruined, however deplorable and wretched your case be, it is not too hard for Christ; for He receives all that come to Him not with frowning looks. no, but with a smiling countenance. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

What are you to do but to trust in Him in this time of sin and misery? Go to Him just as you are. Do not be running to some of your lusts, nor imagine that you can do anything to prepare your way; but go and cast yourselves at the feet of Christ saying, Lord, I am come as a ruined sinner. I know none can help me but Thee, and Thou hast ordered me to trust in Thee at all times. I am come, Lord, at this time.

But, perhaps, when you are dying, your adversary the devil may tell you, Now you are sick and lying upon a dying-bed, it is too late to come now; why did you not come sooner? There was mercy to be had then, but you

have overstayed your time. Christ has been calling by His Word, and by His ministers, but you would not hear them; and now He has sent the summons to you to remove you out of this world, and you would be glad of salvation, when you can have no more comfort here. Well, when these words, words like these, are brought to your hearts, remember from whom they come: they come from the adversary of your souls. O he does not love to see a sinner, burdened with sin, looking unto Christ!

But Satan may say, Did you ever hear of a sinner so great as you are come to Christ, and was received by Him? Yes, tell him; you read of a cross-thief, as bad as yourself, that railed on Christ when on the cross; and when he went to Christ, he must naturally think, Will He show mercy to me? He asked for mercy and he received it. Go you and try; that is the only way to deal with Jesus. Mind not what the adversary tells you. If your grief is great. confess it. and tell the Lord all your trouble; and at the same time tell Him, for He loves to be told of His Word with confidence and modesty. Tell Him when you go, though your heart is discouraged, and Satan distresses you, and unbelief terrifies you, yet you have got His word: "Trust in Me at all times." I come at this time. It is late, indeed; but it is in the time of life. I come to Thee, Lord, and beseech Thee to help me; show Thy mercy towards a poor sinner who is come at last. I am now come, and desire to partake of that mercy held

forth to sinners. Lord, send me that mercy, and I will shout the loudest of Thy children above.

There is nothing which the Lord delights in more than to hear his people, when they come to Him, plead His Word and hold it fast. Though Satan wants to take it away from you, yet never give it up. Die with your souls deceived (if that is possible) in the hands of Christ. Tell Satan, Though I am as vile as any in the world, yet the Lord has taught me to put my trust in Him; I will go to Him, and endeavour by His grace, to trust in Him at all times. Ah but, says Satan, what a poor feeble faith is thine! What hast thou to depend upon, sometimes hoping, and sometimes doubting? Dost thou expect that the Lord will look upon thy little faith? Yes, tell him; the Lord does not so much look at the greatness of our faith, when we go to Him, as at the reality of it. Though faith is weak, when we come before the Lord, yet He will receive it. He never sent any away for the weakness of their faith; but He often reproves His people because they do not believe more strongly. Go to Him and tell Him your condition, and when you call upon Him, expect an answer. Nothing pleases the Lord more than when a poor, tempted and troubled soul comes to Him, as Abraham did, against hope, believing in hope. You are ready to think his was a poor hope from time to time. for about twenty-five years; but he believed in hope. And what is said of this believer in God? That he gave glory to Him

The Lord is never more glorified than when we go to Him, relying upon His Word, notwithstanding providences and everything else make against us. Yet, even then, says the poor soul, the Word is for me; for Christ invites sinners to come, whoever they are.

Though Abraham against hope believed in hope. yet the Lord did not look upon this as a poor testimony of his faith. We see, by his not hearkening to what he felt within him, nor to the temptations which the devil cast in his way, that he only looked at the Word of God, relying upon His Word and promise, though all providences made against him, he thereby gave glory to God.

And so it will be with us. When we find many things make against us, if we have but a word of promise to rely upon and hold it fast, then we are giving glory to God. What says the tried old soldier, Job? "Though He slay me, yet will I trust in Him." Well said! Though the Lord seems, by His providence and dealings with me. to cast me off and to take no notice of me, I do not mind that. The Lord says, "Trust in Me at all times." Go to Him; lie at His feet; tell Him you are come, merely relying upon His word of promise, and that you have nothing to encourage you but His word. Put your trust in Him, and you will find that the Lord in due time will come and bless you.

I might mention many other times in which we might trust in the Lord;

but they are comprised in this little word all: and a precious word it is: "Trust in the Lord at all times," When you are full of fears, then you should bring the little word all unto Him, and say, I have nothing to encourage me to come unto Thee, but that precious little word 'all': "Trust in the Lord at all times."

Satan is very crafty. He will tell poor souls, Why, what do you mean by trusting in the Lord? What right have you to do so? Are you a child of God? Are you one of the elect? You are doubting of it every day. What have you to do to trust in the Lord? Give him this answer:

Though I am often afraid about my adoption, and cannot say I am one of the children of God, this I can say, I am one of the people. What does my text say? "Trust in the Lord at all times, ye people." You may go with this to the Lord. Though you cannot satisfy yourself that you are an adopted child, you may say, I am one of the people, and will lie at Thy feet till Thou dost show me that I am Thine adopted child.

Many are often discouraged in themselves because they know not their election. Seek for it; wait upon the Lord; wait His time; and in due time He will make it manifest. For your encouragement, the Lord has given you these words in our text: "Trust in the Lord at all times, ye people." Are you not one of the people? May you not plead this with the Lord, who commands all His people to trust in Him? Why, then, go to Him as

one of the people, and expect to receive His salvation.

Take notice; it is not said in my text, "Trust in Him at all times, My people;" but "ye people." Thereby he gives a general order. Go to Him, then, as one of the people, and expect His help.

But let us notice the next words in my text: "Pour out your hearts before Him." This is a precious command. Many times the children of God are so burdened with grief, with sin and worldly cares that they know not how to bear them; and their bosom is so full of sorrow, so that they sit down and mourn over their hard lot. The devil dearly loves to see a child of God sit down and say, What a sad condition I am in! I dare not go to the Lord. I am so miserable. Well, suppose you are; where would you go? You cannot be worse for it. Others are running about from post to pillar, desiring to know what they shall do; their trials are so great, they know not how to be delivered out of them, and they go and ask one neighbour and another till they tire them all out. What does the Lord say to them? He gives good advice. Instead of making your neighbours your counsellors, go to Him, who is the chief Counsellor. able to tell you what to do, and willing to relieve you at all times. Go to Him, and say, Lord, I am come with a heart laden with grief and with worldly cares, and know not which way to turn myself What must I do? The first thing which He tells you to do is, "Pour out your hearts before

Me.” You have been pouring them out before your neighbours, and what have you got there? Why, nothing. Then come and pour them out before Me.

The word pour plainly signifies that the heart is full of grief, and almost afraid to empty itself before the Lord. What does He say to you? “Come, and pour out all your trouble before Me.” He is never weary with hearing the complaints of His people: therefore you should go, and keep nothing back. Tell Him everything that hurts you, and pour all your complaints into His merciful bosom. That is a precious word: “Pour out your hearts before Him.” Make Him your Counsellor and Friend. You cannot please Him better than when your hearts rely wholly upon Him. You may tell Him, if you please, you have been so foolish as to look to this friend and the other for relief and found none; and you now come to Him, who commands you to pour out your heart before Him.

But perhaps your heart is burdened, not only with worldly cares but with sinful lusts and corruptions. A sore burden indeed! And you are afraid and ashamed, perhaps, to go and tell the Lord all your trouble. But you need not be afraid of going when He commands you. He knows everything in your heart: all worldly cares, all sinful burdens; and when the heart is quite full, He says then, “Pour out all before Me.” Here is great encouragement for you. Take the encouragement which

the Lord offers [gives]: go and tell Him your grief and burdens.

Ah! says the poor soul, I have been to the Lord again and again; but I find I am sinning against Him daily, and I am ashamed to go to Him. Now my conscience accuses me, and the devil tells me I am impertinent: how shall I appear before Christ to pour out my heart before Him? Go and pour out your heart before Him till that crafty devil leaves you. You have the best reason in the world to go to the Saviour. He that knows what you are, what burdens you are bearing, and what sins you have committed, even He says, “Come and pour out your hearts before Me.”

But I may add further, does not the Lord command us in His Word and in His prayer to say, “Forgive us our trespasses”? And does not this plainly intimate that trespasses are to be forgiven daily? Where are you to bring them, but to the Lord? Go, therefore, and tell Him you are come, according to His Word, to acquaint Him with your sins and trespasses. Ah but, you say, I have gone so often already that I am ashamed to go. What does the Lord say to Peter? If thy brother trespass against thee seven times a day, thou shalt forgive him. And Peter had not a little forgiven him

Go to Christ every day for pardon. If you keep your guilt in your bosom, it will only make it rankle. Tell Him you are weary and ashamed of yourself, and you are come to tell Him all your grief, and to beg that He will

come and deliver you from guilt, and save you more and more from the power of sin. Whatever burden, therefore, you have upon your heart, the Lord would not have you suffer it to rest there; for if you do, it will make you feeble by and by. But when you find your breast full of trouble, remember His kind word to you: "Come, poor soul, and pour out your burdens before Me." Pour out your whole hearts and let Him know everything that distresses you.

But what follows in the last words of my text: "God is a refuge for us"? O these are precious words! We may look round about us again and again for a place of refuge, for a person to apply to for help, and we shall find ourselves frequently, if not continually, disappointed. Therefore the Lord tells His people for their comfort that God is a refuge for them. Are you poor? The Lord is rich. Can you find no refuge in your fellow-creatures? And have you nowhere to fly to? Go to the Lord.

It is very strange, when the Lord has all things in His hands, and all love in His heart, and advises His people to come to Him, telling them that He is a refuge for them, they so often delay to come; they had rather find refuge from a fellow-creature than from their God. They who have learned to trust in the Lord know what precious words these are: "God is a refuge for us." Come and try, and you shall find Him so too.

The devil will often be telling you that are the people of God, There is no help for you, even in your God; you

have been seeking for help a long time, but have found none. What will you do now? Why, tell him, you will go to Him that says, "God is a refuge for us." But the devil will say, You are so poor, and so despicable a creature; what, can you think that Christ will take any notice of you? Why, your own brethren are ready to overlook you, and the world despises you; and yet you think Christ will take notice of you! Tell the devil, Yes; He never fails them that trust in Him. Whatever your circumstances may be, though you may look all around you, this and that way, and find no place to flee to, no refuge for your souls, yet God, the faithful God, says He is a refuge for you. Trust Him; go to Him accordingly; look unto Him at all times. Let your condition be what it may; be it ever so deplorable and wretched, yet the Lord tells you, when you go, "I am a refuge for you."

Be sure, if you forget every other part of the sermon, carry this home with you: "God is a refuge for me." Therefore, though I find no help in myself, nor in creatures, yet there is help enough in God. All my help is laid upon Him; and He tells helpless creatures, "I am a refuge for you.

Hear it, ye poor, burdened sinners, and thank Him for His kind word. Go to Him to have His promise fulfilled time after time. Yet a little while and He will bring you to His kingdom, where you shall live and reign with Him for ever.

Are you sick and in great distress, and without any friend to apply to,

ready to say, What must I do now? Why, my text tells you what you are to do at all times. Whatever your case is, whether sick, poor, naked or wretched, come to the Lord. He says, "I am a refuge for you."

But you say, Lord, I have been sinning against Thee time after time. I know it, says Christ; but if you come, weary of sin and desirous of gospel rest, you shall find that I am a refuge for you.

But you say you come so often that you are ashamed to come. That may be a good argument to keep you from your fellow-creatures: you have been knocking often at their doors, and they are ready to say, You came to my house the other day. Well, say you, may I not come every day? No; you find no such help from man. But Christ never complains of your coming too often, but is better pleased with those that are oftenest knocking at His door; and looking to Him for the help which He has promised.

And you that are poor in spirit, who cannot find relief in yourself nor from your fellow-creatures, go to Christ, and He will be ready to help you: "God is a refuge for you." O think of that word, whenever troubles enter in your mind, Repeat them again and again, and shame the devil out. Tell him, though everything looks black, yet "God is a refuge for me." Are you to believe the devil or God? Keep these words always in your mind; for all of you will be in such circumstances at times as not to know where to go, nor

what to do: then these words come sweetly into the bosom, "God is a refuge for me." He loves to help the helpless, to hear the poor, wounded soul, and to save the guilty sinner. While He is doing this, He is acting the part of a Saviour, and brings glory to Himself.

But I might add, that no one knows the compassion which is found in the heart of Jesus, but Himself. Therefore, when you go to Him, do not entertain any unkind thoughts of Him, for He invites sinners to come to Him, all poor and wretched sinners; and He that invites us to come has blessings to dispose of. Keep the last words of my text evermore in your mind; they will be of use to you, living and dying, sick or well. Whatever circumstances you are in, you may find the want of such words as these: "God is a refuge for us." Take heed, when you go to Him, to do as David did; plead His Word with Him. This is one part of the Christian's duty which he often neglects. David says, "O keep my soul, and deliver me." What then, David? Why, says he, "for I put my trust in Thee." He pleaded the Lord's Word, and so may you.

The promises in the Bible are free for all who see their need of them; and the Lord has told thee, if thou trustest in Him, thou shalt never be confounded. But perhaps you are thinking, if I trust in the Lord, I shall be confounded; and suppose you are, you will lose nothing by your trusting, even though it should not be fulfilled. But remember that the Lord will never suffer His

promise to fail: "Faithful is He that hath promised." Though you may often doubt of His performing, yet He never did, nor ever will fail. Therefore, "Trust in the Lord at all times; ye people, pour out your heart before Him," in every time of trouble.

I do not know a more precious verse in the Scriptures than my text: "Trust in the Lord at all times, ye people." Though at present you may not know whether you belong to the family of God, yet trust Him, you are of the people. Here hang, till He gives you better support. And when you find your poor bosom laden with cares and grief, whatever causes your distress, the Lord knows very well that if you keep it back, it will make you worse. Therefore do as the Lord says: "Pour out your heart before Me." Tell Me all your grief; make Me your Counsellor and Friend, and you shall find what a Counsellor I am; and I will remember to comfort you in the worst state that you can be in.

In health and in sickness, in life and in death, this will apply to Jesus: "He is a refuge for us." What could you wish for more? Go, then unto Him; doubt no more; cast away your doubts and fears; trust in Him. If you cannot with full assurance, do it with some assurance, with a little faith, and expect more. Remember, the Lord loves to increase what He has given, and to build you up in faith and holiness.

I would say a little more, but I find my strength begins to fail. I am glad and I am thankful that the Lord has

held me up hitherto, blessed be His name. When I begin to totter, and when I experience infirmity, I am ashamed that I should ever entertain a doubt of Him. May these words be impressed upon my heart: "God is a refuge for me"; and may He fix it on all your hearts.

And now I conclude my subject. I came up to you trembling, but the Lord has carried me through, blessed be His name, and I look to Him to carry me home, for I have no feet of my own to walk with. But the Lord can hold me up till I have done my work, and then He will put an end to my labours. Thanks be to His name for calling me to preach out of doors. It is the glory of a creature to publish the fame and salvation of God.

I must now speak a little by way of taking leave.

Lord, I beseech Thee to pour Thy blessing constantly upon this congregation; Thy power and glory let it be made manifest among them. Open the eyes of those that are spiritually blind, deaf and dead. Comfort the mourner. Strengthen the weak to go on their way. Build up Thy church on their most holy faith. May this house be filled with Thy presence. Bless every hearer that attends here from time to time; and may the Lord delight in them to bless them, and may they excel in His blessed service. May this ever be a house for God, kept from error, kept in union, going on their way, looking and

longing for the coming of their dear Lord.

Bless all the ministers that labour here, occasionally and stately. Fill their mouths with Thy truth. Warm their hearts with Thy love. Keep them evermore in the faith, zealously disposed to exalt the honour of the dear Redeemer, and to promote the salvation of sinners.

And may the Lord bless the Trustees. Lengthen out their days. We bless Thee that they have been faithful and true to their trust. Give them, Lord, the comforts of Thy Holy Spirit. Enable them to go forward yet for a while, and bless their labours; and may they see that the people honour them for what they have done. May there never be wanting faithful men to succeed them, nor faithful ministers to labour among them. And as one of the Trustees has been lately removed from them, the Lord direct them in the choice of another. Be gracious to their partners in life; impress their souls with Thy precious love; strengthen them, quicken them, and build them up. May the Lord delight in them, and water their souls from time to time, causing the seed of grace that has been sown in their bosom to bring forth fruit to life eternal.

The Lord remember all the children for good, causing them receive a blessing from the Lord, and righteousness from the God of their salvation.

And now, Lord, I must take my leave of this chapel which I have long visited. O keep them continually in Thy fear and bless them abundantly

with all spiritual blessings! May they evermore delight in the Lord, and the Lord delight in them to heal them.

I know not whether I shall ever return any more, nor is it needful for me to know; but this I know, if the Lord continues my life, and allows some measure of strength, I shall crawl up again. In the meantime, thin of a poor crawling creature when you are upon your knees, and put up a short petition to the Lord that He would bless me, pardon me, sanctify and prepare me for His kingdom and glory. Amen and Amen.

May the peace of God, that passeth all understanding, keep your hearts and minds in the knowledge and love of God, and in the fellowship of His Son, Jesus Christ our Lord. And may the blessing of God Almighty, the Father, the Son and the Holy Ghost, be among you, and remain with you always. Amen.

THE END OF THE WAY

The following beautiful lines were written by a young woman in Nova Scotia, an invalid for many years with spinal disease, and a great sufferer, but in whom the grace of God was most wonderfully manifested.

My life is a wearisome journey,
I'm sick with the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay,
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upwards,
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best;
I know in His Word He has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such;
By and by I shall see Him and praise Him
In the city of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day –
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour Himself has said, 'Come!'
So when I am weary in body
And sinking in spirit, I say,
'All the toils of the road will seem nothing
When I get to the end of the way'.