

A

REMARKABLE TESTIMONY

OF

AN AGED CHRISTIAN.

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WHEN at G—— a short time since, I called on an aged Christian, whom I knew. She is very aged, but ever fresh and happy in Jesus. She is very poor, but rich towards God, and has a rich inheritance with the Lord Jesus. She was in the habit of telling her neighbours of the rich inheritance which was being reserved for her.\* They being dead in trespasses and sins, did not understand her, but thought she spoke of earthly things; so much so, that they made it known to the parish authorities that she was not in need, and therefore had no right to the parish relief. Accordingly the poor old woman was brought before the said authorities to account for herself: and then, in the presence of them all, declared her interest in the death

\* 1 Pet. i. 3, 4.

and resurrection of the Lord Jesus Christ; how that she had as her *present* possession *all* spiritual blessings in heavenly places in Christ;\* how that she was co-heir with Him of an eternal weight of glory; and how, in God's own time, she would reign with him for ever and ever.

But this is all by the way, and not the particular point to which I refer in the title of this paper. As I sat and conversed with this saint of God, I asked her how she was getting on with the Lord, whether she was still rejoicing in Jesus, and enjoying sweet and happy communion with Him, and whether she was constantly realising the presence of her sympathising Saviour, caring for her in her every need.

The reply which she gave me was beautiful indeed. She said, "Oh yes, sir, God *is too well pleased with His Son* to neglect me in any way." This is what I call a remarkable testimony—remarkable for its simplicity, remarkable for its fulness. It is full of deep meaning. It is an expression of child-like confidence in God. *She had done with herself*, and all her trust was

\* Eph. i. 3.

in God; "I am poor and needy," she could say, "but the Lord careth for me." *She* could do nothing, and therefore she trusted to the finished work of the Lord Jesus. "*God is too well pleased with His dear Son to neglect me in any thing,*" she said. And that indeed is the true and only ground whereupon faith can rest—even God's good pleasure and satisfaction in the offering of Christ for sin.

God gave His Son a work to do. His Son offered Himself freely, through the Eternal Spirit, to God, for the accomplishment of that great and blessed work. The whole world was lying in the wicked one; it was a world of sinners, and doomed to everlasting destruction. But, in spite of all their sin and rebellion, God *loved* them; they were at enmity against Him in mind, in heart, and in practice; but for all this He loved them, and *so* loved them, that He desired to save them from sin and the coming judgment. While, however, God loved the sinner, and His heart desired to deliver him from eternal wrath, and give him eternal life, His JUSTICE, which is as great as His love, demanded that the soul that had

sinned should die, for "the wages of sin is death." This demand of justice *must* be met—this claim of God's righteousness *must* be satisfied. God has spoken, and He cannot alter the thing that has gone out of His mouth, for "He is not a man, that He should lie. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" The penalty for sin *must* be paid, for God cannot be inconsistent with Himself. If He were to pass over sin without its penalty being paid, it would seem as though He were indifferent about sin. This is, however, impossible. He hates sin with a perfect hatred, and He had no rest until it had been for ever *put away* by the sacrifice of the Son of His\* love. He gave His only-begotten Son, as a lamb without spot and blemish, to die for our sin. How clearly is declared in this the intense feeling of hatred that God has towards sin, and how great His love towards the sinner! The debt due to God for sin was eternal wrath. God has Himself paid it in the free gift of His own Son, and that to the full and entire satisfaction

\* Heb. ix. 26.



of the claims of His uncompromising justice. The sinner is a free man then, and can enjoy peace with God, if he will accept the payment which Christ has made in his behalf. "Christ hath once suffered for sins, the just for the unjust, *that He might bring us to God.*"\* "HE was made sin for us, who knew no sin, that WE might be made the righteousness of God IN HIM."† Justice, then, is satisfied and silenced. It has no demands whatever against the believer in Jesus. Love is victorious—yea, love is more than conqueror; for not only is justice silenced in its claims against the believer in Christ, but it is now on his side, and he is saved in righteousness. The believer now has justice making its claims in his behalf; for "if we confess our sins, God is *faithful* and *just* to forgive us our sins, and to cleanse us from all unrighteousness."‡ Love indeed is more than victorious, and grace is triumphant, reigning through righteousness.§ The believer can say, "Who then is he that condemneth? It is Christ that died, yea rather, that is risen again, who is

\* 1 Pet. iii. 18.

† 2 Cor. v. 21.

‡ 1 John i. 9.

§ Rom. v. 21.

even at the right hand of God, who also maketh intercession for us.”\*

The poor aged Christian at G—— knew this; she had read in God’s word that the claims of His justice had been for ever settled. As she read she believed what she read—she took God at His word; and as she believed she found peace with God and joy in the Holy Ghost.† It was a *settled* peace that she realized, for Jesus, who is the unchangeable One—“the same yesterday, to-day, and for ever”—is her peace at God’s right hand. HE is her peace, and not her frames and feelings.‡ Jesus said that He had finished the work God gave Him to do, and God was well pleased in His Son Jesus. This work she believed, and in that she rested for all things here and hereafter. God was satisfied, and so was she. She had learnt herself. She had seen that in her, that is in her flesh, dwelt no good thing, that herself was desperately bad and hopelessly beyond recovery. She had for years tried her best to make herself better, and to fit herself for heaven. It was all of no use. The more

\* Rom. viii. 34.

† Rom. xiv. 17.

‡ Eph. ii. 14.

she did, the worse she got; and so she gave that up, and looked altogether away from herself to Jesus. In Him she found all things. She saw in herself a poor *empty* sinner, but in Jesus she saw that all *fulness* dwelt; and to Him she looked. She was poor and ignorant, but in Jesus she saw that all the treasures of wisdom and knowledge are hid.\* Nothing in herself, Christ all and in all. She got to the end of *herself*, for *it* was worthless. She went to Jesus as her wisdom, and He taught her the way of salvation, and that she was complete IN HIM.† Herself she saw vain and empty, but Jesus full, and that all things were her's IN HIM.‡

She was far off, but . . . CHRIST was the way, and she was near to God IN and by HIM. Eph. ii. 13. 1 Pet. iii. 18.

She was dead, but . . . CHRIST was her life, and she was quickened together with HIM. Eph. ii. 5. 1 John v. 12.

She was sin, but . . . CHRIST was her righteousness, and she was the righteousness of God IN HIM. 1 Cor. i. 30. 2 Cor. v. 21.

She was unholy, but . . . CHRIST was her sanctification, and she was sanctified IN HIM. 1 Cor. i. 2 1 Cor. i. 30.

\* Col. ii. 3. † Col. ii. 10. ‡ 1 Cor. iii. 21.



- She* was at enmity, but . . . CHRIST was her peace, and she was at peace with God IN HIM. *Eph.* ii. 14.
- She* was wretched, but . . . CHRIST was her joy, and she rejoiced IN THE LORD. *Phil.* iii. 1.
- She* had no hope in herself, but CHRIST was her hope, and she was His hope. *1 Tim.* i. 1.
- She* was empty, but . . . CHRIST was her all, and she had all IN HIM. *1 Cor.* iii. 21.

In a word, *she* had nothing in *herself* or by herself. This she had learnt by the Spirit of God; she believed in Jesus, and in Him she found that *she had* ALL spiritual blessings in heavenly places.\* She lacked nothing, for the sake of Jesus, in whom God was so well pleased; she was rich and full. What a resting-place! "O the depth of the riches both of the wisdom and knowledge of God!"

Well, dear reader, are you resting here? have you *done* with *yourself*? have you *lost sight of self*? have you *given up your efforts* to make *self better*?

All such efforts are vain and fruitless. All *your* doings, however good in man's sight, are as filthy rags in God's.† Oh, then, *have*

\* *Eph.* i. 3.

† *Isa.* lxiv. 6.

*done with self*, and look *only* and *entirely* to Jesus. In Him everything is ours. Oh, let us see how well pleased God is with the work of Jesus on the Cross. Let us rest there.

E. C.

THOU hidden source of calm repose !  
 Thou all-sufficient Love divine !  
*My* help and refuge from *my* foes ;  
*Secure I am, for I am Thine ;*  
 Thou art *my* fortress, strength, and tower,  
*My* trust and portion evermore.

Thy mighty name salvation is ;  
*It keeps my* happy soul above ;  
 Comfort it brings, and power, and peace,  
 And joy, and everlasting love :  
*To me, with Thy dear name are given*  
 PARDON, and HOLINESS, and HEAVEN.

Jesus! *my* all in all Thou art ;  
*My* rest in toil, *my* ease in pain ;  
 The healer of *my* broken heart ;  
 'Mid storms, *my* peace ; in loss, *my* gain ;  
*My* fortress 'neath the tyrant's frown—  
 In shame, *my* glory and *my* crown ;

In want, *my* plentiful supply ;  
 In weakness, *my* almighty power ;  
 In bonds, *my* perfect liberty ;  
*My* refuge in temptation's hour ;  
*My* comfort 'midst all grief and thrall ;  
*My* life in death—MY ALL IN ALL.

C. WESLEY.

*By the same Author.*

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