

THE AGES DIGITAL LIBRARY  
COLLECTIONS

CONVERSION  
THE GREAT CHANGE  
AND EXPERIENCES AFTER  
CONVERSION

*by Charles Spurgeon*

*To the Students of the Words, Works and Ways of God:*

Welcome to the AGES Digital Library. We trust your experience with this and other volumes in the Library fulfills our motto and vision which is our commitment to you:

MAKING THE WORDS OF THE WISE  
AVAILABLE TO ALL — INEXPENSIVELY.

**AGES Software Albany, OR USA**  
**Version 1.0 © 1998**

# THE GREAT CHANGE — CONVERSION

I have heard men tell the story of their conversion, and of their spiritual life, in such a way that my heart hath loathed them and their story, too, for they have told of their sins as if they did boast in the greatness of their crime, and they have mentioned the love of God, not with a tear of gratitude, not with the simple thanksgiving of the really humble heart, but as if they as much exalted themselves as they exalted God. Oh! when we tell the story of our own conversion, I would have it done with great sorrow, remembering what we used to be, and with great joy and gratitude, remembering how little we deserve these things. I was once preaching upon conversion and salvation, and I felt within myself, as preachers often do, that it was but dry work to tell this story, and a dull, dull tale it was to me; but, on a sudden, the thought crossed my mind, "Why, you are a poor, lost, ruined sinner yourself; tell it, tell it as you received it; begin to tell of the grace of God as you trust you feel it yourself." Why, then, my eyes began to be fountains of tears; those hearers who had nodded their heads began to brighten up, and they listened, because they were hearing something which the speaker himself felt, and which they recognized as being true to him if it was not true to them.

Can you not remember, dearly-beloved, that day of days, that best and brightest of hours, when first you saw the Lord, lost your burden, received the roll of promise, rejoiced in full salvation, and went on your way in peace? My soul can never forget that day. Dying, all but dead, diseased, pained, chained, scourged, bound in fetters of iron, in darkness and the shadow of death, Jesus appeared unto me. My eyes looked to Him; the disease was healed, the pains removed, chains were snapped, prison doors were opened, darkness gave place to light. What delight filled my soul! — what mirth, what ecstasy, what sound of music and dancing, what soarings towards Heaven, what heights and depths of ineffable delight! Scarcely ever since then have I known joys which surpassed the rapture of that first hour. — C. H. S.

Let our lips crowd sonnets within the compass of a word; let our voice distil hours of melody into a single syllable; let our tongue utter in one letter the essence of the harmony of ages; for we write of an hour which as far excelleth all other days of our life as gold exceedeth dross. As the night of Israel's passover was a night to be remembered, a theme for bards, and an incessant fountain of grateful song, even so is the time of which we now tell, the never-to-be-forgotten hour of our emancipation from guilt, and our justification in Jesus. Other days have mingled with their fellows till, like coins worn in circulation, their image and superscription are entirely obliterated; but this day remaineth new, fresh, bright, as distinct in all its parts as if it were but yesterday struck from the mint of time. Memory shall drop from the palsied hand full many a memento which now she cherishes, but she shall never, even when she tottereth to the grave, unbind from her heart the token of the thrice-happy hour of the redemption of our spirit. The emancipated galley-slave may forget the day which heard his broken fetters rattle on the ground; the pardoned traitor may fail to remember the moment when the axe of the headsman was averted by a pardon; and the long-despairing mariner may not recollect the moment when a friendly hand snatched him from the hungry deep; but O hour of forgiven sin, moment of perfect pardon, our soul shall never forget thee while within her life and being find an immortality! Each day of our life hath had its attendant angel; but on this day, like Jacob at Mahanaim, hosts of angels met us. The sun hath risen every morning, but on that eventful morn he had the light or seven days. As the days of Heaven upon earth, as the years of immortality, as the ages of glory, as the bliss of Heaven, so were the hours of that thrice-happy day. Rapture divine, and ecstasy inexpressible, filled our soul. Fear, distress, and grief, with all their train of woes, fled hastily away; and in their place joys came without number.

When I was in the hand of the Holy Spirit, under conviction of sin, I had a clear and sharp sense of the justice of God. Sin, whatever it might be to other people, became to me an intolerable burden. It was not so much that I feared hell, as that I feared sin; and all the while, I had upon my mind a deep concern for the honour of God's name, and the integrity of His moral government. I felt that it would not satisfy my conscience if I could be forgiven unjustly. But then there came the question, — "How could God be just, and yet justify me who had been so guilty?" I was worried and wearied with this question; neither could I see any answer to it. Certainly, I could never have invented an answer which would have satisfied my

conscience. The doctrine of the atonement is to my mind one of the surest proofs of the Divine inspiration of Holy Scripture. Who would or could have thought of the just Ruler dying for the unjust rebel? This is no teaching of human mythology, or dream of poetical imagination. This method of expiation is only known among men because it is a fact: fiction could not have devised it. God Himself ordained it; it is not a matter which could have been imagined.

I had heard of the plan of salvation by the sacrifice of Jesus from my youth up but I did not know any more about it in my innermost soul than if I had been born and bred a Hottentot. The light was there, but I was blind: it was of necessity that the Lord Himself should make the matter plain to me. It came to me as a new revelation, as fresh as if I had never read in Scripture that Jesus was declared to be the propitiation for sins that God might be just. I believe it will have to come as a revelation to every new-born child of God whenever he sees it; I mean that glorious doctrine of the substitution of the Lord Jesus. I came to understand that salvation was possible through vicarious sacrifice; and that provision had been made in the first constitution and arrangement of things for such a substitution. I was made to see that He who is the Son of God, co-equal, and co-eternal with the Father, had of old been made the covenant Head of a chosen people, that He might in that capacity suffer for them and save them. Inasmuch as our fall was not at the first a personal one, for we fell in our federal representative, the first Adam, it became possible for us to be recovered by a second Representative, even by Him who has undertaken to be the covenant Head of His people, so as to be their second Adam. I saw that, ere I actually sinned, I had fallen by my first father's sin; and I rejoiced that, therefore, it became possible in point of law for me to rise by a second Head and Representative. The fall by Adam left a loophole of escape; another Adam could undo the ruin wrought by the first.

When I was anxious about the possibility of a just God pardoning me, I understood and saw by faith that He who is the Son of God became man, and in His own blessed person bore my sin in His own body on the tree. I saw that the chastisement of my peace was laid on Him, and that with His stripes I was healed. It was because the Son of God, supremely glorious in His matchless person, undertook to vindicate the law by bearing the sentence due to me, that therefore God was able to pass by my sin. My sole hope for Heaven lies in the full atonement made upon Calvary's cross for the ungodly. On that I firmly rely. I have not the shadow of a hope

anywhere else. Personally, I could never have overcome my own sinfulness. I tried and failed. My evil propensities were too many for me, till, in the belief that Christ died for me, I cast my guilty soul on Him, and then I received a conquering principle by which I overcame my sinful self. The doctrine of the cross can be used to slay sin, even as the old warriors used their huge two-handed swords, and mowed down their foes at every stroke. There is nothing like faith in the sinners' Friend: it overcomes all evil. If Christ has died for me, ungodly as I am, without strength as I am, then I cannot live in sin any longer, but must arouse myself to love and serve Him who hath redeemed me. I cannot trifle with the evil which slew my best Friend. I must be holy for His sake. How can I live in sin when He has died to save me from it?

There was a day, as I took my walks abroad, when I came hard by a spot for ever engraven upon my memory, for there I saw this Friend, my best, my only Friend, murdered. I stooped down in sad affright, and looked at Him. I saw that His hands had been pierced with rough iron nails, and His feet had been rent in the same way. There was misery in His dead countenance so terrible that I scarcely dared to look upon it. His body was emaciated with hunger, His back was red with bloody scourges, and His brow had a circle of wounds about it: clearly could one see that these had been pierced by thorns. I shuddered, for I had known this Friend full well. He never had a fault; He was the purest of the pure, the holiest of the holy. Who could have injured Him? For He never injured any man: all His life long He "went about doing good;" He had healed the sick, He had fed the hungry, He had raised the dead: for which of these works did they kill Him? He had never breathed out anything else but love; and as I looked into the poor sorrowful face, so full of agony, and yet so full of love, I wondered who could have been a wretch so vile as to pierce hands like His. I said within myself, "Where can these traitors live? Who are these that could have smitten such an One as this? Had they murdered an oppressor, we might have forgiven them; had they slain one who had indulged in vice or villainy, it might have been his desert; had it been a murderer and a rebel, or one who had committed sedition, we would have said, "Bury his corpse: justice has at last given him his due." But when Thou wast slain, my best, my only-beloved, where lodged the traitors? Let me seize them, and they shall be put to death. If there be torments that I can devise, surely they shall endure them all. Oh! what jealousy; what revenge I felt! If I might but find these murderers, what would I not do

with them! And as I looked upon that corpse, I heard a footstep, and wondered where it was. I listened, and I clearly perceived that the murderer was close at hand. It was dark, and I groped about to find him. I found that, somehow or other, wherever I put out my hand, I could not meet with him, for he was nearer to me than my hand would go. At last I put my hand upon my breast. "I have thee now," said I; for lo! he was in my own heart; the murderer was hiding within my own bosom, dwelling in the recesses of my inmost soul. Ah! then I wept indeed, that I, in the very presence of my murdered Master, should be harbouring the murderer; and I felt myself most guilty while I bowed over His corpse, and sang that plaintive hymn, —

*“Twas you, my sins, my cruel sins,  
His chief tormentors were;  
Each of my crimes became a nail,  
And unbelief the spear.”*

Amid the rabble rout which hounded the Redeemer to His doom, there were some gracious souls whose bitter anguish sought vent in wailing and lamentations, — fit music to accompany that march of woe. When my soul can, in imagination, see the Saviour bearing His cross to Calvary, she joins the godly women, and weeps with them; for, indeed, there is true cause for grief, — cause lying deeper than those mourning women thought. They bewailed innocence maltreated, goodness persecuted, love bleeding, meekness about to die; but my heart has a deeper and more bitter cause to mourn. My sins were the scourges which lacerated those blessed shoulders, and crowned with thorns those bleeding brows: my sins cried, “Crucify Him! Crucify Him!” and laid the cross upon His gracious shoulders. His being led forth to die is sorrow enough for one eternity; but my having been His murderer, is more, infinitely more grief than one poor fountain of tears can express.

Why those women loved and wept, it were not hard to guess; but they could not have had greater reasons for love and grief than my heart has. Nain’s widow saw her son restored; but I myself have been raised to newness of life. Peter’s wife’s mother was cured of the fever; but I of the greater plague of sin. Out of Magdalene seven devils were cast; — but a whole legion out of me. Mary and Martha were favoured with visits from Him; but He dwells with me. His mother bare His body; but He is formed in me, “the hope of glory.” In nothing behind the holy women in debt, let me not be behind them in gratitude or sorrow.

*Love and grief my heart dividing,  
With my tears His feet I'll lave;  
Constant still in heart abiding,  
Weep for Him who died to save."*

William Huntingdon says, in his autobiography, that one of the sharpest sensations of pain that he felt, after he had been quickened by Divine grace, was this, "He felt such pity for God." I do not know that I ever met with the expression elsewhere, but it is a very striking one; although I might prefer to say that I have sympathy with God, and grief that He should be treated so ill. Ah, there are many men that are forgotten, that are despised, and that are trampled on by their fellows; but there never was a man who was so despised as the everlasting God has been! Many a man has been slandered and abused, but never was man abused as God has been. Many have been treated cruelly and ungratefully, but never was one treated as our God has been. I, too, once despised Him. He knocked at the door of my heart, and I refused to open it, He came to me, times without number, morning by morning, and night by night; He checked me in my conscience, and spoke to me by His Spirit, and when, at last, the thunders of the law prevailed in my conscience, I thought that Christ was cruel and unkind. Oh, I can never forgive myself that I should have thought so ill of Him! But what a loving reception did I have when I went to Him! I thought He would smite me, but His hand was not clenched in anger, but opened wide in mercy. I thought full sure that His eyes would dart lightning-flashes of wrath upon me; but, instead thereof, they were full of tears. He fell upon my neck, and kissed me; He took off my rags, and did clothe me with His righteousness, and caused my soul to sing aloud for joy; while in the house of my heart, and in the house of His Church, there was music and dancing, because His son that He had. lost was found, and he that had been dead was made alive again.

There is a power in God's gospel beyond all description. Once I, like Mazeppa, lashed to the wild horse of my lust, bound hand and foot, incapable of resistance, was galloping on with hell's wolves behind me, howling for my body and my soul as their just and lawful prey. There came a mighty hand which stopped that wild horse, cut my bands, set me down, and brought me into liberty. Is there power in the gospel? Ay, there is, and he who has felt it must acknowledge it. There was a time when I lived in the strong old castle of my sins, and rested in my own works. There came a trumpeter to the door, and bade me open it. I with anger chid him from the

porch, and said he ne'er should enter. Then there came a goodly Personage, with loving countenance; His hands were marked with scars where nails had been driven, and His feet had nail-prints, too. He lifted up His cross, using it as a hammer; at the first blow, the gate of my prejudice shook; at the second, it trembled more; at the third, down it fell, and in He came; and He said, "Arise, and stand upon thy feet, for I have loved thee with an everlasting love." The gospel a thing of power! Ah! that it is. It always wears the dew of its youth; it glitters with morning's freshness, its strength and its glory abide for ever. I have felt its power in my own heart; I have the witness of the Spirit within my spirit, and I know it is a thing of might, because it has conquered me, and bowed me down.

*“His free grace alone, from the  
first to the last,  
Hath won my affections, and  
bound my soul fast.”*

In my conversion, the very point lay in making the discovery that I had nothing to do but to look to Christ, and I should be saved. I believe that I had been a very good, attentive hearer; my own impression about myself was that nobody ever listened much better than I did. For years, as a child, I tried to learn the way of salvation; and either I did not hear it set forth, which I think cannot quite have been the case, or else I was spiritually blind and deaf, and could not see it and could not hear it; but the good news that I was, as a sinner, to look away from myself to Christ, as much startled me, and came as fresh to me, as any news ever heard in my life. Had I never read my Bible? Yes, and read it earnestly. Had I never been taught by Christian people? Yes, I had, by mother, and father, and others. Had I not heard the gospel? Yes, I think I had; and yet, somehow, it was like a new revelation to me that I was to “believe and live.” I confess to have been tutored in piety, put into my cradle by prayerful bands, and lulled to sleep by songs concerning Jesus; but after having heard the gospel continually, with line upon line, precept upon precept, here much and there much, yet, when the Word of the Lord came to me with power, it was as new as if I had lived amid the unvisited tribes of Central Africa, and had never heard the tidings of the cleansing fountain filled with blood, drawn from the Saviour's veins.

When, for the first time, I received the gospel to my soul's salvation, I thought that I had never really heard it before, and I began to think that the preachers to whom I had listened had not truly preached it. But, on looking



back, I am inclined to believe that I had heard the gospel fully preached many hundreds of times before, and that this was the difference, — that I then heard it as though I heard it not; and when I did hear it, the message may not have been any more clear in itself than it had been at former times, but the power of the Holy Spirit was present to open my ear, and to guide the message to my heart. I have no doubt that I heard, scores of times, such texts as these, — “He that believeth and is baptized shall be saved;” “Look unto Me, and be ye saved, all the ends of the earth;” “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life;” yet I had no intelligent idea of what faith meant. When I first discovered what faith really was, and exercised it, — for with me these two things came together, I believed as soon as ever I knew what believing meant, — then I thought I had never before heard that truth preached. But, now, I am persuaded that the light often shone on my eyes, but I was blind, and therefore I thought that the light had never come there. The light was shining all the while, but there was no power to receive it; the eyeball of the soul was not sensitive to the Divine beams.

I could not believe that it was possible that my sins could be forgiven. I do not know why, but I seemed to be the odd person in the world. When the catalogue was made out, it appeared to me that, for some reason, I must have been left out. If God had saved me, and not the world, I should have wondered indeed; but if He had saved all the world except me, that would have seemed to me to be but right. And now, being saved by grace, I cannot help saying, “I am indeed a brand plucked out of the fire!” I believe that some of us who were kept by God a long while before we found Him, love Him better perhaps than we should have done if we had received Him directly; and we can preach better to others, we can speak more of His lovingkindness and tender mercy. John Bunyan could not have written as he did if he had not been dragged about by the devil for many years. I love that picture of dear old Christian. I know, when I first read *The Pilgrim’s Progress*, and saw in it the woodcut of Christian carrying the burden on his back, I felt so interested in the poor fellow, that I thought I should jump with joy when, after he had carried his heavy load so long, he at last got rid of it; and that was how I felt when the burden of guilt, which I had borne so long, was for ever rolled away from my shoulders and my heart.

I can recollect when, like the poor dove sent out by Noah from his hand, I flew over the wide expanse of waters, and hoped to find some place where

I might rest my wearied wing. Up towards the North I flew; and my eye looked keenly through the mist and darkness, if perhaps it might find some floating substance on which my soul might rest its foot, but it found nothing. Again it turned its wing, and flapped it, but not so rapidly as before, across that deep water that knew no shore; but still there was no rest. The raven had found its resting-place upon a floating body, and was feeding itself upon the carrion of some drowned man's carcass; but my poor soul found no rest. I flew on; I fancied I saw a ship sailing out at sea; it was the ship of the law; and I thought I would put my feet on its canvas, or rest myself on its cordage for a time, and find some refuge. But, ah! it was an airy phantom, on which I could not rest; for my foot had no right to rest on the law; I had not kept it, and the soul that keepeth it not, must die. At last I saw the barque Christ Jesus, that happy ark; and I thought I would fly thither; but my poor wing was weary, I could fly no further, and down I sank; but, as providence would have it, when my wings were flagging, and I was falling into the flood to be drowned, just below me was the roof of the ark, and I saw a hand put out from it, and One took hold of me, and said, "I have loved thee with an everlasting love, therefore I have not delivered the soul of My turtle-dove unto the multitude of the wicked; come in, come in!" Then I found that I had in my mouth an olive leaf of peace with God, and peace with man, plucked off by Jesus' mighty power.

Once, God preached to me by a similitude in the depth of winter. The earth had been black, and there was scarcely a green thing or a flower to be seen. As I looked across the fields, there was nothing but barrenness, — bare hedges and leafless trees, and black, black earth, wherever I gazed. On a sudden, God spake, and unlocked the treasures of the snow, and white flakes descended until there was no blackness to be seen, and all was one sheet of dazzling whiteness. It was at the time that I was seeking the Saviour, and not long before I found Him; and I remember well that sermon which I saw before me in the snow: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Personally, I have to bless God for many good books; I thank Him for Dr. Doddridge's *Rise and Progress of Religion in the Soul*; for Baxter's *Call to the Unconverted*; for Alleine's *Alarm to Sinners*; and for James's *Anxious Enquirer*; but my gratitude most of all is due to God, not for books, but for the preached Word, — and that too addressed to me by a poor, uneducated man, a man who had never received any training for the

ministry, and probably will never be heard of in this life, a man engaged in business, no doubt of a humble kind, during the week, but who had just enough of grace to say on the Sabbath, "Look unto Me, and be ye saved, all the ends of the earth." The books were good, but the man was better. The revealed Word awakened me; but it was the preached Word that saved me; and I must ever attach peculiar value to the hearing of the truth, for by it I received the joy and peace in which my soul delights. While under concern of soul, I resolved that I would attend all the places of worship in the town where I lived, in order that I might find out the way of salvation. I was willing to do anything, and be anything, if God would only forgive my sin. I set off, determined to go round to all the chapels, and I did go to every place of worship; but for a long time I went in vain. I do not, however, blame the ministers. One man preached Divine Sovereignty; I could hear him with pleasure, but what was that sublime truth to a poor sinner who wished to know what he must do to be saved? There was another admirable man who always preached about the law; but what was the use of ploughing up ground that needed to be sown? Another was a practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it, was said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but I did not know what it was to believe on Christ. These good men all preached truths suited to many in their congregations who were spiritually-minded people; but what I wanted to know was, — "How can I get my sins forgiven?" — and they never told me that. I desired to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went, I heard a sermon on "Be not deceived, God is not mocked," which cut me up still worse; but did not bring me into rest. I went again, another day, and the text was something about the glories of the righteous; nothing for poor me! I was like a dog under the table, not allowed to eat of the children's food. I went time after time, and I can honestly say that I do not know that I ever went without prayer to God, and I am sure there was not a more attentive hearer than myself in all the place, for I panted and longed to understand how I might be saved.

I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive

Methodist Chapel. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I might be saved, and if they could tell me that, I did not care how much they made my head ache. The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man (It is remarkable that no less than three persons claimed to have been the preacher on this occasion, but Mr. Spurgeon did not recognize any one of them as the man to whom he then listened), a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now, it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was, —

**“LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH.”**

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began thus — “My dear friends, this is a very simple text indeed. It says, ‘Look.’ Now lookin’ don’t take a deal of pains. It ain’t liftin’ your foot or your finger; it is just, ‘Look.’ Well, a man needn’t go to College to learn to look. You may be the biggest fool, and yet you can look. A man needn’t be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, ‘Look unto *Me*.’ Ay!” said he, in broad Essex, “many on ye are lookin’ to yourselves, but it’s no use lookin’ there. You’ll never find any comfort in yourselves. Some look to God the Father. No, look to Him by-and-by. Jesus Christ says, ‘Look unto *Me*.’ Some on ye say, ‘We must wait for the Spirit’s workin’.’ You have no business with that just now. Look to *Christ*. The text says, ‘Look unto *Me*.’”

Then the good man followed up his text in this way: — “Look unto Me; I am sweatin’ great drops of blood. Look unto Me; I am hangin’ on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin’ at the Father’s right hand. O poor sinner, look unto Me! look unto Me!

When he had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a

stranger. Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, "and you always will be miserable — miserable in life, and miserable in death, — if you don't obey my text; but if you obey now, this moment, you will be saved." Then, lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live." I saw at once the way of salvation. I know not what else he said, — I did not take much notice of it, — I was so possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me this before, "Trust Christ, and you shall be saved." Yet it was, no doubt, all wisely ordered, and now I can say, —

*"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."*

I do from my soul confess that I never was satisfied till I came to Christ; when was yet a child, I had far more wretchedness than ever I have now; I will even add, more weariness, more care, more heart-ache than I know at this day. I may be singular in this confession, but I make it, and know it to be the truth. Since that dear hour when my soul cast itself on Jesus, I have found solid joy and peace; but before that, all those supposed gaieties of early youth, all the imagined ease and joy of boyhood, were but vanity and vexation of spirit to me. . That happy day, when I found the Saviour, and learned to cling to His dear feet, was a day never to be forgotten by me. An obscure child, unknown, unheard of, I listened to the Word of God; and that precious text led me to the cross of Christ. I can testify that the joy of that day was utterly indescribable. I could have leaped, I could have danced; there was no expression, however fanatical, which would have been out of keeping with the joy of my spirit at that hour. Many days of

Christian experience have passed since then, but there has never been one which has had the full exhilaration, the sparkling delight which that first day had. I thought I could have sprung from the seat on which I sat, and have called out with the wildest of those Methodist brethren who were present, "I am forgiven! I am forgiven! A monument of grace! A sinner saved by blood! "My spirit saw its chains broken to pieces, I felt that I was an emancipated soul, an heir of Heaven, a forgiven one, accepted in Christ Jesus, plucked out of the miry clay and out of the horrible pit, with my feet set upon a rock, and my goings established. I thought I could dance all the way home. I could understand what John Bunyan meant, when he declared he wanted to tell the crows on the ploughed land all about his conversion. He was too full to hold, he felt he must tell somebody.

It is not everyone who can remember the very day and hour of his, deliverance; but, as Richard Knill said, "At such a time of the day, clang went every harp in Heaven, for Richard Knill was born again," it was e'en so with me (It is definitely known that the date of Mr. Spurgeon's conversion was January 6th, 1850, for preaching at New Park Street Chapel, on Lord's-day morning, January 6th, 1856, from Isaiah 45:22, he said that, six years before, that very day, and at that very hour, he had been led to look to Christ, by a sermon from that text). The clock of mercy struck in Heaven the hour and moment of my emancipation, for the time had come. Between half-past ten o'clock, when I entered that chapel, and half-past twelve o'clock, when I was back again at home, what a change had taken place in me! I had passed from darkness into marvellous light, from death to life. Simply by looking to Jesus, I had been delivered from despair, and I was brought into such a joyous state of mind that, when they saw me at home, they said to me, "Something wonderful has happened to you;" and I was eager to tell them all about it. Oh! there was joy in the household that day, when all heard that the eldest son had found the Saviour, and knew himself to be forgiven, — bliss compared with which all earth's joys are less than nothing and vanity. Yes, I had looked to Jesus as I was, and found in Him my Saviour. Thus had the eternal purpose of Jehovah decreed it; and as, the moment before, there was none more wretched than I was, so, within that second, there was none more joyous. It took no longer time than does the lightning-flash; it was done, and never has it been undone. I looked, and lived, and leaped in joyful liberty as I beheld my sin punished upon the great Substitute, and put away for ever. I looked unto Him, as He bled upon that tree; His eyes darted a glance of

love unutterable into my spirit, and in a moment, I was saved. (On one of the foundation stones of the School-Chapel erected at Bexhill-on-Sea in ever-loving memory of Mr. Spurgeon, the following inscription has been cut, in the hope that passersby may find salvation through reading the passage of Scripture which was blessed to his conversion: —

### **HOW C. H. SPURGEON FOUND CHRIST.**

**I looked to Him;  
He looked on me;  
And we were one for ever.” — C. H. S.**

**Look unto Me, and be ye Saved, all the ends of the earth; for I am  
God, and there is none else.” — Isaiah 45:22.)**

Looking unto Him, the bruises that my soul had suffered were healed, the gaping wounds were cured, the broken bones rejoiced, the rags that had covered me were all removed, my spirit was white as the spotless snows of the far-off North; I had melody within my spirit, for I was saved, washed, cleansed, forgiven, through Him that did hang upon the tree. My Master, I cannot understand how Thou couldst stoop Thine awful head to such a death as the death of the cross, — how Thou couldst take from Thy brow the coronet of stars which from old eternity had shone resplendent there; but how Thou shouldst permit the thorn-crown to gird Thy temples, astonishes me far more. That Thou shouldst cast away the mantle of Thy glory, the azure of Thine everlasting empire, I cannot comprehend: but how Thou shouldst have become veiled in the ignominious purple for a while, and then be mocked by impious men, who bowed to Thee as a pretended king; and how Thou shouldst be stripped naked to Thy shame, without a single covering, and die a felon’s death; — this is still more incomprehensible. But the marvel is that Thou shouldst have suffered all this for me! Truly, Thy love to me is wonderful, passing the love of women! Was ever grief like Thine? Was ever love like Thine, that could open the flood-gates of such grief? Was ever love so mighty as to become the fount from which such an ocean of grief could come rolling down?

There was never anything so true to me as those bleeding hands, and that thorn-crowned head. Home, friends, health, wealth, comforts — all lost their lustre that day when He appeared, just as stars are hidden by the light of the sun. He was the only Lord and Giver of life’s best bliss, the one well of living water springing up unto everlasting life. As I saw Jesus on His cross

before me, and as I mused upon His sufferings and death, methought I saw Him cast a look of love upon me; and then I looked at Him, and cried, —

*Jesu, lover of my soul,  
Let me to Thy bosom fly.'*

He said, "Come," and I flew to Him, and clasped Him; and when He let me go again, I wondered where my burden was. It was gone! There, in the sepulchre, it lay, and I felt light as air; like a winged sylph, I could fly over mountains of trouble and despair; and oh! what liberty and joy I had! I could leap with ecstasy, for I had much forgiven, and I was freed from sin. With the spouse in the Canticles, I could say, "*I found Him*"; "I, a lad, found the Lord of glory; I, a slave to sin, found the great Deliverer; I, the child of darkness, found the Light of life; I, the uttermost of the lost, found my Saviour and my God; I, widowed and desolate, found my Friend, my Beloved, my Husband. Oh, how I wondered that I should be pardoned! It was not the pardon that I wondered at so much; the wonder was that it should come to me. I marvelled that He should be able to pardon such sins as mine, such crimes, so numerous and so black; and that, after such an accusing conscience, He should have power to still every wave within my spirit, and make my soul like the surface of a river, undisturbed, quiet, and at ease. It mattered not to me whether the day itself was gloomy or bright, I had found Christ; that was enough for me. He was my Saviour, He was my all; and I can heartily say, that one day of pardoned sin was a sufficient recompense for the whole five years of conviction. I have to bless God for every terror that ever scared me by night, and for every foreboding that alarmed me by day. It has made me happier ever since; for now, if there be a trouble weighing upon my soul, I thank God it is not such a burden as that which bowed me to the very earth, and made me creep upon the ground, like a beast, by reason of heavy distress and affliction. I know I never can again suffer what I have suffered; I never can, except I be sent to hell, know more of agony than I have known; and now, that ease, that joy and peace in believing, that "no condemnation" which belongs to me as a child of God, is made doubly sweet and inexpressibly precious, by the recollection of my past days of sorrow and grief. Blessed be Thou, O God, for ever, who by those black days, like a dreary winter, hast made these summer days all the fairer and the sweeter! I need not walk through the earth fearful of every shadow, and afraid of every man I meet, for sin is washed away; my spirit is no more guilty; it is pure, it is holy. The frown of God no longer resteth upon me; but my Father smiles, I see His eyes, —



they are glancing love; I hear His voice, — it is full of sweetness. I am forgiven, I am forgiven, I am forgiven!

When I look back upon it, I can see one reason why the Word was blessed to me as I heard it preached in that Primitive Methodist Chapel at Colchester; I had been up betimes crying to God for the blessing. As a lad, when I was seeking the Saviour, I used to rise with the sun, that I might get time to read gracious books, and to seek the Lord. I can recall the kind of pleas I used when I took my arguments, and came before the throne of grace: “Lord, save me; it will glorify Thy grace to save such a sinner as I am! Lord, save me, else I am lost to all eternity; do not let me perish, Lord! Save me, O Lord, for Jesus died! By His agony and bloody sweat, by His cross and passion, save me!” I often proved that the early morning was the best part of the day; I liked those prayers of which the psalmist said, “In the morning shall my prayer prevent Thee.”

The Holy Spirit, who enabled me to believe, gave me peace through believing. I felt as sure that I was forgiven as before I felt sure of condemnation. I had been certain of my condemnation because the Word of God declared it, and my conscience bore witness to it; but when the Lord justified me, I was made equally certain by the same witnesses. The Word of the Lord in the Scripture saith, “He that believeth on Him is not condemned,” and my conscience bore witness that I believed, and that God in pardoning me was just. Thus I had the witness of the Holy Spirit and also of my own conscience, and these two agreed in one. That great and excellent man, Dr. Johnson, used to hold the opinion that no man ever could know that he was pardoned, — that there was no such thing as assurance of faith. Perhaps, if Dr. Johnson had studied his Bible a little more, and had had a little more of the enlightenment of the Spirit, he, too, might have come to know his own pardon. Certainly, he was no very reliable judge of theology, any more than he was of porcelain, which he once attempted to make, and never succeeded. I think both in theology and porcelain his opinion is of very little value.

How can a man know that he is pardoned? There is a text which says, “Believe on the Lord Jesus Christ, and thou shalt be saved.” I believe on the Lord Jesus Christ; is it irrational to believe that I am saved? “He that believeth on the Son hath everlasting life,” saith Christ, in John’s Gospel. I believe on Christ; am I absurd in believing that I have eternal life? I find the apostle Paul speaking by the Holy Ghost, and saying, “There is therefore

now no condemnation to them that are in Christ Jesus. Being justified by faith, we have peace with God.” If I know that my trust is fixed on Jesus only, and that I have faith in Him, were it not ten thousand times more absurd for me not to be at peace, than for me to be filled with joy unspeakable? It is but taking God at His Word, when the soul knows, as a necessary consequence of its faith, that it is saved. I took Jesus as my Saviour, and I was saved; and I can tell the reason why I took Him for my Saviour. To my own humiliation, I must confess that I did it because I could not help it; I was shut up to it. That stern law-work had hammered me into such a condition that, if there had been fifty other saviours, I could not have thought of them, — I was driven to this One. I wanted a Divine Saviour, I wanted One who was made a curse for me, to expiate my guilt. I wanted One who had died, for I deserved to die. I wanted One who had risen again, who was able by His life to make me live. I wanted the exact Saviour that stood before me in the Word, revealed to my heart; and I could not help having Him. I could realize then the language of Rutherford when, being full of love to Christ, once upon a time, in the dungeon of Aberdeen, he said, “O my Lord, if there were a broad hell betwixt me and Thee, if I could not get at Thee except by wading through it, I would not think twice, but I would go through it all, if I might but embrace Thee, and call Thee mine!” Oh, how I loved Him! Passing all loves except His own, was that love which I felt for Him then. If, beside the door of the place in which I met with Him, there had been a stake of blazing faggots, I would have stood upon them without chains, glad to give my flesh, and blood, and bones, to be ashes that should testify my love to Him. Had He asked me then to give all my substance to the poor, I would have given all, and thought myself to be amazingly rich in having beggared myself for His name’s sake. Had He commanded me then to preach in the midst of all His foes, I could have said, —

*“There’s not a lamb in all Thy flock  
I would disdain to feed,  
There’s not a foe, before whose face  
I’d fear Thy cause to plead.”*

Has Jesus saved me? I dare not speak with any hesitation here; I know He has. His Word is true, therefore I am saved. My evidence that I am saved doe! not lie in the fact that I preach, or that I do this or that. All my hope lies in this that Jesus Christ came to save sinners. I am a sinner, I trust Him, then He cam, to save me, and I am saved; I live habitually in the enjoyment

of this blessed fact and it is long since I have doubted the truth of it, for I have His own Word to sustain my faith. It is a very surprising thing, — a thing to be marvelled at most of all by those who enjoy it. I know that it is to me even to this day the greatest wonder that I ever heard of, that God should ever justify me. I feel myself to be a lump of unworthiness, a mass of corruption, and a heap of sin apart from His almighty love; yet I know, by a full assurance, that I am justified by faith which is in Christ Jesus, and treated as if I had been perfectly just, and made an heir of God and a joint-heir with Christ; though by nature I must take my place among the most sinful. I, who am altogether undeserving, am treated as if I had been deserving. I am loved with as much love as if I had always been godly, whereas aforetime I was ungodly.

I have always considered, with Luther and Calvin, that the sum and substance of the gospel lies in that word *Substitution*, — Christ standing in the stead of man. If I understand the gospel, it is this: I deserve to be lost for ever; the only reason why I should not be damned is, that Christ was punished in my stead, and there is no need to execute a sentence twice for sin. On the other hand, I know I cannot enter Heaven unless I have a perfect righteousness; I am absolutely certain I shall never have one of my own, for I find I sin every day; but then Christ had a perfect righteousness, and He said, “There, poor sinner, take My garment, and put it on; you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner; I will suffer in the sinner’s stead, and you shall be rewarded for works which you did not do, but which I did for you.” I find it very convenient every day to come to Christ as a sinner, as I came at the first. “You are no saint,” says the devil. Well, if I am not, I am a sinner, and Jesus Christ came into the world to save sinners. Sink or swim, I go to Him; other hope I have none. By looking to Him, I received all the faith which inspired me with confidence in His grace; and the word that first drew my soul — “Look unto Me,” — still rings its clarion note in my ears. There I once found conversion, and there I shall ever find refreshing and renewal.

Let me bear my personal testimony of what I have seen, what my own ears have heard, and my own heart has tasted. First, Christ is the only-begotten of the Father. He is Divine to me, if He be human to all the world besides. He has done that for me which none but a God could do. He has subdued my stubborn will, melted a heart of adamant, broken a chain of steel, opened the gates of brass, and snapped the bars of iron. He hath turned for

me my mourning into laughter, and my desolation into joy; He hath led my captivity captive, and made my heart rejoice with joy unspeakable, and full of glory. Let others think as they will of Him, to me He must ever be the only-begotten of the Father: blessed be His holy name!

*“Oh, that I could now adore Him,  
Like the Heavenly host above,  
Who for ever bow before Him,  
And unceasing sing His love!*

*Happy songsters! When shall I your chorus join?*

Again, I bear my testimony that He is full of grace. Ah, had He not been, I should never have beheld His glory. I was full of sin to overflowing. I was condemned already, because I believed not upon Him. He drew me when I wanted not to come, and though I struggled hard, He continued still to draw; and when at last I came to His mercy-seat, all trembling like a condemned culprit, He said, “Thy sins, which are many, are all forgiven thee: be of good cheer.” Let others despise Him; but I bear witness that He is full of grace.

Finally, I bear my witness that He is full of truth. True have His promises been; not one has failed. I have often doubted Him, for that I blush; He has never failed me, in this I must rejoice. His promises have been yea and amen. I do but speak the testimony of every believer in Christ, though I put it thus personally to make it the more forcible. I bear witness that never servant had such a Master as I have; never brother had such a Kinsman as He has been to me; never spouse had such a Husband as Christ has been to my soul; never sinner a better Saviour; never soldier a better Captain; never mourner a better Comforter than Christ hath been to my spirit. I want none beside Him. In life, He is my life; and in death, He shall be the death of death; in poverty, Christ is my riches; in sickness, He makes my bed; in darkness, He is my Star; and in brightness, He is my Sun. By faith I understand that ‘ the blessed Son of God redeemed my soul with His own heart’s blood; and by sweet experience I know that He raised me up from the pit of dark despair, and set my feet on the rock. He died for me. This is the root of every satisfaction I have. He put all my transgressions away. He cleansed me with His precious blood; He covered me with His perfect righteousness; He wrapped me up in His own virtues. He has promised to keep me, while I abide in this world, from its temptations and snares; and when I depart from this world, He has already prepared for me a mansion in the Heaven of unfading bliss, and a crown of everlasting joy that shall

never, never fade away. To me, then, the days or years of my mortal sojourn on this earth are of little moment. Nor is the manner of my decease of much consequence. Should foemen sentence me to martyrdom, or physicians declare that I must soon depart this life, it is all alike, —

*A few more rolling suns at most  
Shall land me on fair Canaan's coast."*

What more can I wish than that, while my brief term on earth shall last, I should be the servant of Him who became the Servant of servants for me? I can say, concerning Christ's religion, if I had to die like a dog, and had no hope whatever of immortality, if I wanted to lead a happy life, let me serve my God with all my heart; let me be a follower of Jesus, and walk in His footsteps. If there were no hereafter, I would still prefer to be a Christian, and the humblest Christian minister, to being a king or an emperor, for I am persuaded there are more delights in Christ, yea, more joy in one glimpse of His face than is to be found in all the praises of this harlot-world, and in all the delights which it can yield to us in its sunniest and brightest days. And I am persuaded that what He has been till now, He will be. to the end; and where He hath begun a good work, He will carry it on. In the religion of Jesus Christ, there are clusters even on earth too heavy for one man to carry; there are fruits that have been found so rich that even angel lips have never been sweetened with more luscious wine; there are joys to be had here so fair that even cates ambrosial and the nectared wine of Paradise can scarcely excel the sweets of satisfaction that are to be found in the earthly banquets of the Lord. I have seen hundreds and thousands who have given their hearts to Jesus, but I never did see one who said he was disappointed with Him, I never met with one who said Jesus Christ was less than He was declared to be. When first my eyes beheld Him, when the burden slipped from off my heavy-laden shoulders, and I was free from condemnation, I thought that all the preachers I had ever heard had not half preached, they had not told half the beauty of my Lord and Master. So good! so generous! so gracious! so willing to forgive! It seemed to me as if they had almost slandered Him; they painted His likeness, doubtless, as well as they could, but it was a mere smudge compared with the matchless beauties of His face. All who have ever seen Him will say the same. I go back to my home, many a time, mourning that I cannot preach my Master even as I myself know Him, and what I know of Him is very little compared with the matchlessness of His grace. Would that I knew more of Him, and that I could tell it out better!

## EXPERIENCES AFTER CONVERSION

Our faith at times has to fight for its very existence. The old Adam within us rages mightily, and the new spirit within us, like a young lion, disdains to be vanquished; and so these two strong ones contend, till our spirit is full of agony. Some of us know what it is to be tempted with blasphemies we should not dare to repeat, to be vexed with horrid temptations which we have grappled with and overcome, but which have almost cost us resistance unto blood. In such inward conflicts, saints must be alone. They cannot tell their feelings to others, they would not dare; and if they did, their own brethren would despise or upbraid them, for the most of professors would not even know what they meant. Even those who have trodden other fiery ways would not be able to sympathize in all, but would answer the poor troubled soul, "These are points in which we cannot go with you." Christ alone was tempted in all points like us as we are, though without sin. No one man is tempted in all points exactly like another man, and each one has certain trials in which he must stand alone amid the rage of war, with not even a book to help him, or a biography to assist him, no man ever having gone that way before except that one Man whose trail reveals a nail-pierced foot. He alone knows all the devious paths of sorrow. Yet, even in such byways, the Lord is with us, helping us, sustaining us, and giving us grace to conquer at the close. — C.H.S.

When my eyes first looked to Christ, He was a very real Christ to me; and when my burden of sin rolled from off my back, it was a real pardon and a real release from sin to me; and when that day I said for the first time, "Jesus Christ is mine," it was a real possession of Christ to me. When I went up to the sanctuary in that early dawn of youthful piety, every song was really a psalm, and when there was a prayer, oh, how I followed every word! It was a prayer indeed! And so was it, too, in silent quietude, when I drew near to God, it was no mockery, no routine, no matter of mere duty; it was a real talking with my Father who is in Heaven. And oh, how I loved my Savior Christ then! I would have given all I had for Him! How I felt towards sinners that day! Lad that I was, I wanted to preach, and —

*“Tell to sinners round,  
What a dear Savior I had found.”*

One of the greatest sorrows I had, when first I knew the Lord, was to think about certain persons with whom I knew right well that I had held ungodly conversations, and sundry others whom I had tempted to sin; and one of the prayers that I always offered, when I prayed for myself, was that such an one might not be lost through sins to which I had tempted him. This was the case also with George Whitefield, who never forgot those with whom, before his conversion, he used to play cards, and he had the joy of leading every one of them to the Savior.

I think about five days after I first found Christ, when my joy had been such that I could have danced for very mirth at the thought that Christ was mine, on a sudden I fell into a sad fit of despondency. I can tell now why it was so with me. When I first believed in Christ, I am not sure that I thought the devil was dead, but certainly I had a kind of notion that he was so mortally wounded that he could not disturb me. And then I also fancied that the corruption of my nature had received its death-blow. I read what Cowper said, —

*“Since the, dear hour that brought me to Thy foot,  
And cut up all my follies by the root;”*

and I really thought that the poet knew what he was saying; whereas, never did anyone blunder so terribly as Cowper did when he said that, for no man, I think, has all his follies thus cut up by the roots. However, I fondly dreamed that mine were, I felt persuaded they would never sprout again. I was going to be perfect, — I fully calculated upon it, — and lo, I found an intruder I had not reckoned upon, an evil heart of unbelief in departing from the living God. So I went to that same Primitive Methodist Chapel where I first received peace with God, through the simple preaching of the Word. ‘The text happened to be, “O wretched man that I am: who shall deliver me from the body of this death? .... There,” I thought, “that’s the text ;for :me.” I had just got as far as that in the week. I knew that I had put my trust in Christ, and I knew that, when I sat in that house of prayer, my faith was simply and solely fixed on the atonement of the Redeemer. But I had a weight on my mind, because I could not be as holy as I wanted to be. I could not live without sin. When I rose in the morning, I thought I would abstain from every hard word, from every evil thought and look; and I came up to that chapel groaning because, “when I would do good, evil

was present with me.” The minister began by saying, “Paul was not a believer when he said this.” Well now, I knew I was a believer, and it seemed to me from the context that Paul must have been a believer, too. (Now, I am sure he was.) The man went on to say that :no child of God ever did feel any conflict within. So I took up my hat, and left the chapel, and I have very seldom attended such places since. They are very good for people who are unconverted to go to, but of very little use for children of God. That is my notion of Methodism. It is a noble thing to bring in strangers; but a terrible thing for those that are brought in to sit and feed there. It is like the parish pound, it is a good place to put sheep in when they have strayed, but there is no food inside; they had better be let out as soon as possible to find some grass. I saw that that minister understood nothing of experimental divinity, or of practical heart theology, or else he would not have talked as he did. A good man he was, I do not doubt, but utterly incompetent to the task of dealing with a case like mine.

Oh, what a horror I have had of sin ever since the day when I felt its power over my soul! O sin, *sin*, I have had enough of thee! Thou didst never bring me more than a moment’s seeming joy, and with it there came a deep and awful bitterness which burns within me to this day! Well do I recollect when I was the subject of excessive tenderness, —some people called it “morbid sensibility.” How I shuddered and shivered at the very thought of sin, which then appeared exceedingly sinful! The first week after I was converted to God, I felt afraid to put one foot before the other for fear I should do wrong. When I thought over the day, if there had been a failure in my temper, or if there had been a frothy word spoken, or something done amiss. I did chasten myself sorely. Had I, at that time, known anything to be my Lord’s will, I think I should not have hesitated to do it; to me it would not have mattered whether it was a fashionable thing or an unfashionable thing, if it was according to His Word. Oh, to do His will! to follow Him whithersoever He would have me go! It seemed then as though I should never, never, never be slack in keeping His commandments.

I do not know whether the experience of others agrees with mine; but I can say this, that the worst difficulty I ever met with, or I think I can ever :meet with, happened a little time after my conversion to God. When I first knew the weight of sin, it was as a burden, as a labor, as a trouble; but when, the second time, —



*“I asked the Lord that I might grow,  
In faith, and love, and every grace;  
Might more of His salvation know,  
And seek more earnestly His face;”*

and when He answered me by letting all my sins loose upon me, they appeared more frightful than before. I thought the Egyptians in Egypt were not half so bad as the Egyptians out of Egypt; I thought the sins I knew before, though they were cruel task-masters, were not half so much to be dreaded as those soldier-sins, armed with spears and axe, riding in iron chariots with scythes upon their axles, hastening to assault me. It is true, they did not come so near to me as heretofore; nevertheless, they occasioned me more fright even than when I was their slave. The Israelites went up harnessed, marching in their ranks, and, I doubt not, singing as they went, because they were delivered from the daily task and from the cruel bondage; but suddenly they turned their heads while they were marching; for they heard a dreadful noise behind them, a noise of chariots and of men shouting for battle; and at last, when they could really see the Egyptians, and the thick cloud of dust rising behind them, then they said that they should be destroyed, they should now fall by the hand of the enemy. I remember, after my conversion (it may not have happened to all, but it did to me), there came a time when the enemy said, “I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.” So Satan, loth to leave a soul, pursues it hot-foot. He will have it back if he can; and often, soon after conversion, there comes a time of dreadful conflict, when the soul seems as if it could not live. “Was it because there were no graves in Egypt that the Lord brought us into this condition of temporary freedom, that we might be: all the more distressed by our adversaries?” So said unbelief; but God brought His people right out by one final stroke. Miriam knew it when she took her timbrel, and went forth with the women, and answered them in the jubilant song, “Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.” I love best of all that note in the song of Moses where he says, “The depths have covered them.” “There remained not so much as one of them.” What gladness must have been in the hearts of the children of Israel when they knew that their enemies were all gone! I am sure it was so with me; for, after my conversion, being again attacked by sin, I saw the mighty stream of redeeming love roll over all my sins, and this was my song, “The depths have covered them.” “Who shall lay anything to the charge of God’s elect?”

It is God that justifieth. ‘Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.’”

I was brought up, as a child, with such care that I knew but very little of foul or profane language, having scarcely ever heard a man swear. Yet do I remember times, in my earliest Christian days, when there came into my mind thoughts so evil that I clapped my hand to my mouth for fear I should be led to give utterance to them. This is one way in which Satan tortures those whom God has delivered out of his hand. Many of the choicest saints have been thus molested. Once, when I had been grievously assailed by the tempter, I went to see my dear old grandfather. I told him about my terrible experience, and then I wound up by saying, “Grandfather, I am sure I cannot be a child of God, or else I should never have such evil thoughts as these.” “Nonsense, Charles,” answered the good old man; “it is just because you are a Christian that you are thus tempted. These blasphemies are rio children of yours; they are the devil’s brats, which he delights to lay at the door of a Christian. Don’t you own them as yours, give them neither house-room nor heart-room.” I felt greatly comforted by what my grandfather said, especially as it confirmed what another old saint had told me when I was tempted in a similar manner while I was seeking the Savior. A great many people make fun of that verse, —

*‘Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I His, or am I not?*

If they ever find themselves where some of us have been, they will not do so any more. I believe it is a shallow experience that makes people always confident of what they are, and where they are, for there are times of terrible trouble, that make even the most confident child of God hardly know whether he is on his head or on his heels. It is the mariner who has done business on great waters who, in times of unusual stress and storm, reels to and fro, and staggers like a drunken man, and is at his wits’ end. At such a time, if Jesus whispers that I am His, then the question is answered once for all, and my soul has received a token which it waves in the face of Satan, so that he disappears, and I can go on my way rejoicing.

I have found, in my own spiritual life, that the rmore rules I lay clown for myself, the more sins ! commit. The habit of regular morning and evening

prayer is one which is indispensable to a believer's life, but the prescribing of the length of prayer, and the constrained remembrance of so many persons and subjects, may gender unto bondage, and strangle prayer rather than assist it. To say I will humble myself at such a time, and rejoice,, at such another season, is nearly as much an affectation as when the preacher wrote in the margin of his sermon, "Cry here," "Smile here." Why, if the man preached from his heart, he would be sure to cry in the right place, and to smile at a suitable moment; and when the spiritual life is sound, it produces prayer at the right time, and humiliation of soul and sacred joy spring forth spontaneously, apart from rules and vows. The kind of religion which makes itself' to order by the Almanack, and turns out its emotions like bricks from a machine, weeping on Good Friday, and rejoicing two days afterwards, measuring its motions by the moon, is too artificial to be worthy of my imitation.

Self-examination is a very great blessing, but I have known self-examination carried on in a most unbelieving, legal, and self-righteous manner; in fact, I have so carried it on myself. Time was when I used to think a vast deal more of marks, and signs, and evidences, for my own comfort, than I do now, for I find that I cannot be a match for the devil when I begin dealing in these things. I am obliged to go day by day with this cry, —

***"I, the chief of sinners am,  
But Jesus died for me."***

While I can believe the promise of God, because it is His promise, and because He is my God, and while I can trust my Savior because He is God, and therefore mighty to save, all goes well with me; but I do find, when I begin questioning myself about this and that perplexity, thus taking my eye off Christ, that all the virtue of my life seems oozing out at every pore. Any practice that detracts from faith is an evil practice, but especially that kind of self-examination which would take us away from the cross-foot, proceeds in a wrong direction.

I used, when I first knew the Savior, to try myself in a certain manner, and often did I throw stumbling-blocks in my' path through it, and therefore. I can warn any who are doing the same. Sometimes I would go up into my chamber, and by way of self-examination, I used to ask myself this;

question, — “Am I afraid to die? If I should drop down dead in my room, can I say that I should joyfully close my eyes?” Well it often happened that I could not honestly say so. I used to feel that death would be a very solemn thing. “Ah, then!” I said, “I have never believed in Christ, for if I had put my trust in the Lord Jesus, I should not be afraid to die, but I should be quite confident.” ! do not doubt that many a person is saying, “I cannot follow Christ, because I am afraid to die; I cannot believe that Jesus Christ will save me, because the thought of death makes me tremble.” A h, poor soul, there are many of God’s blessed ones, who through fear of death have been much of their lifetime subject to bondage! I know precious children of God now: I believe that, when they die, they will die triumphantly; but I know this, that the: thought of death is never pleasing to them. And this is accounted for, because God has stamped on nature that law, the love of life and self-preservation; and it is natural enough that the man who has kindred and friends should scarcely like to leave behind those who are so dear. I know that, when he. gets more grace, he will rejoice in the thought of death; but I do know that there are many quite safe, who will die rejoicing in Christ, who now, in the prospect of death, feel afraid of it. My aged grandfather once preached a sermon which I have not yet forgotten. He was preaching from the text, “The God of all grace,” and he somewhat interested the assembly, after describing the different kinds of grace that God gave, by saying at the end of each period, “But there is one kind of grace that you do not want.” After each part of his theme, there came the like sentence, “But there is one kind of grace you do not want.” And then he wound up by saying, “You don’t want dying grace in living moments, but you shall have dying grace when you need it. When you are in the condition to require it, you shall have grace enough if you put your trust in Christ.” In a party of friends, we were discussing the question whether, if the days of martyrdom should come, we were prepared to be burned. I said, “I must frankly tell you that, speaking as I feel today, I am not prepared to be burned; but I do believe that, if there were a stake at Smithfield, and I knew that I was to be burned there at one o’clock, I should have grace enough to be burned there when one o’clock came.”

I was much impressed, in my younger days, by hearing a minister, blind with age, speak at the communion table, and bear witness to us who had just joined the church, that it was well for us that we had come to put our trust in a faithful God; and as the good man, with great feebleness and yet

with great earnestness, said to us that he had never regretted having given himself to Christ as a boy, I felt my heart leap within me with delight that I had such a God to be my God. His testimony was such as a younger man could not have borne: he might have spoken more fluently, but the weight of those eighty years at the back of it made the old man eloquent to my young heart. For twenty years he had not seen the light of the sun. His snow-white locks hung from his brow, and floated over his shoulders, and he stood up at the table of the Lord, and thus addressed us: — “Brethren and sisters, [shall soon be taken from you; in a few more months, I shall gather up my feet in my bed, and sleep with my fathers. I have not the mind of the learned, nor the tongue of the eloquent; but I desire, before I go, to bear one public testimony to my God. Fifty and six years have I served Him, and I have never once found Him unfaithful. I can say, ‘Surely goodness and mercy have followed me all the days of my life, and not one good thing hath failed of all the Lord God has promised.’” “There stood that dear old man, tottering into his tomb, deprived of the light of heaven naturally, and yet having the Light of Heaven in a better sense shining into his soul; and though he could not look upon us, yet he turned towards us, and he seemed to say, “Young people, trust God in early life, for I have not to regret that I ..sought Him too soon. I have only to mourn that so many of my years ran to waste.” There is nothing that more tends to strengthen the faith of the young believer than ‘to hear the veteran Christian, covered with scars from the battle, testifying that the service of his Master is a happy service, and that, if he could have served any other master, he would not have done so, for His service is pleasant, and His reward everlasting joy.

In my early days, I knew a good man, who has now gone to his reward, who was the means of producing, under God, a library of useful lives. I do not mean books in paper, but books in boots! Many young men were decided for the Lord by his means, and became preachers, teachers, deacons, and other workers; and no one would wonder that it was so, if he knew the man who trained them. He was ready for every good word and work; but he gave special attention to his Bible-class, in which he set forth the gospel with clearness and zeal. Whenever any one of his young men left the country town in which he lived, he would be sure to arrange a parting interview. There was a wide-spreading oak down in the fields; and there he was wont to keep an early morning appointment with John, or Thomas, or William; and that appointment very much consisted of earnest pleading with the Lord that, in going up to the great city, the young man might be

kept from sin, and made useful. Under that tree several decided for the Savior. It was an impressive act, and left its influence upon them; for many men came, in after years, to see the spot, made sacred by their teacher's prayers.

Oh! how my young heart once ached in boyhood, when I first loved the Savior. I was far away from father and mother, and all I loved, and I thought my heart would burst; for I was an usher in a school, in a place where I could meet with little sympathy or help. Well, I went to my chamber, and told my little griefs into the ears of Jesus. They were great griefs to me then, though they are nothing now. When on my knees I just whispered them into the ear of Him who had loved me with an everlasting love, oh, it was so sweet! If I had told them to others, they would have told them again; but He, my blessed Confidant, knows all my secrets, and He never tells again.

There is one verse of Scripture which, as a young believer, I used often to repeat, for it was very dear to me; it is this: "Bind the sacrifice with cords, even unto the horns of the altar." I did feel then that I was wholly Christ's. In the marriage covenant of which the Lord speaks, when the Husband put the ring upon His bride's finger, He said to her, "Thou hast become Mine;" and I remember when I felt upon my finger the ring of infinite, everlasting, covenant love that Christ put there. Oh, it was a joyful day, a blessed day! Happy day, happy day, when His choice was known to me, and He fixed my choice on Him! That blessed rest of soul, which comes of a sure possession of Christ, is not to be imitated, but it is greatly to be desired. I know that some good people, who I believe will be saved, nevertheless do not attain to this sweet rest. They keep on thinking that it is something that they may get when they are very old, or when they are about to die, but they look upon the full assurance of faith, and the personal grasping of Christ, and saying, "My Beloved is mine," as something very dangerous. I began my Christian life in this happy fashion as a boy fifteen years of age; I believed fully and without hesitation in the Lord Jesus Christ; and when I went to see a good Christian woman, I was simple enough to tell her that I believed in Christ, that He was mine, and that He had saved me. I expressed myself very confidently concerning the great truth that God would ne'er forsake His people, nor leave His work undone. I was at once chid, and told that I had no right to speak so confidently, for it was presumptuous. The good woman said to me, "Ah! I don't like such assurance as that," and then she added, "I trust you are believing in Christ,

— I hope so; — but I have never got beyond a hope or a trust, and I am an old woman.” Bless the old woman, she was no example for us who know whom we have believed; we ought to rise far above that grovelling kind of life.. The man who begins right, and the boy who begins right, and the girl who begins right, will begin by saying, “God hath said it: ‘He that believeth on Him is not condemned.’ I believe on Him, therefore I am not condemned; Christ is mine.”

Before my conversion, I was accustomed to read the Scriptures to admire their grandeur, to feel the charm of their history, and wonder at the majesty of their language; but I altogether missed the Lord’s intent therein. But when the Spirit came with His Divine life, and quickened all the Book to my newly-enlightened soul, the inner meaning shone forth with wondrous glory. I was not in a frame of mind to judge God’s Word, but I accepted it all without demur; I did not venture to sit in judgment upon my Judge, and become the reviser of the unerring God. Whatever I found to be in His Word, I received with intense joy. From that hour, I bless God that, being not exempt from trouble, and especially not free from a tendency to despondency which is always with me, I yet rejoice and will rejoice, and am happy, unspeakably happy in resting upon Jesus Christ. Moreover, I have found that those points of my character which were most weak have been strengthened, while strong passions have been subdued, evil propensities have been kept under, and new principles have been implanted. I am changed; I am as different from what I was as a man could be who had been annihilated, and had then been made over again. Nor do I claim any of the credit for this change, — far from it. God has done great things for me, but He has done the same for others, and is willing to do it for arty soul that seeks His face through Jesus Christ and His great atoning sacrifice.

I have known some men who were almost idiots before conversion, but they afterwards had their faculties wonderfully developed. Some time ago, there was a man who was so ignorant that he could not read, and he never spoke anything like grammar in his life, unless by mistake; and, moreover, he was considered to be what the people in his neighborhood called “daft.” But when he was converted, the first thing he did was to pray. He stammered out a few words, and in a little time his powers of speaking began to develop themselves. Then he thought he would like to read the Scriptures, and after long, long months of labor, he learned to read. And what was the next thing? He thought he could preach; and he did preach a little, in his own homely way, in his house. Then he thought, “I must read a

few more books.” And so his mind expanded, until, I believe he is at the present day a useful minister, settled in a country village, labouring for God.

An idea has long possessed the public mind, that a religious man can scarcely be a wise man. It has been the custom to talk of infidels, atheists, and deists, as men of deep thought and comprehensive intellect; and to tremble for the Christian controversialist as if he must surely fall by the hand of his enemy. But this is purely a mistake; for the gospel is the sum of wisdom, an epitome of knowledge, a treasure-house of truth, and a revelation of mysterious secrets. In it we see how justice and mercy may be married; here we behold inexorable law entirely satisfied, and sovereign love bearing away the sinner in triumph. Our meditation upon it enlarges the mind; and as it opens to our soul in successive flashes of glory, we stand astonished at the profound wisdom manifest in it. I have often said that, before I knew the gospel, I had gathered up a heterogeneous mass of all kinds of knowledge from here, there, and everywhere, — a bit of chemistry, a bit of botany, a bit of astronomy, and a bit of this, that, and the other. I put them all together, in one great confused chaos; but when I learned the gospel, I got a shelf in my head to put everything upon just where it should be. It seemed to me as if, when I had discovered Christ and Him crucified, I had found the center of the system, so that I could see every other science revolving in clue order. From the earth, the planets appear to move in a ‘very irregular manner, — they are progressive, retrograde, or stationary; but if you could get upon the sun, you would see them marching round in their constant, uniform, circular motion. So is it with knowledge. Begin with any other science you like, and truth will seem to be all awry. Begin with the science of Christ crucified, and you will begin with the sun, you will see every other science moving round it in complete harmony. The greatest mind in the world will be evolved by beginning at the right end. The old saying is, “Go from nature up to nature’s God;” but it is hard work, going: up-hill. The best thing is to go from nature’s God down to nature; and if you once get to nature’s God, and believe Him, and love Him, it is surprising how easy it is to hear music in the waves, and songs in the wild whisperings of the winds, to see God everywhere, in the stones, in the rocks, in the rippling brooks, and to hear Him everywhere, in the lowing of cattle, in the rolling of thunders, and in the fury of tempests. Christ is to me the wisdom of God. I can learn everything now that I know the science of Christ crucified.



## **PUBLISHERS NOTES**

### **CONTACTING AGES SOFTWARE**

For more information regarding the AGES Digital Library, whether it be about pricing structure, trades for labor or books, current listings, policies — or if you wish to offer suggestions — please write us at...

AGES SOFTWARE • PO BOX 1926 • ALBANY OR 97321-0509

### **WHAT IS THE PURPOSE OF THE DIGITAL LIBRARY?**

The Library consists of books and other literature of enduring value to the Christian community. Our goal since the beginning has been to “make the words of the wise available to all — inexpensively.” We have had in mind the student, teacher, pastor, missionary, evangelist and church worker who needs a high quality reference library, one that is portable, practical and low in cost.

### **ON WHAT BASIS WERE THEY SELECTED?**

Volumes in the Library have been added based on several criteria: usefulness, user request, breadth of content or reputation. This has meant that the collection is eclectic and may include works that contain positions with which we at AGES Software do not agree. This paradox is consistent with our design, however: any useful library consists of books on a wide variety of subjects and sometimes includes information for reference purposes only. The AGES Digital Library hopefully will reflect — as its components are released — the necessary breadth and depth for a solid personal library.

### **HOW WERE THESE VOLUMES PREPARED?**

Most of the books and documents have been scanned or typed from works that have entered the public domain. Some have been reproduced by special arrangement with the current publisher or holder of the copyright. They have been put in a format that can be readily used by computer users everywhere.

### **ARE THESE EXACT COPIES OF THE ORIGINAL WORKS?**

Usually not. In the process of preparing the Library, we at AGES Software have taken the liberty to make certain edits to the text. As we discovered errors in spelling, certain archaic forms, typographical mistakes or omissions in the original we have done our best to correct them. Our intention has been to remove anything that might obscure the meaning or otherwise detract from the usefulness of a book for the modern reader. We

have, however, attempted to retain the essential content and thoughts of the original — even when we found ourselves in disagreement.

### **WHY IS THE DIGITAL LIBRARY COPYRIGHTED?**

While much of the content is in the public domain, the transcription, form and edits of these works took many people many hours to accomplish. We ask each purchaser to respect this labor and refrain from giving away copies of this or any volume of the Library without written permission from AGES Software. Our policy, however, is to work with each individual or organization to see that the price of Digital Library volumes not be a hindrance in their reaching the hands of those who need them. If price is an obstacle, please contact us at the address above and present your situation.