

we have received in that relation and condition, but I would desire, and do desire, that they may do more for God in it than we have done." When all his children were removed from him, he made it his chief business to intercede daily for them and their families. The burnt-offerings were offered "according to the number of them all." He used to say, "Surely the children of so many prayers will not miscarry."

Philip Henry died in 1696. His son Matthew was sent for from Chester soon after he was taken ill, and was with him during his last hours. When he came in his father said, "Oh, son, you are welcome to a dying father. I am now ready to be offered, and the time of my departure is at hand." His pains continued very acute, but he had peace within. "I am tormented," said he once, "but not in this flame." Some of the neighbours coming in, he exhorted them all to repentance and good works while health remained. As his last moments drew near he cried out, "O death, where is thy—?" Before he could utter the last words his voice faltered, and in a few minutes he breathed his last.

C. L. TRENCH.

## II. WRITINGS.

Very few of Philip Henry's writings are known; for, owing probably to the persecution which he suffered, he did not publish his sermons, nor did he undertake any connected work. But portions of his diary, and fragments of some of his sermons, have been preserved, and from these and the recollections of some of his friends the following extracts are taken:—

*Conversion.*—Philip Henry often blamed those who laid much stress on a man's knowing the exact time of his conversion, which, he thought, "it was with many not possible to do. Who can so soon be aware of the day-break, or of the springing up of the

seed sown? The work of grace is better known in its effects than in its causes." He gave, as an illustration, that saying of the blind man to the Pharisees that were so critical in examining the recovery of his sight: This and the other I know not concerning it, but "this one thing I know, that whereas I was blind now I see."

*Diligence in spite of seeming Difficulties.*—"Solomon saith, 'He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.' Those that are minded either to do good or get good must not be frightened with *seeming* difficulties and discouragements. Our work is to sow and reap, to do good and get good; let us mind that, and let who will mind the winds and clouds. 'A lion in the way; a lion in the streets;' a very unlikely place for lions to be in, and yet that serves the sluggard for an excuse."

*Reality in Religion.*—"Let the things of the other world be real things in your account and esteem; see heaven and hell before you, and believe that every thought, word, and work *now* is so much seed sown that, according as it is, will be sure to come up again either in corruption or in life eternal. . . . Christ's sayings must be done as well as heard, that we may answer His end in saying them. . . . Thanks-giving is good, but thanksgiving is better."

*Catholicity.*—"The great thing that I condemn and witness against in the Church of Rome is, their monopolizing of the Church, and condemning all that are not in with their interests,—which is so directly contrary to the spirit of the gospel, as nothing can be more. I am too much of a Catholic to be a Roman Catholic."

*Grace.*—"A spirit without the grace of God is a field without a fence, a fool without understanding; it is a horse without a bridle, a house with-