

gone, he said, "It would give me no peace though the minister and every body said I was a Christian, if I had not *the sense* of it between God and myself."

He was very fond of the Song of Solomon, and many parts of it were opened up to him. One day I spoke on Song v. 13. "His lips are like lilies, dropping sweet-smelling myrrh." I told him that these were some of the drops that fell from the lips of Jesus—"If any man thirst, let him come to me and drink." "I came to seek and to save that which was lost." "Wilt thou be made whole?" "I give unto them eternal life." He said solemnly, "That's fine."

Another day, Song i. 5. "I am black, but comely," was explained. He said, "I am black as hell in myself, but I'm all fair in Jesus." This was ever after a common expression of his.

Another day I spoke on Song v. 15. "His legs are like pillars of marble set upon sockets of fine gold;" and shewed the almighty strength of the Lord Jesus. The next day when I came in, I asked him how he was; but without answering my question, he said, "I am glad you told me that about Jesus' legs being like pillars of marble, for now I see that he is able to carry me and all my sins."

On one occasion, he said, "I am glad this psalm is in the Bible." "What psalm?" He answered, "'Yea, though I walk in death's dark vale.' He has promised to be with me, and God is as good as his word."

At another time I read to him Isa. xliii. 3. "When thou passest through the waters, I will be with thee;" and explained that when he came to the deep deep waters, the Lord Jesus would put his foot down beside his, and wade with him. This often comforted him for he believed it as firmly as if he had seen the pierced foot of Jesus placed beside his own; and he said to Margaret, "If Christ put down his foot beside mine then I have nothing to fear."

One Sabbath I had been preaching on Caleb follow