

## ZION'S WAYFARERS AND THEIR EARNEST RESOLVE

Preached on Thursday Evening, March 21st, 1854, at  
Oakham

"They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jeremiah 50:5

God has in this vale of tears a family whom He has loved with an everlasting love, and of whom He is the everlasting Father and Friend; as the hymn says,

"There is a family on earth  
Whose Father fills a throne."

As, then, of this family God is the Father, so the Lord Jesus Christ is the Elder Brother, and the Holy Spirit the Teacher, Comforter, and Sanctifier. But in this heavenly family there always have been, and ever will be, members differing from each other in age, knowledge, and stature, as, in a corresponding sense, there are these different members in an earthly family. Thus, first, there are "*babes*," as the Apostle Peter tells us: "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. 2:2). Next, there are "little children," of whom we read in the Epistle of John: "I write unto you, little children, because your sins are forgiven you for His name's sake" (1 John 2:12). There are also in this spiritual family "young men," who are grown up to some degree of Christian maturity, and according to John's declaration, "have overcome the wicked one." And, lastly, there are "fathers"; aged fathers, who have maintained a long course of conflict and temptation, and have become firm and established and rooted in the gospel

of the grace of God. The mark that John gives of them is that "they have known Him that is from the beginning" (1 John 2:13). It is beautiful when we can see these members of the family of God united to each other in the bonds of sympathy, affection, and love. Literally and naturally there are few sights more revolting to the mind than the spectacle of a divided, quarrelling family. And there are few sights upon earth more lovely than a family united in the bonds of mutual affection, and where each member seeks the interest and happiness of the whole. But if this be true naturally, how much more so spiritually! There is not, there cannot be, a more discordant sight—there is not, there cannot be, a thing more inconsistent with the precepts and practice of the Lord Jesus than a church of God rent and torn with divisions. It is an object for the saints of God to weep over, and to endeavour by all means in their power either to prevent or to remedy. And on the other hand, to see a family of God walking together in tender affection, striving not only to maintain the power and purity of the gospel, but to seek each other's spiritual welfare and interest, weeping with those that weep and rejoicing with those that rejoice, is a sight for angels to look at and admire.

In our text we read of certain members of this family, for it does not seem to comprehend all the children of God, who are described as journeying Zionward. Of them it is also said that they ask their way with their faces thitherward, the meaning evidently being that they have turned their backs upon the world, and have set their faces towards Zion with the hope and expectation of entering into it, and becoming citizens of it. They seem also represented as cheering one another along in their dangerous and difficult course by speaking to each other in words of tender affection: "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." This appears to be a consistent

and Scriptural interpretation of our text.

In looking, then, at these words, I shall with God's blessing endeavour to show—

I. What is meant by Zion.

II. The way to Zion.

III. What it is *to ask the way with our faces thitherward*.

IV. The sweet language of a believing heart when Zion's battlements appear in sight: *"Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."*

I. The word "*Zion*" occurs very frequently in the Old Testament, and therefore it will be desirable to obtain, if we can, a Scriptural view of what the blessed Spirit means by the word so frequently employed. To get at this, we must see what and where Zion was literally. For the literal meaning is always the foundation of the spiritual. Zion literally was a strong hill forming a part of the ancient Jerusalem. In fact it was the strongest and highest part of the whole of the city, being an almost inaccessible rock, and therefore it remained in the hands of the Jebusites many years after the children of Israel got possession of the lower city. In fact Zion never belonged to the children of Israel till the time of David. We read an account of its capture in 2 Sam. 5:6: "And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither." This was a taunting speech, its meaning being that the precipice of which the hill Zion formed a part was at once so high and so strongly fortified by nature and art that the blind and the lame whom they had set upon the

battlements were strong enough to keep possession. This taunting speech incensed David, and made him issue the proclamation, "Whosoever getteth up to the gutter (or parapet) and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain" (5:8). Not to dwell longer upon this point, David succeeded in the attempt, and took the stronghold of Zion. Having thus got possession of that strong fortress, what did David do with it? He made it his own abode; as we read, "So David dwelt in the fort, and called it the city of David." Zion, then, was not, as many have asserted, the spot on which the temple stood. That was situated in another part of the city, and was built on Mount Moriah.

In our views, then, of Zion, we must always bear in mind that it was the spot where David built his palace; where he reigned in power and splendour; whence he issued his laws; and where he was enthroned as king of Judah and Israel. From those circumstances, Zion became in the Old Testament prophecies a standing emblem and representation of the Church of God in which Christ reigns and rules as Head and King. We therefore find the Apostle Paul thus speaking to the Hebrews: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," where he clearly considers Mount Zion to represent spiritually the Church of Christ as being the city of the living God. And is not this in strict accordance with the general tenor of divine truth? Spiritually viewed, where does Jesus reign? Where does He manifest Himself? Where does He keep His court? Where does He sway His sceptre? Where does He shine forth in His grace and glory? Is it not in His Church and people? For He dwells in their hearts as David in the literal Zion, and sways His sceptre in their consciences as David did literally in his palace. But as it is by the gospel that the Lord Jesus sways the hearts of His living people, Zion became also often

employed as the prophetic and foreshadowed name for the gospel of Jesus Christ. As the literal David sat enthroned in Zion, and thence issued his laws, so the spiritual David sits as it were enthroned in the gospel; for it is in and by the gospel that His glory is made manifest. Now you will see why the Apostle Paul in the chapter quoted from the Epistle to the Hebrews draws a distinction between the law and the gospel: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words;" by all which expressions he points out the giving of the law upon Mount Sinai; but contrasting with it the gospel, he says, "Ye are come unto Mount Zion, and unto the city of the living God." If you look at the passage, you will see how he enumerates certain blessings which only flow out of the gospel, such as the blood of sprinkling, and mentions specifically the general assembly and church of the firstborn. Jesus, then, as the Mediator of the new covenant, dwells enthroned in Zion. We may view, then, Zion in our text under two lights. 1. As representing the Church of the living God; and, 2. the everlasting gospel of the grace of God.

II. But we pass on to consider our second point, which was to examine the way to Zion. For the heavenly travellers in our text are represented as desirous to know this way. "They shall ask their way to Zion with their faces thitherward." The way to Zion is hidden from the eyes of all till God is pleased to make it known to them by spiritual revelation. It is as Job speaks, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (28:7). Thus the way to Zion is hidden from the fowls of the air, those unclean birds of the sky which may typify the ungodly, and is not seen by the piercing eye of the vulture, which may represent those who have clear views of doctrine, but are devoid of grace. Yet this way to Zion is laid down plainly and clearly enough in the

Word of God. There is no difficulty or obscurity there. The darkness is not in the revelation of the way, but in our mind, the veil of unbelief over our hearts preventing us from seeing it. The Lord, however, in His own good time and way is pleased to open the eyes of His people to see this way, for it is His goodwill and pleasure that they should walk in it. Now one thing is very plain, that we must be out of the way before we can get into it; and it is equally evident that whilst we are in the world we are not in the way. Zion and the world are as much opposed to each other as heaven to hell. There is, there can be no communion between light and darkness, no partnership between Christ and Belial. And as Satan is the god of this world, whilst we are in it and not brought out of it, we are so far his servants and subjects. A man then *in the world* is not in the way to Zion.

2. But again; whilst we are wrapped up in a mere profession of religion, without having experienced any power in our souls of the truth of God, we are not in the way to Zion.

3. Nor whilst we are under the power of self-righteousness, immersed up to the neck in Pharisaism and legality, are we in the way to Zion. For Zion, as we have explained, represents the gospel, and that is as distinct from it as the two literal mounts, Sinai and Zion, were separate.

4. Nor again, until there is some conviction of sin produced by the operation of the Spirit of God in a man's conscience, can he be said to be on the way to Zion, for we care nothing about the gospel till the blessed Spirit convinces us of sin, and shows us our need of it. Thus when Peter's hearers were pricked in their heart, he immediately preached the gospel to them, and they gladly received his word. A man may think himself in the way to Zion, and yet upon this point much deceive himself. "There is a way which seemeth right unto a

man, but the end thereof are the ways of death" (Prov. 14:12).

But having shown thus far what is not the way to Zion, let me endeavour to point out what is the way. We may lay it down, then, as a certain truth, that the way to Zion lies *through tribulation*, for it is "through much tribulation that we are to enter the kingdom." Tribulation therefore is pretty sure to begin with us when we begin to walk in the way to Zion. We cannot take many steps before we meet with a strait gate; and we may be well assured that this gate will be too strait for any person to get through as long as he is wrapped up in the cumbrous robe of his own righteousness. But besides the strait gate, there is also a narrow way which runs from the strait gate, and keeps narrow all its length; and this way is so hemmed in on every side by its close and confined boundaries that no person can pass through it who is not stripped to the skin of all his own strength, wisdom and goodness.

Again, hard abutting on the way to Zion lies that fiery mount, Mount Sinai, from which the law was proclaimed in thunder and lightning. The terrors of this mount urge the wayfaring pilgrim onward, for unless he knows something of the breadth, spirituality, curse, wrath, bondage and condemnation of the holy law of God, he will never turn his face from Mount Sinai unto Mount Zion. Hundreds and thousands are tarrying at the foot of Mount Sinai because that flaming mount is in their apprehension but an extinct volcano. But if that volcano were to cast forth its flaming fires, and again to burst out in thunder and lightning, they would be glad to escape from it, and flee to a city of refuge. Had they seen the flames, heard the thunders, and viewed the molten lava streaming down its sides, how glad they would be to get away from under its frowning top.

But again, the way to Mount Zion is through *atoning blood*; for as Hart speaks, "Blood lines all the way." It is only through the blood of Jesus that we have access to God. As the High Priest, on the great day of atonement, could not enter into the most holy place except he carried atoning blood in his hand, so without the precious blood of Christ we cannot approach God acceptably in His courts below, nor shall have access into the glorious courts above.

Again, the way to Zion lies through Christ's obedience to the law in acting and suffering, in doing and dying, which constitutes our justifying righteousness. Nor can we be said to walk in Zion's way except as sprinkled with atoning blood and clothed in Christ's righteousness.

But the way to Mount Zion lies also *through temptation*. Nor are these temptations of a slight or passing nature. They are called in Scripture " manifold temptations," implying number and variety. They are therefore, for the most part, very powerful, and often very distressing. They cannot indeed be said to form a part of the way, but still they lie in the way, much in the same manner as mud and mire do not necessarily form the road, but so lie in the road that if we walk in it we must walk through them. So if we are walking Zionward we shall have our feet clogged by those temptations which lie in the road.

It is also a way of affliction and trial, for many are the afflictions of the righteous. These afflictions will be sometimes in providence and sometimes in grace. Many painful trials may be expected from various quarters, sometimes persecutions from without, and opposition of various kinds from within. I cannot now dwell upon the numerous afflictions of the Lord's people, as there is, for the



most part, in them a great variety of circumstances, and they proceed from such various quarters; but from whatever source they arise, or of whatever nature they be, they all produce suffering and distress, and constitute the afflictions of Zion. One thing, however, we must never lose sight of in pointing out the way to Zion, that the Lord is Himself emphatically the way, as He declares, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." He therefore must ever be looked to as the only way to God.

III. But we now come to our third point, which was to describe in what way the heaven-bound pilgrims "*ask their way to Zion with their faces thitherward.*" They are represented by this expression as having turned their back upon the world and the City of Destruction, which Bunyan speaks of in his "Pilgrim's Progress." This is indispensable, for, until the back is fairly turned upon the world, the face is not directed Zionward. When God takes a man in hand, He turns him, so to speak, right round, puts his back to the world, and his face to Mount Zion.

But, though their face is turned Zionward, they at present neither know it nor the road which leads into it. They are therefore said "to ask their way to Zion," the expression clearly implying not only their ignorance of the road, but their desire to find it and walk in it. But whence could this desire have arisen? It must have arisen from some discovery to their souls of what Mount Zion is. In other words, they must have seen and felt something of the beauty and blessedness of the gospel; it must have been in some way commended to their consciences; they must have had some such views of the Church of God and its high and glorious privileges as to make them long earnestly to partake of them. We read of the Lord making His people "willing in the

day of His power," and the promise runs, "As soon as they hear of Me they shall obey Me." It is, therefore, the gracious movement of the blessed Spirit on their souls which has produced in them this willing mind to travel toward it, at every risk, and through every obstruction.

Here we seem to see the spirit of a true-born citizen, and to trace some of the genuine family features, some infallible tokens of divine relationship, manifesting and proclaiming their participation of a heavenly birth. A sincere, heartfelt love to the gospel is certainly a mark of grace, for it shows that those who possess it have received the love of the truth. Professors of religion who have not felt the power of truth have none of this love toward it. Nay, they hate the gospel even more than the world does. Those, too, who are filled with a legal spirit, who have never known either law or gospel by a divine application, but are still wrapped up in their own righteousness, are so far from loving the gospel of the pure grace of God that they rather hate it with perfect hatred.

How differently does God deal with His children! To draw His family Zionward, He graciously at times lets down into their soul a taste of its sweetness, and gives them to see a beauty and blessedness in it, which touches their heart, and draws it forth in earnest desires to enjoy its blessings.

I wish to dwell markedly upon this point, because I consider it a very distinctive mark of a child of God. See how the gospel, when faithfully preached, works upon different individuals. Two persons may come to the same place of worship to hear the gospel. They may both be in a profession of religion, but the one shall be a nominal professor and the other under his profession may have divine life at work in his soul. Now he who has nothing but a profession will have his

carnal mind stirred up to storm and rage against the freeness and fulness of gospel grace. The very blessedness of the gospel, and its suitability to the wants of a lost sinner, only serve to stir up the nest of vipers which previously lay hidden and coiled up in his carnal mind. But the other, who may not appear to know much for himself, at once feels a going out after and a clinging to what he hears, it being so commended to his conscience, and dropping with such a sweetness into his heart. Whence arises this difference in these two individuals? God has raised up in the latter a new heart and a new nature, which He has not given to the former; and it is this new man of grace, which though very weak and tender, and perhaps much buried and covered up from view, yet feeds upon what it hears of the word of life, and cleaves to it with purpose of heart. Thus there is a separation between these two individuals. The one tarries still at Mount Sinai; and the other, having had a taste of the sweetness and blessedness of Zion's provisions, goes out after them with earnestness. The power and preciousness of the gospel being thus felt, it sets the face Zionward. Nor do these pilgrims ever turn their back on Zion afterwards. All they want is to get into it, that they may see the beauty of the King, sit under His shadow with great delight, and find His fruit sweet to their taste. Having once tasted the power and preciousness of the gospel, their desire is to have more and more of it, for everything else, compared with the gospel in its power and preciousness, is to them vapid and tasteless. I often think that our early days—what the Scripture calls, "the day of our espousals"—are our best days. It is much with spiritual love as with natural. People who have been married a number of years, though they may love each other as much as ever they did, and perhaps with a stronger degree of affection, yet their love has not in it the same ardour, warmth, and tenderness, as when they first came together. So in divine things, when a soul is first espoused to Jesus, in

the days of its espousals there is a warmth of affection which it seems much to lose afterwards. It may have a more deep and solid love to Jesus; but it does not seem to possess that holy fervour and heavenly tenderness of affection which it enjoyed when the Lord was pleased first to manifest Himself. Now I do not mean to say that the soul enjoys this manifestation of Christ until it comes to Zion, but it often has sips and tastes beforehand; and it is these sips and tastes, with the blessed discoveries of the Lord Jesus Christ in the gospel, which set the face Zionward. At this period of the soul's experience, there is usually a great fixedness of determination whereby the face is set as a flint against all obstacles without or within. It now says, "What care I whether I am liked or hated, honoured or despised, rich or poor? O let me be anything, rather than miss the prize! What need I care if I am right at last, and win Christ as my eternal all?" Under such feelings we can make sacrifices, care neither for friend or foe, be deterred by no opposition, and count nothing worth living or dying for but the precious gospel, and to enjoy a sweet manifestation of the power and preciousness of that gospel to our souls.

Now this earnest bent of the soul is setting the face Zionward. It is sweet to see how persons under these impressions ask the way thitherward. They feel their ignorance, and this makes them ask the way, for they are afraid of taking a wrong path. But this they do in a variety of ways. One way is to inquire of those who have travelled the road. Suppose, for instance, you were going to a strange country, say Australia, and there was in the town where you live a person who had been there many years, and had lately returned home. Would you not want to see that person that you might get from him some correct information about the land whither you were going? So in divine things. If you are one of those who are asking their way to Zion with their

faces thitherward, you will want to get into the company of those who have been to Zion, that they may tell you something of the beauties and glories of Zion, and the difficulties and troubles they experienced in getting there. You are thus brought to value the experience and exercise of the children of God. You can no longer despise and ridicule them as professors do, but feel a cleaving of soul to them, because you see in them the grace of God. If you have been taught highly to prize the grace of God, instead of despising the children of God, let their station in life be ever so mean, you will be glad to talk with them, and will often feel to get more instruction and real soul profit from their conversation than from books or learned divines. This, then, is one way of asking your way to Zion with your face thitherward.

2. But suppose if you were taking a journey to a strange place you had heard there was a map or a chart of the road published, would you not be very glad to get hold of one that you might look over it, and by it trace your path? When our fleets sail into the Black or Baltic seas, they always take their charts with them. These are what the pilot has continually to pore over, that he may not run upon the rocks, but may steer the ship in the right channel. God has given us a chart of the way to heaven. This chart is the Bible, the Scriptures of truth. When God's inquiring family, then, are asking their way to Zion with their faces thitherward, what students of the Bible they generally are! what earnest, what indefatigable Scripture readers they are! How they search God's Word as for hidden treasure, and what good it does them when it comes home with any sweet, encouraging power to their souls to assure them that they are in the way! We never read the Scriptures so much as when the Lord is first pleased to bless our souls. I have gone sometimes and lain on the warm sea-beach, within sound of the waves, and almost learnt whole chapters by heart, and read them with a

savour that I wish I could feel now. O how hard I find it to read the Bible now as I used to read it then! I tasted such a blessedness and sweetness in the Word of God at that time that I wanted no other company. And this, I believe, is generally true in those who ask their way to Zion with their faces thitherward. How diligently and earnestly they read the Scriptures! What light, life, power, and blessedness they see in the Word of God, and as they thus sip a little of the honey out of the rock, how it makes them come to the Word of God again and again. When the Lord is thus pleased to cast a light on the Scriptures, and open up its precious truths to the heart, it seems to bring them into a new world, to give them a new bible to read, a new Jesus to look unto, and a new Spirit to teach and lead them into all truth.

3. But suppose there was a guide appointed to show the travellers the way, would they not wish to put themselves under his guidance, and listen to his directions? The Lord has provided such guides for His people. These are His servants, whom He instructs into His mysteries, and sends out as leaders and guides for inquiring pilgrims. These are the teachers promised, who are not to be hidden in a corner, but whom their eyes are to see. When, then, the Lord brings them into the way, He opens their eyes to see who are servants of His, whom He has instructed in the gospel, and whose word He blesses to the souls of His people. They therefore ask the way to Zion by sitting under the ministry of those who are commended to their consciences as taught and sent of God. I cannot speak upon this point of personal experience, for I never was privileged to sit under the gospel, nor did I know there was such a thing as experience, or that there were such persons as experimental ministers, until I had some experience in my own heart, and preached experience myself. But the Lord in mercy usually takes care to place His people under a gospel ministry, and gives them

His servants to be their guides and instructors. This is a great privilege, but these guides are to be followed only so far as they follow Christ and His Word, and not a single step farther.

4. But, best of all, there is an *infallible Guide*. Your earthly guide might through ignorance mislead you, for earthly guides are at best but fallible men. But there is a heavenly Guide who never can mislead, a Pilot who never makes a mistake, or steers the ship into a wrong channel. Those therefore who ask their way to Zion will be looking up toward that infallible Pilot, that holy and heavenly Guide, who is to lead them into all truth. But how do they ask their way to Zion? Must it not ever be by prayer, supplication, and entreaty, with cries, sighs, groans, and tears? This is the Lord's description of them: "They shall come with weeping, and with supplications will I lead them."

IV. But we must pass on to consider the language which they make use of as they journey Zionward. We at first sight might ignorantly think that this was the language of free-will, but, if we thought so, it would be from a misapprehension of their meaning. There often occurs in Scripture a language which to ignorant people sounds like free-will, and which Arminian ministers bring forward as such. But to a discerning heart and a God-taught soul, it is on the contrary the sweetest language of free grace. Look, then, at these words, "Come, and let us join ourselves to the Lord." To my mind, these words, instead of breathing the language of free-will, are full of sweetness and blessedness—the very cream and marrow of free grace. I will show you how.

We read, then, that the Lord works in us to will and to do of His own good pleasure. When, then, He works in us to will, we have a will, what I may call a free-grace will; and when

the Lord works in us to do, we have not only a will, but also a power to do—what I may call a free-grace power. Thus it is free grace in its blessed influences and unctuous power in the heart which makes these Zion-bound pilgrims say, "Come, and let us join ourselves to the Lord in a perpetual covenant." Their desire is after union with the Lord. This implies the coming together of two parties. If, then, the Lord stretch forth His hand, and I take hold of that outstretched hand, is it my free-will in the usual sense of the word which does it? Look at this idea naturally. Here is a young couple going to be married. When they take each other's hand for life, is not that on both sides a spontaneous act of love? Is there compulsion or constraint on either side? So in grace. If the Lord put forth His hand in a way of love, drawing thereby the heart unto Himself, and the soul in tender affection takes hold of that hand, is there in that act any particle of creature strength, or any act of the natural mind? So when these Zion-bound pilgrims say, "Come, and let us join ourselves to the Lord," it implies that the Lord is drawing them to Himself. They are not only longing after, but enjoying a measure of spiritual union with Him, and it is as if they said, "O how blessed the Lord is! How we do love the Lord Jesus! How we cleave to Him, to His precious blood and justifying righteousness! O come, and let us join ourselves to the Lord, that we may enjoy blessed union and communion with Him!" Now, can you find free-will in these desires and expressions of a believing heart? So far from that, I only find in it the sweetest breathings of free-grace. But observe how the text is worded. "Come, let its join ourselves." How shall we explain this language of the pilgrims to one another? May we not explain it thus. Suppose you were journeying onward with a gospel traveller, and the Lord was blessing your soul with some sweet manifestation of His love and mercy, and your friend was rather hanging behind through doubts and fears, might you not safely encourage that limping traveller



by saying, "Come, let us join ourselves to the Lord in a perpetual covenant"? You believe that he loves the truth, and desires to experience a sense of the Lord's goodness and mercy. May you not, then, encourage him to believe from what you are feeling in your own soul? Here is a soul longing to be one with Jesus, to be married to and enjoy sweet union and communion with Him, and that in a perpetual covenant, so as to be His for ever and ever. Why should not that soul be encouraged to give itself unto the Lord? And if there be those here who are desiring, but have not yet attained to this, may I not say to them, Has your soul never earnestly longed with intense desires after union with Christ, as though nothing else could satisfy you? Now when, perhaps, upon your bed, your heart was going forth after union with the Lord Jesus, you were saying inwardly, using the language of these pilgrims, "O let me join myself to the Lord in a perpetual covenant! Let Him be mine and me be His for ever, and let there never be any separation between Him and me. May I enjoy His blessed presence whilst here on earth, and afterwards see Him as He is in heaven." Where do we find free-will speaking of a perpetual covenant? Where does free-will even name a covenant at all? Why, a perpetual, an indissoluble, an everlasting covenant, ordered in all things and sure, is its very death-stroke.

Now the grand point is whether you can find in your heart any of these marks and testimonies of being a Zion-bound pilgrim. Has your heart ever longed after Zion, and its beauty and blessedness ever been commended to your conscience, and let down with any measure of sweetness into your soul? Has this brought you out of the world, and turned your face Zionwards, though it has cost you many sacrifices of a worldly nature, and you have been even obliged to turn your back on your dearest friends? Here, then, is a mark that the Lord has been dealing with your conscience. And can you see

how you have been perhaps for years asking the way Zionwards by prayer and supplication, by reading the Scriptures, hearing the truth preached, and pressing forward as one desirous to know, believe in, and love the Lord Jesus Christ, being united unto Him in the bonds of this everlasting covenant not to be forgotten? Where we find these marks, we have a Scriptural evidence of a divine work on the soul. And those that thus set their faces Zionward will surely reach Zion. Not only shall they enjoy the power and preciousness of a free gospel here, but most certainly they shall hereafter appear before God in Zion.