

THE
WATCH-MAKER
AND HIS FAMILY.

Founded on Facts.

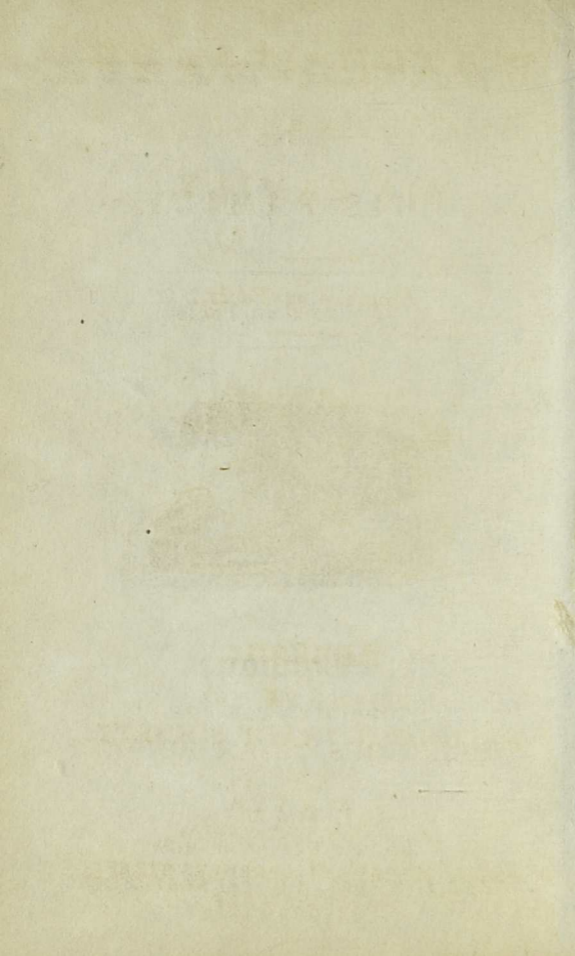


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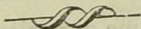
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WATCH-MAKER

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CHAPTER I.

SATURDAY NIGHT.

IT was Saturday night,—the clock had struck eleven,—we took leave of our friends, and directed our steps homeward.

After passing through several streets, we turned into a narrow lane; all was silent and dark, except one low window. “There,” said I, “perhaps some poor mechanic, already tired with the labour of the day, still endeavours to increase his trifling pittance.

“Let us stop and see,” said my companion. It was not difficult; for the house where we perceived the light

was an old-fashioned structure, rather retired from the street, and built when the level of the ground was considerably lower than at present; so that passengers easily saw what was passing within.

When we came opposite the window, we saw a middle-aged man at his work-table, engaged in finishing one of the movements of a time-piece,—his tool slipped, and the work was spoilt,



—he repeated the attempt, and again he was unsuccessful; a slight and momentary expression of trouble appeared on his countenance; but the cloud soon passed away; he clasped his hands, and looked upward, while his lips moved as if uttering a silent

and fervent prayer ; the expression of trouble disappeared ; he resumed his work. In a few minutes, he looked at the hour, and, seeing it was now midnight, laid aside his work. Then, removing the lamp to a table, in another part of the room, took a book, and began to read ; presently he closed it ; and, kneeling down, prayed earnestly ; afterwards, resuming his seat, he was for a short time engaged in meditation ; then, taking up the lamp, left the room.

“ There goes one of your godly ones,” said my companion, walking on ; “ I am sure he is one of that sort.”

“ May be so : but did not you observe his patience, although he repeatedly failed in his work ? Did you mark the expression of his countenance ? It indicated trouble, but not anger or vexation.”

“ Yes, it was a peculiar expression, very different from that of workmen in general when an accident befalls them. I could not but observe it. The man seems poor, but there is something very decent and even respectable about him ; but what could be the reason why he left off without finishing the movement ?”

“ Did not you see it was twelve o'clock? The Lord's day,—the day of rest from worldly cares and employments,—has begun.”

“ Well, this is being righteous overmuch; if he went to church as usual, surely it could be no matter whether he worked half an hour longer, to finish what he was about or not; the man has to support his family. This is one of the mistakes about religion.”

“ I differ from you; I cannot blame the utmost strictness in endeavouring to do the will of God. Surely no man can be righteous overmuch, while doing as the Bible directs him.”

“ But what harm would it have been, if this poor man had worked an hour or two longer? He must have some reason for being so late at his work: perhaps his wife or children are ill.”

“ He thinks that he ought to obey the commands of God before any thing else; and he is sure that God will not allow him to suffer for obeying his will.”

“ Then you suppose that he expects God will work some miracle to help him; for surely, if his work is not finished, he will not be paid for it.”

“ A little that the righteous man

hath, is better than the riches of many wicked.' If a man labours under the displeasure of God, what good will he get by working even seven days in the week?"

"For my part, I should not understand a workman leaving a piece of work unfinished, for any such fantastical notions; and if his master is of the same opinion, and should want the work to-morrow, what will become of him?"

"My friend, every thing in this world belongs to God; and let us remember that he causes all things to work together for good to those who love him."

"All this may be very true, but I should like to know something more about this man.—I think I will come this way to-morrow morning, and see what he is about. I shall call at your house in the afternoon."



CHAPTER II.

SUNDAY MORNING.

“WELL,” said I, “my friend, have you been looking after our poor watch-maker?”

“Yes, and I do not know what to make of him; there is something extraordinary in every thing he says and does; I never saw any one like him before.”

“Why, what has happened?”

“After we parted last night, I thought a good deal about what we had seen. I rose early this morning, and was again at the house by six o'clock. Several families live in it; and the outer door being open, I went up the first stairs, where I found a dark corner in which I could stand, and hear and see all that passed in his room.”

“My good friend, you was rather too inquisitive; I wonder you was not afraid of paying for your curiosity.”

“I was, as I told you, much struck with the man, and I did not think I was likely to suffer, even if discovered.

he did not appear a very quarrelsome subject."

"I cannot think your proceeding a laudable one; and whatever the event may be, would advise you never to try such a plan again; but go on."

"I had hardly placed myself, when I heard the poor watchmaker singing now, thought I, I have found you at work: but I was mistaken; he was sitting with his children round him, a Bible lay open on the table, and they were singing the 103rd Psalm. Next him sat a young girl, about fourteen;



her arm rested on his shoulder. Between his knees stood a child three or four years old ; while another brother, some years older, completed the groupe. They sang in a most pleasing manner, and I heard another voice from the next room joining with them ; —what they sang evidently came from their hearts, and I must confess it went to mine.”

“ That is not surprising ; but proceed.”

“ After they had sung, they knelt down and prayed.—I was particularly struck with the prayer of the daughter ; here it is ; I wrote it down, and will read it to you.—‘ O thou blessed Saviour, the Friend of sinners, we call upon thee with our whole hearts, and may thy Holy Spirit teach us to pray aright. We lived without the knowledge or love of thee, and were always unhappy ; but now, O Lord, we love thee, and we know that thou lovest us. Oh ! be with us and bless us, especially be with us this day ; it is thine own day. Enable us to serve thee with all our hearts ; may we be attentive to thy word, and enable us to understand it. Bless our dear minister, who teaches us to know thee. O Lord, be with our dear mother ; we entreat

thee for her; thou canst take away her sickness, if it be thy will, (a voice from the next room added, 'But thy will be done.')

Yes, O Lord, thy will be done. May our dear father be spared to us, and may we all be good children. Amen.'

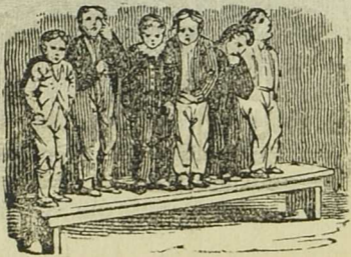
'Now for breakfast,' said the father; 'Jenny, where is the milk?' The table was presently covered with four cups, half a loaf, and a jug of milk; they took their places, and the father asked a blessing."



"You have drawn an interesting picture indeed," said I. "Compare this humble meal with the sumptuous

repasts of the world, and say in which of them is true happiness.—Also observe this man entreats God to bless his humble fare, and eats with pleasure, and without repining; while the irreligious and sensual man sits down to his crowded board, without even thinking of the Almighty, who gives him all things richly to enjoy.”

“The clock struck eight. ‘Jenny, are you ready to repeat your chapter?’ said the father. ‘Yes, I learned it last night, and have looked over it again this morning.’ ‘Clement, are you ready?’—‘I will look over it once more,’ answered the boy, and sat down by the window. ‘My children, I hope you will be perfect in your catechism to-day; do not let me have the pain to hear you are wrong in your answers; your teacher will also be grieved; remember he told you once, you were more ready at reading any thing than

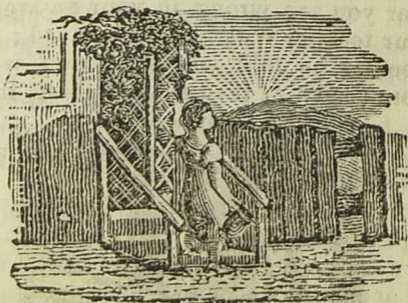


your Bible ; don't let me have to say this again. I trust he never will have to punish my children for inattention.

“ ‘ Set a good example ; let it not be said, that children who have been taught to know and love the Saviour are behind those who are ignorant of the truth. Jenny, which is best, to love the Saviour, or to love the world ? ’ ”

“ ‘ Ah, my dear father, would that I loved the Lord more than I do. ’ ”

“ ‘ Be of good cheer, my dear child. he who has begun in you a good work, will complete it ; he is faithful, he will support and strengthen you. Go and see if you can help your mother ’ ”



CHAPTER III.

KEEP HOLY THE SABBATH DAY.

“ AT this moment a man came up the stairs ; he was well dressed, but his countenance looked harsh and forbidding. He appeared quite out of humour ; and, throwing open the door, exclaimed in an angry tone, “ Must I always be obliged to look after you in this way ? Have not you finished the work I gave you ? I *must* have it this morning.’

“ Frightened at his voice and manner, the boys ran and hid themselves in the next room. Jenny stood by the door. The watchmaker offered a chair to his master. ‘ Pooh ! none of your ceremonies ; where is your work ?’

“ ‘ Sir, I am very sorry, but I have not been able quite to finish the time-piece. I worked till midnight, but I met with some accidents.’

“ ‘ Yes, that is always the way with you ; always clumsy, and some paltry excuse or other ; what state is it in ?’ He opened the case in which the time-piece was placed, and, taking out a

magnifying glass, examined the work. 'Well, very well indeed, so far good! Come, my good fellow, to your bench directly, you will finish it in two or three hours, and then your money will be ready.'



“ ‘You forget, Sir,’ said the watchmaker in a calm but firm tone, ‘that this is the Sabbath, and I cannot.’

“ ‘Pooh? none of your nonsense; you are one of the saints, are you? I wish the whole pack of them at the bottom of the sea. What harm can there be in working an hour or two? there will be plenty of time afterwards for two long sermons; besides, God never can wish you should starve.’

“ ‘ Sir, I will engage that the time-piece shall be at your house as early as you please to-morrow; I will set about it by one o’clock in the morning. You cannot send it off before noon, so there will be time enough to examine that it is properly finished.’

“ ‘ I did not ask for your opinion, but desired you would set about it directly. Do you intend to do so, or not?’

“ The poor workman shut the box, saying, in a humble tone, ‘ Sir, I cannot work to-day.’

“ ‘ What a fool you are! I am sorry, for you are a clever hand, and I had intended to help you. If you lose my work, it is your own fault. Have you any thing else to do?’

“ ‘ No, I have not any work besides this.’

“ ‘ Well then, take my advice, lay aside these nonsensical scruples. My religion allows me to attend to my business on Sunday morning.’

“ ‘ Mine, Sir, does not.’

“ ‘ As much as to say, you are a great deal wiser than I am. This is only pride or folly.’

“ ‘ Sir, is it folly to fear God, and keep his commandments?’

“ ‘ If work is to be done it must be

done ; though it may be the Sabbath, as you call it : besides, the Bible says that the Sabbath was made for man, and not man for the Sabbath : What do you say to that ?

“ No doubt it is true ; but man was created to serve the Lord with all his heart. It is a privilege and a pleasure to keep the Sabbath, and worship the Lord on his own day ; it would be misery indeed to profane it, and surely his blessing would not be with my labour.



“ ‘ Am I accursed? Are we all Pagans and Infidels, because we do not go to your house of prayer, as you call it? Depend upon it, this hypocritical nonsense will get you into trouble. We must really see and do something with the people that make such a disturbance, and are so troublesome.’

“ ‘ Sir, surely you cannot mean that keeping the Lord’s day holy is making a disturbance. Please to remember there are laws which expressly forbid us to follow our worldly callings on this day.’

“ ‘ I did not come here to be taught my duty. Once for all, finish the work, or I must take it away.’

“ ‘ The Lord will provide; and may he forgive you for taking away work from a man with a large family and a sick wife, when there really is no reason for so doing.’

“ ‘ I do not take it away; you refuse to finish it. What do I owe you?’

“ ‘ The watchmaker reckoned, and said, ‘ Five shillings and sixpence.’

“ ‘ Try again; it is rather more.’

“ ‘ You said I should pay for the spring your boy lost.’

“ ‘ Certainly, you should have fastened the box. There is six shillings, you may keep the sixpence.’



“ ‘ No, Sir, I can only take my due.’

“ ‘ Well, please yourself; when you come to your senses, perhaps I may find you work again.’

“ This hard hearted man then left the room,—the watchmaker took up his little earnings, raised his eyes towards heaven, and sat down. I came away, and feel, I assure you, not a little grieved and struck with what I have seen and heard.”

“ I do not wonder at it,” said I, “ This master is indeed hard-hearted! — Thus it is, that while an unprincipled workman frequently does as he pleases, and often sets his master at defiance; a conscientious man like this, if he falls into the hands of a harsh employer, is trampled upon and ill used, and perhaps turned off without a moment’s warning, or the least reason for such treatment. Still it is not the case in general; I know several masters in this and other trades, who are men of character and feeling, and take every opportunity to assist their workmen.”

“ I do not doubt it; but there are some, who, like this man, expect their workmen to work on Sundays.”

“ Such there are, no doubt; and the general profanation of this day is a disgrace to our country, and a national sin:—alas! we see it in every age and rank.”

“ The effect of bad example is great; and I believe workmen often employ this day in their usual labours, though not required by their employers, or perhaps they occupy themselves in some other sort of work; not to mention the idle and lounging manner in which thousands pass the day, and by

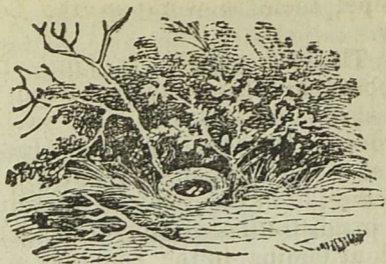


which it is in reality as much profaned as by the hardest labour. Again, I fear persons, who themselves would on no account break the Sabbath, often thoughtlessly compel others to do so; they go perhaps at the latter end of the week, and order articles to be ready by Monday or Tuesday, without reflecting that their orders cannot be completed, unless the workman labours hard the whole of Sunday: in such cases, surely the person who causes the profanation of the day is equally guilty with the labourer. I have known the mistresses of families, who would be stoned if you asked them to join a party of pleasure, or to direct their servants to do some unnecessary work on that day, without hesitation

give their dress-makers such strict orders to complete some article of apparel by a particular time, as would compel them to work on the Lord's day.

“The Son of man is Lord of the Sabbath, and his people are freed from the slavish observance of the Sabbath, according to the rites of the Jews in times of old; but still it is *His day*,—it is the Lord's day, set apart peculiarly for opportunities of worshipping him, and attending to the concerns of our souls. So that those who needlessly employ it otherwise themselves, or cause others to do so, assuredly break his holy word, and act contrary to his will: and let it ever be remembered that Sabbath-breaking almost invariably stands the first in the dark catalogue of those crimes which lead men to punishment. This should particularly be inculcated on the minds of children. As for this poor watchmaker, your account makes me anxious to know more about him; I intend to call upon him this evening; suppose you go with me, and we will see if we can help the poor man.”

“Agreed.”



CHAPTER IV.

SUNDAY EVENING.

BLESSED is the house where those who bear rule, seek the Lord. There can be no real peace or comfort in a family, unless the parents love the Saviour; then his peace will be with them and their household. "The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just." (Prov. iii. 33.)

This was instanced in our poor watchmaker. At eight o'clock we

knocked at the door of his room. Jenny came and asked, "Who is there?"

"Friends of your father."

She called him,—he came, and said, "Gentlemen, I do not recollect you, but, if you please, walk in and be seated."

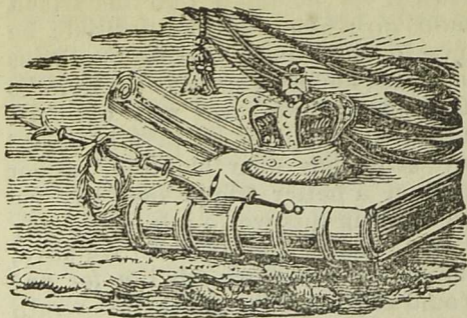
"I am a servant of Christ," said I, "and I trust it is upon his work we are come."

"If this is the case, perhaps you will join our family circle." So saying, he led us into the inner room. We found his wife sitting up in bed; the youngest child lay in a cradle, and the other two children stood by the bedside; two or three friends sat at the other end of the room, where a Bible lay open upon the table. They soon found seats for us."

"These are our friends, and also friends of our Saviour," said the watchmaker to us; "they call here sometimes on the Lord's day evening, to talk over the things which concern our souls. I was just now endeavouring to explain to the children the parable of the two friends." (Luke, xi. 5.)

"Do not let us interrupt you."





CHAPTER V.

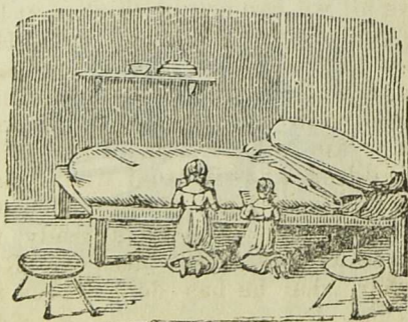
THE PARABLE.

THE father then proceeded to explain the love which God bears to his children, and that they might be sure of being heard and answered, when they prayed earnestly, with sincerity and truth. "Observe," said he, this friend came at midnight, an unseasonable hour, and disturbed the whole house; now this was being very importunate; but he did not hesitate, for it was his friend to whom he applied. He was not discouraged at being

refused, for he knew that his friend could give him what he desired; he knew his kind disposition, his readiness to oblige; and he trusted in his friend's affection for him. He was not mistaken; he obtained all that he asked for. Now, my dear children, is not our God a better friend than any we can have in this world? Is there any of our friends, even the best we have, who would lay down his life for us? Would any one offer to bear the wrath of God for us? Yet our Saviour bore this, when he was nailed to the cross. Again, can there be a friend richer or more powerful than he is? Think for a moment, what are the riches of this world when compared with the treasures of his love? And do not let us forget that our friend is not only thus able to give exceeding abundantly above all we can ask or think, but he is also ready and willing so to do. He will withhold nothing that is for their good from those who really seek him. He is always ready to hear; times and seasons are alike to him; I say this, my children, knowing that what I say is true; his ears are always open to our prayers, he is always ready to hearken unto us, and to bless us. Remember what he has done for us in

times past. Last year, when I had no work, he heard and answered us; the same day he sent us employment. My dear children, look to the Saviour; he has said that he will give his Holy Spirit to those who ask him; apply to your Heavenly Father as you would to me. Perhaps I do not attend to you directly, but you are not afraid to ask again, till your desires are attended to. Plead thus with your Heavenly Father; he will hear and will answer you; earnestly do I entreat him that you may be led to seek him early." (Prov. viii. 17.)

A respectable female, one of the party, who was their aunt, added a few words of good advice; among other things, she told the children always to pray at night before they got into bed;



for if they put it off till they lay down, they would be tired, and would only offer up a few unmeaning and sleepy words. "This my dear children," said she, "is not praying." The two children thanked their aunt and father; and, having kissed their mother, retired to their little bed.

"They are not aware of their privileges," said I; "one day they will know the advantage of having had parents who loved the Saviour: may He bless your endeavours to instruct them."

"Amen!" said the mother. "It is my earnest prayer that my dear Jenny may early know what it is to seek the Lord; then I can leave her without anxiety."



“The blessing of the Lord,” said I, “is with you; he will make your strength equal to your day.”

“Yes,” said the watchmaker, “the Lord is our Shepherd; he crowneth us with loving-kindness and tender mercies.”

At this, the person who sat next me touched me; and said in a low voice, “Thus is he supported under affliction; no one can be in greater difficulties,—they literally are in want of every thing.”

“My good friend,” said I, “have you long held these sentiments? What first led you to this way of thinking?”

“Sir, I will tell you as briefly as I can, since you wish to know the particulars.”

CHAPTER VI.

HISTORY OF AN ARTISAN

“I WAS brought up to the watch making business,—first errand boy, then apprentice, afterwards a journeyman, in a considerable manufactory.

But, alas! I was scarcely at all instructed in the principles of religion: my parents were poor, and they were glad to find a place for me as soon as I could earn a trifle. My master taught me nothing except my business; and although my memory was good, and retained what little I had learned, it was very little indeed. I was like the generality of mechanics, disorderly and irreligious: I laughed at the Bible, though I had hardly ever looked in it; while the blasphemies of Paine and Voltaire, and other works of a licentious and impure description, were my delight. I was a skilful workman, and earned a good deal of money, but I squandered all away as fast as I received it: the public house was my daily resort. In a word, I was just the thoughtless wicked being which most of our artisans are, careless of the morrow, and indifferent as to the concerns of my soul.

“ This was the wretched course in which I lived, when I married my dear wife; she was then ignorant of the Saviour, but she had been regularly brought up and instructed by her parents; in course, she was much grieved at my conduct; and often mildly and earnestly urged me to reform. I could

not but acknowledge the truth of what she said, and a thousand times determined to lead a new life. But, Sir, who can change his own heart, or reform his conduct, when he sets about it in his own strength? My old habits and companions all conspired to retain me in their bands,—I could not extricate myself, but plunged again and again into sin and folly.

“ I was a husband and a father, but cared not for wife or child. I was always unhappy and discontented: and when I returned home, it was only to wreak upon my patient companion those tempers which were the consequence of my own ill conduct. O Sir, are you at all acquainted with the families of our mechanics? If so, I need not attempt to describe the discord, the misery, and wretchedness, which so often trouble them, or to paint the consequences which ensue.

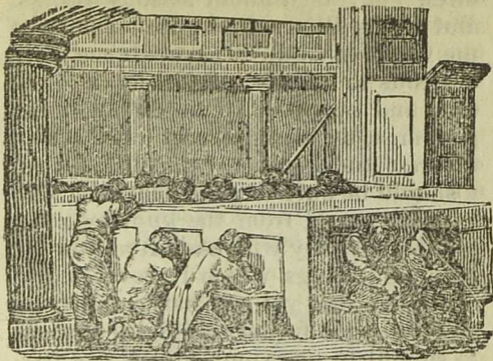
“ Thus passed ten miserable years. I was an unkind husband, an irreligious father. This brief description at once tells you our wretchedness. Further detail is unnecessary. ‘ There is no peace, saith my God, to the wicked. (Isaiah lvii. 21.) Infidels may say what they please, but I know it is so: I speak from bitter experience; it is

impossible to number the tears of affliction which are shed in any one family who live without God in the world. Where the love of the Saviour abideth not, there is wrath, envy, hatred, malice, and all uncharitableness; in a word, it is a hell upon earth. Oh, that my dear wife could forget those years of pain and suffering; the remembrance of them is a burthen which would overwhelm me, did not I remember that the loving-kindness and tender mercy of the Saviour is greater than our sins. Oh!" said he, turning to his wife, "have you, can you, forget these things?"

"My dear," replied this excellent woman, "can your wife remember what our Heavenly Father has declared that he has forgotten?"

"What do I not owe to you?" said he. "Thus it is, Sir, that she always supports me; her example, and above all, her prayers, have indeed been blessed to my soul.

"About three years ago, I observed that my wife had some new acquaintance; there was evidently a change in her, -she appeared more anxious about religion, and I found that she attended public worship more frequently. I spoke to her about this;



she answered me by asking me to go with her some day. I strove to find fault with her, but her conduct, always kind, and affectionate, and obedient, was now more so than ever. About this time I was visited with a severe illness, the consequence of my excesses.

“ Death stared me in the face ; my sins crowded into my recollection ; horrible dread overwhelmed me. I entreated my wife and her friends to pray for my soul. Never shall I forget her joy when she heard this request. From that moment she seemed more at ease when talking with me. She read to me from the Bible, and

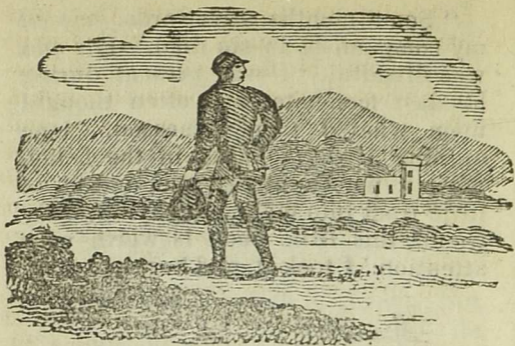
often conversed about serious things, and I was filled with apprehensions of the wrath of God. This made me more desirous to recover, that I might have time and opportunity to do away my past sins, by more correct conduct in future ; and I thought that if I did so, I should be sure to go to heaven. Oh, how far was I from the knowledge of the Gospel ! my wife had often told me the glad tidings which it reveals, but my heart was yet too hard, and (vile as I was) too full of self-righteousness to submit to a Saviour, and desire pardon through Him.

“ I continued weak for a long time, which gave me much opportunity for reflection ; but as I grew stronger, the natural enmity of my heart against religion was again manifested. I endeavoured to drive away these thoughts, and now became more averse than ever to my wife’s proceedings ; and one day, when she asked me to accompany her to public worship, I broke out into a fit of passion, and declared, that, if she said another word on the subject, I would throw all her books behind the fire. My poor wife, as you may suppose, was much grieved ; her only comfort was, that her daughter began to seek the knowledge of the Saviour.

“Some months afterwards, one of my companions in sin died. His end was dreadful. I was present during his last moments, and often thought upon what I then witnessed. One evening I was walking in the fields, when a person passed me, and put a little tract into my hand, saying, ‘My friend, this little book is worth your attention.’ I took it, and began to read



To my surprise, I found it contained a short and earnest address upon death and judgment; it shewed me the danger of my state, and pointed out the only remedy whereby I could escape, and earnestly called upon the readers to seek this remedy, and fly to Christ for pardon of their sins. I still endeavoured to drive away these thoughts, but could not.



“ One evening, as I wandered abroad, I heard a person, who was walking before me, call to another; and, pointing to some people who were entering a place of worship, he exclaimed, ‘ There, Tom, are the godly ones! Have you a mind to go and be made a saint?’

“ These words (I knew not why) excited my curiosity: I entered the place, and sat down; the service had already begun, and the minister was in his prayer before sermon. Never shall I forget the impression his words made upon me,—they pierced my heart and soul; I could think of nothing but my wretched state, and the wrath of God which I so justly deserved.

“ I did not tell my wife what was passing in my mind, but waited with impatience for the Wednesday following, when there would be service again. As I entered, I saw my wife and daughter; the latter soon perceived me, and told her mother. They looked round, and their countenances declared the joy with which their hearts were filled at seeing me there. The minister who preached had chosen for his text, ‘ Behold the Lamb of God that taketh away the sins of the world,’ John i. 29. The picture which he drew of the state of man, lost and ruined by sin, and filled with enmity against God, seemed as if intended for me. I could not but see my own likeness; and from that moment I felt that I could not obtain salvation, unless it were given me from above. I now was really filled with anxiety respecting my soul.

“ My wife and daughter followed me in silence, when the service was over. I saw they were afraid to speak to me, and I said to them, ‘ I see you are afraid of me, and I do not wonder; for I now see what a monster of iniquity I am.’ At these words they endeavoured to console me. My wife said, ‘ Oh, do not despair; seek the

Lord, and he will be found : cast your burthen upon him, and he will sustain you. He can heal your soul. Yes, Jesus himself now invites you : oh, do



not hesitate, but cast yourself upon him ; with him is mercy and forgiveness.

“ Need I add any further particulars ? The Holy Spirit has been pleased to lead me to the knowledge of Christ, to teach me the value of his salvation, and to show me what the Saviour has done and suffered to bring us near to God.

“ This now appears clear to me but the Holy Spirit alone could teach me that Christ has suffered for *me*, the just for the unjust; that he has borne my sins in his own body on the tree; and that the chastisement of my iniquity is upon him. When I was first led to feel that he gave himself for my sins, (see Gal. i. 4,) then my sins became hateful to me; I felt that they had nailed him to the cross, and I earnestly desired to be enabled to dedicate myself to his service, and to live to him who died for me.

“ I may truly say that my experience since that time, has been one of peace and joy. Thanks be to the Lord, who gave me, in my dear wife, a faithful guide and counsellor, to whom I could always resort. We have not been without our trials; you know, Sir, that those who seek to walk in the paths of the Lord, must expect to meet with opposition from the world. My former connexions have endeavoured to trouble me as much as they could, they accuse me of hypocrisy, and utter many falsities about me. It has been my lot more than once to be employed by masters who required me to work on the Lord's day: this I could not do, and they have taken their work

from me. Often have I been tempted to say, 'Wherewithal shall we be clothed and fed?' But I have always had reason to take shame to myself, for my unbelief; and the many mercies I have experienced prove to me that the Lord will not forsake those whom he calls his own."

"No," said I, "he will not leave you,—he cannot forget his people; he is faithful, and his word of promise standeth sure. Christ has given himself for you, and in possessing him you have received all things; being heirs of God, and joint heirs with Christ." (Rom. viii. 17.)

It was now late,—we took leave of the poor watchmaker, saying we would call upon him the next morning.



CHAPTER VII.

REFLECTIONS.

“WELL,” said my friend, when we were in the street, “this passes all that I could have supposed. This, then, is one of those men who are called enthusiasts, knaves, hypocrites, and even accused of licentious conduct. Would to God that we were all like this man !”

“You now see,” said I, “the mistaken notion the world entertains of these people, and you now are aware how falsely they are accused : these accusations are made because the carnal mind is at enmity against God. The natural man receiveth not the things of the Spirit of God, for they are foolishness to him ; neither can he know them, because they are spiritually discerned, (1 Cor. ii. 14.) The world hateth them, as it hateth their Lord and Master.”

“I am most surprised,” said my friend, “to observe the remarkable effects of these doctrines. I have seen this man without disguise. I have witnessed his conduct, and I cannot but judge of the excellency of what he professes by what I have seen him practice. I have been mistaken indeed in my ideas about these people.”

I trust God has caused you to see your error; inquire for yourself, seek direction from his Holy Spirit, and remember that it is not a matter of curiosity, but one of infinite importance; your everlasting happiness or misery depends thereon. May He direct you, and lead you to that knowledge which alone can make wise to salvation. I once was as you have been till now,—an enemy of the people of God. But he is rich in mercy. He sought me while afar off. He showed me the exceeding riches of his love, and enabled me to draw near to him, with joy and peace in believing. Oh, may this be your case. Seek the Lord while he may be found; call upon him while he is near; lay hold upon the hope set before you. Forget not what you have seen and heard to-day. May it ever be imprinted upon your mind. Adieu! To-morrow morning we will call again upon our poor watchmaker."



CHAPTER VIII.

BETTER DAYS.

“SEE how they love one another.” This was said of the first Christians. That divine love, which cometh from above, will ever shine with brightness in the children of God. It is the sure mark and seal whereby they are known among men; the Spirit of God has impressed this upon them. Blessed is the man who has tasted of the Saviour’s love, happy is the family where His love is the bond of union.

It was exemplified in the poor watch-maker and his family; there all was love, peace, and union, regulating all their proceedings, and influencing each individual. The tone of their voices, their looks, their behaviour to each other, all were good, affectionate, and kind. I never saw in any family such patience and kind attention from parents to children, nor did I ever see equal respect, submission, ready obedience, and docility, from children to parents. The love of God enlivened their hearts, and the influence of his Holy Spirit produced these effects.

When we entered his room, we found



the watchmaker engaged in instructing a young man in one of the more difficult operations of his business ; on inquiry we found he was a poor orphan, the son of a pious friend lately deceased, who had literally left his child to the care of Providence ; and He who careth for the fatherless had inclined the heart of this poor man, to take the lad under his care, and to share his scanty pittance with him, feeding his soul at the same time with the bread of life : for those whose situation would

seem to render them unable to assist others, often engage in acts of charity, which should put many a more wealthy professor to the blush.

After a short conversation, "My friend," said I, "how are you off for work? could you finish some watches for me?"

My inquiry struck him with surprise,—tears stood in his eyes,—he clasped his hands, and exclaimed, "Sir, God has sent you to us; I am quite out of work."

"So I understood; I was told your employer had dismissed you, because you would not work on Sunday."

"'Tis too true: Alas! Sir, he knows no better,—I myself did the same to a polisher hardly a year ago. God would have us all kindly compassionate one to another. He alone can incline our hearts to keep his law."

"Worthy man," said my companion, "I trust I have received good to my soul, from what I have heard and seen of you."

"How can this be?"

"He was;" said I, "one who was wise and righteous in his own eyes: now he begins to see his own state, and his need of a Saviour, and perceives

the false notions he entertained of the people of God."

"May God of his infinite mercy, bless you," said the poor watchmaker; may the seed take deep root downward, and bring forth much fruit upward; his ways are ways of pleasantness, and all his paths are peace.' "

It is now time to finish my narrative; and may the truths set forth in this little book be impressed upon your heart and mine, dear reader. Remember that "the Lord is nigh unto all them that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." (Psalm cxlv. 18, 19.)

For the original of this Tract, the reader is referred to "Le pauvre Horloger de Genève," written by the Rev. C. Malan; but these pages are not offered as a literal or close translation.

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RELIGION is the chief concern
Of mortals here below ;
May I its great importance learn,
Its sov'reign virtue know !

More needful this, than glitt'ring
wealth,

Or ought the world bestows ;
Not reputation, food, or health,
Can give us such repose.

Religion should our thoughts engage,
Amidst our youthful bloom :
'Twill fit us for declining age,
And for the awful tomb.

O may my heart, by grace renew'd,
Be my Redeemer's throne ;
And be my stubborn will subdu'd,
His government to own.