

Sermon to the Saints of God assembled at Topeka, KS: Sunday, September 21, 2014  
[continued from Sunday, September 14, 2014]

When under affliction, what does a godly, gracious, holy silence include?

1. A sight of God, and an acknowledgement of God as the author of all the afflictions that come upon us: 'Shall there be evil in a city, and the Lord hath not done it?' Amos 3:6. The Lord, who is the chief agent and mover in all actions, and who hath the greatest hand in all our afflictions, is more to be seen and owned than any inferior or subordinate causes whatsoever; so Job, he beheld God in all: Job 1:21, 'The Lord gave, and the Lord hath taken away.' Had he not seen God in the affliction, he would have cried out against the Chaldeans and Sabeans that had robbed and wronged him! Job discerns God's commission in the Chaldeans' and the Sabeans' hands, and then lays his own hand upon his mouth. The sight of God in this sad stroke is a bridle both to his mind and mouth, he neither mutters nor murmurs. Men that see not God in an affliction, are easily cast into a feverish fit, they will quickly be in a flame, and when their passions are up, and their hearts on fire, they will begin to be saucy, and make no bones of telling God to his teeth, that they do well to be angry, Jonah 4:8,9. If God's hand be not seen in the affliction, the heart will do nothing but fret and rage under it.
2. It takes in some holy, gracious apprehensions of the majesty, sovereignty, authority, and presence of that God under whose acting hand we are: Habakkuk 2:20, 'But the Lord is in his holy temple: let all the earth be silent'. When God would have all the people of the earth to be hushed, quiet, and silent before him, he would have them to behold him in his temple, where he sits in state, in majesty, and glory; the King of Kings and Lord of Lords! Zephaniah 1 'Hold thy peace at the presence of the Lord God.' Murmur not, repine not, quarrel not; lay thy hand on thy mouth, when his hand is upon thy back. A man never comes to humble himself, nor to be silent under the hand of God, until he comes to see the hand of God to be a mighty hand: 1Peter 5:6, 'Humble yourselves therefore under the mighty hand of God.' When men look upon the hand of God as a weak, feeble, low hand, their hearts rise against his hand. 'Who is the Lord,' saith Pharaoh, 'that I should obey his voice?' Exodus 5:2. And until Pharaoh came to see the hand of God, as a mighty hand, and to feel it as a mighty hand, he would not let Israel go. As a sight of his grace cheers the soul, so a sight of his greatness and glory silences the soul. This generation does not recognize God to be mighty – they believe that he is a helpless slave to their will.
3. It takes in a holy quietness and calmness of mind and spirit: A gracious silence shuts out all inward heats, murmurings, frettings, quarrellings, wranglings, and boilings of heart: Psalms 62:1, 'Truly my soul keepeth silence unto God, or is silent or still;' that is, my soul is quiet and submissive to God; all murmurings and

repinings, passions and turbulent affections, being allayed, tamed, and subdued. Some men, when God cuts off this mercy and that mercy from them, they bite down in their pain, they hide and conceal their grief and trouble; but could you but look into their hearts, you will find all in an uproar, all out of order, all in a flame; and however they may seem to be cold without, yet they are all in a hot burning fever within. A holy silence allays all tumults in the mind, and makes a man 'in patience to possess his own soul, which, next to his possession of God, is the choicest and sweetest possession in all the world, Luke 21:19.

4. A humble, justifying, clearing and acquitting of God of all blame, rigour and injustice, in all the afflictions he brings upon us: Psalm 119:75,137, David sweetly and readily subscribes unto the righteousness of God in those sharp afflictions that God exercised him with. 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Righteous art thou, O Lord, and righteous are thy judgments.' God's judgments are always just; he never afflicts but in faithfulness. His will is the rule of justice; and therefore a gracious soul dares not cavil nor question his proceedings. Who dare say, 'Wherefore hast thou done so?' 2Samuel 16:10. The Babylonish captivity was the sorest, heaviest affliction that ever God inflicted upon any people under heaven, and yet under those great afflictions wisdom is justified of her children: Nehemiah 9:33, 'Thou art just in all that is brought upon us, for thou hast done right, but we have done wickedly;' Lamentations 1:18, 'The Lord is righteous, for I have rebelled against him.' A holy silence shines in nothing more than in an humble justifying and clearing of God from all that which a corrupt heart is apt enough to charge God with in the day of affliction.
5. It takes in gracious, blessed, soul-quieting conclusions about the issue and event of those afflictions that are upon us: Lam. 3:27-34 gives 5 soul-stilling conclusions
  - a. First, That they shall work for our good: 'It is good for a man that he bear the yoke in his youth.' A gracious soul secretly concludes, as stars shine brightest in the night, so God will make my soul shine and glisten like gold, whilst I am in this furnace, and when I come out of the furnace of affliction, I shall come forth as gold. Surely by these the Lord will crucify my heart more and more to the world, and the world to my heart, Galatians 6:14; Psalms 131:1-3. Surely by these afflictions the Lord will hide pride from any soul, Job 33:14-21. Surely by these God will communicate more of himself unto me, Hosea 2:14. Surely these are but God's love-tokens: Revelation 3:19, 'As many as I love, I rebuke and chasten.' Romans 8:28 'All things work together for good to them that love God.'
  - b. Secondly, They shall keep them humble and low: Lamentations 3:29, 'He putteth his mouth in the dust, if so be there may be hope.' Holy hearts will

be humble under the afflicting hand of God. When God's rod is upon their backs, their mouths shall be in the dust. A good heart will lie lowest, when the hand of God is lifted highest, Job 13:1-7; Acts 9:1-8.

- c. Thirdly, 'the Lord will not cast off for ever': the rod shall not always lie upon the back of the righteous. 'At even-tide, lo there is trouble, but afore morning it is gone,' Isaiah 17:13. The sharpness, shortness, and suddenness of the saints' afflictions, is set forth as the travail of a woman, John 16:21, which is sharp, short, and sudden.
  - d. Fourthly, 'But though he cause grief, yet will he have compassion, according to the multitude of his mercies': 'In wrath God remembers mercy,' Habakuk 3:2. God will turn their winter's night into a summer's day, their sighing into singing, their grief into gladness, their mourning into music, their bitter into sweet, their wilderness into a paradise. The life of a Christian is filled up with interchanges of sickness and health, weakness and strength, want and wealth, disgrace and honour, crosses and comforts, miseries and mercies, joys and sorrows, mirth and mourning; all honey would harm us, all wormwood would undo us; a composition of both is the best way in the world to keep our souls in a healthy constitution.
  - e. Fifthly, 'He doth not afflict willingly ('from his heart') nor grieve the children of men.': The church concludes that God's heart was not in their afflictions, though his hand was. He takes no delight to afflict his children; it is a grief to him to be grievous to them, a pain to him to be punishing of them, and therefore he calls it his 'work, his strange work,' Isaiah 28:21. God's hand sometimes may lie very hard upon his people, when his heart, his bowels, at those very times may be yearning towards his people, Jeremiah 31:18-20. No man can tell how the heart of God stands simply by the action of his hand; his hand of mercy may be open to those against whom his heart is set, as you see with Dives (the rich man), in Luke 16; and his hand of severity may lie hard upon those on whom he hath set his heart, as you may see in Job and Lazarus.
6. A strict charge, a solemn command, that conscience lays upon the soul to be quiet and still: I charge thee, O my soul, not to mutter, nor to murmur; I command thee, O my soul, to be mute and silent under the afflicting hand of God. As Christ laid a charge, a command, upon the boisterous winds and the roaring raging seas, 'Be still; and there was a great calm,'—so conscience lays a charge upon the soul to be quiet and still: Psalms 27:14, 'Wait on the Lord; be of good courage, and he shall strengthen thy heart: wait, I say, on the Lord.' O my soul! be quiet, be silent, else thou wilt one day be called in question for all those inward mutterings, uproars, and passions that are in thee, seeing no sufficient cause can be produced why you should murmur, quarrel, or wrangle, under the righteous hand of God.

7. A surrendering, a resigning of ourselves to God: There was a good woman, who, when she was sick, being asked whether she were willing to live or die, answered, 'Which God pleaseth.' But, said one that stood by, 'If God should refer it to you, which should you choose?' 'Truly,' said she, 'if God should refer it to me, I would even refer it to him again.' This was a soul worth gold. Lord! lay what burden thou wilt upon me, only let thy everlasting arms be under me [Luther]. I have learned to say amen to thy amen; thou hast a greater interest in me than I have in myself, and therefore I give up myself unto thee, and am willing to be at thy dispose, and am ready to receive what impression thou shalt stamp upon me. I know the best way to have my own will, is to resign up myself to thy will, and to say amen to thy amen.
8. A patient waiting upon the Lord under our afflictions until deliverance comes: Lamentations 3:26, 'It is good that a man should both hope, and quietly wait for the salvation of the Lord.' The husbandman patiently waiteth for the precious fruits of the earth, the mariner patiently waiteth for wind and tide, and so doth the watchman for the dawning of the day; and so doth the silent soul in the night of adversity, patiently wait for the dawning of the day of mercy, James 5:7, 8. The mercies of God are not styled the swift, but the sure mercies of David, and therefore a gracious soul waits patiently for them.

What does a godly silence allow? (what does it not exclude?)

1. A sense and feeling of our afflictions: In Psalm 39, though David 'was dumb, and laid his hand upon his mouth,' yet he was very sensible of his affliction: verses 10, 11, 'Remove thy stroke away from me, I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.' He is sensible of his pain as well as of his sin; and having prayed off his sin in the former verses he labours here to pray off his pain. Diseases, aches, sicknesses, pains, they are all the daughters of sin, and he that is not sensible of them as the products of sin, doth but add to his sin and provoke the Lord to add to his sufferings, Isaiah 26:9-11. No man shall ever be charged by God for feeling his burden, if he neither fret nor faint under it. When the Lord afflicts, and men feel it not; when he strikes and they grieve not; when he wounds them, and they awake not: then the furnace is made hotter than ever.
2. Prayer for deliverance out of our afflictions: In Psalm 39, David prays for deliverance: ver. 10 'Remove thy stroke away from me;' and ver. 11,12, 'Hear my prayer, O Lord! and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. Oh spare me, that I may recover strength, before I go hence and be no more;' James 5:13, 'Is any among you afflicted? let him pray;' Psalm 50:15 'Call upon me in the day of

trouble: I will deliver thee, and thou shalt glorify me.' Times of affliction, by God's own injunction, are special times of supplication. David's heart was more often out of tune than his harp; but then he prays and presently cries, 'Return to thy rest O my soul.' Jonah prays in the whale's belly, and Daniel prays when among the lions, and Job prays when on the dunghill, and Jeremiah prays when in the dungeon.

3. Men's being kindly affected and afflicted with their sins as the meritorious cause of all their sorrows and sufferings: Lamentations 3: 39,40, 'Wherefore doth a living man complain, a man for the punishment of his sin? Let us search and try our ways, and turn again to the Lord;' Job 40:4,6, ' Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, thrice, but I proceed no further;' Micah 7:9, 'I will bear the indignation of the Lord, because I have sinned.' In all our sorrows we should see our sins; and when God's hand is upon our backs, our hands should be upon our sins. The beginning of my salvation is the knowledge of my transgression. When a Christian is under the afflicting hand of God, he may well say, I may thank this proud heart of mine, this worldly, dull, backsliding, self-seeking heart of mine; for that this cup is so bitter, this pain so grievous, this loss so great, this disease so desperate, this wound so incurable; it is mine own self, mine own sin, that hath caused these floods of sorrows to break in upon me.
4. The teaching and instructing of others when we are afflicted: The words of the afflicted stick close; they many times work strongly, powerfully, strangely, savingly, upon the souls and consciences of others. Many of Paul's epistles were written to the churches when he was in bonds (Galatians, Ephesians, Philippians, Colossians, Philemon); he begot Onesimus in his bonds. Many of the brethren in the Lord waxed bold and confident by his bonds, and were confirmed, and made partakers of grace by his ministry, when he was in bonds, Philippians 1:7,13,14. Consider the lasting lessons that each of you have learned by seeing one of these dear friends under affliction, and hearing words from them in the face of that affliction that reflect a submissive heart that is giving the glory to God, and is at peace with him!
5. Moderate mourning or weeping: God keeps our tears in a bottle, beloved. Psalms 56:8. There is no water so sweet as the saints' tears, when they do not overflow the banks of moderation - We're talking about godly sorrow. Tears are not mutes; they have a voice, and their oratory is of great prevalence with the almighty God. Cry aloud, not with thy tongue, but with thine eyes; not with thy words, but with thy tears; for that is the prayer that maketh the most forcible entry into the ears of the great God of heaven. When God strikes, he looks that we should tremble; when his hand is lifted high, he looks that our hearts should stoop low; when he hath the rod in his hand, he looks that we should have tears in our eyes; Psalms

55:2, 38:6, Job 30:26-32. How, saith one, shall God wipe away my tears in heaven, if I shed none on earth? And how shall I reap in joy, if I sow not in tears? I was born with tears, and I shall die with tears; and why then should I live without them in this valley of tears? There is as well a time to weep, as there is a time to laugh; and a time to mourn, as well as a time to dance, Ecclesiastes 3:4.

6. Sighing, groaning, or roaring: A man may sigh, and groan and roar under the hand of God, and yet be silent. It is not sighing, but muttering; it is not groaning, but grumbling; it is not roaring, but murmuring, that is opposite to a holy silence: Exodus 2:23, 'And the children of Israel sighed by reason of the bondage.' Job 3:24, 'For my sighing cometh before I eat,' his sighing, like bad weather, came unsent for and unsought: so Psalms 38:9, 'Lord, all my desire is before thee; and my groaning is not hid from thee.' Psalms 102:5, 'By reason of the voice of my groaning, my bones cleave to my skin.' Job 3:24, 'And my roarings are poured out like the waters.' Psalms 38:8, 'I am feeble and sore broken; I have roared by reason of the disquietness of my heart.' Psalms 22:1, 'My, God! my God! why hast thou forsaken me? why art thou so far from helping me, from the words of my roaring?' Psalms 32:3, He roars, but doth not rage; he roars, but doth not repine. When a man is in extremity, nature prompts him to roar, and the law of grace is not against it; and though sighing, roaring, groaning, cannot deliver a man out of his misery, yet they do give some ease to a man under his misery. Peter wept and sobbed, and yet was silent. Sometimes the sighs and groans of a saint do in some sort tell that which his tongue can in no sort utter.
7. The use of any just or lawful means, whereby persons may be delivered out of their afflictions: God would not have his people so in love with their afflictions, as not to use such righteous means as may deliver them out of their afflictions: Acts 9:23-25, 'And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul: and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.' The blood of the saints is precious in God's eye, and it should not be vile in their own eyes. When providence opens a door of escape there is no reason why the saints should set themselves as marks and butts for their enemies to shoot at: 2Thessalonians 3:1,2, the apostles desire the brethren 'to pray for them, that they may be delivered from unreasonable and wicked men; for all men have not faith.' It is a mercy worth seeking, to be delivered out of the hands of absurd, villainous, and troublesome men. Though we may not trust in means, yet we may and ought to use godly, lawful means; in the use of them, keep our eyes toward God who alone can bless them and cause them to prosper. As the pilot that guides the ship hath his hand upon the rudder, and his eye on the star that directs him at the same time; so when your hand is upon the means, let your eye be upon your God, and deliverance will come. We may just as easily

neglect God by dismissing means that he has put before us, as by trusting in our own means.

8. A just and sober complaining against the authors, contrivers, abettors, or instruments of our afflictions: 2Timothy 4:14, 'Alexander the coppersmith did me much evil; the Lord reward him according to his works.' This is the same Alexander who at one time stood so close with Paul at Ephesus, that he ran the hazard of losing his life by appearing on his side; yet if glorious professors come to be furious persecutors, Christians may complain. If the proud and blasphemous king of Assyria shall come with his mighty army to destroy the people of the Lord, Hezekiah may spread his letter of blasphemy before the Lord, Isaiah 37:14-21. And so David sadly complained of Doeg, Psalms 109; yea, Christ himself, who was the most perfect pattern for silence under sorest trials, complains against Judas, Pilate, and the rest of his persecutors, Psalms 29:20-30, etc; yea, though God will make his people's enemies to be the workmen that shall fit them and square them for his building, to be goldsmiths to add pearls to their crown, to be rods to beat off their dust, scullions to scour off their rust, fire to purge away their dross, and water to cleanse away their filthiness, fleshliness, and earthliness, yet may they point at them, and pour out their complaints to God against them, Psalms 132:2-18.

Why must Christians be mute and silent under the greatest afflictions, the saddest providences, and the sharpest trials that they meet with in this world?

1. That they may the better hear and understand the voice of the rod: Micah 6:9 'The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.' God's rods are not mutes, they are all vocal, they are all speaking as well as smiting; every twig hath a voice. Now, if the soul be not silent under the rod, how is it possible that it should ever hear the voice of the rod? The rod hath a voice that is in the hands of earthly fathers, but children hear it not, they understand it not, till they are hushed and quiet, and brought to sit silently under it; no more shall we hear or understand the voice of the rod that is in our heavenly Father's hand, till we come to sit silently under it.
2. That they may difference and distinguish themselves from the men of the world, who usually fret and fling, mutter or murmur, curse and swagger, when they are under the afflicting hand of God: Ah! how fretful and froward, how disturbed and distracted, how mad and forlorn, are the wicked under the rebukes of God! They look upward and downward this way and that way, on this side and on that, and finding no help, no succour, no support, no deliverance, like incarnate devils, they fall upon cursing of God: Isaiah 9:11, When wicked persons are fallen into the pit of affliction, oh how will they roar, rage, tear, and cry out! not of their sins, but of their punishments; as Cain, 'My punishment is greater than I am able to bear,'

Genesis 4:13; Revelation 16:9-12, 'They gnaw their tongues for pain, and they blaspheme the God of heaven, because of those sores, pains, and plagues that are poured upon them; and they repented not of their deeds, to give him glory.' And therefore gracious souls have cause to be silent under their sorest trials, that they may difference and distinguish themselves from wicked men, who are 'like the troubled sea, when it cannot rest, whose waters cast up mire and dirt', Isaiah 57:20. Ah! what a stir do wicked men make, when they are under the afflicting hand of God!

3. That they may be conformable to Christ their head: Isaiah 53:7, 'He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before his shearers is dumb, so he opened not his mouth.' Christ was tongue-tied under all his sorrows and sufferings: 1 Peter 2:21-23, 'Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.' It will be our sin and shame if we do not bear up with patience and silence under all our sufferings, considering what an example Christ hath set before us.
4. It is ten thousand times a greater judgment and affliction, to be given to a fretful spirit, a froward spirit, a muttering spirit under an affliction, then it is to be afflicted: This is both the devil's sin, and the devil's punishment. God is still afflicting, crossing and vexing of him and he is still a-fretting, repining, vexing, and rising up against God. A man were better to have all the afflictions of all the afflicted throughout the world at once upon him, than to be given up to a froward spirit, to a muttering, murmuring heart under the least affliction. When thou seest a soul fretting, vexing, and stamping under the mighty hand of God, thou seest one of Satan's first-born, one that resembles him to the life. No child can be so much like the father, as this froward soul is like to the father of lies; though he hath been in chains almost this six thousand years, yet he hath never lain still one day, nor one night, no nor one hour in all this time, but is still a-fretting vexing, tossing and tumbling in his chains, like a princely bedlam. He is a lion, not a lamb; a roaring lion, not a sleepy lion; not a lion standing still, but a lion going up and down; he is not satisfied with the prey he hath got, but is restless in his designs to fill hell with souls, 1Peter 5:8. He is under wrath, and cannot but be restless. Here, with Joab, he embraces with one hand, and stabs with another; there, with Judas, he kisses and betrays; and here, with the whore of Babylon, he presents a golden cup with poison in it. He cannot be quiet, though his bolts be always on; and the more unquiet any are under the rebukes of God, the more such resemble Satan, whose whole life is filled up with vexing and fretting against the Lord.



5. Because a holy, a prudent silence under afflictions, under miseries, doth best capacitate and fit the afflicted for the receipt of instruction and comfort: When the rolling, tumbling soul lies still, then God can best pour into it the sweet waters of mercy, and the strong waters of divine consolation. The still and quiet soul is like a ship that lies still and quiet in the harbour; you may take in what goods, what commodities you please, whilst the ship lies quiet and still: so when the soul is quiet and still under the hand of God, it is most fitted and advantaged to take in much instruction and comfort from God; but when souls are unquiet, they are like a ship in a storm, they can take in nothing. Luther, speaking of God, saith, God doth not dwell in Babylon, but in Salem. Babylon signifies confusion, and Salem signifies peace. Now God dwells not in spirits that are unquiet and in confusion, but he dwells in peaceable and quiet spirits. Unquiet spirits can take in neither counsel nor comfort, grace nor peace, etc.
6. It is fruitless to strive, to contest or contend with God: No man hath ever got anything, by muttering or murmuring under the hand of God, except it hath been more frowns, blows, and wounds. Such as will not lie quiet and still, when mercy hath tied them with silken cords, justice will put them in iron chains; if golden fetters will not hold you, iron shall. If Jonah will vex and fret and fling, God will fling him overboard, to cool him, and quell him, and keep him prisoner in the whale's belly till his spirit be made quiet before the Lord. 'Do they provoke me to anger, saith the Lord? Do they not provoke themselves to the confusion of their own faces?' Why should the clay contend with the potter, or the creature with his creator, or the servant with his lord, or weakness with strength, or a poor nothing creature with an omnipotent God? Can stubble stand before the fire? Can chaff abide before the whirlwind? Or can a worm ward off the blow of the Almighty? Where patience hath its perfect work, there the cure will be certain and easy. When a man hath his broken leg set, he lies still and quiet, and so his cure is easily and speedily wrought; but when a horse's leg is set, he frets and flings, unjointing it again and again, and so his cure is the more difficult and tedious. Such Christians that under the hand of God are like the horse, fretting and flinging, will but add to their own sorrows and sufferings, and put the day of their deliverance further off.
7. Hereby they shall cross and frustrate Satan's great design and expectation: In all the afflictions he brought upon Job, his design was not so much to make Job a beggar as it was to make him a blasphemer; it was not so much to make Job outwardly miserable, as it was to make Job inwardly miserable, by occasioning him to mutter and murmur against the righteous hand of God, that he might accuse him to the Lord. He is the unwearied accuser of the brethren. He hath a mint constantly going in hell, where he is tirelessly a-coining and hammering out accusations against the saints. First, he tempts and allures souls to sin, and then

accuses them of those very sins he hath tempted them to that so he may disgrace them before God, and bring them, if it were possible, out of favour with God. Could he but have made Job froward or fretting under the rod, he would have quickly carried the tidings to heaven and insulted over God himself! But Job, by remaining mute and silent under all his trials, puts Satan to a blush, and spoils all his projects at once. The best way to outwit the devil, is to be silent under the hand of God; he that mutters is foiled by him, but he that is mute overcomes him.

8. That they may be conformable to those noble patterns that are set before them by other saints, who have been patient and silent under the smarting rod: Time would fail me to speak of our co-elect that have patiently endured affliction – in the scriptures, in the history books, and those that we have seen with our own eyes. Their gracious examples are awakening, convincing, provoking, and encouraging, because in them we see that the exercise of grace and godliness is possible, though it be difficult. When we see Christians, that are subject to like infirmities with ourselves, mute and silent under the afflicting hand of God, we see that it is possible that we may attain to the same noble temper of being, tongue-tied under a smarting rod. Certainly we ought to be eyeing and imitating the highest and worthiest examples.

Thy troubles and thy life shall shortly end together; therefore hold thy peace. Thou must shortly sail forth upon the ocean of eternity, wilt thou now mutter and murmur when thou art entering upon an unchangeable condition? What extreme folly and madness is it for a man to mutter and murmur when he is just going out of prison, and his bolts and chains are just knocking off! This is just thy case; therefore hold thy peace. Thy life is but short, therefore thy troubles cannot be long; hold up and hold out quietly and patiently a little longer, and heaven shall make amends for all.

I love you all. Amen.