

# **A WALK THROUGH THE CORN FIELDS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649069958

A Walk Through the Corn Fields by D. Pledge

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Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

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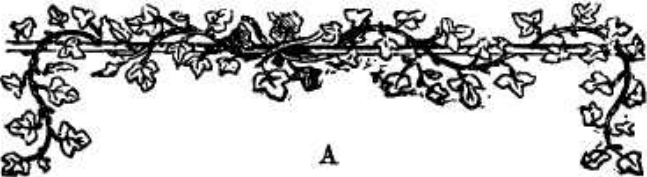
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**D. PLEDGE**

**A WALK THROUGH  
THE CORN FIELDS**



**A Walk through the Corn fields.**



A  
WALK THROUGH  
THE  
CORN FIELDS.

BY THE  
REV. D. PLEDGE.



—  
"And it came to pass, that he went through the corn  
fields on the sabbath day; and his disciples began, as they  
went, to pluck the ears of corn." MARK ii. 23.  
—

LONDON: NISBET & Co., BERNERS STREET.

—  
MDCCLXV.



101. g. 45.

TO

MY VALUED AND HONOURED FRIEND

JOHN RUTTY, ESQ.,

THESE PAGES ARE DEDICATED

AS A TRIBUTE OF SINCERE ESTEEM,

AND IN GRATEFUL REMEMBRANCE OF

MANIFOLD KINDNESSES RECEIVED

DURING NINE YEARS OF PASTORAL

LABOUR AT WYCOMBE, BY

THE AUTHOR.

BY THE SAME AUTHOR.

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BRIEF MEMORIALS OF MR. RICHARD BARBER, Uphill,  
Folkestone.

MEMOIR OF WILLIAM BALLARD, Tenterden.

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of Christ of all denominations.

THE RIGHTEOUS AND THE WICKED, THEIR FUTURE  
DESTINY. An Essay.

THE WAY TO BE SAVED. }  
THE WAY TO BE HAPPY. } Tracts.  
SUDDEN DEATH. }



## PREFACE.

THE Bible is a wonderful book. Poets and other writers have selected some of the grandest and most beautiful objects in nature as its appropriate symbol. One has called it a star, "Star of eternity." Another has compared it to the sun which

"Gives a light to every age,  
It gives but borrows none."

A third has likened it to the sea, with depths which cannot be fathomed, and with a breadth which can scarcely be measured. The Author has thought a farm in the time of harvest, with its beautiful fields of corn, not an inappropriate figure of the great and grand old Book. Through two of its fields he has quietly and slowly walked, and plucking a few ears, he has rubbed them out in the hand of thoughtful meditation. To his own mind this has been by far the pleasantest walk of his life; his pleasure has been great, and if he has not plucked the largest ears, and rubbed out "the finest of the wheat" he trusts he has secured a little that is good and useful. Dropping the figure, he may be permitted to say his aim has been to pen down plain, simple, useful thought; thought suggested by the text and designed not only to edify the saint, but to awaken the sinner to serious reflection. He has entered into no *critical* examination of the passages selected,—that he conceives to be the work of the scholar for biblical students; he has written for *the people*, for those who have neither time nor inclination to reason and to weigh evidence, who want, if we may so speak, the corn rubbed out for them. To such he trusts his work may be acceptable and useful.

But it may be asked, What need was there for such a work as this? Have we not Hawker, and Mason, and Smith, and Jay? The answer is, Writers, like preachers, gather around them their own class of mind. The persons who would read Hawker would not read Jay, and those who would read Jay would not read Hawker, whilst others would prefer Smith or Mason to either. With this fact before him, the Author felt that whatever preference might be given by the religious public in general to other and far better writers, there were many in the several towns in which he has laboured for the last thirty years, who would read with interest a book which contains much of the thought which they had heard from the pulpit. The greater part of the work has been written during a season of retirement from pastoral labour. The feeble state of the Author's health will account in some measure for the absence of that vigorous thought which he fears is but too apparent in some of its pages. Had he better health he might have produced a better book. Such as it is he sends it forth to the public under the auspices of a valued friend, and he would fain hope, under the smile and blessing of the Great Head of the Church.

24, Spencer Square,  
Ramsgate, Oct., 1865.

## A Walk through the Caru fields.

### J O B.

Job i. 9. "*Then Satan answered the Lord, and said, Doth Job fear God for nought?*"

**B**ASE insinuation! base as he who made it. Men of Job's stamp do fear God for nought; they have no eye to gains or rewards;—they fear God from pure love to His name. With such men religion is neither *trade* nor *profession*, but the pure instinct of a new nature, as pure as that of a child which hangs on a mother's breast, or twines around a mother's neck. 'Tis true, godliness is profitable, but the godly never use it for the sake of profit.

Job i. 21. "*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*"

**H**APPY man! thus to bend like a willow to the breeze or the oak to the storm. Happy man! to kiss the hand that gave and the hand that took away. Everything *save one* which the Lord gives He takes away. In sickness He takes away health. In adversity He takes away wealth. In death He takes away life; but He leaves religion just where He put it—in the soul of man, "the incorruptible seed which liveth and abideth for ever." "Mary hath chosen that good part which shall *never* be taken from her."