PRESERVATION, PRESENTATION, AND PRAISE.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

Beloved, we know of no portion more congenial to our own spirit, and with which to close the editorial labours of another year, than that above quoted. It contains, as already intimated, three all-important thoughts, Preservation, Presentation, and Praise. May the Lord the Spirit graciously open the subject, so that it may minister to our mutual edification and profit.

1. Preservation.—The Apostle speaks of a preservation, and a very gracious one too, in the opening verse of his epistle: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." "Sanctified"—set apart, or separated. We have so recently dwelt in these pages upon the covenant acts of God our Father, that we stay not here to comment upon them, beyond saying, it is most grateful to contemplate the marvellous grace and condescension of Jehovah in the choice of His Church and people. Again and again throughout the sacred word is this wondrous love-act traced up to the Father, to whom is ever ascribed priority in love. And, as they were selected or separated by God the Father, so in the ancient developments of that eternal love wherewith He loved His people, He gave them to Christ. So Jesus Himself testified, in that memorable prayer to His Father, as shown in the 17th of John, "Thine they were, and Thou gavest them me;" and again, "I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine. And all mine are Thine, and Thine are mine, and I am glorified in them." Reader, there is such an unspeakably blessed fulness in this declaration, that it is with difficulty we can resist the temptation to pause and comment upon it, but we must proceed. Then, as they were chosen by God the Father, and given to Christ, so they were "preserved" in Him, hid in Him, sheltered in Him, saved in Him, ere yet they had absolutely an existence, according to that scripture where the Psalmist, speaking on behalf of Christ, in addressing God the Father, exclaims, "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members..."
were written, which in continuance were fashioned, when as yet there was none of them.”

If, therefore, beloved, the Church was “preserved in Jesus Christ” in the eternal purpose and foreview of Jehovah, how sweet is the contemplation of that preservation when the persons of the redeemed were one by one brought into being. Oh, what a wondrous field here opens to one’s admiring view! Take any one of the myriads of the ransomed throng, either already in glory, or on their way thither, and how sweetly is the theme of preservation presented. A chord is touched that seems to vibrate through all the inner man. The whole soul is set in tune, in grateful admiration of Jehovah’s handiwork. “Preserved in Jesus Christ, and called.” Preserved in the womb, in due time brought forth into life, and then, oh, how marvellously preserved amid “deaths oft.”

Let us look for a moment at Moses as an example and pattern of this preservation, providentially. How wonderful! Sheltered for a season from the consequences of the cruel edict of Pharaoh, then set floating on the dangerous Nile, in a frail ark of bulrushes! This may seem very wonderful, but not more wonderful than myriads since his day, who by an ever-watchful Providence have been “preserved” in “the midst of so many and great dangers.” Sure we are that in the time-state we shall never have but the faintest conception of the imminent perils that have encompassed our course from the cradle to the grave. It is the light of another world, and when we are fitted to behold the marvels of the pathway, that will disclose the wondrous scene.

But then, if “preserved” in providence so in grace, although not yet made the partakers of it.

Reader, what say you to the review of this “preservation,” in the twofold aspect to which we have adverted?” Are you not at times absorbed in wonder, love, and praise, as you contemplate the special “preservation” of your God, as manifested in the days of your unregeneracy? Oh, think for a moment of some of the perils you have encountered, when there was in very deed “but a step betwixt you and death”—not death temporal merely, but death eternal; for, had you not been snatched from those impending dangers, what must, to all intents and purposes, have been the consequences? Are you not most thoroughly satisfied that, had death temporal made you its victim, death eternal would have secured you for its prey? And now, in the retrospect, cannot you look up with admiring wonder and delight, and say,

“Determined to save,
He watched o’er my path,
When, Satan’s blind slave,
I sported with death?”

Ah, it was a “sporting with death” indeed. Not more perilous has been the position of a poor drunken man reeling upon the brink of a fearful precipice, or the edge of some dread chasm, than has been your condition, reader, and ours, in the days of unregeneracy.

Oh, when one thinks of this, what shame does one take to one’s-self about the ingratitude and the unbelief which plays upon the little cares and vexations connected with one’s daily walk. What deep, deep cause of humility and brokenness of spirit before the Lord does such an aspect of one’s case present. To think that the Lord should have been such a Friend, such a Benefactor, such a Preserver, at the very time we were ignorant of Him—yea, at enmity with Him; and now, since He has quickened, and saved, and given such innumerable proofs of His mercy, goodness, love, and faithfulness, to cavil and to doubt!
Oh, cruel, God-dishonouring ingratitude and unbelief! Surely, after all, we should be ready to sink into the very vortex of despair but for the cheering recollection of His own words, "I do not this for your sakes, O house of Israel, but for my own holy name’s sake, which ye have profaned." “I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” How does such an aspect of the case cause one yet more and more to flee out of self, and shelter in the glorious Person, the precious blood, and the spotless righteousness of the Lord Jesus Christ; and how sweet to feel

"’Tis He, instead of me, is seen,
When I approach the throne."

Precious, precious Christ! we fall in adoring love and wonder before Thee, and would ever bless, and praise, and magnify Thy great and holy name!

“Preserved in Jesus Christ, and called.”

“And called.” Ah, what wonders here! Checked—curbed—controlled, in thousands of instances, but not absolutely and effectually “called.” The “set time to favour Zion”—the time of love—not as yet arrived. The Lord, in an unseen, but most kind and gracious way, saying, with regard to certain temptations and ensnarements, “Thus far shalt thou go, and no farther;” but yet nothing more than slavish fear—no godly, filial fear—in exercise. And how wonderful is the review of the lets and the hindrances which the Lord then so specially employed as means and instruments of His “preservation.” Yes, how varied were those instrumentalities by which, dear reader, the Lord then kept us back from more flagrantly sinning against Him. Oh, let His hand be acknowledged in the same, and be His, and His alone, the glory!

“And called.” Oh, the calling, when it came in its reality—fulness—power! “Thy people shall be willing in the day of Thy power.” Not before—no, never! And the willingness one of the first evidences and manifestations of the power. Ah, how the dear sin-smitten ones lose sight of this. Were such always “willing?” —were such always “waiting?” Nay. Who, then, gave the willing and the waiting spirit? Who but the Lord—He who has covenanted to complete the work He has begun?

“The work that Wisdom undertakes,
Eternal Mercy ne’er forsakes.”

It grieves us increasingly when we see how little the Holy Ghost is honoured, and how greatly His work is overlooked, in this particular. Men forget—if, indeed, they have a knowledge of the fact—how low man has fallen, and how true the testimony, “The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be.” If this so humbling truth were rightly apprehended, then it would be evident that, if that enmity were subdued, and if the soul were made willing to receive salvation on God’s terms, as a poor bankrupt, hell-deserving sinner “having nothing to pay,” and therefore made willing, and constantly longing to receive salvation upon the only terms in which it can be received—“without money and without price;” were this state of things, we say, really seen, then would that willingness be traced up to the precious power and operations of the Holy Ghost.

But we have a further preservation of which to speak.

After the salutation to which we have adverted, the apostle Jude goes on to testify of facts of the most humbling character—such facts as may well lead to deep searching of heart, and to a holy trembling of soul. More solemn language
and holier admonitions are not to be met with through the whole book of God than those presented in this short epistle. Within the compass of a few verses are given such a variety of character, and such a diversity of error and ensnarement, as may well cause the stoutest heart to tremble, and, in a felt necessity for the avoidance of all such seducers and seducements, exclaim, “Who is sufficient for these things?” Verily, in these last days, and in the midst of subtleties so crafty and sympathies so congenial to our poor fallen state, one might sink into absolute despair, were self the standard of security, or man’s the power by which we were to be sustained. Blessed be God, it is far otherwise. With regard to the past, it has not been in the leastwise by any wisdom or worthiness, foresight or faithfulness, one has been upheld—sustained—brought onward and homeward. To God, and God alone, is ascribable all the praise and all the glory. Not one particle to the creature—all, all to the Lord. But for Him—His power, His faithfulness—one would have made “shipwreck of faith and of a good conscience” ten thousand times over. And, as in the past, so in the present, and so for the future. He that “hath delivered, and doth deliver, must still deliver,” or woe, woe be to the poor creature.

But here comes in our text, so timely and so beautifully, “Unto Him that is able to keep you from falling.” Beloved, here is a danger clearly implied, and a Deliverer blessedly pointed to. It is impossible, as if the Apostle would say, that you should be in such a position, as a fallen creature, and exposed to such tempters and temptations, without being imperilled. There is danger—there is a liability of falling away, of turning aside to the right hand or the left. Such are the subtleties—such the captivations—that we read of “their deceiving, if it were possible, the very elect.” The artifices of Satan are so numerous, and the methods by which he seeks to seduce and allure and entrap so strictly in unison with the deceit and the treachery and the abomination of a filthy heart and a corrupt nature, that the odds (speaking after the manner of men) are fearfully against the creature. But ah, the mercy is, that there is another side to the question. Blessed be God, it is true now as of old, “Greater is He that is in you than he that is in the world.” Satan is powerful, but not all-powerful. Satan is mighty, but it is only Jehovah (Satan’s Conqueror) that is almighty. Jesus hath triumphed over death, hell, and sin; and, if Jesus is our only hope and stay and confidence, His triumphs are our triumphs—His victories our victories. He fought not nor conquered but in His people’s cause and for His people’s sake. It was for them He undertook, for them endured, for them accomplished. Hence their defeat would become His defeat—their failure His failure. They stand or fall together. His conquest was the first-fruits and the earnest of theirs. Their cause and His are one. Thiers is a glorious and inconceivably satisfactory identity. How sweetly does blessed Kent sing upon this heart-cheering theme:

“Hail! sacred union, firm and strong,
How great the grace, how sweet the song,
That rebel worms should ever be
One with incarnate Deity!

“One in the tomb, one when He rose,
One when He triumph’d o’er His foes,
One when in heaven He took His seat,
When seraphs sang all hell’s defeat.”

Well may this dear servant of the Lord add—
"This sacred tie forbids their fears,
For all He is or has is theirs;
With Him, their Head, they stand or fall,
Their life, their Surety, and their all."

Here, poor trembling, sin-smitten, Satan-harassed soul, is thy comfort. Well
can we understand thy fears and gloomy apprehensions, whilst looking at thyself
and contemplating the indifferentism of the age in which we live; the intrigues
of Satan, and his numberless agencies; the infirmities and corruptions of your
own fallen nature; or the many isms by which the professing Church is now rent
and torn. All this, we know, in itself considered, is calculated in the highest
degree to fill thee with fear, and cause thee to say, "How can such a weak
and puny one as I stand against such a dread array of craft and subtlety and
power?" True, the case were hopeless, if matters depended on thyself, or were
the cause thine own. But mark the language—as much appertaining to thee
(if thou art looking to Jesus and hoping in Him) as though personally and for
the first time addressed to thee: "The battle is not yours, but God's;" "Ye
shall not need to fight in this battle;" "The Lord shall fight for you, and ye
shall hold your peace." Remember, beloved, Jehovah's "I will" and "They
shall" is at stake:

"His honour is engaged to save
The meanest of His sheep;
All that His heavenly Father gave,
His hands securely keep.

Yes, blessed be His great and adorable name, He is not only able "to keep
you from falling," but He has covenanted so to do. Ponder upon that sweet
promise, beloved, "But thou, Israel, art my servant, Jacob whom I have chosen,
the seed of Abraham my friend." What astonishing condescension this—oh,
what an acknowledgment, what a recognition, "The seed of Abraham my
friend!" What could even Jehovah say more? He is infinite in power, but
in some cases—this, for example—He seems to have gone to the very utmost
length of that infinity—a God so holy speaking thus of a man so frail! Again
the Lord adds, "Thou whom I have taken from the ends of the earth, and
called thee from the chief men thereof, and said unto thee, Thou art my servant;
I have chosen thee, and not cast thee away. Fear thou not; for I am with
thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will
help thee; yea, I will uphold thee with the right hand of my righteousness.
Behold, all they that were incensed against thee shall be ashamed and con-
founded: they shall be as nothing; and they that strive with thee shall perish.
Thou shalt seek them, and shalt not find them, even them that contended with
thee: that war against thee shall be as nothing, and as a thing of nought.
For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I
will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help
thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will
make thee a new sharp threshing instrument having teeth: thou shalt thresh the
mountains, and beat them small, and shalt make the hills as chaff. Thou shalt
fan them, and the wind shall carry them away, and the whirlwind shall scatter
them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of
Israel. When the poor and needy seek water, and there is none, and their
tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not
forsake them."

Reader—dear reader—what can you or ourselves want more? Be it, then,
our mutual mercy to look away from mere appearances, or from what we feel or fear in ourselves, simply and entirely to the Persons, power, and promises of our adorable Three-One Jehovah, who hath covenanted, “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.”

Here, for the present, we leave the subject. God bless it, for Christ’s sake.

Totterdown, Bristol, Nov., 1864.

THE EDITOR.

“SONGS IN THE NIGHT.”

FELLOW-CITIZEN of the saints and of the household of faith: Grace, mercy, and peace from Him that was the Father’s beloved Son long before the morning stars sang for joy—from Him that is the Church’s beloved Husband in this time-state—from Him that will be her everlasting and eternal all when time shall be no more. Then He must be “Jesus Christ, the same yesterday, and to-day, and for ever.” In this same Jesus I once more greet you and yours, and the dear saints with you. May the God of all grace grant us all needed grace for every day of trial. Why should we for one moment doubt it? Surely if He is mine, and I am His, what can I want beside? Ah, what indeed! when there is such a fulness dwelling in our precious Jesus to meet the deep necessities of every needy sinner. Why, beloved, He is called the God of all grace, and, as such, He says to us under every difficulty, felt or feared, “My grace is sufficient for thee.”

What a blessed barter He made for us poor creatures when “He who was rich, for our sakes became poor, that we through His poverty might be rich.” What condescension in our redeeming God to stoop so low, to raise such beggars from the dunghill, and set us among princes, and cause us to inherit the throne of glory. Only consider how great things He hath done for unworthy me; spared my unworthy life to number sixty-three; preserved in Him all the days of my unregeneracy, when I

“Despised the mention of His grace,
Too proud to seek a hiding-place.”

But He had set His love upon me even before I fell in Adam. And when the fulness of time was come—the appointed hour—an arrow from the Almighty’s quiver pierced my inmost soul, dividing asunder the joints and marrow, and proved a discerner of the thoughts and intents of the heart. This was forty-six years last September. Thus almighty love and invincible grace stopped me. When first arrested, to Sinai’s fiery mount I flew, but found it was no hiding-place. But O, amazing grace! that turned my feet to Zion’s way, and my face Zion-ward—that led me on with gentle pace, though with sore conflicts, to Jesus as my hiding-place. Then was I stripped of my fig-leaf dress, and all my fleshly religion, and, at the appointed hour, led to Calvary by the Holy Spirit, who had convinced me of my lost and ruined state as a sinner—law-condemned and guilty sinner, acknowledging that if my soul were sent to hell, His righteous law approved it well. Then were my filthy garments taken away, and I was
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clothed with change of raiment—a robe without seam—the perfect righteousness of the Lord Jesus Christ.

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

Thus He clothed me with the garments of salvation—bid Moses to Jesus give place, for Christ is the end of the law.

"Sweet was the hour I freedom felt
To call my Jesus mine,
To see His smiling face, and melt
In pleasures all divine."

"Then was my soul brought out of the bondage of corruption into the glorious liberty of a free-born citizen of Zion; all my accusers cast out, and my soul alone in the presence of my just God and my Saviour. The law I had broken, He had honoured; satisfied in my stead all the claims of justice; purged my conscience from dead works by the blood of atonement; put away all my sin, original and actual, so that the accuser of the brethren could not bring a railing accusation, I could call that legacy my own which Jesus did bequeath, because my title was clear, my name was in the book of life. Though my soul hath still in remembrance the wormwood and the gall, yet I can never forget the days of my espousals, and of the gladness of my heart.

"And though I have Him oft forgot,
His lovingkindness changes not."

"For He has borne with my ill manners in the wilderness, notwithstanding all my backslidings, and never made out a bill of divorce, because He resteth in His love, and oh, He hates to put away, because in mercy He delights. To the honour of His name I record it, He has never permitted me to go back into Egypt, nor have I been again entangled in the yoke of bondage. No, when my first husband, Moses, was dead, I was no adulteress when married to Christ. He betrothed me to Himself according to His ancient settlement, in righteousness, judgment, lovingkindness, mercies, and faithfulness. The marriage nuptials took place in the day of my espousals. Then surely He must be my Husband now as much as when He first revealed Himself to me as my sin-pardoning God.

"Did Jesus once upon me shine?
Then Jesus is for ever mine."

"What’er I found Him at the best,
He’s at the worst the same;
And in His love will ever rest—
My Husband holds His claim."

Blessings on His name, He has ever kept such a firm grasp of His wayward child, that not all the powers of earth or hell

"Can make Him His purpose forego,
Or sever my soul from His love;
My name from the palms of His hands
Eternity will not erase."

I know this is called presumption by those who would entangle us again in
the yoke of bondage. Is this a reason why we who have tasted that the Lord is gracious—we who have received the spirit of adoption, enabling us to cry, “Abba, Father!” and have been made partakers of like precious faith with the Apostle to say, “I know whom I have believed,” and that none shall separate us from the love of Christ; are we, I say,

“To cast dishonour on our Lord,
Or contradict His gracious word;”

lie against our right, cast away our confidence, and call in question all the tokens of His love; instead of believing the record He hath given of His Son, and rejoicing in Him as the God of our salvation? “Where the Spirit of the Lord is, there is liberty;” not to sin, no, but liberty of access to a Holy God—liberty to hold fellowship with the Father, through the redemption of the Lord Jesus, by the anointing of the Holy Spirit. How ought we to stir up each other’s pure minds by way of remembrance, and exhort each other to stand fast in the liberty wherewith Christ hath made us free. Is it any wonder the Lord’s people complain so much of their coldness, when they keep at such a distance from the fire? of their leanness, when they keep so poor a house? and of their deadness and barrenness when they are looking within, poring over their depravity, and comparing themselves with themselves, instead of looking unto Him for food and sustenance to keep their souls fat and flourishing? Why should they hang down their heads, as though there was something so gloomy in our holy religion, whose “ways are pleasantness, and her paths peace?” Those who think it presumption in us to talk about our confidence in God as the cause of our rejoicing seem to know little of Paul’s riddle, “As sorrowful, yet always rejoicing; having nothing, yet possessing all things; cast down, but not destroyed;” nor what he meant, when he said he would “glory in his infirmity, that the power of Christ might rest upon him.”

Ah, my brother, you and I know what “songs in the night” are, and what it is to joy in God when there is “no herd in the stall, nor fruit in the vine.” Don’t you think one of the sweetest notes Paul and Silas ever sang was in a prison? Where the Lord gives strong faith, He puts it into the furnace that it may shine brighter—like a precious diamond, shining brightest in the dark. True faith keeps her eye upon the Almighty Promiser, whatever may be the difficulties in the way: like Sarah, of whom the Holy Spirit hath made such honourable mention; though she laughed at the tent door, still her faith soared above the barrenness of her womb, and Sarah believed, because she judged Him faithful who had promised. Cheer up then, my brother; however dark your path, here is firm footing for faith, “He abideth faithful;” and it is our mercy that our faith stands “not in the wisdom of men, but in the power of God.” That almighty power has kept us in the good old way these many years, witnessing none other things than Moses and the prophets did write. But it is time to inquire how it is with thee and thine. “Cast thy burden upon the Lord.” He that hath appeared so many times will again. How swiftly the time is passing away. We shall soon have to set up another stone. Another year of the few and evil days of our lives will soon be gone. My love to our family circle. Your affectionate sister,

From the Shepherd’s Tent,
Southampton.

Sarah.

The more profound the sense of one’s ignorance, the more ripe is our wisdom for attaining the knowledge of God.—Rev. W. Borrows.
WAYSIDE NOTES.

A BROKEN HEART.

"He shall drink of the brook in the way, therefore shall he lift up the head."

PSALM cx. 7.

Beloved, when this Magazine is in your hands, we shall have been brought, in the providence of God, to the closing month of another year. It might be seasonable to meditate upon the closing days of our precious Redeemer's life. May the gracious Spirit of God cause our contemplation to be mutually refreshing and profitable.

The short yet sweet psalm from which this passage is taken (consisting only of seven verses) is full of Christ—indeed, Jesus is set forth in a sixfold character.

I. As the Lord, co-equal with the eternal Father: "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool" (verse 1).

II. As the strength of His people: "The Lord shall send the Rod of thy strength out of Zion" (verse 2).

III. As Priest for ever: "Thou art a Priest for ever after the order of Melchizedek" (verse 4).

IV. As Judge: "He shall judge among the heathen" (verse 6).

V. As a suffering Saviour: "He shall drink of the brook in the way;" and,

VI. As a risen Saviour: "Therefore shall He lift up the head" (verse 7).

But it is, beloved, only as a suffering and exalted Saviour we purpose, at this time, dwelling upon. And here we must pause to notice, that while the generally-conceived view of this passage is, that it refers to our dear Redeemer's agony in the garden of Gethsemane, and to His humiliation previous to His exaltation; yet a number of learned men of God do not think so. For instance, the Rev. H. Girdlestone writes:

"In Scripture, torrents often signify afflictions, but drinking of torrents is a figure never used; usually it is drinking a cup of wrath. Here, to drink by the way of a brook, signifies a scant refreshment snatched in haste, either as by a warrior hot in pursuit (Judges vii. 5), or as by a pilgrim weary but in haste."

Again, the Rev. T. J. Parker writes:

"Is not the figure that of a pursuing and victorious warrior, who, by a draught of water he meets in his passage, renews his strength for the destruction of his enemies?" Adding, "This best accords with the context, 'He shall judge among the heathen; He shall fill the places with dead bodies,' &c.

Many other authorities might be given who agree with this rendering of the passage. On the other hand, Bishop Louth thought it probable that the phrase, "drink of the brook," relates to those consolations which our Lord received at the beginning of His great conflict with the powers of darkness, particularly in His agony. Again, the Rev. Isaac Ambrose writes:

"By the brook in the way we may understand mystically the wrath of God and rage of men, the afflictions which befell Jesus Christ; and, by His drinking of the brook, Christ's enduring afflictions."

Well, beloved, these diversities of opinions need not hinder us from letting this passage lead us by faith into the garden of Gethsemane—precious, sacred spot! A garden was the place wherein man fell; Christ made choice of a garden to begin the work of redemption. "Then cometh Jesus with them unto a place called Gethsemane (which the Jews called Hell), and saith unto His disciples, Sit.
ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them aslee, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

Beloved, notice, He comes and finds them asleep. Asleep at such a solemn season! What an exhibition of human frailty! But, more than this, observe that Church history affords abundant proof that before any great event the disciples have been asleep. And is it not so now? Christ is coming, yet, alas! the Church is lulled. Christians mostly are asleep. And now, beloved, we desire to draw your attention to the fulfilment of this prophecy, He shall drink of the brook in the way. And did He not? Oh, think of His deep anguish of spirit and sorrow of heart! The Evangelists separately describe it in touching expressions, He began to be sorrowful and very heavy, saith Matthew; He began to be sore amazed and to be very heavy, saith Mark; And being in agony he prayed more earnestly, saith Luke; while John, the beloved disciple, tells of Jesus' own testimony, Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. And such was the intensity of His suffering, that, though it was a cold night, one in which Peter was glad to warm himself by a fire of coals—yet, cold as was the surrounding atmosphere, Jesus' inward agony was so intense, that His sweat was as it were great drops clots of blood falling to the ground. In cases of extreme mental anguish, it has been known that thin blood-like sweat has passed through the pores of the skin, but who ever heard, but in the case of our suffering Saviour, of one so agonized as to sweat great clots of blood? Wherefore, saith the prophet, doubtless shadowing forth this fact, wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth the wine fat.

What tongue can express or pen portray the agony of soul our dear Redeemer endured when He cried, Father, if it be possible, let this cup pass from me? And what was the cause of all this agony of spirit on the part of our dear Redeemer? Was it the fear of death? Was it the pain and shame that would accompany an ignominious death by crucifixion? Oh, no! How many of our blessed martyrs have braved tortures, and smiled at the preparations made by their cruel enemies to destroy their poor bodies; and would Jesus be behind His followers in this matter? No! The heavy burden that bore Him down to the very earth was your sins and mine, beloved, together with the guilt of all His people laid upon Him, and that, too, accompanied by the hideous of God's countenance, who could not look even on Christ while sin lay upon His shoulders, but who would smile upon Him directly it was atoned for and put away. Oh, precious, precious Saviour! and didst Thou struggle under the weight
of my sins, so that Thou sweatedst under their burden? forgive me, oh, forgive me, for loving Thee so little, and stir my spirit up by Thy Spirit to holy adoration of soul, that I may bless that mercy and grace that caused Thee to bleed and die for poor unworthy me. Oh, beloved, must we not be ashamed of our little love for such a Saviour?

And now the traitor Judas (he who held the money bag which contained the scant sum that was necessary to pay for the frugal wants of our beloved Lord and His followers) arrives at Gethsemane to carry out his miserable mission. "And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him." "One of the twelve." How solemn! One who had sat at the same table with Jesus, and had appeared as one of the little company; and yet all the while a traitor. Oh, we fear there are many Judases in these days, who have a name to live and yet are dead; who appear among Christ's people, but yet are ready at the fitting time to betray Him, and give Him the hypocritical kiss of Romanism. "Whosoever I shall kiss (said the traitor) that is He, lay hold of Him." We cannot now enter into our dear Lord's examination and condemnation; of how the wicked Roman soldiers stripped Him, whipped Him, clothed Him with purple, and crowned Him with thorns, and led Him away bearing the cross; but note "there followed Him a great company of people, and of women, which also bewailed and lamented Him; but Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." In the midst of His misery, He forgot not mercy. Precious Lamb of God! He is led to the slaughter, yet is touched with the heart-weepings of those who love Him. And now "they crucified Him." How much is embodied in those three words. Dr. Hanna writes:—

"It is now fifteen hundred years since this mode of punishment ceased to be practised in Christendom; it was discontinued, because of the sacredness, the spiritual glory, which Christ's crucifixion had thrown around it."

And again:—

"The cross was no such elevated structure as we see it sometimes represented, needing ladders to be applied to get at the suspended body. It was seldom more than a foot or two higher than the man it bore; neither was the whole weight of his body borne upon the nails which pierced the hands. Such a position of painful suspension causing such a strain upon the muscles of the upper extremities, would have added greatly to the sufferings of the victim, and brought them to a much speedier close. The cross in every instance was furnished with a small piece of wood projecting from the upright post or beam, astride which the crucified sat, and which bore the chief weight of his body. The consequence of this arrangement was, that crucifixion was a much more lingering kind of death, and in its earlier stage a much less excruciating one than we are apt to imagine, or than otherwise it would have been. As there was but little loss of blood, the nails that pierced the extremities touching no large blood vessel, and closing the wounds they made, the death which followed resulted from the processes of bodily exhaustion and irritation; and these were so slow, that in no case where the person crucified was in ordinary health and vigour, did they terminate within twelve hours. Almost invariably he survived the first twenty-four hours, lived generally over the second, occasionally even into the fifth or sixth day."

We have quoted, beloved, the foregoing extract, to show that our beloved Lord did not sink under physical debility. We might also draw attention to the fact in proof of this, that at the very last "He cried with a loud voice," indicating a great amount of existing vigour; and also that instead of lingering on

* In a most interesting work entitled "The Last Day of our Lord's Passion."
for days, we are told that at the ninth hour He yielded up His spirit. What, then, was really the cause of our dear Redeemer's death? We join others in the belief that our precious, precious Lord, literally died of a broken heart. Here again we must take the liberty of quoting from Dr. Hanna's interesting work. He writes:

"It is now some years since a devout and scholarly physician,* as the result, he tells us, of a quarter of a century's reading and reflection, ventured to suggest (dealing with this subject with all that reverence and delicacy with which it so especially requires to be handled) that the immediate cause of the death of Christ was the rupture of His heart, induced by the inner agony of His spirit."

Upon the same point Dr. James Begbie, an eminent Scotch physician, writes to Dr. Hanna:

"I cannot help accepting as correct the explanation which Dr. Stroud has offered—namely, that the physical cause of the death of Christ was rupture of the heart and consequent effusion of blood into the pericardium, the investing sheath of that organ. This would account for the phenomena recorded in the Scriptures regarding Him—namely, the earlier than usual cessation of life during crucifixion, and the issuing of blood and water on the piercing of His side with the spear."

Dr. Simpson, professor of medicine in the University of Edinburgh, also writes to Dr. Hanna as follows:

"Ever since reading, some ten or twelve years ago, Dr. Stroud's remarkable treatise on the physical cause of the death of Christ, I have been strongly impressed with the belief that the views which he adopted and maintained on this subject are fundamentally correct. Nor has this opinion been in any way altered by a perusal of some later observations published on the same question, both here and on the Continent. That the immediate cause of the death of our blessed Saviour was (speaking medically) laceration or rupture of the heart, is a doctrine in regard to which there can be no absolute certainty; but assuredly in favour of it there is a very high amount of circumstantial probability."

While Dr. John Struthers, Lecturer on Anatomy, Surgeons' Hall, writes:

"No other hypothesis will satisfactorily explain the separate escape of blood and water from a wound in that region; and all the incidents attending the death of Christ are entirely accounted for by the hypothesis of rupture of the heart."

Now, beloved, I have been thus particular in giving these extracts, that we may arrive at this deduction—viz., that your sins and mine caused Him such agony of spirit that He sweat great drops (clots) of blood; and finally died of a broken heart. Well might Isaiah say, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii. 4, 5).

We have now seen how our blessed Lord did indeed "drink of the brook in the way." Let us not pass over the closing expression of this precious passage—viz., "Therefore shall He lift up the head." Here we have His exaltation following His humiliation. He bowed His head on the cross—He lifted it up in glory. Precious—glorious Redeemer! My Lord and my God! Now can the ransomed of the Lord sing, "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly: thy right hand, 0 Lord, is become glorious in power. Wherefore God hath highly exalted Him, and given Him a name

* Dr. Stroud, in a treatise on the physical cause of the death of Christ.
above every other name; that at the name of Jesus every knee shall bow.” Oh, let me be found among the true worshippers of the Lord of glory, who has lifted up His head in heaven, the Representative of His people before a Father’s throne.

And now, beloved, what must such a subject produce in our minds? I write to the Christian, for to the ungodly the sufferings of a Redeemer have no attraction; they hear it only as an interesting tale, unmoved until divine grace makes sin to be personally felt. But you, dearly beloved, who have felt that your sins nailed Jesus to the cross, and caused him to drink of the brook in the way, let this theme produce—1st. Submission; 2nd. Expectation; 3rd. Joy. Submission in the consideration that after all our trials must be “light afflictions,” compared to the sufferings of Jesus. Expectation; because as He has lifted up His head in glory, so shall every member of His mystical body be lifted up there too; “not a hoof shall be left behind;” not a grain of the precious wheat shall fall to the ground. And lastly, Joy; because Jesus has fully atoned for our sins. “He drank of the brook in the way, therefore shall He lift up the head.” Let us then close this year’s “Notes” in joining dear Hart in his anthem of praise:

“Father, Son, and Holy Ghost,
Our Almighty God;
Hymned by all the heavenly host,
In Thy shining courts above;
We poor sinners, Gracious Three,
Bless Thee for Gethsemane.”

Bury St Edmunds.

MARTIN BOOS.

Among the students at Dillengen, there had been one too noticeable to be forgotten. Martin Boos had been dropped into the world on a cold night at Christmas. He was the fourteenth child of a small farmer. He was left an orphan at four; and his eldest sister’s thought was how best she could get rid of him. Being a sturdy girl, she set him on her shoulders, and started for Augsburg; but, getting tired, she flung him into a corn-field by the way, where he soon cried himself to sleep. However, in the afternoon she returned, laid him at an uncle’s door in the city, and went her way. The lonely child managed to grow up in some fashion in this surly uncle’s house, and saved himself by his scholarship from becoming a shoemaker, and went to Dillengen, where, as a brilliant, handsome student, he carried off all the prizes. He quietly subsided into a parish priest, cultivating in thorough Romish fashion a religion of his own, not God’s. He says, “I lay for years together upon the cold ground, though my bed stood near me. I scourged myself till the blood came, and clothed my body with a hair shirt. I hungered, and gave my bread to the poor. I spent every leisure moment in the church. I confessed and communicated every week.” He gave himself, in fact, immense trouble to become a saint, and was unanimously elected one by the people; but the saint was miserable, and cried out, “Oh, wretch that I am, who shall deliver me?” Going to see a poor old pious woman on her death-bed, he said wistfully, “Ah, you may well die in peace!” “Why?” she asked. “Because you have lived such a godly life.” “What a miserable comforter you are!” she said; and smiled as she spoke. “If Christ had not died for me, I should have perished for ever with all my good works and piety; trusting in Him, I die in peace.” From this time the light was let into his soul, and he began to preach Christ.
EXTRACT OF JOTTINGS FROM A JOURNAL.

We had driven through a rich wood, and came out into the open forest, to which our first William gave the name of New; now full of lilac heath, looking like waxwork. In the distance we caught a view of the ocean, and above it the Needle rocks. So solitary was that locality, that we had driven more than two miles without meeting an individual; a few cows grazing and colts galloping, and a company of donkeys, were the only living things we came across. But entering into the little village of B——, there were a few men and women in their Sunday's best; some going to church, some to chapel. Then coming out again into the wide and furry forest, we reached at length the hamlet of P——, situated at the bottom of a steep hill, and rich in picturesque scenery. We stopped at the chapel, a neat, clean, tidy little building; where a hundred people might find accommodation, though seldom more than half that number usually assemble: a scattered congregation composed of country folk coming the distance of several miles. "The expenses of the little chapel we defray among ourselves," said a woman to me in a half whisper, and with a smile, "We pay for all the whitewashing among ourselves, and we like to see it look clean; and, when anything fresh is wanted, we club together and get it, but we never ask others for money—never: and the ministers are very kind—so kind they come to us twice every Sunday, and not one of them would take a penny—not they indeed." The little Sabbath school had just broken up, and the children stood in the small churchyard, where there were a few low tombstones, and some dozen green graves. In the vestry there was a prayer meeting for a blessing on the coming service. There were not many at the chapel in the morning, but we were struck with its perfect cleanliness and entire neatness. At the close of the service, as the people were leaving, I took a few tracts to distribute among them—about half-a-dozen of Nothing to Pay. A tall elderly man, with a fine intelligent countenance, was still in his seat, and I went up to him. Now not knowing the manner in which such a tract would be received, it was with no small hesitation I handed him one, saying, "Would you like a tract?" "If you please," he said. "It is very strong truth," I added; "very strong indeed: perhaps you will not like it." The tall man eyed me keenly, and took out his spectacles. "What do you mean by very strong?" "If it is full of Christ, it cannot be too strong." Much relieved, I quickly replied, "That indeed it is;" and, thankful it was in his hands, passed down the aisle, giving a few more tracts to others, and was glad to find myself alone for a moment in the little churchyard. I stood by a grave—a neat green grave—and thought to myself that the heart which now lay mouldering beneath its sod, was once beating with the same hopes, and joys, and fears, and anxious cares, as these poor hearts of ours now beat within our bosoms. But just then I was startled by a voice behind me:— "Ah! there's nothing like free grace; is there? rich, free, sovereign, electing grace, and nothing to pay." Turning quickly round, I saw the same tall sturdy man to whom the tract was given. "Nothing indeed; and I am thankful to hear you say so." "I hope to live and die in the enjoyment of free grace," he continued—"the covenant! Oh, our names were written there before all worlds. It is not often that I hear about it; but I love it all the same for that." I inquired how long he had known the truth. "Many years. I live all alone, now my wife is dead. My children have been no comfort to me. There are very few with whom I can get on; but the Lord is with me." I said, "He is
the best Teacher.” “Ah, as to teachers,” he replied, “there are not many now. Sometimes I meet with the brethren, but don’t how it is, can’t understand them; for they say we should be always happy, always rejoicing: but certainly I can’t be—I wish I could.”

We were now asked to go into the tiny vestry, where there were a few forms and a little wooden table, over which a clean coarse cloth was spread. Three men, two women, a few children, and ourselves, composed the number present. One of the women took some tea cups and saucers out of a basket, and wiped them well; then a few iron tea spoons and a shining black tea pot, into which the water boiling from the fire was poured, and then the tea, taken from a little bit of brown paper, put in. “We each bring our own tea,” she said, “and put it altogether; but we have no milk.” A small quantity of moist sugar was in another piece of paper, and then each of the dear people took out from their baskets their catables tied up in a handkerchief, bread and butter chiefly, thick as for schoolboys. Before commencing, the tall man sang the grace, in which all joined; and at its conclusion he said, “Oh, may we feast at last in paradise with Jesus!” A prayer meeting followed; but I joined the school, and remained half an hour with the children. There was a much larger congregation in the afternoon; and some of the people at the close of the service said in their simple way, “We have had a happy day; such a blessed Sabbath! the Lord has been with us.” It was primitive from first to last. * * *

Hants, Oct. 1864.

**EXTRACT FROM KRAUSE’S SERMONS.**

The Church of God is under sore temptations in the present day. The Church of God has been damaged, more or less, by its intercourse with the things that are around it. There have been tendencies to its injury as to doctrine. It is hard, brethren, for a Christian man to maintain his integrity as to the truth in the present day; error is so subtle, it comes around us in so insinuating a manner, it comes in the shape of real piety, it comes in the shape of affectionate entreaty, it comes in the garb of austere and devout living; and many of the Lord’s people have been blinded by this for a season, when they have acted upon a wrong principle of judgment, when they have judged as to what is true by the professors of the doctrine, rather than by the word of God. There is no greater error than this. We are are not to judge of the doctrine by the men, we are to judge the men by the doctrine. We must always remember, if an angel from heaven were to preach any other Gospel to us than that which we find in this blessed book, “let him be accursed”—let us have nothing to do with him. We will not allow any man, be his influence, his authority, his learning, or his character, what it may—we will not allow him to palm error for truth upon our minds; we must stand by the word of God. And, again, if there be danger to the Christian Church as to error creeping in amongst us, so there is danger, you may depend upon it, as to the worldly spirit creeping in amongst us. I do fear that there are too many of God’s servants who are going too near the edge. We lay down no rules, we believe that rules are not to be laid down, but there is a principle to be maintained; and, wherever you are, if you are Christian men, remember, the man of God must not be the man of the world. You will have—
you must have—to do with the world. We believe that it was one of the devil's most cunning schemes to persuade men that they ought to cloister themselves in their monasteries, in order that they might keep themselves unspotted from the world. There is such a thing as going out of the world in that sense, but yet carrying with us into our seclusion a world of sin and of pollution. We do not lay down rules. We do not say you are to abstain from this, or that, or the other; we do not say you are to walk precisely in this path or in that; but we say this—there is a principle, you may depend upon it, implanted in the heart by God the Holy Ghost, so that a man of God will manifest himself not to be a man of the world.

And, brethren, I believe that the day is approaching when the world will not be so tolerant as it seems to be at present of the principles and doctrines of the man of God. In the 3rd of 2nd Timothy, we are told something of what is to come on the world in the last times; we are told that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, despisers of those that are good," and so on. And then we are told that there shall be a desire for the form of godliness, but a denial of the power thereof.

Now, we believe that such principles as we have been maintaining as the principles of the people of God, will draw out the intolerant spirit of an evil world against them; men will be impatient, they will not brook such things. There is an independence of spirit manifested in the present day. If men could, they would shut God out of His own world. The world in our day has become quite intoxicated with its knowledge and its discoveries. We believe that its principles are quite opposed to the kingdom of God, and we believe that this enmity will be drawn out more and more distinctly. The question is, Are we prepared for it? Are we prepared to take our stand upon the Lord's side? Are we prepared to meet with contempt, with obloquy, with misrepresentation, if these things should come upon us for the Lord's sake?

Brethren, another word as to this subject. These principles and power are at variance with one another; but we believe that the Church of God has need to have it impressed upon it at this time, that there should be a spirit, not of hostility towards others, but a spirit of gentleness and love. I thank God for the controversial spirit that seems to be abroad in the present day; I am thankful when things do not seem to be stagnant; I like the ruffle upon the surface; but I believe there is danger, brethren. We have need of something of the spirit of our Master, not only in controversy, but in our daily walk and conduct towards those that are without. We are not to abstain from intercourse with them; but if we have the highest principles to actuate our conduct, we are to bring those principles to bear upon the men with whom we have to do, knowing that it is not our spirit that can govern them, not our persuasion that can lead them, but that it is the power of God the Holy Ghost which can alone break the hard heart of the sinner and bring him down before the cross of Christ.

But we have to remark as to the support which the child of God receives from above, maintaining it in its present uncongenial element. We think we have a beautiful emblem of this in the 3rd chapter of Exodus, when the Lord was pleased to teach His servant Moses how He could bring His Israel of old through the fire unhurt. We are told that, "the Lord appeared to him in a flame of fire out of the midst of a bush, and behold the bush burned with fire, and the bush was not consumed." "I will now turn aside," said Moses, "and see this great sight, why the bush is not burnt." It was because the Lord was in the midst of it.
A VISIT TO PLYMOUTH.

To the Editor of the Gospel Magazine.

Various and mysterious are the dealings of our covenant Lord in the disposal of His people, ordering their steps, fixing the bounds of their habitations, and overruling every event according to the dispensations of His grace; if not for their comfort in time, for their eternal security in the world to come.

These thoughts have been suggested to our mind on the occasion of a short visit to Plymouth. There the Gospel of God's grace is published, received, and loved, as in days long gone by; and verily our soul was cheered and encouraged in the narrow way by a sweet converse with an old pilgrim of nearly eighty years: one amongst the many thousands (as she herself expressed it) brought to the feet of Jesus through the teaching of that highly blessed servant of the Lord, Dr. Hawker. She appeared to be of a very nervous temperament; at times filled with doubts and fears; but withal clinging to the Rock of Ages, resting on the finished work of Jesus, and glorying in her eternal union with Him: and, as she reviewed the way in which she had been led, and the many Ebenezer which she had been constrained to set up, we felt our hearts to warm within us, knowing that her God was our God, that her Saviour was our Saviour—that the hand which guided her was leading us, and that the same eternal bonds of union were holding us fast amidst all the storms and conflicts of life, and amidst all the temptations and besetments of the evil one, "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Oh, what glorious beams of Gospel light then radiated from the pulpit of Charles Church; and that light still remains, to the glory of Jehovah's grace.

Mr. Editor, we have lived in this place from which we now address you for nearly fifty years, and during that time no Gospel sound has been heard from the pulpit of the Established Church, except for the short period of two years and a half; and I have often mentally asked, "Why is this?" and the answer has as frequently recurred, "Even so, Father; for so it seemed good in Thy sight." Amongst the Nonconformists Christ has been preached, and souls have been gathered in; but in our own beloved Church, except for that short time, there have been spiritual dearth and spiritual death. Prophets prophesying falsely, priests bearing rule by their means; and, worst of all, the people loving to have it so. When God's eternal, sovereign grace was proclaimed, then it became manifest that there was a remnant of Israel in our midst! for the hearing ear was given, souls were quickened and born again from above, and the Lord's heritage was cheered and strengthened and built up in Christ their Covenant Head. And why was not that time extended? Why was the candlestick so soon removed out of its place? And why has the Gospel from the time of its promulgation wandered through the world, apparently as a traveller without a home? We trace its progress from Jerusalem and the Churches of the Apocalypse, through the vast regions of Asia and Africa, to Europe and America, and we feel that, like the life of man, it has never continued in one stay. We trace it from village to village, from town to town, and from city to city, and still the same; wandering onwards hither and thither, but moving on (glory to God) with a settled purpose, even to guide every heir of glory from darkness unto light, and from death unto life: and to feed with spiritual food that Church which is the purchase of the blood of the Incarnate God.

But we are forgetting our visit to Plymouth. Your beloved brother, the
incumbent of Charles Chapel, visited us some three years since, and his preaching amongst our friends and neighbours will not soon be forgotten; nor shall we soon forget the blessed Sabbath services of the 11th and 18th of September, 1864, nor the weekly services between the Sabbaths. The subject for one Sabbath was "The Lord's people His portion and His inheritance; and the Lord the portion and the inheritance of His people." Blessed portion! and oh that the Holy Spirit may enable us often, in the contemplation thereof, to realize the blessedness of being interested therein; and how sweet to know that the Lord is to His people a satisfying portion, and that He is satisfied with the portion which He has in them. He knew how fickle and wavering they would be; how they would be given continually to change. He knew that they would deal very treacherously, and be transgressors from the womb; and would fall a thousand times a day. He knew all they were, and all they would be; and yet He, the Great, the Infinite, the Eternal Jehovah, the same yesterday, today, and for ever, brought them into eternal union with Himself, still holds them by the right hand of His power, and makes all things work together for their souls' good. Again, we say, how great the blessedness of being enabled to realize these things. But how many are there of the Lord's little-faiths who cannot do so; they forget at times to whom they belong, and are careful and troubled about many things. They forget how the lilies of the field grow, and blossom, and take no thought for the morrow; how they quietly open to the keen air of heaven, and to the refreshing dews and the bright sunbeams which descend from thence. And why should not the Lord's dear children do the same? There is the breath of the Holy Spirit continually renewing their spiritual life; there are the dews of grace falling at all needful times; and there is the Sun of Righteousness ever shining on their souls, though at times they may not be sensible of it; and amidst all their wanderings and backslidings, amidst all the suggestions and insinuations of the enemy, that by and by they will fall and perish for ever, there are still those gracious declarations on record, "I will never leave thee, I will never forsake thee." "It is of the Lord's mercies that we are not consumed, because His compassions fail not; they are new every morning: great is His faithfulness." And presently the poor soul takes courage and remembers that the Lord Himself said, "I am married unto you." And that one who knew Him well, made the glorious declaration that "He hateth putting away." And soon he comes to look at himself as he is in Jesus, at the work of the Spirit in his heart, and at the evidences of the spiritual life which he has received; and he sees that nothing done on his part made him a child of God, and that nothing on his part can sever him from God: and with all the desires of his soul going out after the Lord, he breaks forth with the triumphant exclamation, "The Lord is my portion, saith my soul; therefore will I trust in Him."

Surely the blessed truths declared Sabbath after Sabbath from the pulpit of Charles Chapel, from the pulpit of Charles Church, and from the pulpit within the prison walls, may lead the people of the Lord to hope that England is not yet given over to a strong delusion to believe a Popish lie; but that there are yet remaining the ten righteous men for whose sake our country shall be saved.

We spoke of Charles Church, and it gladdened our heart to hear the curate, a grandson of the good old Doctor, declare in scriptural language, that "where sin abounded, grace did much more abound;" and, as he spoke of the abounding of sin and the supernabounding of God's grace over it, we almost felt as if we were listening to the grandsire himself: and shall we not hope, and pray, and believe, that as one was made such a blessing to the Church and family of God, so the
other is now raised up to proclaim through a long life—for the gathering in of the lost sheep, and the building up of those gathered in—the unsearchable riches of Christ, the covenanted mercies of the Triune Jehovah?

With your brother we visited the gaol of which he is the chaplain. To judge by the earnest attention which was apparent, we should say that many of them until lately had never heard the Gospel of Jesus Christ; and I found that some whose term had expired had been heard to bless the Lord that for their sins against their fellow-countrymen they had become bondmen to the law of England, that they might be made the freemen of the Lord Jesus Christ. As Onesimus was cast into prison that he might be converted by the preaching of Paul, so have some of these found grace abounding over their sins; and, whilst their bodies have been confined within the prison’s gloom, their souls have been delivered from the darkness of spiritual death.

We must not forget a very pleasant hour’s interview with another dear old servant of the Lord—a father in Israel—one a curate of Dr. Hawker; and joyfully must we praise the Lord for what He is doing amongst the young by the instrumentality of His aged servant. Blessed be the Lord for these tender saplings planted in His garden, by His own hand; they shall be watered by the dews of His grace, and shall grow up to be “trees of righteousness,” that He may be glorified.

Plymouth is indeed a place highly favoured of the Lord. I might mention other Gospel ministers in the Establishment; but I will not trespass too largely on your space: yet I must not omit that blessed spot where the Gospel was still preached in all its fulness, and freeness, and covenant security. The blood to cleanse, the righteousness to clothe, sin removed from the sinner and laid upon the Surety, and the broken-hearted sinner “accepted in the Beloved.”

“Out of Zion, the perfection of beauty, God hath shined.” And is it so? Is the Church of the Lord His Zion? And doth He call it the perfection of beauty? Well then may the Church respond, “I am black, but comely.” Black as hell in herself, but beautiful in holiness as she is in her Lord.

Happy Plymouth! where the Lord hath so long shone forth; where the people of the Lord have so long been blessed with spiritual blessings in Christ Jesus. Lord, “raise up Thy power and come amongst us, and with great might succour us.” Send forth Thine own servants as labourers, into other parts of Thy vineyard in Britain. Thou hast made Britain as the garden of the Lord; Thou hast blessed her above all the nations which are on the face of the earth. Once she was in the paw of the lion and the paw of the bear; but Thou didst deliver her. The darkness of Popery once covered the land, and gross darkness the people; but the Sun of Righteousness broke forth, and the darkness was dispelled, and spiritual light, and life, and liberty were made manifest in our land; but the darkness of Popery is again creeping over us—that devouring enemy is filling our land with his idol temples, and the hearts of the people with the delusions of the evil one. Lord, do Thou show to the people what Popery is doing in other lands now. Do Thou show them what Popery did in our country many years ago, and from the hearts of all Thy people, from the souls of all those who know how to look to Thee for a Father’s care and a Father’s protection, and from those tens of thousands and millions who know nothing of Thee as a reconciled Father, but who, like the beasts of the field, look to Thee and receive from Thee their daily mercies—yea, from the many millions of England, high and low, rich and poor, may this confession be heard as in the days of old:—“And after all that is come upon us for our evil deeds, and for our
great trespass, seeing that Thou our God hast punished us less than our iniquities deserve; and hast given us such deliverances as this, should we again break Thy commandments, and join in affinity with the people of these abominations, wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, Thou art righteous, for we remain yet escaped, as it is this day. Behold, we are before Thee in our trespasses, for we cannot stand before Thee because of this."

The Lord pour out upon us the spirit of grace and of supplication, and of national humiliation for our great sins.

I am, Mr. Editor,
Yours in covenant love,

Kennett.

JESUS, THE LEADER OF HIS PEOPLE.

[We are quite sure that many of our beloved readers will read and rejoice in the annexed lines, written by "Old Sarah," of Yeovil, a dear disciple of ninety years of age. She prefices the lines as follows:—

Sir,—I am requested to send this piece to you. It was written when under the pressure of severe trial. Should it be worth your notice, will you find a little space for it? Yours respectfully,

Old Sarah,

(Ninety years old)

"He led him about, He instructed him, He kept him as the apple of His eye."

Deut. xxxii. 10.

JESUS.

'Tis but a cloud, and that is passing by,
Which for a moment hides thine azure sky;
See, it moves onward, and will soon be pass'd—
No trial in nature can for ever last.
Now try to reckon up the whole amount
Of what thou art so much concern'd about;
To my true touchstone see thou bring it all,
For by that test alone 't will stand or fall.

Soul.

Alas, my Lord! some plants that twine around
This foolish heart confine her near the ground,
And make her sickly as the vapours rise,
And this destroys the power of enterprise.

JESUS.

Then let the pruning knife destroy the weed,
Whate'er it be, that chokes the precious seed;
And spare not any joy that comes between
The present moment and a brighter scene.

Soul.

But then, my Lord, ah! whither can I go?
I have no cottage to conceal my woe.
Where I, without delay, might quickly fly,
And hide my keen distress from every eye!
Oh, what strange language breaks upon mine ear,  
Pregnant with evils of unhallowed fear!  
Who sits above? who takes His daily rounds,  
Of each habitation to fix the bounds?

I blush, my Lord—but I have something more,  
For of complaints Thou knowest the numerous store.

I know thee well—I know thy inmost will:  
Mine ear is open—I will listen still.

And here, again, who will this body feed,  
And with reproachless eye supply her need?

The cattle on a thousand hills which stray  
Are mine to give, or mine to take away.  
No murmurings rise from all the savage train  
That walk unheeded o'er my wide domain:  
They all rejoice—they all obey my nod,  
And by their instinct own their Maker God.  
Nor are there things, however great or small,  
But what my single glance surveys them all.  
The sparkling gold that in the waters shines,  
With all the secret treasures of the mines.  
Hast thou forgotten him whose bread was found  
Within the walls where famine stalk'd around?

What if in winter stern I take my flight,  
Shivering by day, exposed to cold by night?

I will within my tender bosom bear,  
Although no bed or covering should be there.  
Will not my smile for ills like these repay,  
And gild with strange delight thy darkest day?

How shall I meet alone the pelting storm,  
And see no prop at hand—no friendly arm?  
Behold my withered gourds lie scattered round,  
And every hope falls bleeding to the ground?

raised those gourds at first above thy head,  
Meant only as a temporary shade;  
But when I saw thee secret homage pay  
To these my gifts, I took them all away.  
If my great name be written on the heart,  
I claim the whole—I will not have a part.  
Fly to thy window, thou poor wandering dove,  
And hide thee in the chamber of my love.

Oh, should the lion, with his vengeful power,  
Meet me unarmed in some dejected hour,  
What can I do his fiery darts to quell?  
How stand against the stratagems of hell?
THE GOSPEL MAGAZINE.

JESUS.
Poor faithless soul! this chain is held by me; 
Although the prince of darkness—he's not free. 
Thou art as safe as if thou now didst stand, 
Where thou shalt be, amidst my chosen band. 
What hast thou more to say? What! doubt my will? 
Then stand and plead, mine ear shall listen still.

SOUl.
No more, my Lord—my heart is overcharged; 
What can I utter till it be enlarged?

JESUS.
My Spirit shall thy deepest anguish tell; 
Thy secret sighs—thy groans unutterable—
For He is the Interpreter to me 
Of all these searching thoughts I put in thee. 
The Holy Spirit shows I am the way—
Teaches thee when, and where, and how to pray; 
Opens thy understanding to my word, 
And guides thee from the creature home to God.

THE CULPRIT MÜLLER, AND THE LESSONS HE HAS LEFT BEHIND HIM.

It behoves us to offer a few observations upon the above four momentous words, as bearing upon the case of the unhappy young man recently executed at Newgate.

We live in days when God's word is despised, and God Himself is defied and set at nought; nevertheless there lacks no proof of the truth and the reality of the Scriptures. "The eyes of the Lord are in every place, beholding the evil and the good." "There is a way that seemeth right unto a man, but the end thereof is death." "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment" (Eccl. xi. 9). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8). 

How strikingly have all these Scriptures been verified in the case of the hapless young man Müller. Let us briefly consider the matter. It would seem that a discontented, restless mind prompted him to wish for change; that, having no money with which to effect such change, he sought, by the most unlawful and criminal of means, to possess himself of those means. It is very questionable whether, when he first sighted his victim, he intended to do more than rob him. He thought to take advantage of his drowsiness, and, whilst he slept, to seize his watch and chain; foiled in this, he strikes in order to stun. He meets still with a resistance upon which he had not calculated, and now, in order to avoid detection, hurls his victim from the carriage whilst yet the train is in motion, still thinking, perhaps, he might only be bruised or injured by the fall, not absolutely killed. At any rate, the dread of consequences as far as he himself was concerned, prompted him to brave all results as to his victim. He is im-
pelled suddenly and satanically by the prince of darkness; and, when the train stops, under cover of darkness, he effects a retreat. But there is One above who recognizes all his movements, and who, in spite of all his precautions, ratifies His word, "THOU GOD SEEST ME."

In general, murderers flee as fast and as far as possible from the scene of blood. A guilty conscience and apprehension of the dread consequences of their evil deeds, prompt them (if possible) to make good their escape. The present was an exception. By what men would call a fatal spell, but by what we recognize as a special design of Divine Providence, the guilty man seeks to shun suspicion by a cool indifference, and by a calm, deliberate, personal carrying into execution of his own devices. Even if he has already discovered that, in his haste to leave the train, he had left his own hat and substituted that of the murdered man, there is some special influence upon him that prompts him not to rid himself of this feature of his guilt; nor does he dream that, out of the myriads of hats with which the great metropolis abounds, his will lead to detection. Fearful, perhaps, of confiding in another, he resolves himself to make the exchange of the chain, and presumes that the pawning of a new chain will at once possess him with the requisite passage-money, and render him less liable to suspicion than if he had at once pledged the chain of the hapless owner. With the same coolness he pays his fare, and takes his passage on board the ship bound for America, and, once away, he deems himself secure; yea, so much so that he even writes—and that in his own name—to a friend apprizing him of his course and destination.

But, ah! under all this seeming security, how heedless is he of those four mighty words, "THOU GOD SEEST ME." Because God would have it so, his very coolness and self-possession shall minister to his discovery. His very designs shall prove his defeat. He was a voyager, it is true, upon the vast Atlantic, and was rapidly receding from the scene of his murderous doings, but he had left behind him—what? a puny, insignificant paper-box, handed as he supposed thoughtfully (but, as the sequel proved, most thoughtlessly) to a little girl, and that puny paper-box, with its significant name DEATH, was to lead to his detection and to his death, as the just reward of his evil deeds. That little box leads to inquiry. The tradesman whose name it bore gave evidence which, link by link, opened up a train of circumstances which seemed signally to fix the very gravest suspicion upon the absent voyager. The combined facts with which they were already in possession, extending so far as even to trace the hat found in the railway carriage to the possession of Müller, justified the authorities in despatching a police-officer in quest of him. Inspector Tanner, therefore, accompanied by Mr. Death (the jeweller) and a cabman, a former acquaintance of Müller, started for America by steamer, a few days after the culprit had sailed from London. His ship having been detained by adverse winds, the officer and his attendants arrived at New York first, and were in waiting for the arrival of the suspected man. How little did he anticipate such a reception! In his fancied security, whilst traversing the mighty deep, how little did he imagine that pursuers were forestalling him! Hence, in his unsuspicion, and in the assumption of the self-same collectedness and composure he had throughout sought to adopt, he still retained in his possession the missing links in the chain of evidence that was ultimately to fix upon him the dreadful crime of which he had been the perpetrator. The hat and watch of the murdered man were found with him; and (although the hat had been reduced in height) by a striking combination of facts, not only was it discovered to have belonged to the unfortunate Mr. Briggs, but the very effort to disguise it, by altering its size, and thus
cutting out the name of its owner, only tended to its identity, and to substantiate the guilt of the accused.

One cannot rightly contemplate all these circumstances, without being impressed with the wondrous workings of Divine Providence. Unless wilfully blind, men must acknowledge that this is another, and a very striking illustration too, of the truth of that Scripture, "Be sure your sin will find you out." In their consideration of the case which is now so universally engrossing the public mind, many a sceptic will doubtless reproach the unhappy Müller for his shortsightedness and over-confidence, in so exposing himself as personally to tender the property of the murdered man for exchange, and in retaining possession of articles which it would seem might have easily been got rid of; but all such reasoning is vain. All these facts only subserve to the great purposes of God, who will, in spite of all that men may say, or Satan suggest, have His own word ratified and confirmed, "Be sure your sin will find you out." Whilst murderers for most part betray themselves by the confusion and dismay attendant upon guilt, Müller ministers to his own detection by the course adopted by his very coolness and self-possession. Hence it is vain in the extreme for men to say, "Had it been my case, I would have done this or not done that." The truth of God stands as firm now as in David's day. Although it is recorded, that "the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired of the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom" (2 Sam. xvi. 23), yet it is also recorded with regard to the advice given by Ahithophel, that his friend "Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel." And why this? Here is the answer, from God's own word, "For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." Here is the grand moving cause; and so it is with regard to all the evil wrought by man. God will, in His own time and in His own significant way, expose their wickedness and defeat their designs, ratifying His own twofold testimony, "The way of transgressors is hard;" and "There is a way that seemeth right unto a man, but the end thereof is death."

Let us add, that, if murders are not discovered in any of the ordinary ways to which we have alluded—either by the confusion or the calmness of the culprit; yet, even then God is at no loss. He can, and He does, adopt other means for fulfilling the portion of His word we have quoted, "Be sure your sin will find you out." As in the case, some years ago, of the wretched Corder, whose hapless victim was discovered, many weeks after she had been murdered, by means of a dream. Just as the murderer was about to leave the country, the mother of the missing woman dreamt she had been murdered, and that her body had been buried beneath the floor of a certain barn. She was so impressed with this dream, that it led to an investigation. The result was the finding of the body in the identical place of which she had dreamt, and the arraignment, condemnation, and execution of him who had congratulated himself upon his security.

Another instance, among the multitudes left upon record in the annals of crime, is one that occurs to us at the moment of writing, in proof that God can, and will, when and as it pleases Him, bring guilt to light. On one occasion, some years ago, there was a cry of "Stop thief!" in the crowded Cheapside of the metropolis. Of a sudden, a passenger through that vast thoroughfare surrendered himself. At the moment of the cry of "Stop thief!" conscience aroused, and, in spite of himself, he then and there declared he had taken the life of an individual some twenty years before. The consequence was, he was
taken up—tried—and hanged. Thus while the old adage, "A guilty conscience
needs no accuser," is proved true, the unalterable word of the living God is also
confirmed, "Though hand join in hand, the wicked shall not be unpunished,"
for "verily He is a God that judgeth in the earth."

"TIME NO LONGER."
Rev. x. 6.

BELOVED, in the good providence of a covenant God, who leads His people on
in the journey of life, we are brought to the closing month of another year. Oh
does not—

"Time by moments steals away,
First the hour and then the day?
Small the daily loss appears,
Yet it soon amounts to years."

Well, another year nearly gone; another year nearer home. "What shall I
render unto the Lord for all His goodness unto me? I will take the cup of salva-
tion; and will call upon the name of the Lord"—

"To praise Him for all that is past,
And trust Him for all that's to come."

If we review the year, memory must look back upon many seasons of sweet
communion and enjoyment we have had with God. Many unfoldings of a
precious Christ through the teaching of the Holy Spirit. Many times when
through "comfort of the Scriptures," we have become refreshed and encouraged.
Many "springs in the valley" which have risen as marvellously as when Elijah
was fed with ravens. This is the bright side of our pathway. If we review the
dark, memory, alas! must point to seasons of doubt, rebellion, and self-reliance,
of which we may well be ashamed before God. Dear Bishop Wilson at the
close of the year 1830 wrote in his Diary as follows:—

"Dec. 31st.—The year ends this day. What is the state of my soul? Oh, Thou
who knowest the hearts of all men, make me to know myself, to humble my soul
before Thee, to seek Thy divine consolation, to pledge my powers anew to Thy
service.

"In the coming year may I pray more fervently, study the Bible more diligently,
watch over my heart, repose more entirely upon the operations of divine grace, read
fewer idle and worldly books. God help me! God prepare me for death and
eternity!"

Beloved, the burden of the good Bishop’s cries at the throne must surely be
ours at this season. And now afflicted, tempest-tossed child of God, we leave
with you the motto that heads our paper—

"TIME NO LONGER."

Connect with it what St. John the Divine tells us is in store for the Christian
when "time is no longer;" and thou must surely rejoice to think that the roll-
ing years are but as chariot wheels that are bearing you onwards to Canaan’s
blissful land. Time no longer—eternity no end.

Beloved, we close our many "Notes by the way," for the year 1864, with the
following expressions:—Walk in love, watch in faith, wait in hope; and may
the God of all grace strengthen and support you till "time shall be no longer."
Then "Blessing, and glory, and honour, and power, be to Him that sitteth upon
the throne, and unto the Lamb for ever. Amen."

Bury St. Edmund’s.

G. C.
STINCHCOMBE-HILL REFLECTIONS.

THOUGHTS SUGGESTED BY NATURAL THINGS.

The Trees.—Saw at the bottom of the hill a fir tree, with only a little green at the top of it, whereby could be seen that it was alive. Its body, or stem, was bare and thin, and looked dry; not a twig was growing out from it: but the little green twigs on the top were sufficient to show that it was in connexion with living roots. In this could be seen an emblem of a weak child of God, whose evidences are feeble. There may be much that seems bare and barren about such an one; yet the fact of his having the least godly sorrow for sin, and the weakest faith in the Saviour, and the faintest love towards His dear name, proves he is in union with Him who is “the root and offspring of David.”

When a little higher, observed a high tree, with a very slender stem. The wind was blowing rather roughly at the time, and bent the tree a good deal. It seemed as though it would break; but the wind getting under the bent top of it, brought it back again to its upright position: the same wind did both. In this could be seen a figure of the condition of an elect “vessel of mercy,” when through the winds of cross providences, he bends and seems as though he would break, and go down to the ground; but, just as his head and heart get as low as his covenant God and Father will allow them, a gust of wind from the Holy Spirit comes, and lifts his bending head and fainting heart back to their right and blessed position.

When higher still noticed a tree which had been partly blown down. It, no doubt, would have fallen to the ground had it not been supported by a stronger, against which it fell when blown and bent by the wind. This brought to mind the words of the apostle Paul, “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” If this divine precept were carried out, what a different state of things there would be from what there is at present. How often it is that, when a weak brother is seen leaning or falling, the supposed stronger brother will get out of the way, and neglect to render his weak brother help. May the Lord save us from this spirit!

Saw near by the stump of a tree, with its roots turned up, which were withered and dead; in consequence of having been removed from their right place. Thought it was an emblem of those persons who in a sense prosper when they keep in their right places, but begin to wither as soon as they are removed from them.

In looking at another tree, remarked it was very bright on one side, owing to the sun shining upon it; on the other side there was a long shade. There would not have been any shadow if the sun had not shone upon it. Thought it was a type of the “trees of righteousness.” The child of God has his bright side as well as his dark and shady one. The tree had no light in itself—so with the child of God. That side of the tree was the brightest which was towards the sun. With the Christian, shade comes on when he gets looking in the wrong direction, and on wrong objects. He shines brightest when his face is Zionwards. O Lord, keep our eyes looking in the right direction—“looking unto Jesus!”

Read on a board a notice threatening to prosecute all persons who were found injuring the young larch trees recently planted in the wood; and thought of the trees of “the Lord’s right-hand planting,” and of the threatenings He has
pronounced against those who do them any harm, more especially of this one, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Many persons might injure the trees in the wood, and the owner not know anything of them, or of the injury they had done. Not so, however, with those who injure the children of God. "He that toucheth you toucheth the apple of His eye."

Bank Roots.—While looking at a bank full of roots, which were growing in among each other so closely that they appeared to be all matted together, and but for which it was evident the bank could not have stood; thus their being so united together was the means of keeping the bank up; it brought to mind the advantage of unity among Christians. If the members of Christian Churches were to stick together as these roots did in all kinds of weather, there would not be so many torn and divided Churches as there now unhappily are.

Butterflies.—Noticed several butterflies, neither of which kept in a straight course. They would fly forward a few yards, and then backward, on the right hand and then on the left, being attracted by pretty-looking flowers. An emblem of young persons who are hindered from pursuing a straight and right course, owing to being allured by the pleasures of sin which are but for a season; which pleasures are as short-lived as a butterfly's is after having alighted on a beautiful flower.

The Ivy.—Observed the ivy entwining itself around the stem of a strong tree. As far as could be seen, it was not cleaving to anything that was weaker than itself; which brought to mind the advice of Barnabas to the Christians at Antioch, whom he exhorted "with purpose of heart to cleave unto the Lord." Reader, is such a purpose in your heart?

Nearing the Hill-top.—As the top of the hill was nearly reached, the more extensive were the views obtained of the beautiful scenery around. Is it not just the same in spiritual matters? The higher the believer ascends, or "mounts up with wings as eagles;" the larger will be his views of the greatness, wisdom, power, grace, and love of His covenant God and Saviour.

The Sheep.—On the top of the hill there was a flock of sheep feeding; and while doing so they made no noise. Thought of times past when observing sheep taken from the pasture, and driven on to the hard and bare road, bleating as they went; evidently feeling uncomfortable, and not in their right place. Is it not so with respect to the Lord's sheep? They do not fall out with each other when they are quietly feeding in the "green pastures." It is when they leave the green pastures and go along the bye ways that they get foot sore, make a noise, and feel uncomfortable.

Observed two sheep knocking their heads against each other. Had they been feeding they would not have done so. So with the Lord's sheep; it is the feeding sheep that are most peaceable. Those that feed but little, might, at times, strike each other on the head, although it is wrong to do so. Better see ten goats (in a spiritual sense) strike one sheep, than two sheep striking each other. A child of God would rather receive a dozen head blows from the former, than one heart blow from one of the latter.

The River Severn.—While looking from the hill at this river, thought of the river "which makes glad the city of God." It could only be seen by the aid of the light from the natural sun. Neither can the river of the water of life be seen, except by the light of the Sun of Righteousness. The river could only be seen when the face was towards it. Every unregenerate man has his back, so to speak, turned against the spiritual river; nor can he see it till his face is turned
towards it by the distinguishing grace of the Holy Spirit. The tide being out,
some parts of the river looked dark and dry, others appeared to be in holes,
containing water; the higher parts, of course, being the dry, and the lower parts
being those that contained the water. An emblem of a lowly and humble
Christian. It is not the high and dry towering professor, whose heart contains
the water of life; but the meek and peaceable follower of Christ. The larger
the hole the more water it contained; and are not the humblest Christians those
who are most copiously supplied with the streams that make glad the city of
God? The holes did not produce the water that was in them, having come
from the sea. Every child of God can say with the Psalmist, "All my springs
are in Thee." The water in the holes was the same in quality, though not in
quantity, as that in the sea. The living water of the well of everlasting life,
which is in every believer, is as pure as it was when it proceeded out of the
throne of God and of the Lamb, neither can it be defiled. The water in these
holes would never find its way back to the sea, unless by that which is in the
sea coming in contact with it; so the believer, after he has had a supply
from the fountain of living waters, would never find his way to the source from
whence they came if he did not receive continual supplies therefrom, which kept
the springs in himself in constant connexion with the glorious fountain head.
God has not given any creature authority or power to supply this water, it being
His prerogative, who has said concerning His Church, "I will water it every
moment;" it is therefore folly to expect a supply of this water from the impure
fountain of which the poor old dry Pope is head, or from any of his empty pipes
—the bishops and priests.

The Swallows.—Saw some of these birds flying about. The wind was
blowing very high. As long as they continued flying near the ground they flew
swiftly; but, when one of them attempted to mount up, its progress was inter­
rupted by the wind, which blew to that degree as almost to stop it. Flying
with the wind was easy enough, flying against it difficult. Considered it was
the same, in some instances, with the child of God; so long as by
God's grace he flies low, and goes in the direction of the wind of the Holy Spirit, he
progresses safely—flying as a dove to its windows; but when he "waxes fat,"
lifts up himself, and, Jonah like, flies towards Tarshish instead of towards
Nineveh, he will find that God will send out a storm after him, and that it will
be hard work to fly when the winds are contrary. The swallows made a chirping
noise when they passed each other, showing they were on good terms with each
other; not like some persons who are at variance, and consequently will not
speak to one another when they meet.

Thorns and Briars, etc.—noticed a lot of nettles, thorns, and briars,
growing together, and thought they were an emblem of wicked persons,
particularly young people, who associate together for bad purposes. Among
them was a beautiful crapeaisy, which the writer got at by pushing the nettles
aside with a stick, and picked; although he ran the risk of getting his hands
stung by picking it. Thought that among a number of bad children there may
be a flower or two, viz., a promising child which ought to be noticed, and with
respect to whom efforts should be made to get him away from evil company,
notwithstanding the danger of getting stung by so doing.

Thistles.—They had blossoms, which made some of them look nice at a
distance. An emblem of some persons, who look well at a distance, but give
you uneasiness when you come to deal closely with them. It was almost
impossible to pick one of the flowers with the hand without getting pricked by
them; so with some persons' characters, when they come to be known they are
seen to be covered with prickles, which will run into those who come near them. There was only one flower on a stalk, but hundreds of prickles; like some showy persons who have more sharp prickles than beautiful flowers. It is not to be expected that a sweet and pleasant nosegay should be got from thistles, neither should what is delightful be expected from such persons. If you keep from touching the prickly thistles, they cannot harm you; and if you treat prickly-tempered persons in the same way, the same result will generally follow.

Tall Grass.—Noticed several patches of long, strong, and coarse grass, which the sheep passed by without meddling with; an emblem of proud upstart persons, from whom nothing that can feed or nourish can be expected, and who ought to be shunned by Christ's sheep.

A Lowly Flower.—Observed a very small, pretty-looking flower, which, owing to its being so near the ground, and surrounded by large coarse flowers, was scarcely visible; to be seen to advantage it required to be lifted out of its place. An illustration of a modest Christian, who will not be fully seen to advantage here; but he will be so seen after being lifted from his coarse surroundings here to his Father's house above. May it please the Lord to clothe us with humility as with a garment.

A Wheat Field.—At the bottom of the hill was a wheat field. In consequence of the wind and rain, much of it had been blown down, and presented a very different appearance from that which stood upright. But still it was wheat, and belonged to the same owner as the other, who no doubt will, in due time, send the reapers to reap it and gather it into the barn. This brought to mind the fact that some of God's children, who, owing to the storms and tempests which they pass through, get thrown down. But will the heavenly Husbandman disown them on that account? No, no! Blessed be His name, He will, in His own good time, gather them into His barn. The wheat could not prevent the wind, &c., from beating it down; so the child of God has no control over the various trials which often bring him low. The wheat that was blown down was in the same field as that which stood uprightly, and had outbraved the wind and rain; and the poor child of God who may be weighed down with heavy burdens, stands in the same grace and relationships to the Triune God as those who may be more free from such burdens. The owner would not have allowed the enemy to injure the fallen wheat, nor have suffered him to steal it; nor will the heavenly Husbandman allow His wheat to be destroyed, although He may permit it to be cast down.

Dursley.

F. F.

THE WEEPING ONE OF BETHANY.

JOHN xi. 35.

"Jesus wept!" Those tears are over,
But His heart is still the same;
Kinsman, Friend, and Elder Brother,
'Tis His everlasting name.

Saviour, who can love like Thee,
Weeping One of Bethany?

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of our troubled soul.

Surely none can feel like Thee,
Weeping One of Bethany.

"Jesus wept;" and still in glory
He can mark each mourner's tear,
Loving to retrace the story
Of the hearts he solaced here.

Lord, when I am called to die,
Let me think of Bethany.

"Jesus wept." That tear of sorrow
Is a legacy of love;
Yesterday, to-day, to-morrow,
He the same doth ever prove.

Thou art all in all to me,
Loving One of Bethany.
RECOLLECTIONS OF A SERMON PREACHED AT BOLTON STREET, KENNINGTON.

BY THE REV. J. W. GOWRING.

"Whose I am, and whom I serve."—Acts xxvii. 23.

While we are to be careful not to disjoint a text from its context, yet there are some instances like the present in which one clause of a sentence stands out as a great truth taken by itself. The special application of this truth by Paul was to assure his hearers by his own personal experience that the promise of deliverance, of which he told them, was undoubtedly true, for he knew Him who had given the promise to be faithful and true. When Paul was manifested as a child of God, he received a double call, not only as a child, but as an apostle, to witness of what he was taught as a child. He was a chosen vessel to bear the tidings of those things he heard and saw; and so in measure every manifested child of God is to witness of that which has become precious to his soul. It was no presumption to say with confidence that he was God's child; for "the secret of the Lord is with them that fear Him; and His covenant, to make them know it" (Psalm xxv. 14). Our Lord bid His disciples to rejoice that their "names were written in heaven" (Luke x. 20). It is no secret who are the Lord's people, when He is pleased to reveal it. We know that there are some of the Lord's hidden ones that are yet to be made manifest, or else the gospel would not still be preached; for it comes on no uncertain errand: "My word shall accomplish that which I please, it shall prosper in that whereunto I have sent it" (Isa. lv. 11). When any one is called by God's grace, he is taught in the Scriptures to trace his call to God's predestinating love and choice (see Rom. viii. 30, and Eph. i. 4, 5). One, therefore, who can say, "Whose I am," owns that he is God's by everlasting covenant appointment: "Thine they were, and Thou gavest them me;" "Yea, I have loved thee with an everlasting love" (Jer. xxxi. 3). He also knows that he is Christ's, both as given to him by the Father, and as purchased by His precious blood. Thus he is one of a peculiar people, i.e., His own peculiar and special property; or, as in the margin, "a purchased people" (1 Pet. ii. 9), who can therefore plead with Him: "Save me, I am thine" (Psalm cxix. 94). They belong also to God the Holy Spirit, by whom they are "born from above" (John iii. 3), "strengthened" (Eph. iii. 16), led and taught; "I will walk in them, and dwell in them" (2 Cor. vi. 16): and they are "sealed with that holy Spirit of promise which is the earnest of our inheritance." But how can any experimentally come to the confidence of being the Lord's people? I would mention four words which seem to include that which is needful for this end, viz., sought, taught, fed, and led.

1st. Has the Lord sought you out? "Thou shalt be called, Sought out, a city not forsaken" (Isa. lxxii. 12). The good Shepherd goes after His lost sheep till he finds it (Luke xv.), and when he has brought it to his fold he says, "Rejoice with me, for I have found my sheep that was lost." The finding of it did not make it one of His sheep; but it was found because it was one of the sheep that the Father gave Him. "Other sheep I have, them also must I bring; and they shall hear my voice; and there shall be one fold and one Shepherd." Have you been found on the Shepherd's shoulders, i.e., borne by His gracious power and controlling love? if so, you have been sought out, and most assuredly
He will not forsake, but will keep you to the end. But those who are sought are also taught; and in fact they are sought that they may be taught. "All thy children shall be taught of the Lord," &c. Those sheep that are sought and brought to the fold are put forth by the Shepherd (John x. 4—9), that He may bring them forth into good pastures. "Ye shall know the truth, and the truth shall make you free." The "new-born babes desire the sincere milk of the word, that they may grow thereby;" and, having tasted that the Lord is gracious, they come to Him for instruction, and sit at His feet. There cannot be real childlihood without the desire to know Him, and the power of His resurrection, and the fellowship of His sufferings. We must link, however, our next word, fed, with the word taught. The desire after knowledge is only genuine when it leads to this, "that we may grow thereby." Those who have heard Him and been taught by Him, as the truth is in Jesus, will show that they are growing children having their senses exercised to discern between good and evil (Heb. v.). Thus, like Jacob, they will be enabled to witness of the Lord who has fed them all their life through. "He satisfieth the longing soul, and filleth the hungry with good things." That may be a seeking after knowledge on other grounds than that of being fed; like the stony ground hearers, who anon with joy receive the word, but lacking root there is no fruit. "Their root being rottenness, their blossom shall go up as dust." Such rejoice that they have discovered the truth, rather than that the truth has found them out. They have sought the Lord, and they have found peace; and therefore they pride themselves in what they have discovered. I have known many such make a fair profession for the time (and flourish for the time like the grass or the green bay tree); but they have passed away, and the place that knew them knows them no more. But there is our last word, led. The Lord of hosts, the Redeemer of Israel, saith, "I am Jehovah which teacheth thee to profit, and that leadeth thee by the way that thou shouldest go" (Isa. xlviii. 17); and this both in the kingdom of His providence and the kingdom of His grace: for the two kingdoms are linked in one with the other. David witnesses that the Lord his Shepherd led him into the green pastures and beside the still waters; as also in paths of righteousness, for His name's sake. "He leadeth the blind by a way that they know not" (Isa. xliii. 16), and yet in a right path. He teaches Ephraim to go, taking them by their arms, and so leads them on, "drawing them with cords of a man, and the bands of love" (Hos. xi. 4). Now, wheresoever the things involved in these four words unite in any, such have the full right to say, "Whose I am;" also on the same grounds, and because they are such, they will be enabled to say, through God's grace preventing and following them, "Whom I serve." They serve as married to the Lord, not in the oldness of the letter, but in the newness of the Spirit; that they may bring forth fruit unto Him, whose they are. This consideration illustrates the kind of obedience that is rendered, as not under the law but under grace (Rom. vi. 14). Whilst they rejoice that they are not debtors under the law, yet they do not set at nought or despise the holy law of God. If the second Husband enjoins what the first husband commanded, the obedience rendered by the wife is not to the first husband, who is dead, although he may have enjoined the same things. Again, whatever the present Husband, i.e., Christ, honoured and obeyed, cannot be considered as a matter of indifference by the wife who loves Him; therefore without contending for the expression of the law being a rule of life, yet we are bold to say that no believer would consider it a matter of indifference whether or not he lived in accordance with what the law prescribes as "holy, just, and good," in God's sight. "Being made free from sin and become servants to God, you have your fruit unto holiness, and the end
everlasting life" (Rom. vi. 22). Again, the service is that of a child who is a
son to serve, because translated from the bondage of corruption “into the glorious
liberty of the children of God” (Rom. viii. 21). He is taught by the Holy Spirit
to cry “Abba, Father” (Rom viii. 15), and by the same Spirit is strengthened
to “crucify the flesh with the affections and lusts thereof.”

THE POOR STONEBREAKER’S BIRTHPLACE.

In a village in Wiltshire there lived a curate, who did the duty of the parish
church, also of the union-house. He was necessarily brought into contact
with its inmates very often, and knew most of his parishioners, who greatly
respected him. But some of them who had heard purer truth than he preached,
attended a dissenting chapel in the village, whilst others of the more respectable
drove occasionally to a neighbouring town, five miles distant, to attend where
the Gospel was more faithfully proclaimed. Everything went on very quietly in
the place, no one feeling hurt by his neighbour’s conduct; but the clergyman
often took a walk in his parish, and one day, as usual, he fell in with one of his
most constant hearers, a poor man of excellent character. As a matter of course,
he asked him how it was he did not see him at church, as in times past, and
wondered how it was he could feel comfortable in his mind to absent
himself from his duty. The poor man promptly replied that he had lately been visiting
his birthplace. “Well, but I always considered that this village was your
birthplace, as you were born in it, and have lived all your life in the parish.”
He respectfully answered that was all true, but he had lately found his spiritual
birthplace, and earnestly wished he might do the same, and then he should be
glad to attend his preaching again. The poor man very affectionately re-
quested the curate to read the Bible, with earnest prayer, and more devout atten­
tion, and suggested his considering the new birth spoken of in the 3rd of John.
At first the clergyman thought, “You, a poor uneducated man, dictating to a
university scholar!?” But, walking home, he thought, “John certainly meant it
for his good, and he had spoken to him in a very affectionate manner.” He
resolved, therefore, that he would retire to his study, and ponder it over by him­
self. He did so, and began to find light dawn upon him. He could find no
rest until he could visit John again, and request him to tell him how he ob­
tained spiritual light and peace and comfort. In due time, by means of earnest
prayer and reading the Scriptures, joy and peace were brought thus to his own
soul. His preaching then became different to what it was before. Instead of a
dry discourse, it was energetic and powerful—evidently flowing from the heart.
His hearers were surprised, and some delighted with the change. Instead of a
few people scattered in different pews, his church was filled with attentive
worshippers; those who used to drive miles of a Sabbath were glad to remain
and attend his preaching.

CHRIST is the righteousness of all them that truly do believe in Him. He for
them paid their ransom by His death. He for them fulfilled the law in His life.
So that now, in Him, and by Him, every true Christian may be called a fulfillel
of the law; forasmuch as that which their infirmity lacked, Christ’s justice hath
supplied.—Archbishop Cranmer.
My dear Friend,—I had fully intended, last Friday when you kindly called upon me, to have asked you if you could not preach one Thursday evening, before I leave Kennington, as there are many who I know would like to hear you once more in the old spot. If I knew beforehand when you could come, we could secure a better congregation than I usually have on a week evening. Application was made by some friends last week to the Incumbent of Kennington, to know if he would consent to a place being licensed to me, if it could be obtained or built, but he gave a most decided refusal, as he would not allow of anything over which he had not the perfect control. A similar answer had previously been given by a neighbouring evangelical minister, to whom application was made, as ground had been proposed in his district. Thus every door seems at present to be closed in this neighbourhood, and I therefore conclude that the work to which the Lord called and separated me in these parts may now be finished. Still, I believe that I shall not be laid on one side, but that in the right time, some other door will be opened, where I may be privileged to declare the glorious gospel of the blessed God. It is 31 years next month since I was set apart to exercise that ministry, to which I profess that I had been separated by the Holy Ghost; and, though I have endured some reproach and shame for His name's sake, yet I can witness "that I am not ashamed of the gospel of Christ, for it is God's power unto salvation, unto every one that believeth." It will be five years the beginning of next March since I was appointed Afternoon Lecturer at St. John's, Horsleydown, and this being a permanent appointment, under a special act of Parliament, I am not liable to be displaced by any change of the incumbent—and, for an afternoon service in London, there is a good congregation. I have sometimes thought whether I might not obtain a Sunday evening or week-day lectureship, in some church in London. It is, however, difficult to hear when such lectureships are vacant, but I may probably mention it to a few city friends, and then remember, as to this or any other proposal, the last verse of the first lesson yesterday evening, "The lot is cast into the lap; the whole disposing thereof is of the Lord." It has been truly said that the darkest cloud has a silver lining, and so I have certainly found it to be, for it is pleasing to find that I live in the remembrance of many of the Lord's saints, who, like yourself, have manifested a deep feeling and sympathy for me. "If one member suffer, all the members suffer with it," and how could this be realized, unless the Lord's people were at times called to endure privations and sufferings. "I am the Lord which teacheth thee to profit, and leadeth thee by the way that thou shouldst go." It is thus that many things untoward, in and by themselves, are yet amongst the all things that work together for good, so that when at times we are permitted to take a review of the way in which we have been led, we find that we have matter to record as experience, which, under the Lord's blessing, works hope for the time present and to come. Thanking you heartily for your most kind sympathy and brotherly love,

I remain, your faithful friend and brother in the Lord,

J. W. Gowring.
We alluded in the number of the Gospel Magazine for October to a new work as about to appear from the pen of Mr. Grant, and as being uniform in size, appearance, and price, with the eight volumes of the series which had previously been published. Mr. Grant's new work is now before us. It is entitled "STEPS AND STAGES ON THE ROAD TO GLORY." The reason for the Author's choice of this title is stated in the preface. "It is," he says, "because it is his earnest wish that every page may help the Zionward traveller on a 'step,' and every chapter a 'stage' in his journey through this world to his glorious home in heaven." With this view his opening chapter is entitled "The Heavenward Journey;" and the concluding chapter of the volume is entitled "The Close of the Heavenward Journey." The intermediate chapters are twelve in number; and, as already mentioned, they have been written with the view and in the hope of helping the believer on in his journey through this vale of tears to that heavenly inheritance, in which there shall be no suffering nor sorrow, because no sin, and where God Himself shall wipe away all tears from off all faces. As a specimen of the contents of the book, we give the last three pages which constitute the concluding portion of the chapter entitled

THE CLOSE OF THE HEAVENWARD JOURNEY.

"I will not here advert to even a few of the many sources of perfect and perpetual bliss which the Christian traveller through this world will enjoy, when he reaches the end of his journey, and is introduced by the Lord and Master whom he sought lovingly to serve and honour when on earth, into his home in heaven. That I have endeavoured to do, though in the nature of things but very imperfectly, in my work entitled, "OUR HEAVENLY HOME; OR, GLIMPSES OF THE GLORY AND BLISS OF THE BETTER WORLD." Besides, it would in some respects be wandering from my subject, which, strictly speaking, relates to the close of the Christian's career, considered as a traveller from earth to heaven,—from this world to the world to come. The idea, then, which properly presents itself to our consideration when regarding the believer who has reached the realms of glory, as one who has got to the end of his journey, is that of his having arrived at his home. And with the idea of home, while associating general happiness, we especially connect ideas of rest and safety, after the fatigues and dangers of the way. And the glorified believer will, I feel assured, find it one of the most abundant sources of the happiness of heaven, to renew and to dwell upon the Lord's most marvellous and most merciful dealings with him, both in providence and in grace, while he was a wayfarer in this world. How wondrous alike in their wisdom and their graciousness will then appear many of the events in our lives on earth, which we regarded at the time as being most adverse to our interests as well as to our comfort. We shall then see with all the clearness which the effulgent light of heaven will pour upon the subject, that however much we may have oftentimes felt ourselves walking in darkness, and however rough and round-about the way may have appeared to us, it was the right way,—a way ordered by God alike in infinite wisdom and infinite goodness. And then the certainty that all the believer's wanderings and haltings, all his fatigues and falls by the way, have become things of the past, and never can by possibility, while eternity lasts, be experienced again,—how incalculably great must be the amount of happiness which that idea will contribute to the believer's bliss! How sweet, even in this life, is rest after fatigue! How blessed is a sense of perfect security after feelings of danger! What, then, must be the happiness of heaven, arising from the certainty of perfect and perpetual repose, of complete and eternal safety?

"Such is a faint,—a very faint—outline of what will follow the close of the believer's journey to his home in heaven. Does any one wish to ask me, 'What more?' The question is one which I cannot answer. The most exalted archangel in heaven,
as I have before remarked, could not answer it. Neither could those glorified spirits, those once Zionward travellers, who reached their home in heaven some thousands of years ago,—neither could they answer it. None but God Himself could answer the question, ‘What will be the full measure of the believer’s bliss in glory?’ Eternity will be occupied in answering the question, but will never complete the task. It will be as true, immeasurably beyond the remotest period in eternity to which the human mind can point, as it was when Paul first uttered the words, ‘Eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive the things which God hath prepared for those who love Him.’

“It cannot be necessary, I feel assured, that I should dwell at any length on the practical improvement which all ought to make of what I have written in the previous parts of this volume. That improvement will suggest itself to the mind of every reflecting reader. If all believers are on their way to a home in heaven, so happy and so glorious, and from which no one will ever, even for one moment, go out any more, it is clear that the desire and prayer of our Lord, just before His crucifixion, that the joy of all His disciples might be full,—ought to be realized in all their blessedness, in the experience of every believer, at every successive step he takes in his heavenward path.

“The prospect of a destiny so bright, and so sure of realization, and as enduring as God’s own existence, may well solace our souls, and encourage our hearts amidst all the sorrows and all the difficulties incident to our present pilgrimage state. And what, let me say as my concluding words, could be more, what so much adapted to enable us to triumph in death, than the assured conviction, the absolute certainty, that the moment our connection with this world has ceased, we shall be forever with the Lord? Amen.”

When we consider the manner in which this book is, like its predecessors, brought out, and the channels into which it will necessarily find its way, we cannot but rejoice in its publication. The very position of the author, and the easy, smooth style in which the work is written, as well as its tasteful appearance, will secure to it an introduction and a reading that would be denied to scores of books of the same character, as to their object and contents. Moreover, whilst the author dwells with clearness and firmness upon the fundamentals of our most holy faith, such as the Three Persons in the adorable Trinity—the nature and absolute necessity of the new birth—sobriety of conduct, spirituality of conversation, and the final perseverance of the saints; he insists upon, as a means to an end, the blessedness and the power and the indispensable nature of the word of God. Here the Author takes his stand firmly, boldly, unflinchingly. For this—especially in such days as those in which we live—we rejoice.

Although some who are specially conversant with the dark and the doubtful “steps and stages on the road to glory,” may at times be ready to apprehend that Mr. Grant has rendered the course too smooth and too agreeable for those of whom it is recorded that it is “through much tribulation they must enter the kingdom,” yet it will be well for such to consider for whom the book is written. They must remember, too, as we have already intimated, that the grand verities of our faith are clearly and unflinchingly insisted upon; and that, not in a lax, indefinite, ambiguous way, but in a simple, straightforward manner, the indispensable teachings of the sacred word, as opened, expounded, applied by the Holy Ghost, are urged and advocated.

We cannot, therefore, but recommend the book, and, at the same time, express our belief that it will be eminently useful.


We again, as promised, take up this most important and admirable Charge; and, in doing so, we cannot but express our gratitude to God for such men as the
Bishop of Carlisle being placed in authority in the Church, in such times as these. The Bishop's testimony is clear, affectionate, scriptural to the last degree; and, as such, it must be blessed; seeing our God has covenanted, that "His word shall not return to Him void, but that it shall accomplish that which He pleases, and that it shall prosper in the thing whereunto He has sent it." Men themselves—God's own servants—may be the subject of doubt and fear and apprehension as to their varied course and its issues; but God Himself is not the subject of doubt, nor does His own precious word bespeak any uncertainty in the matter. Faithfulness must of necessity be followed by fruit. Truth must triumph. Labour shall have its reward. The seed-sowing shall, as God is true, be succeeded by harvest. But, as the husbandman in nature sows in hope, so must the husbandman in grace. Inasmuch, therefore, as singleness of eye to God's glory, and a scriptural, unflinching regard for His truth, have been most eminently the promptings of the beloved Diocesan of Carlisle, we believe that fruit will, in an equally marked and gracious way, be found to follow.

Having taken a retrospect of the history of the Church within the last few years, the Bishop remarks—

"Such is, my Reverend Brethren, a brief survey of those special events which have, during the past three years, acquired for our Church a painful notoriety amongst the nations of Christendom. No marvel that many of her sons should have become impatient of their ecclesiastical status, and should be seeking, each in the way most congenial to his natural temperament, an escape from the pregnant perplexity in which he finds himself involved.

"Some would quit the Church altogether. But whither shall they go? Shall it be to Rome? Has she 'the words of eternal life'? Can we believe and be sure that with her is 'that Christ the Son of the living God'?—Rome that three centuries ago, in the Canons and Decrees of Trent, crystallized all the floating errors of centuries, and bound them as a millstone about her neck?—Rome that has more recently, in the dogma of the immaculate conception, by implication conferred on the human mother, de fide, that superiority over the divine Son which had, de facto, in her churches, her pictures, and the homage of her people, so long been rendered? Shall it be to Dissent? God forbid that we should ignore the good, which some who follow not with us, have done in our own land and in supply of our own lack of service; God forbid that we should ignore all that they have done and are doing amongst the heathen. But shall a man be safe in the ranks of non-conformity from the leavening rationalism? Is all dissent orthodox? Most certainly not. Unregenerate human natures, unsanctified human intellects, are not confined to the Clergy and the Church. And wherever they are to be found, there—as contemporaneous history full surely proves—will the heresy of the day, whatever that heresy be, meet with patrons and disciples."

The truth of the foregoing is unquestionable, and to this may be added, that, if the Episcopal Church were to be deprived of her status in England to-morrow, some one or other sect (even setting aside Romanism) would seek for supremacy. Whatever other men may say, we contend, and ever have done so, that England's Church (with all her acknowledged imperfections) is England's bulwark; and we say of her Church as of England herself, "With all thy faults I love thee still."

"And this leads me," says the Bishop, "in conclusion, yet once again 'to stir up your pure minds by way of remembrance.'

"There is one pathway, my reverend and dear brethren, in which we are all pledged to walk, a pathway it is in which we cannot by any possibility miscarry, the ancient, the well-trodden, pathway of a diligent, a fearless, maintenance, both in life and doctrine, of those fundamental verities which have been called in question. 'Yea hath God said?' ... 'Ye shall not surely die'—such was, of old, the destroyer's twofold insinuation of doubt to our parents in the garden of Eden—such is, now, the same destroyer's twofold insinuation of doubt, to us their children upon whom the ends of the world are come. Let our whole ministerial walk and conver-
sation be a living protest against his blasphemy, a living testimony that we do verily and indeed believe that God hath spoken;—that we do verily and indeed believe that all out of Christ, shall die eternally.

"Let it, I say, be clearly seen that we do believe that God hath spoken to us in that blessed book which is called 'the Bible.'

"In sixty-six separate documents—at one period in Hebrew, at another in Chaldee, and at a third in Greek—in history, in type, in psalm, in prophecy, in gospel, in epistle, hath God the Holy Ghost, in divers ages and countries and by divers men, caused to be written a revelation of the mind of the Tri-Une Jehovah, for the full and sufficient instruction of the Church of every generation till the end of time. Further, that Tri-Une Jehovah hath Himself, by a never-failing providence, watched over the integrity of these Holy Scriptures, and transmitted them to us in a state of textual completeness, more than sufficient for the supply of all our need. Shall not all the loyal subjects of His kingdom read, mark, learn, and inwardly digest the sacred volume? Have not we, the ministers of His word, solemnly sworn so to do? 'Will you,' we were asked at our ordination, 'be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh'? I will endeavour myself so to do, the Lord being my helper'—was our rejoinder then—what is our practice now?

"But a true faith in the plenary inspiration of the Holy Scriptures, will not suffer us to rest satisfied either with the critical, or with the devotional, study of the sacred volume. Far from it. 'We cannot but speak the things which we have seen and heard.' We must ever, in our preaching, make Him known to our people in all Scriptural fulness, proportion, and simplicity, who is the One universal subject of their testimony.

"Yes assuredly we shall proclaim, in all Scriptural fulness, the glory of Jesus' person, the dignity of Jesus' offices, the completeness of Jesus' work.

"Did I name the glory of His person? He is man, tempted once in all points like as we are, yet without sin: He is also God over all, blessed for ever. Take your stand, Brethren, firmly upon the truth of the essential Deity of the Lord Jesus Christ; build up your people carefully on it. And let no conduct, no companionship of yours, lead them in the least to doubt the sincerity of your protestations. There is, I can assure you, a close affinity between the Arian and the Socinian, on the one hand, and the teachers, on the other, whose pernicious ways we denounce to-day. Both deny the total fall of man—both, of necessary consequence, deny his need of an atoning Saviour—both proceed, the one openly and the other covertly, to controvert the divinity of Him who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary. Shall we indignantly repudiate the offender within our pale, and yet hold fellowship with him who denies the Son beyond our bounds? God forbid! 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.'

"Did I speak of the dignity of Christ's offices, of the completeness of His work? He is the Prophet, the Priest, the King of His Church: in each capacity He has high prerogatives, in each He performs excellent service.

"He is the Prophet like unto Moses, raised up unto us from amongst our brethren. As such hath He given us His word: as such doth He give us His Spirit. And thus, though now absent in the flesh, doth He yet open to us in all the Scriptures the things concerning Himself. Yea and He makes our hearts burn within us as He reveals to us the breadth, and length, and depth, and height of a love which passeth knowledge. Let us direct our flocks to the same Teacher! Let it not, even for a moment, seem as though we claimed their allegiance for any other instructor. Neither doctor nor philosopher, neither tradition nor reason, may usurp His place. 'The Master saith'—'I have received of the Lord Jesus that which I also delivered unto you'—such, and such supremely, should be the authority for our every statement. Moses and Elias were with Him in the Mount. Excellent was the subject of their discourse,—the Exodus which He should accomplish in Jerusalem. But even they must altogether disappear, in order that Jesus may be seen alone, and the voice come forth which said, 'This is my beloved Son! hear Him!' After this, shall any other authority intrude between Him and our flocks?
“Again, He is the Priest after the order of Melchizedec, who needed not often to offer the same sacrifices which can never take away sin—for He hath put away sin by the sacrifice of Himself. And now hath He passed into the heavens, not with the blood of bulls and goats but with His own blood, and there He ever liveth, by His irresistible intercession to save to the uttermost them that come unto God by Him.

“My Reverend Brethren, let us vindicate for Him the exclusive honour of so gracious a Priesthood, so efficacious a Sacrifice. Let us, I say, vindicate for Him that honour! Let not the enemy prevail in his soul-destroying endeavour to substitute His birth for His death, His incarnation for His atonement. The soul-destroying endeavour, I say—for His incarnation and His birth were but preparatory steps, necessary to fit Him for that great sacrificial work which He accomplished, once for all, on Calvary. It is to Him lifted up there that the sinner who would be saved must look. To direct that sinner’s eye to the manger of Bethlehem, or to any stage of His earthly pilgrimage short of that, is to direct it to that in which he cannot, shall not, find life,—for without shedding of blood is no remission.”

We pray the reader, in these last solemn truth-perverting days, well to consider this most sacred, incontrovertible, indispensable doctrine of the atonement of our Lord and Saviour Jesus Christ. Let reason and all the sophistries of proud and deeply-degenerated man fall before such glorious sin-subduing, hell-vanquishing truth.

“And then (proceeds the Bishop) let the Lord Jesus have the exclusive honour of such a Priesthood. True, He hath made all His people kings and priests unto God and His Father. Their joyful work is ever to offer up to God—not only with their lips, but also with their lives—the spiritual sacrifices of thanksgiving and praise. But no priests who can offer propitiatory sacrifice, are now to be found under the canopy of heaven. Any who claim that prerogative are vain pretenders, daring usurpers. From such vain pretence, from such daring usurpation, Good Lord deliver us!

“Once more, He is the King to whom hath been given a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. And now He uses His royal might in giving repentance unto Israel and remission of sins. Tell your people, Brethren, to plead with Him for these inestimable gifts of His kingly bounty. Bid them remind Him that He hath, by baptism, admitted them into His kingdom, and conferred upon them all the privileges of His outward and visible Church. Bid them draw from these gifts a plea, and ask for more—even for the matchless boon of the quickening, sanctifying, sealing Spirit of promise. Then, as subjects loyal and true, shall they be enabled, nay, constrained to serve their Prince in newness of life, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of their great God and Saviour Jesus Christ. For ye may not shun further to declare that there is a great assize near at hand, when the dead, small and great, shall stand before Him, when the books shall be opened,—the book of Revelation, and the book of conscience, and the book of remembrance,—and the dead shall be judged out of the things written in the books. Ye must not, I say, shun to declare these things—and I say so advisedly; for I cannot but think that the judgment to come is not as frequent or as prominent a subject in our discourses as it was in those of the Apostles. Study the fourteen Sermons of which we have epitomes in the Acts, and then say whether or not I am right.”

With respect to faithfulness and fearlessness in preaching, the Bishop says:—

“But to return—these things, my Reverend Brethren, must be declared, and that in Scriptural proportion and in Scriptural simplicity.

“They must be made known in Scriptural proportion! There may be no keeping back any thing that is profitable, no shunning to declare all the counsel of God. And yet all things, and every thing, must be so told, as to give to none less, to none more, than the space which it occupies in the book of God. For example, let us make mention, for the comfort and edification of the believer, of the sovereign, the ancient, the unquenchable love of God for His people, His chosen; and yet let us not so tell of it, as for one single moment, to keep out of sight the willingness of the Father to
receive every one that cometh unto Him by His Son, and the certainty that every
one who so cometh shall not perish, but shall have everlasting life.

"And these things must be made known in all Scriptural simplicity! All pains
indeed should be taken in the preparation of our discourses; for we may not offer to
our God of that which costs us nothing. Illustrations, suitable to the circumstances
of them that hear us, should be drawn from every quarter. But our doctrine should
be derived from one source alone. And, in propounding it, neither the taunts of the
press, nor the solicitations of ambition, should induce us to be mere reasoners or mere
rhetoricians; we have a great work to do, and we may not condescend to arts like
these. For indeed 'conscience may be soothed by many a flattering word, intellect
may be exercised by many a subtle speculation, imagination may revel in many a plea­
sant phantasy; yea, and the affections may be roused by many a pathetic appeal, in a
heart to which not one single word of eternal life has found a saving entrance!"

What a solemn consideration is this, and yet how true! What ground of
satisfaction was that reflection of the apostle in regard to
his preaching—'Not
as pleasing men, but God, who trieth our hearts.' Oh, how vast and how all
important is the distinction
Not preaching to please, but to profit—not seeking
merely to gratify, but to be instrumental in the Lord the Spirit's hand of
bringing grace to the hearers.

"No! (says the Bishop) let us speak 'the things of God,' not in words which
man's wisdom teacheth, but which the Holy Ghost teacheth,' 'comparing spiritual
things with spiritual,' 'not handling the word of God deceitfully, but, by manifesta­
tion of the truth, commending ourselves to every man's conscience in the sight of
God; then shall the Lord the Spirit work with us and confirm the word with signs
following, for it is of such a word, and such a word only, that He hath said 'it shall
not return unto me void, but it shall accomplish that which I please, it shall prosper
in the thing whereto I sent it.'

"And how, my Reverend Brethren, can we speak otherwise than thus, if we do
indeed believe, on the one hand, that all out of Christ, shall die eternally; and, on
the other, that it is by the preaching of this Gospel that Jehovah is ordinarily pleased
to bring sinners of mankind into vital union with His dear Son?

"And this carries me onward (adds the Bishop) to the one remaining topic of
solemn exhortation.

"'The wages of sin is death.' 'Sin,' is any, the least, transgression of that law
which saith, 'Thou shalt love the Lord thy God with all thy heart, and with all thy
soul, and with all thy mind,' and, 'Thou shalt love thy neighbour as thyself.' 'Death
signifieth not only spiritual death in this life, and the severance of soul and body at
the end of this life, but also that 'indignation and wrath, tribulation and anguish,
originally 'prepared for the devil and his angels,' of which 'the damnation of hell,
'hell-fire,' 'the lake which burneth with fire and brimstone,' 'the worm that dieth
not,' the fire that never shall be quenched,' 'everlasting punishment,'—that is,
punishment lasting ever—are the Scriptural exponents. Every one out of Christ—
that is, every one unrenewed by His Spirit, every one unwashed in His blood, every
one unmantled in His righteousness,—shall, 'without doubt' thus 'perish everlast­
ingly.' Then surely are we bound, as in a question of life and death, clearly to ascer­
tain, and accurately to state, what are the signs, what the criteria, of that oneness
with Christ which is the result, not merely of the ligaments and ties of sacraments
and profession, but also of the indwelling of His life-giving, incorporating Spirit. Nay
more, it behoveth us to do more than state them. It is our duty, tenderly indeed,
but faithfully also and fearlessly, to press home to the consciences of our hearers,
collectively and individually, publicly and from house to house, the solemn question,
whether those marks, those criteria, of being in Christ are manifest in them?

"Beloved Brethren, I use great plainness of speech. I desire to be as faithful
with your souls as I would have you to be with the souls of others. For indeed I
cannot conceive of a conduct more cruelly treacherous, of a punishment more awfully
miserable, than of the man—he be Bishop, Presbyter, or Deacon—who, in these
matters, speaks smooth things and prophesies deceits.

"I do not now refer to those, if such there be, who have so far forgotten that the
vows of God are upon them, as to join in the ignorant cry of the men of this genera­
tion, and to denounce any who are anxious about their own souls, and the souls of their flocks, by terms of reproach in which the world delights. Inconsistency, flagrant as this, almost works its own cure.

"But I do long to impress upon every serious and earnest mind amongst you, the imperative duty of giving their fullest possible force to words like these:—'Except ye be converted and become as little children ye shall not enter into the kingdom of heaven' —'If any man be in Christ he is a new creature, old things are passed away, behold all things are become new' —'As many as are led by the Spirit of God, they are the sons of God' —'That which is born of the Spirit is spirit' —'The wind bloweth where it listeth and thou heardest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit.'

"Nor let a distinction be made between the new birth of the Spirit and the conversion of the heart. That distinction has, I would say it lovingly but fearlessly, no foundation save in the wants of a 'theological convenience.' And then is it not practically reserved for extreme cases? And yet has the gate ceased to be strait? Is the way no longer narrow which leadeth to life?

"O that such would consider well how perilous the position in which they stand themselves, in which they place others. The wood, the hay, the stubble which they have builded upon the one foundation shall be burned. And even if they escape themselves, they shall suffer loss; they shall be saved, yet so as by fire. But may they not also perish themselves? And then how fearful shall be the aggravation of their woe! To discover that the new creation was something real, that they had not themselves been the subjects of it, and are therefore lost for ever; and during that 'for ever' to hear the reproaches of them who once were of their flocks, and who shall tax them with having withheld the words which might have saved their souls, may more, with having, when, being alarmed, they anxiously inquired what they should do to be saved, lulled them to sleep, the sleep of death again!

"Nor, Brethren, can I conceive of any labour more joyful here, of any reward more glorious hereafter, than of the man, the minister, who,—not content with entertaining the fancy, feeding the intellect, working upon the affections, courting the good will of his flock,—gives himself, through evil report and good report, to rousing their consciences and saving their souls. True it is that he shall endure hardness when thus acquitting himself as a good soldier of Jesus Christ:—true it is that there are times when he shall prove his apostolic descent by being made as the filth of the world and the offscouring of all things:—yet shall his joy be great, as Jehovah, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,' always causeth him to triumph in Christ, and maketh manifest the savour of His knowledge by Him in every place; for his labour shall not be in vain, and much people shall be added to the Lord here, who shall be their pastor's joy and crown of rejoicing in the day of Christ, for then ἔκκλησιὰς τὸν ἀγίον ἑαυτοῦ, καὶ ἐκφυλώσας τὸν ἐμφάνισιν τῆς δόξης στιχών —when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

We can scarcely conceive of anything more solemn, and yet at the same time more encouraging in certain aspects of the case, than the terms in which his Lordship has thus summed up his most masterly, emphatic, scriptural Charge. It commends itself to the judgment, whilst it appeals to the conscience.


This is a perfect wonder! How it is produced for the low price of one shilling, we know not. Not only have we an almanack, and an interleaved diary, neatly bound in boards, but a mass of important matter besides. Nor is it by any means confined to the citizens of London for its utility, but its contents have, we had nearly said, a world-wide interest.