

# THE GOSPEL MAGAZINE.

"COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD."

"ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

"JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER." "WHOM TO KNOW IS LIFE ETERNAL."

No. 156, }  
NEW SERIES. }

DECEMBER, 1878.

{ No. 1,356,  
OLD SERIES. }

## The Family Portion ;

OR, WORDS OF SPIRITUAL CAUTION, COUNSEL, AND COMFORT.

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 COR. i. 4.

## THE CROSS AND THE CROWN.

"*And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom : to whom be glory for ever and ever.*"—2 TIMOTHY iv. 18.

BELOVED, in the previous verse there had been *acknowledgment* upon the part of the Apostle ; and, mark this, where there is a grateful *recognition* and a becoming *acknowledgment* of the Lord's merciful and gracious hand in regard to the *past*, it almost invariably leads to *hope, anticipation, and oftentimes to sweet and blessed confidence* with respect to the *future*. There is a striking example of this in the opening of the second Epistle to the Corinthians, where the Apostle recognizes the hand of his great and gracious Deliverer, saying, "Who *delivered* us from so great a death, and *doth deliver* : in whom *we trust* [observe this, 'in whom *we trust*'] that He *will yet deliver* us." Here is *past, present, and future* ; and the Apostle, remember, does not get beyond the *simple trust*—a childlike hope and reliance. No fleshly dependence ; no carnal confidence ; no taking for granted ; no resting in or being contented with past experience or present attainments, only as a pattern, a pledge, a proof, that, in His divine faithfulness, unchanging love, and covenant mercy, He who *had delivered would still deliver*.

Reader, this is a most important distinction, ever to be kept in view. The Apostle had not in himself, of himself, or by himself, any more to trust to or trade upon *at last* than he had *at first*. The simple but essential character of FAITH (which is "the substance of things hoped for, the evidence of things not seen") held good throughout his varied and chequered experience. And such will be the case with every redeemed and Spirit-taught sinner. Nothing, nothing, nothing in self ; all, all, all in Him ! "For of Him, and through Him, and to Him, are all things ; to whom be glory for ever. Amen."

We feel we cannot lay too great stress upon these verities, know-

ing as, alas! we only too well do know, what an ever-constant disposition there is to look to self, and to seek from self that which is to be found in *the Lord*, and in *the Lord alone!* Reader, bear with us when we say that it is not for the sake of upbraiding or finding fault with *others*, that we thus write. It is *our own personal bane*—the ground of our lamentation and mourning and woe—from day to day. This proud, fleshly creature striving after *self-saving*; in other words, trying to do without the Lord, or being less poor and less needy than we were aforesaid.

Beloved, this kind of thing will not do. If weighed in the balances of the sanctuary, it will be found wanting. Nothing, nothing, nothing will stand but the Lord's own inwrought work in the soul—His own grace, His own love, His own power—and this not, as we have said, to resort to or work upon, but only as having sufficed for past emergencies and necessities, and as a sweet and blessed indication that, as the Lord *hath* helped, and sustained, and delivered, so He *will* continue to do all the journey through, until He consummates in *glory* that which He *began* in *grace*.

Now, in this, as well as in manifold other respects, did the experiences of the prophet Samuel and the Apostle Paul harmonize. The former, as he "took a stone, and set it between Mizpeh and Shen, called the name of it Ebenezer, saying, Hitherto hath the Lord *helped* us." The latter, as expressive of his deep sense of his continuous need of that help, testifies, "We had the sentence [or, answer] of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." And, in perfect unison with the self-same teaching, and daily experiences of the dear children of God, we hear the Psalmist exclaim, "I am this day weak, though anointed king." Nor do we believe that he ever felt so little or helpless in himself as he did at the very time of his exaltation. The Lord knew how to keep him *low* in a *high* place.

Reader, be assured that, the longer we live, the more we shall prove the truth of the Psalmist's words, as expressed in Psalm cii.: "He weakened my strength in the way;" or, as it is rendered in the Prayer-book version and by dear old Coverdale: "He brought down my strength in the way;" or, as it is stated in Psalm cvii.: "He brought down their heart with labour; they fell down, and there was none to help." And why all this? Because He intended to forsake His people? By no means; but purposely that He might make His mighty power known; that He might verify His word, and fulfil His promise: "He giveth power to the faint; and to them that have no might He increaseth strength." Mark, dear reader, the language, "He brought down my strength in the way." This was part—and an essential part, too—of the teaching and the training. In a certain sense, the Lord's dear people know nothing of creature weakness and helplessness, any more than they do of sin and transgression, in its true character, until they are brought by grace and power divine *into the way*; then, and not until then, do

they begin to see and feel things as they never saw nor felt before. And this they are learning little by little, and step by step, all the journey through—from the moment they are drawn away from the City of Destruction till they enter within the pearly gates of the New Jerusalem.

There is, however, *another* thought upon which we must touch for a moment before we come more immediately to the words of the text; it is that *marvellous contrast* of which the Apostle speaks in the preceding verses. He says, "At my first answer *no man stood with me, but all men forsook me*;" but even with regard to this he adds, and in which he shows the sweet mellowing nature of grace: "I pray God that it may not be laid to their charge." But now mark, "*Notwithstanding the Lord stood with me, and strengthened me.*"

Here is the contrast, dear reader. Oh, blessed be God for that wondrous link in the chain, this "notwithstanding;" and the very forsaking of the Apostle, upon the part of professed friends and adherents, would only make the fact of the Lord standing with and by him the more marked and gracious.

Observe, dear reader, when the Lord *stands with or by* He *strengthens*; yea, this is a sure and blessed result. Nor can it be nearly so plainly felt or sweetly realized as in connection with the creature's fickleness and failure.

Then the Apostle gives as a reason, "that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." Here is a cluster of blessings: first, "that by me the preaching might be fully known;" that it might come with the demonstration of the Spirit and with power; that that glorious fact of which he speaks in the first chapter of his Epistle to the Galatians might be verified: "But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me." Secondly, "that all the Gentiles might hear;" that he himself, as a redeemed and pardoned sinner, might go and proclaim the unsearchable riches of Christ to fellow-sinners—sinners vilest, filthiest, most degraded—that in him "who was before a blasphemer, and a persecutor, and injurious," "Jesus Christ might first show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

And, dear reader, what is so calculated to cheer and encourage a poor sinner as the consideration of the pardoning mercy and adopting love of a gracious God and Father in Christ, in the case of a poor fellow-sinner, the more especially when that fellow-sinner is commissioned to go forth, and, in all the fulness of his heart—

"To tell to sinners round  
What a dear Saviour he has found;  
To point to His redeeming blood,  
And say, 'Behold! the way to God'!"

Then, thirdly, the Apostle testifies: "And I was delivered out of

the mouth of the lion." This language bespeaks *extremity*, the like position to that long before spoken of by the Psalmist, "As the Lord liveth, there is but a step betwixt me and death;" but (blessed be God!) there was that step; and so, in like manner, although Paul was, as it were, in the very mouth of the lion, the Lord Jehovah was at no loss as to how and by what means to deliver him. The Apostle proved, as myriads since his day have proved likewise, that "man's extremity is God's opportunity." Yea, it is—

"Just in the last distressing hour  
Our God displays delivering power;  
The mount of danger is the place  
Where we shall see surprising grace."

Reader, do you know anything of it? Have you proved it—and that again and again and again—in happy and heartfelt experience? Well, then, be it yours to "thank God and take courage."

And now mark the *acknowledgment* of which we have spoken leads to the *assurance* in our text: "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom."

Here, beloved, is a "*shall*" and a "*will*," and they are (blessed be God!) both essential features in the covenant of grace. They are the covenant "*shall*" and the covenant "*will*" of a covenant God to and for a covenant people.

Moreover, here is a *deliverance* and a *preservation*, both equally in the covenant. We delight to speak of THE COVENANT, because instrumentally it lifts us above our creature circumstances, fleshly fears, and dark and dismal despondencies. "What!" perhaps the reader mentally exclaims, "do you know anything of these?" Aye, indeed we do. It is the old beaten track we are treading day by day, in which we have been hobbling on for upwards of fifty years; nor does it get one iota smoother, softer, or more agreeable to our poor carnal mind. Hart's words still stand good—

"The *flesh* dislikes the way,  
Though *faith* approves it well."

But, not to dwell upon this, we were about to quote the Psalmist, when he exclaimed, "Although my house be not so with God; yet He hath made with me an *everlasting covenant*, ordered in all things, and sure; for this is all my salvation, and all my desire, although He make it not to grow."

Dear reader, David's very words clearly bespeak that it was his trials—his anxieties—his enemies—which instrumentally caused him to fall back upon the covenant. It was these which drove him to his Stronghold. By such means he was compelled to "cease from man," and to take refuge in the God of his salvation; and blessed indeed are all trials, cares, perplexities, afflictions, sorrows, which lead to the self-same end.

Now, the Apostle's *assurance* was based upon the *character* of Jehovah as unchangeable; as "without variableness or the shadow of turning;" as "the same yesterday, and to-day, and for ever." He knew, moreover, that He "rests in His love, and hates to put away." That truth was embedded in his innermost soul, "Having loved His own which were in the world, He loved them unto the end." These verities were as firmly rooted in the Apostle's mind as it was possible they could be. Here he was "steadfast, unmoveable," and in this, as well as other respects, he was "always abounding in the work of the Lord."

Moreover, the Apostle's *assurance* was grounded upon the *conduct* of the Lord. He was wont to consider what had been the dealings of the Lord with Old Testament believers. He knew that, as the God of Abraham, Isaac, and Jacob, He had been most gracious, loving, condescending, and true. Both the wanderings and the waywardness of the children of Israel were vividly before his mind, and he well knew what a God the Lord Jehovah had been to them. He remembered that, notwithstanding all their ingratitude and rebellion, the Lord would not suffer Himself to be diverted from His purposes and His pledges of love, and grace, and mercy towards them. Out of the bondage of Egypt He brought them, and into the land of Canaan He led them. Hence the Apostle had a precious pattern and proof perpetually before him of what the Lord *had done*, and of what He was prepared *to do*.

Thirdly, the Apostle's faith rested in and upon the *covenant* of Him who cannot lie. The covenant "I will be their God" and "they shall be My people"—Jehovah's "I will" and "they shall"—was a blessed basis upon which to rest; a sure foundation; a stronghold.

Hence, beloved, upon this three-fold footing—*Jehovah's character, conduct, and covenant*—the Apostle's *assurance* rested. "And the Lord *shall* deliver me from every evil work, and *will* preserve me unto His heavenly kingdom."

Now, observe, whilst he recognized the Lord as his Supporter and Deliverer, he was prepared to encounter trials and afflictions, sufferings and sorrows, which are here summed up and embodied in the three little but mighty words, "every evil work." The Apostle well knew that *he* at least was never to travel by a smooth path to the rest that remained. He was never allowed to overlook the plain Gospel terms, "It is through much tribulation ye must enter the kingdom." He knew full well the testimony concerning himself, "I will show him how great things he shall suffer for My sake." Most distinctly had he aforetime declared, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

It is worthy of note, moreover, that, although the Apostle had just previously testified to the fact that he was "now ready to be offered,

and that the time of his departure was at hand," yet that there was trial before him in the brief interval that remained. Yea, it would seem as though he was convinced that his trials were about to culminate, or reach their highest standard, as he drew near his end. He knew that the climax was at hand; but, notwithstanding, he knew likewise—and this instrumentally supported and encouraged him—that the *crown* would speedily follow the *climax*!

And now, dear reader, whilst the subject is fresh upon the mind, we must leave the Apostle for awhile, and endeavour to talk a little about his blessed Master! The subject has of late been dwelling so much upon our heart that we fear to lose it, or to postpone the consideration of it. Nay, we have another feeling likewise. Recollecting the many years we have occupied these pages, we feel increasingly that the sands of our little life-glass must be rapidly running through, and that soon we must lay down the pen. *We feel indeed as though each article may be the last.* It is in this spirit we are anxious, as far as the Lord may enable us, to place on paper the substance of recent midnight meditations.

Now, we have just touched upon the fact that the Apostle was anticipating trial as the prelude to succour and deliverance; yea, that the climax of trial was to give place to the consummation in glory!

Well, now, we think we see this pre-eminently in the Person and Mediatorial work of the Lord Jesus Christ. If we follow Him through all His eventful sojourn here in this vale of tears, we shall discover that, notwithstanding all that had been foretold of Him by prophet after prophet, He spoke very little of what awaited Him in regard to the *termination* of His Mediatorial mission. It was only towards the last that He began to enlighten His disciples upon this momentous matter; and so ignorant were they of it, and of what was involved in His Suretyship undertakings, that they sought to put it away from Him. Yea, we read that "Peter [always foremost] took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee."

It is worthy of note that, although Jesus knew full well the frailty of His disciples and the weakness of their faith, He refrained from the mere mention of it until the very eve of the last great crisis. Yea, it was not until they had partaken with Him of the last supper that He declared, "All ye shall be offended because of Me this night" (see Matt. xxvi. 31).

But now mark, as though He wanted companionship and sympathy in sorrow, we read, "And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy" (or, as we read in Mark, "*sore amazed*"), as though, in spite of all His previous knowledge, He were now (humanly speaking) taken by surprise; that the work He had undertaken, and for the accomplishment of which He was not only responsible, but in regard to which such tremendous issues were involved.

“Then saith He unto them, My soul is exceeding sorrowful, even unto death.”

Oh, reader, imagine, if you can, in some tiny measure, what is meant by this, “*even unto death.*” If Jesus, “the holy, the harmless, the undefiled One,” who was “separate from sinners”—if, in a word, He who was without sin—spake thus, is it at all marvellous if *we*, who are *virtually all sin*, should know somewhat of deathlike feelings, indescribable sensations, terrible shrinkings, painful sinkings, in view of the near approach of that which must be repulsive to the natural and the human? If the *love* of life be so essential a part of the life itself, repugnance at the thought of death can only be a natural consequence. And it is only the *spiritual* can triumph over the *natural*; and this only as it is instilled and maintained by the Holy Ghost, the Almighty Quickener and Sustainer of this true spiritual and imperishable life.

Dear reader, as the anguish of His righteous soul was foreseen to be so marked a feature in the Mediatorial work of Christ, the Psalmist was inspired by the Holy Ghost to speak prophetically upon His behalf. Mark his language in the fifty-fifth Psalm: “My heart is sore pained within me: and the *terrors of death* are fallen upon me. *Fearfulness and trembling* are come upon me, and *horror hath overwhelmed* me.” The Prayer-book version renders it, “and an *horrible dread* hath overwhelmed me.” Lest there should be any doubt as to the language of this Psalm applying to Christ, we have only to turn to the twelfth and two following verses for confirmation.

Dear reader, depend on it that, down into whatever depths it may please God that you or ourselves should pass—although it may in very deed be a darkness that may be felt, and be attended with such feelings and emotions as no words of ours can possibly describe—yet we may be assured that that darkness or those depths do but in the very faintest degree represent what that “*horrible dread*” was of which Christ Himself was the Subject.

In the twenty-second Psalm—another portion of the sacred Word as to the application of which to the Person and work of Christ there can be no doubt—we read: “I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and *Thou hast brought me into the dust of death.*”

Now, if this language is compared with the sentence pronounced in Eden, “Dust thou art, and unto dust shalt thou return,” we see what the Suretyship of Christ entailed, in His becoming “a *curse* for us.” “Thou hast brought me into the dust of death.” Oh, marvellous language!

Again, to contemplate Him in these actual circumstances, when this “*horrible dread*” was upon Him, we read by the Evangelist Mark that “He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him

And He said, Abba, Father, all things are possible unto Thee : take away this cup from Me." Here was an argument coupled with an appeal.

Reader, we cannot but pause for a moment to remark, What would have been the dread consequences if so be this cup had been allowed to pass from Him ? Either the forfeiture of the divine veracity, or the eternal destruction of the whole Church ! This must have been the alternative !

But mark, according to Luke, we read that, at this juncture, "there appeared an angel unto Him from heaven, strengthening Him ;" but even then we read, "And being in an agony, He prayed more earnestly ; and His sweat was as it were great drops of blood falling down to the ground."

We read with respect to the curse, "In the sweat of thy face shalt thou eat bread." To redeem from that curse it was necessary that the sinner's divine Substitute and Ransomer should "*sweat blood*" ! Oh, *the blood ! the blood !* The first plague with which the Lord Jehovah visited Egypt, by the hand of Moses, was the *turning water into blood !* The first miracle wrought by the great Redeemer, in Cana of Galilee, was the *turning water into wine !* But now, in the final accomplishment of His great and glorious Mediatorial work, He "*sweats great drops of blood, falling down to the ground.*"

Further, it is worthy of remark, with respect to the blood—keeping in view that great truth so early proclaimed, "The life is in *the blood,*" and that precious declaration, "When I see *the blood* I will pass over you"—that, after it was testified, "When they came to Jesus, and saw that He was dead already, they brake not His legs," "But one of the soldiers with a spear pierced His side, and forthwith came there out *blood and water.*" *Blood* to atone, *water* to cleanse ! And, inasmuch as the Lord of life and glory, as the Redeemer of His people, *had paid* the redemption-price by the shedding of His own heart's blood, this great fact was to be proclaimed in perpetuity, that the last thoughts of Calvary's cross should be identified with a *bleeding Jesus,* and that there might be a faith's realization of the solemnity and the peace-speaking properties of that precious promise : "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Moreover, whilst we contemplate the mercy that the *blood* was the redemption-price and the pledge of pardon and the token of our right and title to the purchased inheritance, are we not likewise reminded of the words of Him who is emphatically the river of the water of life : "Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life" ?

Reader, as we find our paper has extended beyond our intention, we must postpone what we wished to say as to the soul-travail, divine support, and ultimate triumph of our ever-living and most glorious Surety. We hope in a future number to show how the *climax* immediately preceded the *conquest*! So it was with Jesus, and so with the Apostle Paul in regard to his precious assurance, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." So likewise shall it be with every member of the redeemed.

St. Luke's, Bedford, Nov. 3, 1878.

THE EDITOR.

"OLD AND GREY-HEADED."

(PSALM lxxi. 18.)

"Old and grey-headed," Lord, do not forsake me  
 "Flesh and heart fail," but no promise of Thine  
 Strength is decaying most rapidly—make me  
 Lean with felt rest on my Helper divine.

Many a sorrow Thy mercy has sweetened,  
 Many an agony helped me to bear;  
 Heaven and a sight of Thy face, Lord, are heightened  
 By the same woes which have whitened my hair.

Oh, to be holden, when nature is failing,  
 In the strong arms of Thy covenant love:  
 Thou hast the patience, Lord, love all-prevailing,  
 Yet Thou canst wait for my coming above.

Thou couldst have taken me out of this weakness;  
 Long hast Thou borne with my folly and sin;  
 Comfort me now, Lord, and fill me with meekness—  
 Meekness which owns what a God Thou hast been.

What a delight that my spirit complaineth  
 To its own Father, who "knoweth its frame;"  
 What to Thy love is the languor that paineth,  
 But the stretched hand Thy endearments to claim?

Never as now have I clung to Thy keeping;  
 Yet, when my clinging is feeble and cold,  
 Answer my whispers and quiet my weeping;  
 Be my Companion, Lord, when I am old.

So that my last thoughts (half uttered and dream-like)  
 Tell of Thy faithful, unwearying love;  
 And the last name I shall listen to, seem like  
 His who will be my Companion above.

Jesus! dear Jesus! to Thee and Thy dying  
 Owes my glad spirit its freedom from care;  
 Ah! I am glad that the moments are flying—  
 Nurtured so long, Thou wilt carry me there.

## Wayside Notes.

---

### TWELVE O'CLOCK.

*"Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance."*—ACTS ii. 28.

AH! friends, another December reached! Where are we in the steps of our pilgrimage—going downwards? Yes, as far as age, decay, and the grave are concerned; but, with the inner and second life, blessed be God, onwards, upwards, heavenwards! While thinking of this twelfth and closing month of another year, we have been led for some days past to crave a portion for our mutual attention and reception, when the above came with such sweet bedewings from the Lord that we take it as an answer to our wrestlings. May God the Spirit unfold it in such a way that we may be privileged once more to feed the Church of God, which He hath purchased with His own blood.

And, first, note who it is that is thus so emphatically and experimentally saying, "Thou hast made known to me the ways of life." Our blessed Lord had been led forth, and brought into the high priest's house. A poor, trembling, timid one followed Him afar off. It must have been a cold, wintry night, for they had kindled a fire in the midst of the hall, and the men who had brought Jesus sat down together, and this poor, timid man sat down among them. "But a certain maid beheld him as he sat by the fire, and, earnestly looking upon him, said, This man was also with Him;" but the poor man denied it, saying, "Woman, I know Him not." What compunctions of conscience he must have had as he uttered those words! But, after a little while, another saw him, and said, "Thou art also one of them;" but more emphatically did the huddled-up one say, "Mau, I am not." What an amount of misery must have crept into his soul as he persisted in his sinful denial! But, "about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with Him; for he is a Galilæan." But, worse and worse, the wretched trembler said, "Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew." And yet this dissembler, who denied his Lord with oaths and curses, is the one who is now boldly standing before the men of Judæa and Jerusalem, and uttering these memorable words of David: "Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance;" nor have we any reason to doubt that he experimentally felt them as he uttered them. But what had made the difference? We have it in that fact: "The day of Pentecost had fully come, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is the Spirit of God who works wondrous changes. And what Christian can read those unctuous, mellow, and profound Epistles of Peter, without being amazed, and tracing what sovereign grace can do? The very one who sat so wretchedly by the fire in that hall referred to, and acted with such duplicity, now glorying in the fundamental truths of the everlasting Gospel of Christ! It is,

then, the poor, erring, faint-hearted Peter who reiterates the language which heads our paper.

‘Let us look at the words: “Thou hast made known to me [even me] the ways of life; Thou shalt make me full of joy with Thy countenance.” “*Thou hast.*” Ah! pause here, dear reader, with us. This *appeal* to the Lord is very precious. The Christian traces all to Him.

“Man marks not Thee—marks not the mighty hand  
That, ever busy, wheels the silent spheres  
And works in secret deep.”

But we will mark Thee, and love to watch the mighty hand which works our way, and paves the whole in love. It was the Lord who had made the weak, faint-hearted Peter the bold and intrepid preacher of the Gospel. The man that had feared the words of a maid now fears not what man can do unto him. These are “wondrous changes,” as we saw in a recent article, which none but the Lord can effect.

“Thou hast made known to me.” Ah! it tells also of the *presence of Jesus with His helpless, yet redeemed ones*—a living closeness and nearness to Him. It is said of Joseph that “the patriarchs, moved with envy, sold Joseph into Egypt: *but God was with him*” (Acts vii. 9). Oh, if God is with us, what need we fear? This is a secret stay and inward experience that we would not give up for all the world calls good and great. “Lo, I am with you always, even unto the end.” And He is in the midst of the Church, and reigns and rules in the heart of every member thereof. The consciousness of this makes us oft brave life’s trials, and run through a troop of soul enemies.

Well, then, dear reader, this blessed appealing to the Lord, and felt realization of His presence, is very precious; and how often—yea, constantly—the Christian finds himself thus talking and addressing his God: “Thou hast done so-and-so for us. Thou wilt still bless, still succour and support.” Such sanctified converse by the way of a heart drawn out to the Lord shows life, and is a reality which lifts us up above mere creed and doctrine.

But now, look further at what Peter calls “the ways of life”—“Thou hast made known to me *the ways of life.*” Volumes could be written upon this expression, “the ways of life.” The simple way in which it commends itself to my mind at the moment is just this: our blessed Lord “is the image of the invisible God.” “He is before all things, and by Him all things consist. And He is the Head of the body, the Church. For it pleased the Father that in Him should all fulness dwell, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” Such divine communications are “the ways of life;” so that, with this view, the matter may be summed up thus: “Thou hast made known to me the ways of life”—that is, Jesus, for He is “the way, the truth, and the life.” Men may try to carve out another, but He only is the “way of life.” Oh, to be kept to the simplicity that is in Christ, that is (as we believe the original Greek means), *the singleness that is in Him*—looking off everything else to Him, He being the only “way of life.”

But there is another view of this expression we must not omit, because we believe it is what the Apostle Peter more particularly refers

to, namely, *the resurrection power of the Lord Jesus Christ*, and the rising of His saints in and with Him. It was this he was proclaiming when he uttered our passage: "Therefore did my heart rejoice, and my tongue was glad; moreover, also, my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." The resurrection power of Jesus, whereby He will raise every one of His blood-bought family to dwell with Him in glory—this is what Peter preached, and which gave great offence in many quarters. Not so with His own. It is a fact which endears Jesus to them, and which will effect what He uttered to the Father: "Father, I will that they also, whom Thou hast given Me, be with Me where I am."

But there is yet another view of this expression, "the ways of life." The Apostle says, "*Your life is hid with Christ in God*;" by which we see at once that the life must be of God, and of such a nature that it cannot be destroyed; and this life may be known by its constant feeling after Christ, that we may know Him. Ah! it is no slight comfort to know that such knowledge is by covenant arrangement and divine ordering, as the Apostle Paul tells us that God hath chosen us from the foundation of the world; Christ having redeemed us by His blood, the Holy Ghost hath made known unto us the mystery of His will—a Trinity-linked salvation, which cannot be broken.

Oh, dear reader, are you feeling after Christ, if haply you may find Him? You are being led, then, in "the ways of life," the outgoing of which is an earnest desire to "know Him who is your life."

Such religion, then, is of God. Yes, we glory in a religion that is so. The Apostle's words to the point fall sweetly upon the heart: "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me." This is it—"it pleased God." This is the origin of what we know and have realized of divine things. "It pleased God." Well may he say and we say, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Oh, I would not give a straw for a religion that is of man, which springs from the action of an unregenerate heart, and depends upon the caprice of the creature. No, we glory in and depend on "the will of the Father." "It pleased God"—the revelation of Christ—"to reveal His Son in me"—the manifestation of the Spirit. It was not taught me by man. This makes us cry the old cry, and rejoice in the same—"Oh, to grace how great a debtor!"

Again, the recipient of the life referred to cannot be lost. It is impossible, because "the life is hid with Christ in God." And then this life, which begins with God, and which cannot be destroyed, must bring to God, for the ways of the life referred to lead most certainly to heaven. We shall have something to say presently upon this fruition, when we come to think of the "fulness of joy with His countenance."

And now, dear reader, let us notice the Apostle's declaration that the Lord *had made known unto him* "the ways of life." "Why speakest Thou unto them in parables?" said the disciples to our Lord. Mark the wonderful reply, deep with divine purpose and love: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given;" so that the knowledge of "the ways of life" is a

matter of sovereign, electing love. "It is given unto *you*;" it is not given to the multitude without; it is not given indiscriminately to everybody and everyone.

Peter was an elect vessel of mercy, notwithstanding all his faint-heartedness and oft strange wanderings. He was a vessel of mercy, notwithstanding his denial of the Lord who bought him. He could yet say, "Thou hast made known to me," the cause being the same as it was with the Apostle Paul. The testimony of the devout Ananias to him was remarkable and gracious. "He came unto me," says Paul, "and said unto me, Brother Saul, receive thy sight. The God of our fathers hath chosen thee, that thou shouldest know His will, and shouldest hear the voice of His mouth."

But to dwell further upon Peter's declaration, "*The Lord hath made known to me.*" There is something exceedingly precious in these words to the child of God. I could not get the knowledge I possess of Christ from nature. Nature, it is true, is "beauty and beneficence combined;" but many trace such beauty and beneficence that are Christless. I did not get this knowledge from any inherent tuition, as some would have us think. Flesh and blood cannot reveal a knowledge of a precious Christ, and the joys of salvation. No, not from any such sources have I learned what I have learned about Jesus. It has been in no other way than through the manifestation of the Spirit. "Thou hast made known to me." The Holy Spirit has been my Teacher, unfolding Christ, showing me my need of Him as a poor, helpless, undone sinner. It is very blessed to be taught of God. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." "The Lord has made known to me the ways of life."

Again, "*the Lord hath made known to me the ways of life.*" The apostles in our Lord's time could say, "That which was from the beginning, we have heard, and seen with our eyes; and handled with our hands. He who is the Word of life, in which Word are the ways of life." We have not seen Him as they saw Him, but, blessed be God, we see Him with a living and lively faith, and we truly have fellowship with Him who is the God of our salvation. This life was manifested unto them who bore witness of it. He is our life—the same One—the One of yesterday, the One of to-day, the One for ever—and we can use the Apostles' words and say, "He was manifested unto us, for the Lord the Spirit hath made known unto us Him who is the Way and the Word of life. These things write we unto you, that your joy may be full." We would not give up the knowledge of Him which we possess, little as it is, for all the riches of this world.

Oh, beloved, what joy we have, have we not, in the secret blessedness of knowing, amidst life's whirl, with its crowded anxieties and cares, that the Lord has made known unto us "the ways of life," which are eternal, abiding, and joyous, and which, as certainly as a stream flows to the ocean, is flowing on to an eternity of bliss? Windings, hindrances, shallows; weeds, and rushes there may be; yet it flows on. Nothing can dam it up. It percolates through all. "The water that I give you is a well of water, springing up into everlasting life."

With some it is all *watch and worry*. Did we say "*some*"? Reader, w fear it is so with us *all*. Worry, worry, describes our daily life; yet w

watch—are on the alert for Christ. Curious life!—paradoxical experience to many! The Scriptures say that the saints will be “men wondered at,” and so they are.

Again, “Thou hast made known to me.” One of the things that always melts the writer’s heart is, the inward realization of a precious Christ amidst the pressure and toil of life. He may be one busy in a crowded hive of commercial activity, in and out, yet gathering that something secret which sweetens all, and which causes him to think of the store he has in the Father’s kingdom. Such is a pleasure which has no alloy. It is a comfort of the choicest character. It is a joy the world can neither give nor take away. Oh, for more of such tastings—streams of grace flowing from the Fountain-Head—intercourse with Jesus, even though the surroundings are worldly—heavenly thoughts and upliftings, although all about is earthly and clogging.

I dare say many of our readers will understand such simple experience as this: I was troubled; life’s cares seemed too much for me; the journey too great for me; calculations and misgivings took possession of my spirit, when I opened, not by chance—no, there is no such a word in the Christian’s vocabulary as “chance”—I opened, by the secret leading of the Lord, “Olney Hymns,” and lighted upon this simple verse—

“A word from Jesus calms the sea, The stormy wind controls;		And gives repose and liberty To tempest-tossed souls.”
--	--	---

It did to mine. A sweet calm came over us. The name of Jesus seemed to dispel the fears. I felt, “Come what will—come even death itself—what matter? Safe in the arms of Jesus, we have nothing to fear.”

And now we come to that very precious expression in our passage, “*Thou shalt make me full of joy with Thy countenance.*” God’s countenance towards His people—it seems to convey to our mind many important things. For instance, it betokens *salvation*—“The light of Thy countenance saved them” (Psalm xlv. 3)—because out of Christ it is all darkness. He is our light. Such light shining in the darkness tells our position, unfolds our sins, leads to Him, and brings us to see, if saved at all, He must be our salvation—not merely Saviour, but, beyond this, our salvation.

Again, God’s countenance implies *life*. In the light of the King’s countenance is life. If the Queen of England says, “Pardon that man,” it must be so. The life is spared, whatever the sin may be that has been committed. If the clemency of an earthly monarch be so positive, how much more the clemency of the King of kings and Lord of lords? so that the light of the King’s countenance shining upon the poor sinner betokens pardon and life.

Then, again, the smile of the Lord’s countenance implies *favour*. While reading those words, “Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts,” &c., there came upon us such an overwhelming sense of the wonderful mercy of God, in “loving us, and giving us everlasting consolation in Christ,” and causing us to have a “good hope through grace,” that the

comfort of these things banished immediately the thoughts of a care which had just before pressed and depressed us. Oh, beloved, how sweet is the calm of the Scriptures—the contemplation of the end—the faith's view of the countenance of Jesus Christ! It seems to set all right. We smile through our tears, triumph over our temptations and have comfort amidst our conflict. Is it not so? You that live by these things *feel* what you cannot express, and would not give up on any account. Well, it is blessed thus to be under the Lord's smile, receiving favour at His hands.

But, once more, where the joy of the Lord's countenance is experienced, there will be implied *affection, love*. It is a common and hackneyed expression, often used without much thought, "*God is love*:" but who can fathom its depths, or penetrate into the infinitude of that love? We see its results in the gift of His dear Son for His Church—in His eternal choice of a people unto Himself—in the thousand ways in which He exhibits His divine sovereignty and power on their behalf—but, when we begin to think of the spring or origin, the mind fails, thoughts receive a barrier. The heaven of heavens cannot be pierced till glory is revealed. God is great in all His purposes and ways, and in such depths indeed "we know Him not;" but it is our mercy to know that the light of His countenance is turned towards us, and that He does beam love upon His Anointed One and those whom He gave Him.

Again, joy experienced under the light of God's countenance exhibits *interest*. If we think for a moment of the varied members of an earthly family, loved and beloved. One, it may be, returns home after some time of absence. What interest is felt by his kindred to know all about his welfare, what he has been doing, what he has passed through, and so forth! Why all this interest? Because of the love which exists in the heart towards such. Or one member of the family shall receive a letter. What interest is felt by the other members to know its contents! Why is this? It is not traceable to mere curiosity. No, it is the *interest of love*. How much more so, in a higher sense, is it the case with our heavenly Father and His children! His countenance is towards them, and He takes the greatest interest in all that concerns them, because of the relationship which exists, and the love which endears them to Him. Again, it betokens—

*Encouragement*. The God of all consolation has not left us without encouragement, that the wayworn pilgrim may be cheered on along the dusty and tedious pathway of life. He has given us exceeding great and precious promises to stimulate us. He has given us the bread of life, to make us strong for the journey. He has given us the wine of the Gospel to revive our faint hearts. He has given us earnest of the inheritance, to make us press on to the promised possession. Do you need encouragement, reader, at this time? Is your heart fearful about future steps? Go to the Word, search out the suitable covenant promise or portion, feed upon it by faith, and believe God true to it.

But, then, last and best of all, think what the joy of His countenance will be when we are like Him and with Him, and see Him as He is. The writer, for one, must own that his whole soul seems sometimes to long for that sweet home with Jesus. This heartsickening world, with its corroding and clogging cares, oft makes us feel weary and worn, and

like a caged bird longing to take flight. I know I shall be told, "You are wrong to encourage such feelings, and wish for heaven before the appointed time. We cannot, it is certain, reach the goal before the time appointed;" but I have yet to learn that the Lord is angry with us for longing for the presence of Him we love. The traveller longs for home; the mariner looks out anxiously to catch the first glimpse of his native shores; the soldier returns from the battle-field, and seeks the cottage home so dear to him. Why should not the Christian be longing for the mansion prepared for him in the Father's house?

"Remembrance will oft haunt the shores  
Where all is rest and peace and joy."

And now, dear friends, how do these things fit into your experience, as you are brought, in the providence of God, to the closing days of another year of your pilgrimage? Can you not with us appeal to the Lord as Peter did and say, "Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance"? We have dwelt upon that precious and constant appeal to the Lord maintained by His own, as a secret evidence of the life of God in the soul. We have enlarged upon that blessed expression, "the ways of life," seeing how Jesus is the only Way of life; that He, consequently, sustains the hidden life, as Head of His body the Church, and that He will, by His resurrection power, which Peter preached, raise all His own to be with Him in glory. We have further dwelt upon the personal realization of "the ways of life"—"Thou hast made known to me the ways of life," even me, setting forth, as it does, discriminating grace, and giving a knowledge of Christ, through the teaching of the Spirit, which could not be obtained from any other source. Then we have tried to tell what is conveyed to us in that experimental expression, "Thou shalt make me full of joy with Thy countenance"—that it betokens salvation, life, favour, affection, interest, encouragement, and in its fulness, heaven.

In conclusion, beloved, we can only say, what a mercy that the close of the year 1878 does not find us walking in the ways of death and destruction, but in the ways of life and glory, pressing on to "the rest that remaineth for the people of God"! Ah! and do you not know what it is to be sometimes longing for that eternal rest—wishing it were really twelve o'clock with you, and you might wake up in eternal day—longing to be at home with Jesus? As we have said, the Lord cannot be angry with us for this impatience. When He grants us foretastes and earnestings of it, He cannot wonder, with such sweet peeps, that we are longing for the fulness of joy; still, as long as we are here in this time state, with its rolling months and years, may we be learning more of Jesus, more of "the ways of life," more of the joy of His countenance.

With these reflections we close. Time is indeed flying apace.

"All life is brief;  
What now is bud will soon be leaf;  
What now is life will soon decay."

Soon it will be the daybreak of another year. We pray God that,

if spared, its bedewings and unfoldings may be moistened with the dew-drops of heavenly grace. Behind us is the trodden, but not forgotten past; onwards, the Lord only knows what is before us; but, if we go forward under the joy of His countenance, all must be well. God grant this may be the case with both reader and writer.

*Shobnall Grange, Burton-on-Trent.*

G. C.

---

### BUNHILL FIELDS.

THE *City Press* is publishing a series of most interesting papers upon the subject of Bunhill Fields' Burial Ground, where moulder the mortal remains of so many of the once highly-favoured servants of the Most High. As we are anxious that our readers should have the benefit of the writer's research, we extract the following:—

“Although Bunhill Fields may be denominated a resting-place for Nonconformists, yet there lie there the remains of many noble sons of the Church of England. The inscription on the stone of one of the noblest is, ‘The Rev. Watts Wilkinson, B.A., lecturer to the united parishes of St. Mary Aldermary and St. Thomas the Apostle, Bow Lane; Tuesday morning lecturer at St. Bartholomew Exchange; and late chaplain to Aske's Hospital. Died December 14th, 1840, in the eighty-sixth year of his age, and in the sixty-second year of his ministry.’ Strange as it may seem, when a young man, Mr. Wilkinson was so opposed to the Church that he would not pass close to one of the sacred piles, lest the steeple should fall on him. But his mind underwent a change. He could, when an older man, see no argument in the New Testament in favour of the Independent order of Church government, and even considered lay preaching open to serious objections. He went to Worcester, Oxford, where he took the degree of Bachelor of Arts, and received deacon's orders in the Chapel Royal, in February, 1779. He preached his first sermon in St. Ann's, Blackfriars, on the very same day. It is remarkable that in the same year he obtained the lectureship of the parishes of St. Mary Aldermary and St. Thomas the Apostle. In February, 1780, he was elected chaplain to Aske's Hospital. In 1798 he obtained the Wednesday evening lectureship at St. Antholin's, Watling Street (now no more). In the same year he was elected the Tuesday morning lecturer at St. Bartholomew by the Royal Exchange. This was known as the ‘Golden Lecture,’ and was held by the ‘venerable Watts Wilkinson’ for upwards of thirty-seven years. The church ‘used to be crowded on a Tuesday morning.’ The last time he preached at St. Bartholomew's was April 28th, 1840, the church then being about to be pulled down. Perhaps it would not be out of place here just to mention that the mortal remains of Myles Coverdale rested near the communion-table of St. Bartholomew, and were discovered on the demolition of this church at a considerable depth below the surface. They were removed to St. Magnus the Martyr, London Bridge, of which parish he was once rector. Returning to the Rev. Watts Wilkinson, after St. Bartholomew was pulled down, the parish being united to St. Margaret, Lothbury, he continued to deliver his lectures in this church until September 1st, 1840, when he preached from the words, ‘Thou art my hope in the day of evil.’ On the following Sunday afternoon

he preached in St. Mary Aldermary, from Ephesians ii. 19, 'Ye are no more strangers and foreigners.' The sermon preached from this text was Mr. Wilkinson's last.

"The Rev. John Owen, D.D., Independent. He derived his pedigree from Lewis Owen, of Kwn, near Dollegelle, who was lineally descended from a son of Kewelyn ap Gwrgan, Prince of Glamorgan and Lord of Cardiff, the last family of the five regal tribes of Wales. John Owen was in his day styled 'The Prince of Divines.' At twelve years of age he went to Oxford; when only nineteen he got his degree of Master of Arts. About this time Archbishop Laud imposed several rites on the university, which Mr. Owen resisted, and he wrote a defence of Nonconformity. After passing through several vicissitudes he was ordered to preach before Parliament in 1646. Upon the death of Oliver Cromwell he lost all preferment, including the Deanery of Christ Church, Oxford. Upon the death of the Rev. Joseph Caryl (the ejected rector of St. Magnus, and the author of the *Commentary on the Book of Job*), in 1673, Dr. Owen was invited to succeed him as minister of a large and influential congregation in Leadenhall Street. This he accepted. In a letter addressed to Mr. Charles Fleetwood, dictated by the Doctor only two days before his death, he says, 'The passage home is very irksome and wearisome, through strong pains. I am leaving the ship of the Church in a storm, but the great Pilot is in it, and at the helm; so that the loss of a poor under rower will be inconsiderable. Pray, and hope, and wait patiently.' In this calm state of mind, the celebrated Dr. Owen departed on the anniversary of Black Bartholomew's day, August 24th, 1683, in the sixty-seventh year of his age. He was buried in Bunhill Fields, September 14th, 1683, his funeral being attended by sixty-seven carriages, the owners of which were noblemen and gentlemen of his acquaintance. There were besides several mourning coaches and 'gentlemen on horseback.'

"The Rev. Isaac Watts, D.D., Independent, pastor of the Church of Christ in London, successor of the Rev. Mr. Joseph Caryl, Dr. John Owen, Mr. David Clarkson, and Dr. Isaac Chauncey; after fifty years of feeble labours in the Gospel, interrupted by four years of tiresome sickness, was at last dismissed to rest, November 25th, A.D. 1748, *æt.* 75.' This monument, on which the above inscription was placed by the desire of the great man, was erected by Sir John Hartopp, Bart., and Dame Mary Abney. He was the minister of an Independent Church in Mark Lane.

"The Rev. Dr. Benjamin Grosvenor, Presbyterian, was lecturer in the Old Jewry, and after this was chosen to succeed the Rev. Samuel Slater as minister of the Presbyterian Church in Crosby Square. He was also lecturer at the King's Weigh House, 'which lecture was set on foot at the beginning of the eighteenth century.' He was a staunch opponent of Popery in every form. He was present at the funeral of Dr. Watts, and was at that time seventy-three years of age. A person spoke to him and said, 'Well, Dr. Grosvenor, you have seen the end of Dr. Watts, and you will soon follow; what think you of death?' 'Think of it?' responded the doctor; '*why, when death comes, I shall smile upon death if God smiles upon me.*' He died August 27th, 1758, aged eighty-three.

"While now in 'the best of all good company,' perhaps it will be as

well to mention the name of the Rev. Joseph Hart, Independent. He was minister of Jewin Street Chapel. Mr. Hart was the author of a volume of hymns, which to this day is admired by a large class of persons. Some of them are to be found in nearly every selection. His ministerial course did not extend more than eight years. He died May 24th, 1768, aged sixty-eight.

“Here lies John Macgowan, V.D.M. (minister of God's Word), who at the hand of God merited nothing but final destruction; yet, through grace, was enabled to hope in a finished salvation. He died November 25th, 1780, aged fifty-four.’ He was minister of a Particular Baptist Church in Devonshire Square. Dr. Gill was an intimate friend of Macgowan's. Amongst other works he wrote *Death, a Vision; The Shaver; or, Priestcraft Defended: as laying open the evils of priestcraft in our Universities; and The Dialogue of Devils*. Mr. Macgowan was ejected from the University for ‘praying, reading, and expounding the Scriptures.’

“The Rev. Thomas Madden, Calvinistic Methodist, died October, 1819, aged sixty-seven. After ministering in Bartholomew Close for some time, he removed to a new chapel erected for him in Aldersgate Street, where a liturgy was used and the service was choral.

“The Rev. John Gosnold, Baptist, was a scholar at the Charterhouse and a student at Pembroke, Cambridge. He was ejected from the Church of England by the Act of Uniformity, and became the pastor of a Baptist Church in Paul's Alley, Barbican. Mr. Gosnold drew an immense congregation, and was much esteemed by men of letters. The celebrated Archbishop Tillotson, before he was raised to the episcopal bench, frequently went to his week-night lecture. Mr. Gosnold died on October 3rd, 1678, in the fifty-third year of his age.

“The Rev. Dr. John Guise was minister of a Church in New Broad Street. In Toplady's works there is reference made to this eminent divine, on the loss of his eyesight, which took place while he was in prayer before the sermon. As he was led out of the chapel, the good man could not help deploring his total blindness. A gentlewoman who heard the doctor pining said, ‘God be praised that your sight is gone. I never heard you preach so powerful a sermon as you have just done in my life. Now we shall have no more notes. I wish, for my part, that the Lord had taken away your eyesight twenty years ago, for your ministry would have been more useful by twenty degrees.’ He died on the 22nd of November, 1761, in the eighty-first year of his age.

“The Rev. Henry Jessey, M.A., Baptist, was educated at St. John's, Cambridge, and was ordained in the Church of England in 1627. In 1633 he was presented to the living of Aughton, but was soon deprived for not strictly conforming to the rubrics, and for removing a crucifix which had been placed in the church. In 1635 he came to London, and accepted the pastorate of a congregation in Queenhithe. He and his flock passed through much persecution, and in 1641 Mr. Jessey, with five of his congregation, were seized by order of the Lord Mayor, and were committed to Wood Street Compter. In June, 1645, his views upon baptism underwent a change, and he was re-baptised by immersion by the famous Hansard Knollys. After this, strange as the fact may appear now, Mr. Jessey divided his labours. In the morning he preached at the Church of St. George the Martyr, in the Borough,

and was one of the regular clergymen of the parish; and in the afternoon he preached to 'his own people.' He also preached at Ely House and in the Savoy. On the Restoration he was ejected from St. George's. He died September 4th, 1663.

"The Rev. Hansard Knollys, M.A., Baptist, was educated at Cambridge, and was presented to the living of Humberstone by the Bishop of Lincoln. He resigned this, as he objected to the surplice and the sign of the cross in holy baptism. He severed his connection with the Church of England in 1636, and removed to London; but, finding troubles followed him, he went to America. He returned to London, 1641, and was elected master of the free school in St. Mary Axe. During the Commonwealth, Knollys preached for some time in the parish churches, until the Presbyterians—who were as intolerant as the Episcopalians—stopped him. Suffering great persecution from the hands of the party who then held our parish churches, he 'set up a separate meeting in Great St. Helen's, where he had over a thousand persons to hear him.' This offended the Presbyterian chiefs, and he was summoned to appear before the divines, then assembled at Westminster, where he was commanded by Dr. Leigh to preach no more, as he was alleged to be destitute of proper ordination. This episode in the great man's career puts one in mind of the saying by good Mr. Spurgeon, 'that all parties have been persecutors in their turn, except the Baptists, and these for the simple reason that they have not had the chance.' Soon after the Restoration Mr. Knollys was committed to Newgate. He preached in various places after his release. He was Sunday morning lecturer at Pinners' Hall, and he had a congregation at Broken Wharf, Thames Street. Through the pitiable Conventicle Act, however, he was subject to many interruptions. While preaching at George Yard, he was arrested and committed by the Lord Mayor to the Compter, where he was permitted by the jailor to preach to the prisoners twice a week. He lived to be ninety-three years of age, and died on September 19th, 1691.

"The Rev. Wm. Jenkyn, M.A., was for some time lecturer at St. Nicholas Acons; afterwards he was vicar of Christ Church, Newgate Street, and held some appointment at St. Ann's, Blackfriars. In 1662, he left all in consequence of the Act of Uniformity. On September 2nd, 1684, he was arrested at a house in Moorfields, and was taken before two aldermen, who, for refusing the Oxford oath, sent him to Newgate, rejecting his offer to pay the fine of £40. A petition was presented to King James II., who said, 'Jenkyn shall be a prisoner as long as he lives.' He died in Newgate, and at his funeral his daughter gave mourning rings, on which was inscribed this motto, 'Mr. William Jenkyn, murdered in Newgate.' A nobleman told the king of Jenkyn's release, who asked, 'Who gave it him?' The nobleman said, 'The King of kings.' He died, having been in Newgate four months, on January 19th, 1685. His remains were taken to Bunhill Fields with considerable honour, there being no less than 150 coaches required to convey friends who were anxious to pay their last respects to departed worth.

"Surely of these glorious men it may be truly said—

"When time has worn these characters away,  
And this frail stone may totter o'er their clay;  
The truths they preached shall stand the general shock,  
And rise superior, as a mighty rock."

## Pilgrim Papers.

## CHRISTMAS CAROLS.

AMIDST profanity on one side and false religion on the other, *keeping Christmas*, as it is called, must be an abhorrence to "the spirits of just men made perfect" in Christ here below, and to the angels of light in glory above.

But, no doubt, as the annual return takes place of the supposed anniversary of this stupendous fact, the incarnation of "the mighty God, the everlasting Father, and the Prince of Peace," the children of God, who can look back with gratitude to the event, have been favoured with "times of refreshing from the presence of the Lord," and have enjoyed sweet visits to Bethlehem, where, led by the bright and morning star, faith has traced the wondrous Babe to the lowly manger, and saw in the Infant of Days their God-Saviour, their Redeemer, their "All and in all."

Are there not living souls now who, discarding on the one hand the Popish celebration of Christmas, with religious attempts to please the Most High by childish means, calculated to amuse the carnal; and, on the other hand, standing aloof from the Pagan festivities of ancient idolatry; yet through the Holy Spirit have their holy season of blest memorial in the contemplation of the wondrous love of God as revealed by the incarnation of God's only Son? Are there not a scattered few, all the world over, who, impressed with the magnitude of the mercy "promised before the world began," turn aside from the frivolities of "Christmas keeping," both religious and profane, to seek in spirit for the lowly Babe, the Word made flesh, "made in the likeness of men, that He might be obedient unto death, even the death of the cross"? Are there not the living in Jerusalem, the city of Zion, who hail His advent with holy joy, and, like the wise men of old, present their loving gifts in tender tokens of gratitude and thankfulness for the revelation of this promised mercy? Are there not those who long for that sight of the Babe, whereby they shall take the holy Child in the arms of faith, and say, "Now, Lord, lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation"? Are there not many still "looking for redemption in Israel," who long to know they are among the redeemed?—poor tremblers in Zion, filled with present fears and dismal forebodings as to the future, whose language is, "One thing have I desired of the Lord, and that will I seek after"—to be certified that this Babe came into the world for me, as though there were none else to save? What a blessed, glorious Christmas keeping it would prove to a poor sinner if the Spirit were to reveal to the soul salvation through the Infant of Days, the "Ruler in Israel, whose goings forth have been from of old, from the days of eternity" (Micah v. 2). What a gracious exchange of "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, if the Lord were to bestow that seal in the heart to the finished work of Christ, even the "Spirit of adoption, whereby we cry, Abba, Father." Many of the true people of God are waiting for "the Consolation of Israel" in this particular—the witness of the Spirit that they are the children of God—nor shall they

wait in vain. The faith of adherence is the gift of God as much as the faith of assurance, and "the gifts and calling of God are without repentance."

"The time of love shall come,	Not only that He shed His blood,
When saints shall clearly see,	But each shall say, 'For me.'"

A word of discrimination may be to some unwelcome, but in a professing day may have its use. Satan is transformed into an angel of light, and now wears a most religious garb; and many are carried away by the craft and subtlety of the devil to believe they are in the road to heaven, while they are in the broad road that leadeth to eternal destruction. But of this multitude there is a numerous class who do not profess to be sure as to their final state. They have fits of fear and desires to get to heaven. They feel depressed at the thoughts of death, and, under the pressure of occasional anxiety about their state, talk of their fears, read the Word, listen to sermons, seek unto God's people, and say in effect, "Give us of your oil, for our lamps are going out." If people believe there is a hell and a heaven, it is but natural to prefer heaven to hell. They would rather be saved than lost; and this is the condition of a vast number who talk despairingly of their state, ask for the prayers of the righteous, and wish to know they belong to the saved at last, but all the while their heart is after the world and the things thereof. They are not in unison with God's mind to hate what He hates, and love what He loves. They are following after the things that gratify the flesh, which occupy their thoughts and affections. Their religion lies in their tongue, not in their heart, as the tenor of their life testifies. To possess a true and solid assurance is not the first and chief desire; it is the world and its belongings they consistently seek after, in each form their heart is set upon. They may have spasmodic desires for better things, especially in times of trouble, sickness, or the fear of death; but how is it when all goes smooth and well? What of those anxieties, fears, and prayers that only belong to days of darkness and trouble?

No doubt these few hints will be taken hold of by those to whom they do not belong, and may wound the weak and true-hearted believer, but such wounds God will heal. There is balm in Gilead, and a Good Physician there, to recover the health of God's people. A little probing by the Spirit will do no harm to the saints; and, should it work up wrath in the professor, and suspicion that all is not sound and true, this may lay the foundation of a better state of things, even life in the soul. The wounds truth makes do no ultimate harm to a believer; and, if the line of discrimination leads to prayer, such as made the Psalmist cry out, "Search me, O God," the wounds produced thereby shall be healed by Him who declares, "I will bring health and cure, and will reveal the abundance of peace," and that will produce a true Christmas carol in the soul.

There were some sweet preludes in ancient days that announced the advent of the Lord of life and glory, in the prophecies and promises of the Old Testament; but we must draw toward the New, and listen to the welcome carol of Elizabeth,\* who, filled by the Spirit, said to

\* The contrast between this Scripture carol and the use made of it by the Roman Catholics is remarkable. From their own Child's Catechism, in general use in their

her cousin, the favoured mother of Christ's human nature, "Blessed art thou among women, and blessed is the fruit of thy womb;" ending with this jubilant declaration, which belongs to the whole Church of God, "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord."

The sweet carol of Mary, who, as a saved sinner, "rejoiced in God her Saviour," is the appropriate song of a justified soul who, by divine and special teaching, has realized the blessedness of God's great salvation, and can say, "He that is mighty hath done to me great things; and Holy is His name." This song of Mary is the heritage of the whole Church of God, whether they can use it or not; and all the blessings therein promised will suit the saints till time shall end, whether in the way of desire or attainment. The first singer of this sweet carol was as much indebted to rich, free, sovereign grace for choosing, calling, and keeping her, as the weakest and most unworthy lamb in the fold of God.

The father of the Baptist, Zacharias, when his mouth was opened and his tongue loosed, was filled with the Holy Ghost, and broke out in a song of praise: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people;" and he marks the purpose out of which the promise came—"To perform the mercy promised to our fathers, and to remember His holy covenant." It would indeed be a mercy if the Lord favoured His ministering servants with light in His truth, and led them to see the blessedness of His holy covenant, which now is but as a dead letter in our pulpits. Covenant love, covenant grace, covenant blood are strange sounds to the present generation. Christ is the Mediator of the better covenant, established upon better promises than the national covenant which was made with Abraham's seed after the flesh, and confirmed to them upon condition of their obedience to the letter of God's law; but the covenant of grace is on this wise, "After those days I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people" (Heb. viii. 10).

Upon the covenant of grace the security of the Church rests, and is the foundation of all her mercies, containing the blessings of election, redemption, justification, regeneration, adoption, sanctification, and eternal glory. All this is included in the glorious covenant between Father, Son, and Spirit to save by sovereign power a remnant out of Adam's lost race. Men may conceal it or cavil at the doctrine; but the Word of the Lord shall endure. "My covenant will I not break, nor alter the thing that is gone out of My lips," saith Jehovah. It is "an everlasting covenant, ordered in all things, and sure" (2 Sam. xxiii. 5), and secured by "the blood of the everlasting covenant" (Heb. xiii. 20) to all the Spirit-born children of God.

These thoughts lead us to the carol of the heavenly host, which the

schools, called "Christian Doctrine," we give the following extract:—"What is the prayer to our Blessed Lady that the Church teaches? 'The Hail, Mary.' 'Say the Hail, Mary.' 'Hail, Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb—Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.' 'Why does the Catholic Church show such devotion to the blessed Virgin?' 'Because she is the immaculate mother of God.'"

shepherds were favoured to hear. "The angel of the Lord came upon them, and the glory of the Lord shone round about them." Not in the palace of Herod, not in the temple of the Lord, not to the chief priests, was this stupendous announcement made, but to a few humble shepherds peacefully pursuing their occupation, "keeping watch over their flock by night." What gracious condescension is here! and what sweet consolation for a large class of God's saints whose position in life places them with these working men—watching and waiting, trudging the same weary round of daily work; with anxious cares, toiling through the small or great difficulties of life; helped on day after day with grace to perform those humble duties appointed by the Lord that keep pride down, self-low, and the believer in conscious weakness; driven to the Strong for strength, to the all-wise God for wisdom, and to the "blood of sprinkling" for pardon for ill-performed service. To this small congregation the greatest announcement ever heard on earth was proclaimed, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." This glorious news, briefly told, is the announcement that all the elect of God must hear when the Spirit of life in Christ Jesus enters into the soul; and hence follows, sooner or later, the song of praise, "To Him who loved us, and washed us from our sins in His own blood."

The heavenly host led the way in the first carol of New Testament joys when they sang, "Glory to God in the highest, and on earth peace, good will toward men." But this text has been strained, as many others are, to embrace not only the sheep, but the goats—not the sheaves only, but bundles of tares—not the seed of the righteous, but the seed of the wicked—and so enfold all mankind in the blessings of redemption, the benefits accruing therefrom being dependent upon their believing and receiving them. But an ancient rendering of this verse, which experimentally and doctrinally harmonizes with the scope of Scripture, reads thus: "Glory to God in the highest, and on earth peace among men of good pleasure."\* There are limits defined here of which faith finds out the meaning, but the true, and saving, and comforting limits are best known when a sinner can say, "He loved me, and gave Himself for me." Such God has pleasure in, and they have pleasure in God. This is the mark that they are the men of God's pleasure. Hence, they are called by grace; they taste the power, preciousness, and divine-reality of the love of Christ; and their pleasures bear the stamp of the Spirit of holiness, and not the carnal pleasures of the world. The character of their religion leads to separation from the "world that lieth in the wicked one," and where Christ is not, there they have no desire to be. Unwillingly the saints are mixed up here below with the tares, with the goats, the foolish virgins, the devil's seed, but their heart is not with them, unless they have fallen from grace in the secret power of it upon the soul. All that the world admire, value, and follow is antagonistic to the holy principle of grace implanted in the soul by the eternal Spirit; and, as the Lord by His power maintains the first place in the affections, so will be the godly fear of voluntary union with the worldly, and so will be the tender drawings of the heart toward association with the children of God. But of many it may be true, "To will is present with

\* *Vide* Tischendorf's Edition of the New Testament.

me ; but how to perform that which is good I find not." Then such a juncture is a case for God. He can open ways of escape ; He can remove impediments ; He can lift up the shield of His power, and protect His helpless sheep who look to Him for succour and defence from the wiles of Satan and the allurements of the world. He can give such a blessed overshadowing of His Spirit, and such discoveries of the love of a lowly Jesus, as will keep separate the heart, though surrounded by temptations, and cause the sweet carol of ancient days to be sung again by the believer : "For He that is mighty hath done to me great things ; and Holy is His name."

---

---

### THE BRAZEN SERPENT.

THE history of the Jews is replete with interest and instruction. Like the Greeks, these persons occupied but a small territory ; yet, because of the spiritual light and knowledge which they possessed, they became a depository of truth, wisdom, and piety, not to be found in any other nation or people. Thus we see types in the Jewish history of every moral and spiritual state to which the human mind is subjected. The Jews were intended by Jehovah as models, notwithstanding their frailties, of what His spiritual people shall become, having upon their hearts, written with His own finger, "Holiness to the Lord."

We have a striking illustration of this truth in the conversation of our Lord with Nicodemus, where, among other remarkable sayings, He told him that, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up : that whosoever believeth in Him should not perish, but have eternal life."

Jesus knew that nothing was so likely to interest a Jew as a reference to the great law-giver, Moses, and so He introduced this subject to Nicodemus as a mode of illustrating by Jewish events His own glorious mission. How wise to select a subject which was sure to arrest the attention of the enquiring Nicodemus !

The circumstances to which our Lord referred are to be found related in Numbers xxi. 4—9. In travelling through the wilderness to the land of Canaan, the Jews frequently murmured at the way they had to travel, and the fare which God had provided for them. His wonderful miracles on their behalf were forgotten as soon as another difficulty occurred ; and in the narrative we have referred to we read, "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, neither is there any water ; and our soul loatheth this light bread." This is, alas ! only too true a type of the Lord's children in their heavenly pilgrimage. As dear Newton says—

"They often murmured by the way,  
Because they judged by sight ;  
But were at length constrained to say,  
The Lord had led them right."

May the Lord give each of us grace to say with Abraham, when we are tempted to murmur, "Shall not the Judge of all the earth do

right?" May we walk by faith, seeing Him who is invisible, yet always near.

To punish the children of Israel for their wickedness in murmuring against Him, God "sent fiery serpents among the people, and they bit the people; and much people of Israel died." Here was sorrow indeed, for the bite was fatal—no medicine able to cure it, and death quickly ensuing! We can imagine the consternation which seized these rebellious people, how alarmed they became, and what a dreadful scene was witnessed all around! Well, what did they do? They acknowledged their sin, and besought Moses to pray for them; and so "they cried unto the Lord in their trouble, and He delivered them out of their distresses." Yes, God hears His children when they cry in their sorrows, though they may have brought them all upon themselves by their folly and rebellion. Wondrous grace and forbearance! Has He not said, "Return unto Me, ye backsliding children, for I am married unto you"?

And so the Lord instructed Moses what to do. He was to make a serpent of brass, and set it upon a pole, and God promised that every one that was bitten, when he looked upon it, should live. Moses executed the command, and all that turned their eyes to the serpent were made whole. Such is a very brief account of this remarkable scene. Let us, then, enquire into some of the points of resemblance between the brazen serpent and the Lord Jesus Christ.

1. Because the brazen serpent was God's remedy for salvation. It was an unnatural cure. Men would never have suggested such a remedy, on account of its natural impossibility to effect that object. The unbelieving must have laughed when they heard of its design. Yet it was only in accordance with God's word, "My ways are not your ways, nor My thoughts your thoughts, saith the Lord." As Paul tells us, "The foolishness of God is wiser than men, and the weakness of God is stronger than men." Thus with Him all things are possible.

All men, we are told, have not faith; and so we find men saying, "Is not this the carpenter's Son?" "Can any good thing come out of Nazareth?" "He saved others; let Him save Himself, and come down from the cross." "He was like a root out of a dry ground: there was no form or comeliness, that they should desire Him;" and so, doubtless, men said of the brazen serpent, "How can this piece of brass become the cure of so dreadful a wound?" The very simplicity of Christ became a stumbling-block and excuse for not believing in Him. Like Naaman, men despise the simplicity of the Gospel. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

The Jews, like the rest of the world, looked for outward pomp and royalty; and, instead of that, the Saviour came in poverty and lowliness. They wanted a material and earthly kingdom, and He came with a divine and heavenly one. They looked to the flesh and He came proclaiming the glory of a spiritual life. They wanted to get to heaven by the deeds of the law, and He told them that they could only get there through the grace and truth which He came to proclaim, namely, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." As the Apostle Paul writes, "Not by works of righteousness

which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

"Grace first contrived the way  
To save rebellious man ;  
And all the steps that grace display  
Which drew the wondrous plan."

2. As the brazen serpent received all its power to heal from God only, so the humanity of Christ received all its saving influence from being filled with the Godhead. There was nothing in the nature of the brass by which it could cure so great a malady. It became mighty in the hand of Him who gave Samson strength to slay a thousand men with the jawbone of an ass—in the hand of Him who "openeth His hand, and satisfieth the desire of every living thing." So our Lord distinctly tells us that it was the Father, who dwelt in Him, who did the works. The divinity of Christ was the only power by which He accomplished the salvation of His people. Nothing was too hard for Him. He obeyed the law and made it honourable, and died the Just for the unjust, that He might bring His people to God.

"This God is the God we adore,  
Our faithful, unchangeable Friend,  
Whose love is as large as His power,  
And neither knows measure nor end."

3. As the serpent was lifted up in the wilderness, so was our Lord Jesus Christ lifted up on the cross. Transgression in both cases was the cause of this divine remedy. The bite of the serpent was mortal, and sin is poisonous and deadly. Thus we read, "The soul that sinneth it shall die." As the transgression was not private, but public, so the remedies must be public also. The brazen serpent was lifted up in the midst of the Jewish camp, and our Lord Jesus was crucified on Mount Calvary in the sight of the people. It was necessary in both cases that they should be lifted up where they could be seen. Thus were to be seen God's hatred of sin, and His divine compassion in providing a remedy. Our Lord, speaking of His crucifixion, said, "I, if I be lifted up from the earth, will draw all men unto Me." The proclamation of the Gospel is also a lifting up of Christ. It is a blessed thing when His servants hold Him forth, so that poor, sick, dying souls, who have been bit by that old serpent the devil, may see Him who alone can heal them, and thus put their trust in His finished work of salvation. Woe to those who, professing to be the servants of Christ, stand before Him and hide Him from the people who are dying from the consequences of sin! Oh, ye ambassadors of the King of kings, lift up your Master, and proclaim Him who is able to save to the uttermost, and who said, when upon earth, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

4. As none looked to the brazen serpent except those who were sensible of their disease and danger, so none look to Christ except those who feel they are sinful. Some who were bitten by the serpents may have thought that it was too trifling—that it was merely a scratch, and that it would heal of itself—and some, perhaps, were too far gone to listen to or understand the warning voice. A consciousness of danger was necessary, in order that they might look and be saved. And so it

is with the Saviour. "They that are whole," or think themselves to be so, "feel no need of a physician; but they that are sick." None will go to Christ as long as they are ignorant of the dreadful malady which possesses them; but, when the eyes are opened to see the defilement of sin, and the danger into which it has brought them, then they cry out, "What must we do to be saved?" How the heart leaps with joy when it hears the invitation—

"Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity joined with power:  
He is able—  
He is willing—doubt no more."

5. As the brazen serpent never failed to cure those who looked to it, so Christ saves all who by faith "behold the Lamb of God, who taketh away the sin of the world." However far gone the man might be who had been bitten by a serpent, one look at the brazen pole was all that was necessary—it cured him. Its power was like its Author—omnipotent. Even so is it with the Lord Jesus Christ. No one ever perished at His cross. He is a Physician who never had a case which He could not cure—a wound that He could not heal. Was Mary Magdalene too difficult a subject for His skill and power? Was the dying thief so far gone that Christ was unable to save him? No; "the blood of Jesus Christ, God's Son, cleanseth from all sin."

"This fountain, though rich, from charge is quite clear;  
The poorer the wretch, the welcomer here;  
Come needy, come guilty, come loathsome and bare,  
You can't come too filthy, come just as you are."

6. This subject teaches us our utter inability to save ourselves. What could the poor Israelite do when suffering from the bite of the serpent? He could not cure himself, and no one knew how to cure him, so that pain and death were the inevitable results; and so it is with sin. Men cannot save themselves from its defilement, its power, its love, or its guilt. Without divine help they will continue the slaves of sin; and, when they have finished their work, will receive the wages of sin, which is eternal death. But, as God provided for the poor Israelite who was bitten by the serpent in the wilderness, so He has provided a Saviour, and a great One, for sin-sick souls who feel that without His salvation they must die, and can say with the immortal Toplady—

<p>"Nothing in my hands I bring, Simply to Thy cross I cling;</p>		<p>Black, I to the Fountain fly; Wash me, Saviour, or I die!"</p>
---	--	---

7. The method of saving the dying Israelite, like the salvation by Jesus Christ, gave all the glory to God. Man's extremity is God's opportunity. "Alas! master, what shall we do?" said the servant of Elisha. "Do?" his master might have said, "we can do nothing." Then he prayed that God would open the eyes of the young man. Ah! that is the best thing we can do for an unbelieving child or friend. Only let that glorious work be accomplished, and the

man is saved, having "passed from darkness to light, from death unto life." Directly his eyes were opened he saw God's salvation—the mountains and hills full of chariots and horses of fire to save and defend his master Elisha. No one could have saved him but Omnipotence; nor could any but the same Power cure the Israelite, or save a sinful soul, and hide a multitude of sins. Not unto us, therefore, but unto Thee, O Lord, be all the glory.

"Amazing grace, how sweet the sound!  
It saved a wretch like me;  
I once was lost, but now am found;  
Was blind, but now I see."

This subject teaches us the evil of sin by the necessity of the brazen serpent and the Lord Jesus Christ being lifted up. God grant that none of us may make light of sin. Rather may we listen to Him who has said, "Do not that abominable thing which I hate." Would God have given up His only-begotten Son to bleed and die if sin had been a trifling thing? Who can look around him in this sinful world, and behold all the sorrow and pain and misery which sin has caused, and think lightly of it? Rather may we have the spirit of the Psalmist, who said, "Rivers of waters run down mine eyes, because men keep not Thy law." We can wish nothing worse to anyone than to live in sin, because the Scriptures assert that "the way of transgressors is hard." But we can never know the iniquity of sin, in all its turpitude and abhorrence, except we see it in the light of the cross, the agony and bloody sweat of the Crucified One. There in God's light we see light. We see there how He "poured out His soul unto death, bare the sin of many, and made intercession for the transgressors."

The most painful discovery, perhaps, to the Christian is, that sin is so rooted in our mortal nature that we can never get rid, while we are in the body, of its defiling and grieving effects; though, blessed be God, though sin is there, and we cannot turn it out, yet grace shall reign in us through righteousness unto eternal life. Sin shall not have dominion over them who have fled to the Saviour, and become living branches in that living Vine; for, because He lives, they shall live also.

"How glorious He! how happy they  
In such a glorious Friend!  
Whose love secures them all the way,  
And crowns them at the end."

E. W.

---

"HEART-BREATHINGS."—Every reader of the GOSPEL MAGAZINE will hail Dr. Doudney's last little work, "Heart-Breathings." We think it calculated, by the divine blessing, to cheer the downcast and encourage the doubter, as it plainly indicates the lineaments of God's children, and bespeaks the outgoing and upsoaring of the "new creature in Christ Jesus." We wish it "God speed," and believe it will secure the success it deserves among those who distrust self, and depend solely upon the "Author and Finisher of faith," the Lord Jesus.

J. P. C.

## Triumphs of Grace over Death and the Grave.

## GONE HOME!

IF those of our readers who possess the GOSPEL MAGAZINE for last year will turn to the opening of the February number, they will find a piece headed, "*We're going home!*" This was the remark of a dear friend, as we were parting at the railway station, in reply to an inquiry as to what would be his present address. The words, "*We're going home!*" set us *mus*ing, and the *mus*ing led to the *w*riting. Hence the article to which we have alluded.

But he who then spake to us, on the occasion to which we refer, has in very deed just GONE HOME! and, as far as upholding our hands in the work of this poor and populous parish is concerned, we have lost one of our chief supporters. In the work which lies very near our heart—namely, the *Printing and Binding Nursery*—the late Mr. JOHN SANDERSON THOMAS has been our mainstay. Through his liberality we have been enabled to circulate nearly a thousand small volumes, of the blessing attendant upon which we have had the most striking and encouraging testimonies. For the issue of these works we are the more anxious, because of the amount of pernicious literature which is poured forth from the press, like a mighty torrent, day by day.

Just as we were about to take up the pen, in order to write some few particulars of our departed friend, the eye casually fell upon a loose sheet of the GOSPEL MAGAZINE for March, 1870. Under the title, "*A Page from the Book of Providence,*" we meet with the record of a fact which had just been communicated to us—that of a sceptic dropping into our temporary church in the year 1859. He came in to *sneer*, he went out to *pray*. As the Lord would have it, the text upon the occasion was, "And a certain man drew a bow at a venture." The Holy Ghost was pleased to send home the arrow of conviction upon the poor infidel's heart, and he fell under it.

On the Tuesday (as this fact was made known to us on the following Friday), we had called upon our dear friend, Mr. J. S. THOMAS, to ask his kind help in an effort we were about to make to build a Mission Hall and Soup Kitchen. His uncle (the late Mr. GEORGE THOMAS) was present on the occasion. "Will you call again on Friday," said Mr. JOHN THOMAS, "so that meanwhile I might think of it?" "And will you think of it, too?" said we to Mr. GEORGE THOMAS; adding, "we shall soon be gone!" "I have been thinking so much of that lately," was his reply. As may be seen from the annexed extract, his end was indeed near. We never saw him but once afterwards, and that was on the Friday.

In reference to the circumstance above spoken of, of the infidel stepping into the wooden church, in the March number, 1870, we wrote—

Never, methinks, was a fact more timely communicated than the fore-

going. It was opportune indeed. Immediately afterwards we had what proved to be the last interview with the late highly-esteemed and deservedly-lamented GEORGE THOMAS. He listened with deepest interest to the fact just named, and liberally responded to the object then set before him. It was among his last acts. Within three short weeks, in common with hundreds of fellow-townsmen, the writer stood by that venerable benefactor's grave! There was present also at that interview his beloved and honoured nephew (Mr. J. S. THOMAS), who likewise liberally contributed to the same object. "I like," said he, "these movements: it is not every one that has been to college; but there are many who can, nevertheless, stand up and tell what God has done for them." "It is that very fact," said the writer, "which prompts me to go forward in this matter. I cannot ask certain persons to take the pulpit of St. Luke's, but there are those whom I can and (God permitting) will ask to stand up in this proposed place, and testify of what God has done."

From that time to the close of his valuable life did Mr. THOMAS, year by year, send his liberal contribution towards the support of one or other of the institutions attached to this parish. He did not wait even to be appealed to, but, as the season came round, intimation was given to us, through the post, that his subscription was in waiting for our call. Even from his dying bed this usual notice was forwarded through his cashier. So impressed was our departed friend with the injunction, "Whatsoever thine hand findeth to do, do it with thy might," that, in an earlier part of his last illness, which was only of three weeks' duration, he acted upon this principle. Mr. THOMAS's annual contribution did not fall due till about Christmas. As though he apprehended he might not live till that time, he sent to other objects, as well as our own, the first week of the present month of November.\*

As we have heard from one of his sons, dear Mr. THOMAS said to him, that from the beginning of the illness which was to close his earthly career, *the world seemed nothing to him*. This would appear less remarkable had he been among the poor of this world, which for the most part the Lord's people are: it was, therefore, the more marked when, as one of large means, he spoke in these terms. Again (as we learned from the same source) his all-prevailing desire was to "*see Jesus!*"

Under date October 29, Mrs. A—— (the beloved and only daughter of Mr. THOMAS) writes:—

With regard to my beloved father, I have no hopeful tidings whatever. The last two nights have been very trying and anxious ones to his nurses. You will rejoice to know he is kept in perfect peace, and his one desire seems to be to *see Jesus*; and anything that breaks his repose and quiet he does not care for. We all feel he is in a loving Father's hands, and He will do the best for His child and us.

In reference to our dear friend's last kind contribution to our Printing

\* Since the above was written, we have heard of the death of a parishioner\* of ours, who was forty years in the employ of Messrs. THOMAS. He died of cancer the very same day his old master passed away. Another of our parishioners has informed us that the poor man's wages were regularly paid up to the day of his death, although he had been long laid aside by the malady of which he at length died. How different the treatment in this case to those employers who, having retained the services of their men till they are no longer able to work, then cast them aside, or leave the parish to do what is wanting for the residue of their days! What a day of reckoning awaits such men, as we learn from the opening of the last chapter of the general Epistle of James!

School, to which reference has already been made, we felt at a loss to know how to act, when we considered his extremely weak and prostrate condition. Still, as he sent to us from his sick bed, we could not endure the thought of even appearing indifferent to such a kindly act, and, therefore, we ventured to write a few lines of acknowledgment, at the same time prayerfully committing him to the Lord, either (if it were His blessed will) even now to raise him up again, or else to give him a peaceful dismissal out of the body, and an abundant entrance into His everlasting kingdom and glory. This letter was enclosed in one of sympathy to Mrs. THOMAS, leaving it to her judgment whether to read the letter to her beloved husband or otherwise.

Under date November 5, we received a second letter from Mrs. A—, in which she says:—

I read your letter to my beloved father this morning, and he seemed quite to take it in, and said, "What a kind letter!" *His peace flows like a river, and he only longs to be gone.* He is much worse to-day, and rapidly growing weaker; but to him death has lost its sting, and "Jesus only" fills his longing eyes.

The letter containing this sweet testimony we received, in due course, on the 6th ult. Upon calling the next forenoon at the deceased's house of business, to inquire after him, we were informed that at twenty minutes to five o'clock that morning he had passed away, so that the letter before referred to must have been among the last which was read to him. We never remember to have written a letter under more peculiar or solemnized feelings. We stood, as it were, upon the brink of the river to wave a parting farewell to him that was about to cross.

Leaving that house of business and passing on, we once more mingled with the busy throng. Opposite the Council-house we met one of the most active of the citizens of Bristol. The departed one's name was at once introduced. He spoke, as well he might, of the number of citizens which had of late died; adding some weighty remarks about the need of *promptitude* in any movement which might be deemed of use to our fellow-men. He then mentioned a certain name, and gave, as an illustration, a proposal as to making additions to one of the public institutions of the city. "Let us wait," said one. "We are in the *evening* of life," was the reply of the proposer, intimating there was no time to be lost; and, in proof that he was right in the view he took, in a few weeks afterwards *he* was among those that had passed away.

This observation only tended the more forcibly to bring our departed friend to the mind, for one of our last meetings was upon the identical spot where we now stood, he, at the time, being the very picture of health, with his countenance lighted up with its perpetual smile; for, meet him when or where you would, the smile was there! A few minutes before that—as we have said, almost our last—interview with our departed friend, we had been conversing with his son, which gave rise to the introductory remarks and letter in our little volume, "WALKS AND TALKS WITH FELLOW-TRAVELLERS," dedicated to him, which reads as follows:—

"ONE, ANOTHER."

WHEN about to write a line of introduction to the annexed pages, in order to send the title-sheet to press, the writer happened to meet an old friend, whilst

passing through one of the streets of the populous Bristol. In spite of the din and bustle by which they were surrounded, they enjoyed a few minutes' happy communion one with the other, as they talked of higher and holier things. That street conversation led to the writing of a letter, which, as it bears so directly upon the subject of these pages, the author ventures to think will form a most suitable introduction to his work. He, therefore, quotes the letter, and sends forth this little volume with the prayer that the great Author and Giver of all good, both temporal and spiritual, may grant that its pages may be a means, in His blessed hands, of leading to true spiritual intercourse one with the other among fellow-travellers through this vale of tears. May its readers have grace from above to give heed to the exhortation at the close of the 107th Psalm—that wonderful summary of Christian experience—"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

The Grove, Brislington, November 8th, 1876.

MY DEAR FRIEND,—The passages I mentioned to you to-day in the street which I had so enjoyed are :—

"Consider one another to provoke unto love and to good works" (Heb. x. 24).

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. iii. 16).

"Exhort one another daily" (Heb. iii. 13).

"That the members [of the body] should have the same care one for another" (1 Cor. xii. 25).

"Pray one for another" (James v. 16).

"Wherefore comfort each other [Dean Alford's Translation] and edify one another" (1 Thess. v. 11).

Your expression of "WALKS TOGETHER" brought this thread of texts to my mind, and I trust you may find them suggest matter which may be made profitable through the press and otherwise to the blessing of many.

With Christian love, I am, yours affectionately in Christ,

BENJAMIN THOMAS.

Touching upon his beloved father's death, this dear friend writes as follows :—

MY DEAR DR. DOUDNEY,—I am extremely obliged to you for your very kind letter and sympathy in the great loss we have sustained in my beloved father's death. His end was indeed most peaceful, and the grasp he had of the atonement was delightful. The Holy Spirit in a wonderful way revealed the power of truths long enjoyed.

One of the last expressions he used, as if looking into heaven, was, "Mercy is all that's written there!" It was my privilege to be at his bedside each day, and to learn blessed lessons for eternity. Oh, to live daily in the power of them!

Mrs. THOMAS (my step-mother) is in a very prostrate condition, being quite worn out physically with three weeks' constant nursing; and, while thinking much of his unspeakable bliss, she is appalled at the fearful blank in her existence which his removal has caused. Her desire is, that Christ may fill the vacant place.

The interment is to be on Wednesday next, at the Cemetery (D.V.), and, by his express wish, as plain as possible. "Remember," said he, "it is only a poor vile sinner saved by the grace of God." What a blessing it would be if we could always act from that standpoint!

Again thanking you for your valued sympathy, I am, your affectionate friend in Christ,

Stapleton, Bristol, Nov. 8, 1878.

BENJAMIN THOMAS.

B B

Reader, the removal of one and another from our midst may indeed remind us of the well-known lines—

“Like crowded forest trees we stand,  
And some are marked to fall,  
The axe must strike at God’s command,  
And soon will smite us all.”

Oh, for grace, then, to sit loosely to time-things, whether pleasurable or otherwise! Oh, to remember that “this is not our rest—it is polluted.” The Lord, of His great mercy, give us to take heed to His Word, “Soon He that shall come will come, and will not tarry.”

Most blessed Lord and Master, we pray Thee give us grace to treasure up Thy word, and to give heed thereunto: “Watch ye, therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly, He find you sleeping. And what I say unto you, I say unto all, WATCH!”

We have just returned from the funeral of our dear departed friend. For this season of the year, the day was beautiful. Whilst the mourners and the many friends who had assembled upon the occasion were gathered together in the chapel attached to the Arno’s Vale Cemetery, the sun shone most brilliantly upon the coffin containing the mortal remains of him who had for ever passed away from this vale of tears. We thought, “If the natural sun thus shines, and sheds its cheering beams upon this scene of sorrow, what will it be when the words to which we have just listened shall be fulfilled: ‘It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body’? If the material sun cheers and animates even under present circumstances, so depressing as they are as connected with sin, death, and corruption, oh, what will it be when, upon the breaking of the eternal and never-ending day, the Sun of Righteousness shall arise upon and reanimate the sleeping dust of His saints, no more to see corruption; never again to ‘groan, being burdened’ with sin and sorrow; never more to have death and the grave in prospect; but rising everlastingly and uninterruptedly victorious over all that now beclouds and depresses?”

Reader, it was a glorious contemplation.

Having of late years partially lost our hearing, we exceedingly regretted that it was but very little we could catch of what was said within those chapel walls; but one remark we did hear, and it came with precious force and power to the heart: it was that, although the dear departed had been the subject of the fear of death all his life long, it was completely removed during his last illness. This statement quite agreed with a remark made to us on the previous day by a beloved relative of the departed, who, speaking of his end, said he never witnessed such a sweet and peaceful “evening of life”—that it was perfectly indescribable.

At the close of the address, the hymn, “Safe in the arms of Jesus,” was sung. It had been the request of the departed that it might be sung at the time of his passing away. As this wish could not be complied

with, it was delayed for the present occasion; and long, we are persuaded, it will be remembered by those who were favoured to be present. Copies of the hymn had been specially printed, and distributed throughout the company. The paper was headed with, "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 6); and at the bottom were the annexed texts: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;" "Which He shed on us abundantly through Jesus Christ our Saviour" (Titus iii. 5, 6).

Oh, the power that attended the words as with great sweetness they were sung—

"Safe in the arms of Jesus,  
Safe from corroding care,  
Safe from the world's temptations,  
Sin cannot harm me there.

"Free from the blight of sorrow,  
Free from my doubts and fears;  
Only a few more trials,  
Only a few more tears!"

There were those present who could not sing, for the tears were literally flowing down their cheeks.

Then came the closing verse—

"Jesus, my heart's dear Refuge;  
Jesus has died for me;  
Firm on the Rock of Ages  
Ever my trust shall be.

"Here let me wait with patience,  
Wait till the night is o'er;  
Wait till I see the morning  
Break on the golden shore."

Personally, we may say that words would utterly fail, were we to attempt to express what was passing in our mind as we contemplated that scene—as we looked upon the coffin containing the sleeping dust of him who had paid the debt of nature (so-called)—had passed through the ordeal of dying. It was not enough that *he* (as we had just heard) had been delivered from the fear of the article of death under which he had through life laboured. However well in its place, neither human testimony nor human example will suffice. It is nothing short of a *divine power* that can meet the case; just that so blessedly expressed in the 107th Psalm: "HE brought them out of *darkness* and the *shadow of death*, and brake their bands in sunder." Blessed be God, it is HIS doings, and HIS alone, will suffice. And however, in certain dark and dreary moments, we may even call in question HIS *power* to accomplish what we so earnestly want and ardently crave at His hands, yet our unbelief shall in no wise nullify that glorious truth, "Where the *word of a King* is, there is *power*."

Moreover, although death be but a *shadow*, for the substance of it, the *sting*, which is *sin*, was steeped in the very heart's blood of the believing sinner's divine Substitute and Redeemer, the God-Man Christ Jesus, yet even that *shadow* Christ HIMSELF must dispel, and that by His own loving, home-and-heart-spoken "*Fear not!*" for (adored be His name!) an essential part of His commission was not merely to "preach good tidings unto the meek, and to bind up the broken-hearted," but to "*proclaim liberty to the captives, and the opening of the prison to them that are bound.*" Now, this condition indicates *life*, though a present want of *liberty*, and this no creature, but the Lord alone, can give.

Well, what we personally realized at that scene was the need of divine help, and all we could do was to *appeal to Jesus*; just to remind Him

of what He personally underwent in Gethsemane's garden, and to plead with Him, upon the ground of personal experience, as to what He Himself felt and said with regard to the drinking of the cup He was about to receive at a Father's hand.

As already stated, the sun was at the moment pouring down its genial rays, on a November day, through the coloured glass windows, lighting up the whole scene in the most gorgeous manner. It seemed, as it were, to chime in with this so glorious a triumph over the last enemy.

When assembled around the grave, which occupies a central position in the picturesque Arno's Vale Cemetery, at the moment of the coffin being lowered into its last resting-place, a leaf fell upon or beside it from one of the adjacent trees, a significant reminder that "we all do fade as a leaf."

After another address at the grave and prayer, "Praise God from whom all blessings flow" was sung. We thought it a happy closing up of the eventful career of one who had entered upon his threescore and tenth year.

---

Among the many remarks made by the departed, upon his sick and dying bed, to one and another of the members of his own family, were the following: "Poor in everything else, but rich in Christ." This was immediately followed up by the passage: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

When speaking upon the words, "The wages of sin is death," he said, "We see in it God's tremendous judgment against sin—*death!*—but then the wondrous provision is, His own Son! In John's Gospel [he continued] we are shown how to obtain the blessing: 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' There is no comfort," said Mr. THOMAS, "but in the atoning efficacy of the blood. 'I have blotted out [he continued], as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto Me, for I have redeemed thee.'"

It was remarked that, during his illness, he invariably repeated the whole of any passage of Scripture he might quote, or, if a text were in part given by those present, he would take it up and finish it.

"Man's religion," said our departed friend, "is—pray, do, and feel; God's religion is—hear, believe, and have;" quoting the words, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall *not* come into condemnation; but *is* passed from death unto life."

Among his last utterances, a little before he fell into a state of unconsciousness, he said, "What could I do without Jesus now?"

---

Dear reader, we can give you no idea of the deep—and still deepening—sense of our own mortality, under which we have recorded the foregoing simple facts. As we see those of our own age—and many

who have not yet attained to it—passing away on the right hand and on the left, we cannot but be forcibly reminded of the rapid approach of our own removal. Hence, beloved, we ask you in all affection to suffer the word of exhortation: “I think it meet,” said the Apostle Peter, “as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance” (2 Peter i. 13—15).

Oh, be it yours, dear readers, increasingly to sit loosely to time things; for, if not in the fullest sense of the word, yet, as far as each of us individually and personally are concerned, “the end of all things is at hand.” Hence the need that we, “therefore,” should “be sober, and watch unto prayer.” Instead of seeking to choose this or that portion, or seeking to be released from this or that trial or affliction, may the Lord, of His great mercy, cause us to be “content with such things as we have,” knowing that He hath said, “I will never leave thee, nor forsake thee.” Moreover, may we have grace to “glorify God in the fires,” remembering His word, “Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.”

THE EDITOR.

---

#### THE DYING CHRISTIAN FATHER.

“My day is sinking in the west, the night approaches now;  
I hear the sound of Jordan’s waves, which I must travel through;  
Yet ’tis not Jordan’s waves I fear, nor tremble at the strife,  
But oh, this sundering of hearts—this leaving children—wife!

“What, though we hope for better things—a world above so fair,  
Where lost friends are awaiting us, and we are summoned there—  
This rending of the silver strings that tether heart to heart,  
Oh, it tries poor human nature so, and makes us loth to part!

“Go, reach me down the Bible, wife, while yet I’m fit to see,  
Ere death creeps o’er my failing limbs, and eyesight faileth me;  
And let us sing a parting song before I pass away,  
For ye cannot have me long now—my time is short to stay.

“And fit the pillow to my back, and lift me up on high,  
And bring them all to my bedside to see their father die;  
And slant the Bible, for it lays too low upon my knee,  
And shift the light a little back, ’tis over strong for me.”

[This done, he sang the parting song—his voice was firm and clear—  
And read the fourteenth of St. John, nor did he shed a tear;  
So is it with the man of God when life’s day’s work is done,  
No future fears disturb his mind, no rueful looks are shown.]

“Oh, but it gives me great relief, the singing of that song,  
My day is crumbling fast away, *my spirit now grows strong*;  
My wife, my children, we must part, but do not now despair;  
Wipe those sad tears from off your face, and let us join in prayer.

“And let us join in *praise* to God, who calls your father now,  
That He may be a faithful Friend and Father unto you;  
He turned his glazing eye to heaven, and raised his withered hand,  
And safely through cold Jordan’s waves he reached the better land.

Rendered into English from Scotch by E. H.

## Sermons and Notes of Sermons.

## FORGIVENESS OF SINS.

SUBSTANCE OF A SERMON PREACHED IN ST. LUKE'S CHURCH, BEDMINSTER, BY THE REV. D. A. DOUDNEY, JUN., VICAR OF ST. JAMES', CARLISLE.

*"Through this Man is preached unto you the forgiveness of sins."*—  
ACTS xiii. 38.

How sweet is forgiveness to those who feel their need of it! Imagine the case of a poor prodigal, returning, after many years' absence, to his father's house; he wonders what sort of a reception he shall meet with there, and stands hesitatingly outside, not daring to venture in; but presently he hears a voice,—it is his father's voice—and it is speaking approvingly of the very subject of which the poor prodigal now most desires to hear, namely, forgiveness, free, unmerited forgiveness. Oh, how delighted he is! how speedily he avails himself of the good news! he rushes in, throws himself at his father's feet, and asks, and asks confidently too, for the favour that he needs.

Brethren, shall not the news in our text be also sweet to us?—  
"Through this Man is preached unto you the forgiveness of sins."

These words are so plain, that they scarcely need explanation; the "Man" spoken of is the God-Man Christ Jesus; "through" Him forgiveness is preached, because it can only be obtained through Him; and through Him as "Man," because as Man He suffered for sin. As Man He lived in the midst of sin, and therefore felt its sorrows; as Man He was tempted to sin, and felt its power; as Man He endured the penalty of sin, and felt its terrors. Through Him then, as Man, forgiveness is preached. And it is preached to "you," to us, to-day, just as really, as to the persons to whom these words were first addressed—the men of Antioch. May the Holy Spirit bring the message home to our hearts with power!

But plain as these words are, there seems also to be a deep meaning in them. "Through this Man," said the Apostle, "is preached unto you"—men of Antioch—Jews—"the forgiveness of sins." But had not forgiveness of sins often been preached to them before? had it not been preached to them in the law of Moses, in the Psalms, and in the Prophets? Undoubtedly; and even preached to them through Christ, for the sacrifices of the law, and the prophecies, pointed to Him. Yet the Apostle speaks of this as being a new fact:—"Be it known unto you therefore," he says, "men and brethren"—as if it were unknown to them before. What then is his meaning? That now, through Christ Jesus, was to be preached,—as never preached before,—more clearly, more simply, more freely, more fully, the forgiveness of sins.

Probably some of you, dear friends, have envied the Jews, when you have considered the advantages which they enjoyed under the Law, and especially you have envied the manner in which they could obtain forgiveness of sins. You have thought,—*"A Jew, when he became conscious of sin, had only to obtain a sacrifice such as the Law prescribed, take it to the door of the tabernacle or temple, see that it was offered*

there, and then he knew, according to the express statements of God's Word, that his sin was for ever absolved. Undoubtedly this was an advantage, and a great advantage too; but be it ever remembered that we, under the Gospel, enjoy a far greater advantage. St. Paul, in comparing the two dispensations, the Law and the Gospel, says, that the glory of the latter is so much greater than the glory of the former, that it eclipses it; so with regard to this all-important matter; the advantages of the Gospel in reference to the forgiveness of sins are so much greater than the advantages of the Law, that the former far outweighs the latter. Let me endeavour to bring this more particularly before you:—

First, we know that under the Law was made known GOD'S READINESS TO FORGIVE SINS. Thus we read, in the declaration of God's Name (or character) to Moses,—“The Lord, merciful and gracious, . . . keeping mercy for thousands, forgiving iniquity, transgression, and sin;” so in Psalm lxxxvi., (ver. 5,) “Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee;” in Isaiah, (ch. i. 18,) “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;” and in Micah, (ch. vii. 18,) “Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.” Is not the same thing made known under the Gospel? Turn to the New Testament and see. And here I would especially observe, that when we find any such statements in the New Testament, we must not suppose for a moment that they abrogate or nullify the statements of the Old; the Gospel indeed abrogated the Law, because it was the fulfilment of the Law; but the statements respecting God's readiness to forgive sin refer to God's character, to His will, His purpose, which are like Himself, unchangeable; therefore,—to use a homely illustration,—it is not as if I inscribed a figure upon a sheet of paper, then obliterated it, and inscribed another in its place, but it is as if I inscribed a figure, and then placed another on the right side of it, increasing its value tenfold. So with these statements in the Old and New Testaments; all such statements in the Old are as true now under the Gospel as ever they were under the Law, but every such statement in the New Testament you may place, as it were, on the right side of those of the Old, increasing their significance, their force, their value, tenfold; and you may say as a result,—“If God were ready to forgive sins under the former dispensation, how much more is He ready—blessed be His name!—to forgive them under the present dispensation.” See, then, some of the New Testament statements:—“When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him,” (Luke xv. 20.) “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” (1 John i. 9.) “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,” (1 John ii. 1, 2.) “Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,” (Acts v. 31.) “Repentance and remission of sins” are to be “preached in His name among all nations,” (Luke xxiv. 47.) “How oft shall my brother sin against me, and I

forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven," (Matt. xviii. 21, 22.) And if this be required of a weak, imperfect man, how much more will it be done by a perfect, a loving, and a gracious God? May we not see, then, a deep meaning in these words,—“Through this Man is preached unto you the forgiveness of sins”?

Secondly, under the Law there was A PRESENT AND A KNOWN FORGIVENESS. The sin-burdened soul had not to wait for some distant period ere his pardon was declared; it was declared immediately upon the offering of the sacrifice; nor was he able merely to *imagine* a pardon; he might be *assured* of it, on the unquestionable authority of God's word. Have we not the same advantages under the Gospel? Undoubtedly. “I write unto you, little children, because your sins *are forgiven* you for His name's sake,” (1 John ii. 12.) “In whom *we have* . . . the forgiveness of sins, according to the riches of His grace,” (Eph. i. 7.) “*Having forgiven* you all trespasses,” (Col. ii. 13.) Yea, we have a far-exceeding advantage under the Gospel, for if we are Christ's, we have the witness of His Spirit, which confirms the testimony of God's word, and applies it with wondrous power and comfort to the soul.

Thirdly, the forgiveness of the Law was far inferior to the forgiveness of the Gospel, inasmuch as the former was only PARTIAL, whereas the latter is FULL AND COMPLETE. The Law only provided for the forgiveness of a few sins; the Gospel provides for the forgiveness of all kinds of sin save one. If, under the Law, any other sins than those expressly provided for were committed, there was no remedy, no sacrifice; justice had to take its course, the full penalty had to be exacted, and that penalty was—*death*. Thus, *e.g.*, in the case of the sin of idolatry,—“Thine eye shall not pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people,” (Deut. xiii. 8, 9.) So with the sin of adultery, the sin of cursing father or mother, smiting father or mother, blaspheming God's name, breaking the Sabbath, &c.,—“He shall surely be put to death.” How different is the case under the Gospel!—“All manner of sin and blasphemy shall be forgiven unto men,”—and who shall say how much this includes? who shall say what sins, what awful, abominable, unmentionable sins have been committed, and perhaps will be committed again?—“All manner of sin and blasphemy shall be forgiven unto men,”—with one exception only, namely, blasphemy against the Holy Spirit, (Matt. xii. 31.)

Oh, brethren, what precious facts are these! what joyful tidings they contain! Shall we not embrace them, and rejoice in them? Do we not need them? for are we not, every one of us, sinners, needing pardon every day? May the Holy Spirit cause us,—if He has not already done so,—to feel our need; may He show us also the full supply that there is for that need; and may He enable us not merely to understand these things as abstract truths, but as truths which personally refer to us; truths which encourage us to say, not only,—“I believe in the forgiveness of sins,” but, “I believe in a present, a free, a full, and a known forgiveness, in which I myself, thank God, am personally interested.”

But I can imagine a person thinking,—“There is another point which

I should like to see made clear, namely, the exact method or way in which forgiveness of sins is now to be obtained through Christ. I long to have forgiveness, it is the most earnest desire of my heart, but I do not exactly see how I am to obtain it." Let me answer this simply. God's Word presents the way to us in varied forms, to suit, we may suppose, different cases and different minds: *e.g.*, as given in answer to earnest prayer,—"Ask, and ye shall receive," &c.; and as in response to a soul forsaking and humbly confessing sin, like the Prodigal Son; but I think that one of the clearest representations of it is to be found in the Old Law, that Law which is said to have been a "shadow of good things to come." Thus, in the fourth chapter of Leviticus, (ver. 27, &c.) we read,—“If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and is guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, . . . and the priest shall make an atonement for him, and it shall be forgiven him.”

Observe here that first an offering was to be selected such as God required; it was to be without blemish; it was to be sacrificed in the place which God appointed; its blood was to be shed; and the sinner had to lay his hand upon its head, in token that he relied upon it as the means of his atonement. Such was the "shadow;" now look at the substance:—Christ Jesus is the Offering which God's justice required; He, being without blemish and without spot, was sacrificed in the place which God had long before appointed; His precious blood was shed; all the requirements of the Law were fulfilled in Him; and now what must we do? how shall His atonement be made ours? how shall all its lasting benefits be placed to our account? I answer in the words of a well-known hymn—

“ My faith would lay her hand On that dear head of Thine;	Whilst like a penitent I stand, And there confess my sin.”
--	---

And even as we confess it, it is forgiven.

### BRISTOL PROTESTANT LEAGUE ANNIVERSARY.

LAST evening (says a local Bristol paper), the fifth of November, the anniversary service of the Bristol Protestant League was held at St. Luke's Church, Bedminster. There was a large congregation. The sermon was preached by the Rev. S. A. Walker, who selected as his subject, "England's Double Delivery from Popery," and founded his remarks upon the twenty-eighth and following verses of the twenty-third chapter of St. Luke: "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming," &c. He had selected, he said, this portion of Scripture because there were two subjects that necessarily suggested themselves to them in treating of that event which

they were met that evening to commemorate. The first is Christianity, represented by the Lord Jesus Christ, which appeared to be in danger when He was apprehended and led away to crucifixion and death, but we know that neither Himself nor His religion was exposed to the smallest peril. He was then founding His glorious work of redemption on a rock of eternal truth, from which it never could be removed. In His death it might seem to be overcome, but in His glorious resurrection it triumphed. He knew that, and told His weeping friends not to express any grief for Him; for, instead of His enemies doing Him any harm by their present proceedings, they were helping to secure to Him that crown of glory which the Father would give Him as the reward of His present sacrifice for His people.

The second subject is the condition of Christ's people in this world—exposed to obloquy and often to persecution because they belong to Him, and speak and act as His followers; therefore, Jesus said to those who lamented His sufferings, "Weep for yourselves, and for your children;" and then proceeded to predict to them the sorrows that awaited them and their children in the fearful trials and persecutions they would have to endure because of their faithfulness to Him. Jews, heathens, Mahometans, Papists have each and all most cruelly persecuted the followers of Jesus. They have tried in various ways—or rather, Satan, who employed them, has tried—to get rid of the religion of Christ, that is, His genuine religion as set forth in the Scriptures; but, blessed be God, it has defied all their efforts. The more it has been assailed, the more it has flourished and spread; but terrible, nevertheless, have been the sufferings of God's people at certain periods of the world's history.

They were aware that there was a time when this whole nation suffered and groaned under the oppression of Popery, and, in speaking of the subject that evening, he must use language which he did not ordinarily use in the pulpit, but they were met there to contemplate a state of things that required to be laid bare, and, therefore, he should not hesitate to use the plainest language in order to make them understand the character of the circumstances to which their attention was to be directed. He pointed out that under the dominancy of Popery the Word of God was shut up—it was hid under dead languages—and the consequence was that the people were dependent for their knowledge of Christianity upon the inventions and devices of men. Nothing was more degrading than priestly power, because it not only affected the body, but it affected the mind and the soul; it degraded man below the condition of the beasts, for beasts had instincts, but man was thus deprived of his reason. It was upon the reintroduction of God's Word—the translation of the Bible into the vernacular—that the Reformation came. Reference was made to what took place in the reign of Queen Mary—commonly and properly called "Bloody Queen Mary," because she put nearly three hundred persons during her short reign to death for not believing in the Mass—the preacher observing that it was because men would not believe in the wretched substitute of a wafer for the Son of God—would not accept men's degrading invention instead of God's truth—that no punishment seemed sufficiently severe to meet the case.

Speaking of Queen Elizabeth, Mr. Walker said one of the marvels was, how she escaped assassination, for emissaries were sent from the Pope with the simple object to get rid of her; and, throughout her

whole reign, she was the object of unrelenting attack by Popes and those assassins whom they and others sent in rapid succession to put her out of the way; but God protected her for the sake of the Protestant religion, which she represented and sustained. Among her most inveterate foes, and conspirators against her life, was Mary, Queen of Scots, who stood next in succession to the English throne. She and the Duke of Norfolk and others were brought to trial for their plots and executed. But, although Elizabeth was a truly Protestant sovereign, she was not as clear in the truth of the Gospel as her sainted brother Edward; and, unhappily, she hindered to some extent the work of Reformation, and more especially the revision of the Prayer-book, from which mistake the Church of England has been suffering ever since.

To Elizabeth succeeded James I., born in Scotland, son of Mary, Queen of Scots, and her husband, Lord Darnley, whom she murdered. He was a weak, pedantic sovereign—a Presbyterian in Scotland, and a High Churchman in England. He set himself against a few reforms in the services of the Church, proposed by the Puritans, and it was said of him that he yielded somewhat to Romish influence. Nevertheless, he would not become a Papist, and thus he disappointed the expectations of the Roman Catholics, who had hoped that the son of Mary, Queen of Scots, a bigoted and profligate woman, would have been easily won over. The consequences were more Popish plots and conspiracies against the lives, liberties, and religion of Protestant Englishmen, amongst which stood, conspicuous for its atrocity and cold-blooded villainy, what we call the Gunpowder Plot. They all knew that that was the anniversary of the atrocious Gunpowder Plot, so-called, that was formed against the lives of the monarch of this country and his ministers and legislators, assembled in Parliament, and with which murderous Popish plot they were now all so familiar that it was scarcely necessary to enter into the particulars of it. They were first confronted with the fact that that attempt was made upon the religion of the parties whose lives were assailed; and, secondly, they had brought before them the effects upon the minds and hearts of the people under the circumstances of that fiendish attempt.

The text suggested, as has been said, first, the unassailable character of the truth of God—that was, that it never had stood, and never should stand, in any danger whatever from the attacks of men or Satan—and, secondly, the sufferings inflicted upon God's people in every age by the enemies of God, and the necessary consequences of that enmity, and God's beneficial dealings in connection with those sufferings which they endured. These two facts are exemplified in the history of this nefarious plot, for there can be no doubt that God allowed the attempt to blow up the King, Lords and Commons, by the Jesuits in James's reign, as a warning against the anti-Protestant policy that was then setting in, and which reached a revolutionary climax in the next reign, when the two great leaders of the Romeward movement, Charles I. and Archbishop Laud, were executed for treason against God and their country. The attempt had nearly succeeded, when God interposed by using the pen of one of those in the plot to warn a member of Parliament, Lord Monteagle, by a letter, couched in such mysterious language, that it was submitted to the Secretary of State, and by him to the king, who was the first to suspect some design by gunpowder. This led to a search beneath the Houses of

Parliament, and this to the discovery of thirty-six barrels of gunpowder, and of Guy Fawkes ready with lamp and matches to fire the train. That it was a Jesuit plot, concocted at Rome, was at the time confessed by the conspirators, and is now matter of history.

The warning was given, but it was unheeded, and so God gave the nation over to its Romish delusion, and we can well understand how Rome used its advantages. It is for us now to ponder the lesson which God sets before us this day. What Popery was once it is now. People might think that it had changed with the times; that learning and the enlightenment of increased civilisation had changed the system; that Popery would never, in the present day, proceed to the same extremes of cruelty and oppression as it had done in years gone by; but let them not be so mistaken—let them not flatter themselves to such a conclusion—let them not allow their minds to be perverted by insufficient testimony, but let them retain this conviction, that Romanism was unchanged and unchangeable. It only lacked opportunity to develop itself in the same direction, and with the same effects exactly as it did in past times, and as it proposed to do now.

He spoke not of the people—he had nothing to say of the dupes of the system, many of whom he believed to be as upright, as conscientious, and as anxious to do right as any of those present—but he spoke of the system itself. Many who embraced the Roman Catholic religion did not know of the depths of iniquity to which the system had fallen, but there was the system, and there, too, was the same power still to be exercised when the occasion arose, and it was for them to say it should not arise—that they would maintain inviolable the privileges and the blessings which God had bestowed upon them, and by which He had protected them from dangers to which they would otherwise have been exposed.

Proceeding in his historical sketch, he came to the unhappy events in the reign of Charles I., ending in that monarch's death, the circumstances antecedent to which, the preacher said, were very similar to those in which we were now placed—the same efforts to Romanise the Church; the same adoption of Romish habits, practices and doctrines; the same attempt to turn their tables into "altars," and to turn their ministers into "priests;" the same attempt to conform to the rites and ordinances of that apostate religion from which God had delivered them; the same neglect of the simple truth that God had committed to their trust; the same weariness, as it were, of that Evangelical light with which God had illuminated the land, and the desire to get back to the darkness and desolation from which we had escaped. One stood aghast at the attempts which men were making now to get back to all the corruptions and depravities of that deadly system that He had exposed before them in all its iniquity and grossness. This country, indeed, seemed to have lain down and slept, and to have undergone a sort of lethean forgetfulness of every circumstance that had occurred in history, and to have awakened up under the influence of that deadly dream to invite back again that atrocious system—that system of falsehood, and idolatry, and superstition, and anti-Christian opposition to God's truth. A longsuffering God gave England a second deliverance in the death of Charles I., although we may differ as to man's share in it, and the elevation of Oliver Cromwell to supreme power; and, while it must perhaps be admitted that

Cromwell was a mistaken man in some points, he could not help feeling that he was raised up by God to assert the cause of truth in this land; and this and other countries were indebted to him for the stand he made against Popery.

Speaking of the vile and wretched reign of Charles II., Mr. Walker came to the landing of William, Prince of Orange, at Torbay, and spoke of the coincidence that it was on the same day of the month (November 5th) that William III. landed on the soil of England and gave a long reign to Protestantism and Evangelical truth, and disappointed the expectations of the Roman Catholic Clergy.

Mr. Walker concluded with drawing a contrast between a Scriptural view of God's work of redemption by Christ Jesus, in which every provision for the sinner's restoration is made "without money and without price," and the daring imposture of Popery, which sets up a rival system to that of the Lord Jesus, ignoring His work, and making pardon and reconciliation with God depend on certain superstitious rites performed by so-called priests, at a prescribed money rate, to be paid by the dupes and victims of this deadly system, which first robs them of their money, and then drowns their souls in destruction and perdition. Jesus satisfied every demand of God against the objects of His love, and now invites all who feel their need to come to Him and receive out of His fulness whatever their souls require in time or eternity. To these the Spirit and the bride say, "Come to the banquet of wedded love." Rome and her dupes feast on ashes, and they "go down to the grave with a lie in their right hands." God's children eat the bread of life and drink the waters of salvation, and these shall be their portion for ever. May God the Holy Ghost apply these truths to our souls, and to the Triune Jehovah shall be all the praise.

---

#### TEA MEETING AT ST. LUKE'S, BEDMINSTER.

On Wednesday evening, the 6th ult., a tea-meeting was held in the New Mission Hall, St. Luke's, Bedminster.

After tea, a hymn was sung, a portion of Scripture read, and Mr. HOWELL (the Superintendent of the Sunday-school) offered prayer. Mr. GEORGE WELCHMAN (the parish churchwarden) then spoke as follows:—

"DEAR DOCTOR,—On behalf of the friends present, members of your congregation, I desire to congratulate you on your completing the twentieth year in this parish. Some of us have known you from the first; others during the greater part of that period; and we are pleased to meet in this social manner to celebrate your anniversary.

"We regret exceedingly the absence, through prolonged illness, of our senior churchwarden, Mr. GOODRIDGE, who, we know, would be delighted to be present on this occasion.

"In reviewing the past twenty years, we remember with thankfulness the services in the temporary church, the erection of the present permanent church, the day schools, ragged schools, and soup kitchen. We have followed with deep interest the operations of these institutions, as also the Sunday-schools and Industrial School.

"We believe it was through the *Old Jonathan* you became known to the late Mr. HOLMES and the trustees of the church, and through the same source to the late Mr. HILL, whose munificent bequest provides for the perpetual working of the soup kitchen and schools. We may, therefore, ascribe the very existence of the parish, and all in connection therewith, under God, to the publications of which you have been the Editor, in the one case for upwards of eight-and-thirty, and in the other, for more than two-and-twenty years past.

"We know, as members of your congregation, we cannot be too thankful for your sound Scriptural Protestant teaching, nor can the parish at large be too thankful for your ministrations, not only in the pulpit, but by the extensive circulation of the *Old Jonathan*, GOSPEL MAGAZINE, and other works.

"With great pleasure we now ask you to accept a preaching gown and cushion for the pulpit, which we trust you will be long spared to occupy; and, dear Mrs. DOUDNEY, I have much pleasure in asking your acceptance of a small present as a token of our esteem and regard for you. May the Lord graciously continue to grant 'showers of blessing' to you, to the congregation, and the parish at large."

Mr. WELCHMAN'S address was followed by the annexed reply:—

"Upon such an occasion as this, my dear friends, I should fear to trust myself to speak, without having first committed my thoughts to paper. I wish to express myself with calmness and deliberation, which I much question my being able to do, if left to the moment of speaking.

"And, first, I would say, I cannot review the twenty years I have spent among you without being struck, on the one hand, in the contemplation of the good hand of our God, as being so apparent. As we look around upon what has been accomplished, since our humble wooden building was erected hard by where we are now assembled, well indeed may we exclaim, 'What hath God wrought? It is the Lord's doings, and it is marvellous in our eyes.'

"On the other hand, in the review, we cannot but be impressed with the manifold proofs of *mortality* which we have witnessed. Oh, how many who were wont to meet with us in our temporary church have been called hence! When I think of those who have departed this life in His faith and fear, I am forcibly reminded of the words of the Apostle where, speaking of the great cloud of witnesses, he says: 'And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, *that they without us should not be made perfect.*'

"Beloved, it is a most consolatory thought that, if the Lord had need of them, in order that there should be 'no schism' in the mystic body, if we belong to Jesus, as members of His body, of His flesh, and of His bones, so likewise hath He equal need of us.

"I am anxious to press this great truth upon you, dear friends, as being so richly calculated, under the ministry of the Holy Ghost, to bear you up amid all the sorrows and sufferings inseparable from our present time-state.

"And now it devolves upon me to thank you—which I do most heartily—for this renewed expression of your attachment to me, and of your appreciation of my humble labours among you.

“Upon my sense of the *imperfection* of those labours I will not enter, except simply to state that, when I reflect upon my own manifold sins and shortcomings, frailties and infirmities, I remember that the Most High hath ever been pleased to put ‘the treasure in earthen vessels, that the excellency of the power may be of God, and not of man.’

“Be it yours, dear friends, ever to recollect that it is *self-knowledge* and the *daily realization* of *personal nothingness, helplessness, and sin*, that render God’s servants fit messengers to those ‘mourners in Zion’ who need ‘beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.’ The Lord’s servants having themselves personally partaken of these inestimable benefits, are rendered thereby the better able to ‘speak a word in season to them that are weary.’

“With regard to my labours in this parish, there is one fact which affords me real satisfaction. It is that my successor (whoever he may be) will have no need to divide his attention and efforts (as I have had to do) between the *secular* and the *spiritual* interests of those committed to his charge.

“Those only who have personally had to do with the formation and placing in working order new parishes, can conceive of the weight, the care, the responsibility such labour entails.

“As you are aware, during my twenty years’ sojourn among you, I have been a *beggar* and a *builder*! At a rough calculation, I may state that little short of £20,000 have been expended in the substantial buildings erected in this parish. I allude, of course, to our beautiful *Church*, upon which (notwithstanding its chaste appearance) there has been no waste of expenditure in the tawdry and the tinsel. Then there have been the noble *Schools*, capable of accommodating more than 1,200 children. Next, the prettily-situated *Vicarage*; and, though last, not least, this substantial *Mission Hall*, with its *Soup-kitchen* and varied and most useful and practical appliances.

“Arriving as I did at the neighbouring railway station, *two-and-thirty years ago yesterday*, on my way to Ireland, could anyone have pointed to this so adjacent a spot, and have said, ‘That is your destined sphere of labour, and such and such will be the circumstances under which you will be addressing your parishioners on the 6th November, 1878,’ what should I have said? I doubt not my exclamation would have been, ‘Impossible! Do not *lie* unto thy servant.’

“Oh, my dear friends, it is the contemplation of these facts that humbles me in the very dust before God. Instead of its being a stimulus to pride or self-complacency, it operates with me in a *totally different manner*. My own forgetfulness of such manifold mercies—my ingratitude, distrust, and unbelief, in regard to the future and the little residue of my days—compel me to sue for fresh pardon and continued forbearance at the hands of my longsuffering and most compassionate Lord and Saviour!

“I am thankful, my dear friends, that your kind gift is presented in its present form. I am glad indeed that you, as well as myself, adhere to the *black gown*, the wearing of which has for centuries been adopted in the Church of England. It is not that I should lay any stress upon

these matters, except that the use of the *surplice* in the pulpit is an indication of *change*. It is a badge of partizanship. A *surplice* in the pulpit is commonly soon followed by *surplices* in the *choir*. Then, almost as a matter of course, the adoption of 'Hymns Ancient and Modern.' The *thin edge of the wedge* having once been inserted, matters gradually, but effectually and most destructively, take a downward—that is, a *Romeward*—course. The *simplicity* of worship gives place to the *sensational*; and, by degrees, our churches are turned into *flower-shows* and *music-halls*.

"In regard to the other item forming part of your handsome present—this beautiful *pulpit cushion*—I pray God that it may ever be identified with an *open Bible*; and that, placed before the preacher, it may continuously prompt him to look up to its divine Author for His *illuminating grace*! May the Preacher's prayer be: '*Open Thou mine eyes, that I may behold wondrous things out of Thy law.*' With respect to its divine mysteries—its depths and heights, its lengths and breadths—may he ever be encouraged by the gracious exhortation, 'If any man *lack wisdom*, let him ask of God, who giveth unto all men liberally, and upbraideth not.'

"Whilst his *commission* is, 'Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine;' may the Preacher never overlook the *caution*: 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"Whilst his watchword is, *simplicity, faithfulness, affection*, may he never forget that, as the Lord's humble instrument for spiritually ministering to the wants of His children, HIS STOREHOUSE IS THE WORD! From it, as God's divinely-appointed means, the hungry are to be fed, the thirsty refreshed, the guilty pardoned, the sick healed, the mourners comforted; and this, not by the merely intellectual powers or educational attainments of the creature—all well in their place, and when kept in subordination to that '*wisdom which is from above*'—but from that *simple, childlike teaching* in which God the Holy Ghost, little by little, and stage by stage, leads His people into a personal and experimental knowledge of the truth as it is in Jesus.

"Finally, my dear friends, allow me to thank you with all my heart for your beautiful gifts, and to couple with my thanks the earnest prayer that the Lord's special blessing may continue to be vouchsafed; that harmony and kindly feeling one towards another may still prevail among us; and that, when life's little day shall close, both pastor and people may meet around the throne, to unite with the spirits of just men made perfect in ascribing "blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto God for ever and ever. Amen."

Having returned thanks on behalf of the kind gift to his wife, the Editor spoke with gratitude of the co-operation and long and persevering self-denying services of the teachers of the Sunday-schools. Without their so efficient aid (he contended) it would have been impossible to have proceeded with the work of the parish. Special reference was then made to Mr. JOHN THOMAS, whose life (it was stated) was at that moment in the balance. It was by his kind and liberal contributions

the various institutions had been so greatly helped. Should the Lord remove him, his death would be a severe loss to the parish.

Mr. HOWELL (the Superintendent of the Sunday-school) followed with some most telling remarks. Then the Secretary (Mr. HYDE) spoke; and, after him, Mr. LOCKYER (the Scripture-reader) addressed the meeting, which altogether was of a most agreeable character, with the one exception, the severe illness of Mr. JOHN THOMAS.

## Words in Season for those who are Weary.

### FELLOW-FEELING.

TO A DEEPLY-TRIED AND TEMPTED BROTHER.

MY DEAR BROTHER,—As I am aware that your position is one of many who are very similarly tried, it is laid upon my heart (I trust of the Lord) to answer you through the medium of these pages. May He be pleased to give me wisdom and grace to write according to His holy mind and will.

And, first, let me say, I feel most deeply that it is the Lord—and the Lord alone—that can give *me* the true spirit and grace in which to write, and *you* the grace to give heed. Now, this remark is specially founded upon an observation you made in our recent interview. To the two things which had been prescribed as a remedy for your present most distressing state, you expressed the strongest possible objection. As soon as we had separated, and I began to reflect upon what had passed at our interview, it appeared to me that *here was the root of the evil*—HOSTILITY TO WHAT I BELIEVE TO BE CLEARLY THE LORD'S LEADINGS.

I trust, dear brother, that I know too much of the character and exercises of “a wounded spirit” to say the veriest word that would be calculated to give additional pain or anxiety. God forbid that I should do so. Ten thousand times sooner would I be the humble instrument of ministering to your peace and joy and satisfaction. I know full well the intensity of your grief, and the anguish of soul under which you labour, from day to day, from the fervency of your wish to be restored to your loved work. How great your privation in this respect is known only to those who, from some one or other of the many causes which arise to interfere with that work, have for a season had to cease from it.

Now, I am quite aware that I am touching upon very tender ground, and that, with your wonted jealousy for God's honour, and the vindication of His truth, you will, at first sight, recoil greatly from the observation I have just made as to what I believe to be “the root of the evil” in your truly distressing case. But bear with me, dear brother, whilst I attempt to explain, as far as it would be possible or prudent to do so, through such a medium as this. Remember why I am actuated to adopt this means: first, my engagements (as you well know) are such as to prevent my extending my private correspondence. Secondly, because I am intensely anxious that others may thus be benefitted by your affliction; for, upon the principle that “no man liveth unto himself,

and no man dieth unto himself," it may be that the Lord will make what He may be pleased now to enable me to write "a word in season" to some poor weary, desolate soul; and thus the Lord may be making use of you and your affliction for the well-being of one and another of His tried and tempted ones. Thirdly, I am induced to adopt this mode of communication from an ardent desire that your case may be so laid upon the hearts of others, that they may be led to wrestle with the Lord on your behalf. I know this is your own most fervent wish.

Well, now, dear brother, in order to justify the observations which I have made in regard to what I have called "the root of the evil," I will mention a case which I consider, in various particulars, to be parallel with yours.

Many years ago I knew one whose temperament and disposition very greatly resembled your own. Through heavy and long-continued mental strain, coupled with bodily affliction, at length he fell into a state bordering upon absolute despair. Matters became worse and worse. A remedy had been prescribed, but, in the most resolute and determined way, he objected to and resisted that remedy. It was no more to be named to him, for he *would not* hear of any such proposal. He concluded that such a course would be death and destruction, and, therefore, he would resist it to the uttermost. At the same time his heart was set upon another course. But here all was a blank; no light nor opening whatever did it present. At length matters had reached such a crisis that destruction seemed inevitable. There appeared not the semblance of hope. All was dark and gloomy in the extreme, and such was the power the great adversary had obtained over his apparent victim—so completely had the Lord hidden His face, and seemingly given His child over to the most fatal of consequences—that he was actually on his way to a certain spot, there to put an end to his miserable existence. But oh, marvel of marvels! wonder of wonders! as God, his ever-gracious, most watchful, and all-seeing Father and Friend, ordered it, whilst on his way, for ought he knew to the contrary, to commit the last sad act which would have eternally fixed his hapless doom, he almost stumbled against a dear old disciple, even in the crowded thoroughfare of John Street Road, near the Angel Inn, Islington. Although so near-sighted as to be almost blind to passers by, this dear old man at once recognized his younger friend; and, as though the Lord had given him there and then—at that most critical of junctures—to see at a glance how matters really were, he slid his arm into that of his young friend, gently turned him round, and walked and talked with him towards his own home. By little and little he drew him out; and, having thus ascertained exactly how matters stood, he suggested a remedy for the then existing state of things. But what, think you, did that remedy involve? Precisely the line of things to which his young friend had so long and so resolutely been opposed! But now that his "heart had been so brought down with labour;" now that he had "no strength shut up or left;" now that his own choice had so completely been frustrated, and he was compelled to "fall down with none to help," the Lord did then, in this most timely, this wonderful, this most gracious way, appear. The young man's will was subdued; the language of his heart thenceforth became "Let me fall into the hand of the Lord, for His mercies are

great; and let me not fall into the hand of man." Although difficulties afterwards appeared, as if to frustrate and prevent, still one by one these obstacles were removed. Under a realization of the deepest possible creature weakness and helplessness, the decisive step (upon which the future course all rested) was at length taken. Many were the fears—great the misgivings—intense and numberless the cries for help and blessing—in the taking of that step, but oh, the peace, the comfort, the unbounded satisfaction which immediately followed! The future—and such a future, in which the work of the Lord was so deeply involved—had all instrumentally turned upon that simple pivot, the taking of that long-dreaded step, the which the poor Satan-harassed one had oftentimes mentally declared he never would take.

Ah! dear brother, that poor, tried, tempest-tossed, distracted, and all-but-gone one lives this day to record the rich, distinguishing, most merciful and gracious leadings, guidance, and divine sustainings of that kind, sympathizing, loving, tender-hearted High Priest who can in very deed be "touched with the feeling of our infirmities." Brother, be it thine to "go and do likewise." Can't you trust Him? Are you afraid to give yourself up into His hands? What! not commit your way unto Him, and leave with Him the still unfolding and opening out of that way into which *He* so mercifully and graciously led you from the very locality hard by which we so recently stood? Think of St. Paul's Churchyard and the Church of St. Augustine's and St. Faith's. He is the same God now as then, remember. There is no change in Him, for (adored be His name!) He is "the same yesterday, and to-day, and for ever."

Little short of fifty years ago we passed through a court within a few paces of the spot where we parted. At that time, dear brother, we were broken in spirit, bowed down, crushed to the very earth, just as you were at our last interview, and precisely as that poor woman was of whom we read, that she could "in no wise lift up herself." Well, as we walked through that court, with our head bowed down like a bulrush, as if nothing could raise us, and as though peace or comfort were an actual impossibility, the eye lighted upon a fragment (oh, how dear that fragment was for years afterwards!) of the precious Word. We stooped and picked it up. This was the timely record: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9, 10). Oh, it was like a word from heaven—so timely, so gracious! How little did we then imagine what awaited us in the future. Had a bystander said to that poor, distressed, agonized, almost heart-broken young man, "Forty years hence you will occupy the pulpit of that church opposite," what, think you, should we have said, but that the thing was a sheer impossibility? Not more emphatic would have been the language of the unbelieving lord, "If the Lord were to make windows in heaven, might such a thing be," than would have been our denial of the veriest possibility of such a prediction being fulfilled, and yet in due time it came to pass.

Moreover, it just comes to our mind that, at the identical spot where we parted on Friday last, namely, the corner of Chancery Lane, we stood (as the saying is, "more dead than alive") on the 5th of May, 1834, upon the eve of taking the step to which we have adverted. It was then

thought, not by ourselves merely, but by others likewise, that the grave would soon receive us; instead of which, "having obtained help of God, we continue unto this day;" and—

"Here we raise our Ebenezer;  
Hither by His help we're come!  
And we hope, by His good pleasure,  
Safely to arrive at home."

"This God is the God we adore,  
Our faithful, unchangeable Friend;  
Whose love is as large as His power,  
And neither knows measure nor end.

"'Tis Jesus, the first and the last,  
Whose Spirit must guide us safe home:  
We'll praise Him for all that is past,  
And trust Him for all that's to come."

Dear brother, may the Lord, of His great mercy, put power into the record of these few simple facts, and cause them to prove "a word in season" to your troubled heart. Oh, that He would make it a means of throwing some little light upon your dark and dubious way, and bring you, in regard to any perplexing or difficult course, to—

"Venture on Him, venture wholly,  
Let no other trust intrude."

November 18th, 1878.

Yours, in much sympathy and affection,

THE EDITOR.

---

## Correspondence.

---

### SYMPATHY WITH THE TEMPTED.

*To the Editor of the Gospel Magazine.*

DEAR SIR,—I am truly sorry for your friend, but I can sympathise with him. He is in Giant Despair's castle, but he is on his pilgrimage. It is not the Slough of Despond or first convictions of sin, but, after travelling the heavenly road, he is brought all at once to a standstill, caught by the Giant on his grounds; but let him pray to get the key of hope, which may open the door of his dungeon. Jesus can do it for him—no one else. A *patient* waiting upon the Lord is needed. We cannot hurry God, but must wait His time to be gracious. Let your friend do his work, even if in a mechanical way, without a ray of light or grain of comfort, let him do his work. "I waited *patiently* for the Lord." Many texts need not be quoted at present. Digestion is suspended. The lower we sink, generally the higher we rise afterwards in enjoyment and manifestations of divine love. Tell him to keep out of doors, and get plenty of fresh air; go and visit people in trouble, which would take him off from himself.

Yours faithfully,

A FELLOW PILGRIM.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the Gospel Magazine.

MY DEAR FRIEND,—Will you please, according to your usual kindness, insert the following letters, in the behalf of this good work amongst our soldiers and sailors? God has done great things for us in the past five years, but the many openings of fresh doors of usefulness, &c., lead us to look for greater blessings yet. We have despatched the first monthly instalment for this year, in the shape of *eight hundredweight* of wholesome reading, which may the Lord bless to His own, and in His own way; and we are thankful to find that our shelves are again filling for another heavy exportation this month.

I need hardly say the Mission has no endowment, but is supported entirely by voluntary contributions. About £20 a month is the sum now required to keep the whole in working order. We should be truly pleased and much encouraged if some of your readers, who have hitherto only *sympathized* with the movement, would kindly send to us for a collecting card for gathering up some Christmas offerings amongst their friends. Need I say more to move my old helpers to send the Mission what help they can to my address—Devizes Road, Salisbury—or to any of the auxiliary helpers at the county depôts as given on wrapper of annual report?

Yours to serve in the Gospel,

November 12th, 1878.

CHARLES BRIDER.

From an Admiral commanding in chief:—

DEAR MR. BRIDER,—I am much obliged for your report. It is very interesting. I shall be much pleased to hear from you again. Please forward me the GOSPEL MAGAZINE. I receive much encouragement from its perusal.

Yours truly,

From a Colonel in the army:—

MY DEAR SIR,—Thanks for your report received to-day. I was just going to send you my usual subscription by Post-Office Order, which I now have the pleasure to do, regretting that circumstances prevent my making it larger, for such an excellent work as yours deserves every support.

Yours,

From an Army Chaplain in a large garrison:—

I wish all speed to Mr. Brider in his work—a very good and much needed one too.

From one who visits soldiers:—

MY DEAR CHRISTIAN BROTHER,—I beg most thankfully to acknowledge the receipt of the usual monthly supply of periodicals at the beginning of the month, and a box of books, &c., just received. We have had the 1st Battalion Rifle Brigade staying with us, commanded in person by His Royal Highness the Duke of Connaught. The Duke takes a deep interest in the welfare of the regiment, and makes a most excellent commanding officer—very particular in the performance of every part of his duty; visits the married people, enters into their little troubles, and he is so humble and pleasing in his manner that the regiment are very proud of him. Let us hope and trust that he belongs to the royal family of heaven, an “heir of God and a joint heir with Jesus Christ.”

Yours,

From an ex-rifleman :—

DEAR SIR,—I beg to enclose the sum of £1 towards the purposes of the Gospel Book Mission. May the God of all grace accompany it with His blessing, and may He strengthen your hands, and encourage your heart in the self-denying labours to which you have devoted yourself ; and may our soldiers and sailors, being through your efforts made acquainted with the glorious Gospel of grace, know by a blessed experience what it is to have the grace of the Gospel brought into their hearts by the power of the Holy Ghost.

Having served in the ranks for several years in India, I know full well what an extensive field of usefulness lies open to your exertions ; and, having myself, through the free, rich mercy of God, been called in that land of idolatry to the knowledge of the glorious liberty of the Gospel of Christ, I desire, as He shall give me ability, to aid you from time to time with a portion of that which He giveth me. It is a noble conflict you are waging. The enemies are mighty and numerous, and you will be sometimes sore pressed ; but look to your Captain and press forward. The end is by no means doubtful ; victory is sure. Yours is pre-eminently a work of faith. You will never know in this world a tithe of the harvest reaped from the corn you sow, but one day shall make it manifest, to your unspeakable joy. "Be thou faithful unto death, and I will give thee a crown of life." Here is a glorious promise. May He who gave it enable you to take comfort from it, is the prayer of, yours affectionately in Him,

Dear reader, will you help me to sing the following doxology, and seek more earnestly the will, the ability, and the opportunity of helping on this good work ?

"Praise God the Father for His love,  
Praise God the Son for precious blood,  
Praise God the Holy Ghost for grace,  
Wrought in the chosen, blood-bought race."

C. B.

---

### TESTIMONY.

[WE were greatly struck at the receipt of the annexed. It seemed to us remarkable that the Lord should condescend to make use, at such a time and to one so long and so deeply taught, of what had been written nearly or quite fifty years ago.

Upon the same day we received another testimony from a mother in Israel, in which she states that the INTRODUCTION to the book is exactly her *present experience*.

Ah ! reader, do you know what it is to be brought back, as it were, into old spots and bygone experiences ?—aye, so to be *humbled* and *crumbled* into the dust of self-nothingness and creature loathing as to be willing and anxious to pick up the veriest crumb from the weakest, the poorest, the most helpless of those whom you believe to be the Lord's children ? Oh, the preciousness and the power of those words of the poor pleader at Jesus' blessed feet : "Truth, Lord : yet *the dogs* eat of the crumbs which fall from their masters' table."—ED.]

*To the Editor of the Gospel Magazine.*

MY DEAR FRIEND,—Truly there is "a time and a purpose for everything under the sun," for, in reading the first piece of "Heart-Breathings," for which accept my hearty thanks, I laid down the book to weep, and

could get no further, for it expressed in such a full sense my every thought, uprising of heart, confusion of face for felt vileness, for bad behaviour in temper against my best, my truest Friend. Last night, when retiring to rest, I knelt as usual before my Father which is in heaven, but not to plead for others—there I was silent—

“Feeling a sinner vile indeed,  
Could only then for mercy plead.”

And will you believe it, rebellion had not done all its work even then? No; not till I got your precious little book by mid-day post was there a melting of heart which found vent in tears of sorrow and contrition. Oh, the goodness of our God, whose “eyes running to and fro in the earth” knew exactly where I was (spiritually) and how to find me out, with His own way of administering the remedy. Surely it was His own hand that kept this book for me till the seasonable time, as, strange to say, I have never before read it, though so continually have heard of it. How truly can I say also “Amen” to the Preface, which debases the creature, and exalts the Creator; and, if the same spirit is with those who read its pages, there will be a wide-spread blessing, which you may never be permitted to know down here.

Ever yours in a precious Christ,

November 5th, 1878.

M. L. M.

---

#### THE LATE LEICESTER CONFERENCE.

*To the Editor of the Gospel Magazine.*

DEAR SIR,—I have never attended such a meeting before, and I found it good to be there. It was a sacred time. After Mr. Wilkinson's prayer, it seemed as though the Holy Spirit filled the place; then the service at Aylestone Church was a “worshipping in Spirit and in truth.” All this was the more intensely enjoyable to me, as we have nothing of the kind here, and mother and I often wonder if we do right to attend our Church at all, for each Sunday the service seems more distasteful and more idolatrous; but, blessed be God, He condescends to visit us Himself sometimes, and so reminds us that times and places are no hindrances to His Holy Spirit.—I remain, dear sir, yours respectfully,

A. B.

---

#### Reviews and Notices of Books.

*Old Jonathan.* London: W. H. and L. Collingridge, City Press, Aldersgate Street.—With the publication for the month is issued a new volume of *Old Jonathan*, the preface of which runs as follows:—

THE object of the Editor has been to supply the reader of the following pages with a variety of matter, furnished for most part by passing scenes and every-day events. These he has sought to turn to practical account.

The Editor, from the commencement of the present work, has been anxious to instil into the minds of the young especially, *habits of observation*. The plain matters of fact inseparable from daily life are such, that none need resort to the regions of fiction for material to interest, instruct, and edify. There is a depth and a breadth in the word R-E-A-L which occupies a

lifetime, however that life may be prolonged, in the labour to dive into and to span.

The Editor desires once again to express his gratitude and intense indebtedness to the Most High, in that, through His most unmerited goodness and mercy, he has been permitted and privileged to continue his humble labours in connection with this work throughout another year.

The very unpretending way in which this publication was commenced, in an obscure village upon the coast of Waterford, two-and-twenty years ago—its continuance and wide-spread circulation—may well act as a stimulus to those who desire to promote the present and eternal welfare of their fellows. The Editor may indeed, of all men, rejoice in, and recommend to others the practical consideration of, the closing verse of that most comprehensive 107th Psalm: "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

*St. Luke's Vicarage, Bedminster, Bristol,*  
December, 1878.

THE EDITOR.

*The Truth as it is in Jesus.* An Exposition of "The Faith Once Delivered to the Saints." By the Rev. J. A. ANTON, Rector of St. George's, Grenada, West Indies. Manchester: Powlson and Son, South King Street.

A VERY valuable exposition, fraught with sound and solid argument. The pamphlet contains chapters on the first and Second Adam; the all in Adam and the all in Christ; election and predestination; particular redemption; final perseverance; entire sanctification, or sinless perfection. "To disprove this dogma," well does the author say, "I turn to the book of Job, where I find Job himself spoken of as a perfect man; but surely every careful reader of that book must see that he had not attained to an impeccable state, for there are evidences of self-righteousness in his speeches; though it is true he exhibited astonishing patience, considering his affliction, unparalleled as it was in mere human experience, yet patience did not have its perfect work with him."

*Is Choral Service Prayer?* By the Rev. E. SYNGE T. DAUNT, M.A., Vicar of St. Stephen's by Launceston. London: W. Hunt and Co., 12, Paternoster Row.

AN admirable penny tract, which is well worthy of being scattered broadcast through the length and breadth of the land, in order to help people to see what a perfect farce, as far as real devotion is concerned, are the so-called choral services. Can it be that those who so revel in these services, and imagine them to be acceptable to God, ever ponder upon the words of Him who spake as never man spake: "Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me"?

END OF VOLUME XIII.