

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."

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GOSPEL PORTRAITURE—ANOTHER GLANCE AT PETER.

IN former numbers, we have maintained that Peter was under the influence of a fleshly feeling when he said, "I go a fishing." To us it appears that he continued under that influence till after the morning had dawned; yea, notwithstanding the miraculous draught of fishes, it would seem that it was not Peter (though generally foremost), but John who first discovered that it was Jesus who appeared in the morning watch, and, having then asked them if they had any meat, said, "Cast the net on the right side of the ship, and ye shall find."

If we consider how much their present position resembled the circumstances in which they had aforesaid been placed, it will appear singular that Peter was at a loss to recognize the Lord.

By a reference to Luke v. it will be seen, that after Jesus had entered into Simon's ship, and had taught the people out of the ship, He said unto Simon, "Launch out into the deep, and let down your nets for a draught." Upon which, "Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing." Ah! how was this? Why, not only was Jesus absent, but, for the trial of their faith, and for the after display of His power, He had frustrated their efforts. They could not succeed without Him, as the God of providence, any more than they could dispense with Him as the God of grace. He was, He is, one as well as the other. Hence it was then, and it is precisely so now, *a toiling all night, and taking nothing*, either in a providential or a spiritual sense. But, notwithstanding their previous disappointment, the promptitude of Peter cannot but be admired, "Nevertheless at *thy* word I will let down the net." This was God-honouring. How totally different Peter's spirit and Peter's words then to when he said, as in the chapter before us, "I go a fishing." We find afterwards, that when Peter saw the multitude of fishes, he fell down at Jesus's knees, saying, "Depart from me, for I am a sinful man, O Lord!" He was, as we conceive, so filled with self-loathing and disgust—and, perhaps, was led so to reflect upon his own previous fretfulness and ingratitude in connexion with his disappointment—that he thought the mercy too great, the love of Jesus too vast to such a wretch; and, therefore, in the warmth and zeal of his heart, exclaimed, "Depart from me, for I am a sinful man, O Lord!"

Reader, do you know anything of this feeling? After, it may be, a season of spiritual insensibility, or perhaps worse, after a time of fretfulness and rebellion against the Lord, because you could not have your own way, the Lord has broke in upon your soul—not in wrath, not in anger, but in peculiar tenderness and mercy. You *knew* you were wrong. You felt your guiltiness. You expected

at least THE ROD! You were upon the look-out, in consequence, for some severe chastisement—it may be bereavement, or some other loss or cross. You felt you had nothing to say by way of excuse; you had no arguments to bring, no objections to raise. There was an inwrought sense of hell-deserving, and yet, withal, no brokenness—no deep compunction—no returning with sobs and sighs, tears and entreaties, confession and contrition. In lieu of these, there has been a miserable stoicism, a dreadful stubbornness, a presumptive recklessness—a sort of “don’t care” for consequences. The past is a blank. Mercies move not, deliverances avail not; the heart is locked up in the most wretched insensibility—the deepest ingratitude—aye, we had nearly said the most devilish defiance. Reader! have you ever gone so far—aye, and that, too, long, long since you have known His love, and felt the blessed fruits of His tenderness and compassion—as to say, “Well, He may send me to hell if He likes?” At such time you have not been able to discover the tiniest distinction between yourself and the vilest reprobate. Your hostility has seemed quite as great as *his*. Yet, withal, you have felt, as it were, in the very jaws of the destroyer. At one moment you have been ready to fall at Jesu’s feet, confessing your vileness—feeling there was none but Himself to help. Again, Satan has seemed to obtain such a deadly hold upon your whole frame, body, soul, and spirit, that you have felt a heedlessness in your very helplessness; and you have seemed given up of God. You thought Satan was sure of his prey under these very circumstances; and when you least thought, or even cared for the mercy, the Lord has of a sudden appeared, and broken into atoms that heart of yours, which you felt to be hard as the nether millstone. Nay, it has partaken more of the *dissolving* than of the *breaking* power. Some love-whisper, some sweet, gentle appeal—the soothing, precious, tender, “Fear not, ’tis I,”—has found an entrance into the heart which a moment before seemed bolted and barred against God and everything of God—a mellowness has o’erspread the whole frame. There has been a dew, and a savour, and a power upon the heart, that, whilst you have turned upon the enemy with a most vigorous “Get thee behind me, Satan”—so filled have you been with self-loathing and abhorrence, that, under the influence of those precious moments, you have exclaimed with Peter, “‘Depart from me, for I am a sinful man, O Lord.’ Don’t pollute thyself with such a wretch. Don’t trouble thyself with such a monster of iniquity. I am far, far too vile for such tenderness, and mercy, and long-suffering as that thou dost exercise towards me.” And then, how sweet the interminglings of mercy! How great the adoration! How perfectly indifferent about the time-trumpety that had just before been so all-engrossing, and which had served to call up that crowd of inbred and infernal enemies by which your faith and hope had been assailed. What a marvellous insight does such an experience give into the nature and fulness of rich, and free, and sovereign goodness, mercy, and compassion. How is that glorious truth again rivetted in the heart, “By *grace* ye are saved!” Oh, reader, what an advocate was Peter—and that, too, upon the ground of personal, heartfelt knowledge—for salvation by grace. How completely were Jonah and Peter one in heart and one in testimony, “Salvation is of the Lord.”

And, as we see these things in them, and contemplate the Lord’s dealings with them, we are led to take courage for ourselves, and to bear testimony to the person and power of the same great and gracious Deliverer for others. What so calculated to dispel fears—what so likely to remove the lets and stumbling-blocks out of the way—and to lead the anxious, the sin-burdened, the rebellious, to look to and hope in the same precious grace from the same glorious source?

We touch upon the afore-mentioned deeps, dear reader, because we well know how Satan insinuates, and how ready the Lord's smitten ones are to apprehend their case to be singular, and that such is the desperate nature of their case, that there can be no hope for them; whereas it is only for others to touch the key-note of past, or, it may be, even present occasional experience, and it is at once discovered that the same track has again and again been trodden, and that all has ultimately resulted in a heartfelt knowledge that the Lord has been leaving them, as He did Hezekiah, that they might know what was in their hearts, and that they might know more fully, and comprehensively, and God-glorifyingly, the nature of a salvation which is without money and without price.

But to return to Peter. Immediately after Jesus had given such a blessed proof of His Godhead, He said unto Simon—unto him in particular, as if in answer to his previous exclamation, and in direct recognition of his brokenness and humility—"Fear not; from henceforth thou shalt catch men." We then find, that "when they had brought their ships to land, they forsook all, and followed Him."

Now, considering that all this took place only some two years before, and the circumstances being so very similar, we are, in one sense, surprised that Peter was not the first to recognize Jesus in reference to this second great draught of fishes. Yet, on the other hand, we are taught a most useful and practical lesson, namely, the insufficiency of all *past* deliverances to meet *present* necessities. Each deliverance does its work, but it is only for the time being. However conspicuous and however blessed, it becomes "a broken cistern" that can hold no (living) water, so that any of the Lord's thirsty ones should not go thereto and drink, in neglect of the great fountain and spring of living waters, the LORD CHRIST HIMSELF! It is thus the Lord will perpetuate His name as being "a very present help in trouble." It is to be, "unto whom coming." Not having come merely, but *coming*—constantly, perpetually; not yesterday only, but to-day, to-morrow, for ever! Here is the nature, and here the blessedness of the Church's position. Hence all trials, temptations, and sorrows, that, under the wise and gracious direction and control of the Holy Ghost, lead out of self—creature-helps, creature-dependencies—into a fresh looking to and laying hold upon the person and fulness of the Lord Jesus Christ, must be blessed. It matters not what the trial may be in itself—its minuteness or its magnitude—whence it comes or when it comes—whether it affects mind, or body, or estate; all this, in itself considered, is not of the slightest moment. It is the working of the trial—its influence and operation. This is the all-important matter. If it leads to self-distrust, to a creature-crucifying, to a world-despising, to a Satan-resisting, to a Christ-craving and a Christ-cleaving, that trial, be it what it may, is a blessed and a blessing trial. It brings the "*It is well*" with it, and shall be crowned with the sweet singer of Israel's "It has been good that I have been afflicted."

Now, we must contend that such was the case, most richly and blessedly, in the Apostle Peter. Hence, whilst we see so much of the creature *in* him—so much of "the man of like passions with ourselves"—we discover at the same time so much of the power of the Lord *with* him; so much of Paul's, "Yet not *I*, but the grace of God which was *with* me." This twofold fact, beloved, is what we want to bring out of Peter's character and conduct. We have spoken of him, as you may suppose, disparagingly; but we have done so only that we might magnify in him, and with him, and by him, the wisdom, and mercy, and love of his great and gracious Master. We have already said, we love the character of Peter. His warmth, his zeal, his love, his boldness, are all so

many traits in that character which we love to contemplate. Our delight, yea, our rapture, is—that the Lord should lay hold on such a man for the express purpose of magnifying the nature and operations of His own grace in and by him. Thus it becomes so encouraging to poor sinners.

We return to the history. The disciple whom Jesus loved said unto Peter, after the miraculous draught of fishes, "It is the Lord." How was it that he addressed himself unto Peter in particular? Was it not that Peter was always forward—not that he had precedence in point of grace or office—but that there was habitually a certain impulsiveness, a promptitude, a forwardness of character, which operated sometimes for, sometimes against him, in proportion as he was under the *restraining* or the *constraining* power and dominion of grace? This impulsiveness betrayed him as he "smote the high-priest's servant, and cut off his right ear," and as he pressed forward to the fire to warm himself, in face of the solemn warning that he had had, that he should deny his Master; but the same impulsiveness, when under the direction and control of Divine grace, was very sweet and blessed when he cast himself into the sea, so that he might get closer to his precious Lord. And, if you observe, beloved, this was more manifest at last than at first. If you turn to the 14th chapter of Matthew, you will observe, that when the ship was in the midst of the sea, tossed with waves, and Jesus appeared in the fourth watch of the night, walking on the sea, Peter answered the Lord's "Be of good cheer; it is I; be not afraid," with, "Lord, if it be thou, bid me come unto thee on the water." Jesus says, "Come." Peter directly comes down out of the ship, and walks on the water, to go to Jesus. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Now, it is not likely that Peter could ever forget his fears, or that rescue, the more especially as it was but a comparatively recent occurrence—only twelve months or so before. But in the case before us, notwithstanding his previous peril, and his terror and dismay, he does not wait, as before, to ask permission to go to Jesus; but, it would seem, that instantly, as soon as he heard it was the Lord who was so near to them, and who had so graciously spoken, he girt his fisher's coat unto him, and cast himself into the sea. We admit that the ship was nearer the land now than in the former case; it was, doubtless, within swimming distance; but we see, nevertheless, the promptitude of Peter, and the yearning of the bowels of his affection after his beloved Lord, in that he waited not, as his fellow-disciples did, to bring the vessel to shore in the ordinary way, nor did he tarry to secure the object for which he was the first to say, "I go a fishing;" but, leaving ship, and fish, and his fellow-disciples, he made, as it were, a spring after Jesus, despite the sea that intervened.

Oh, what a sweet setting forth of that love which many waters cannot drown; and what a blessed confirmation of that gracious saying of a glorious Lord, "The water that I shall give him shall be in him a well of water springing up into everlasting life." To judge from appearances, it would seem, from the early part of the chapter, as though Peter's love and Peter's interest in his Master had subsided—as though the spring had run dry, and there should be no reflowing, no bubbling up anew; but, ah! the word of Jehovah must stand in spite of all opposition and the ten thousand resistances of men or devils. Jehovah's *shall*, must stand. It is an imperishable, irresistible, eternal verity. Devils may assail it, men may resist it; stand it must, nevertheless. Peter loved his Lord, notwithstanding his denial of Him, and his petulant, "I go a fishing;" and well

his Lord knew how to touch the chord that should vibrate through his inmost soul, and draw him forth in sweetest gospel obedience.

Peter's Lord is thy Lord, poor sin-burdened, Satan-harassed soul; and, cold and callous as thou mayest feel, in one moment He can set thine heart in tune, and give thee, in the utmost truthfulness and sincerity, to exclaim—

“Do not I love thee, dearest Lord?
Oh, search this heart and see;
And from my bosom tear the part
That beats not true to thee.”

THE EDITOR.

1, Devonshire Buildings, Bodminster,
May 8, 1861.

MORNING CALLS.

For a length of time I suffered constitutionally from depression—yea, for many a long year I was little better than a martyr to it. As I walked the streets, I used to envy anybody, however humble or lowly, if so be they had but animal spirits. “Oh,” I used to think, “how happy you are, whatever your toil, whatever your privations, seeing that you have good spirits. Would but that I had a measure of the same.” But, after this, the Lord in great mercy so visited my soul, and so blessed me in the work to which He was pleased to call me, that my whole temperament seemed to undergo a change. Though brought in contact continuously with the most depressing of scenes—the veriest semblance of which I used previously most scrupulously to avoid, lest they should add to my own extreme lowness of spirits—I now, on the contrary, was raised above passing circumstances; and, so far from being discouraged by them, was enabled to lend a helping hand.

However, on a recent occasion, and in part no doubt that I should be the more becomingly reminded of my manifold—yea, my innumerable mercies—I, for a day or two, became exceedingly depressed. My former state of mind returned, and I felt, for a season, as I used to feel, namely, that nothing could raise the spirits or give satisfaction. It seemed impossible. In this state I arose, and entered with reluctance upon the duties and engagements of another day. Scarcely had I done so, before one of my helpers called to inform me of a most distressing case he had just been visiting. I will not harrow up the feelings of the reader by an attempt at detail, but suffice to say, it was truly a most lamentable condition for the poor body, suffering as it was under a

lingering, painful, and offensive malady. Ere the said person withdrew, another was announced, and hers was a deeply distressing case, in which I felt perfectly at a loss either to advise or help, so complicated was her position. The door had hardly closed upon her, before another applicant for counsel and assistance was introduced; this case, if possible, outvied the other for painfulness.

Thus case after case came before me in rapid succession, until at length I was glad to take my hat and go forth to mingle with the people—for this I generally find one of the best remedies for depression or discontent. In my very first call, a case that exceeded all, for intensity of distress, was brought before me.

The result was, a clearer discovery of the Lord's superabounding mercy towards me, and a more becoming sense that “the lines (both providentially and spiritually) had fallen unto me in pleasant places; yea, that I had a goodly heritage.”

Permit me, therefore, reader, to recommend you, in relation to any of that sinking of heart or depression of mind of which you may be the subject, to test by contact and comparison your condition with that of your fellow-creatures; and I will venture to affirm, that the result of the test will be, a conviction upon your part that the Lord has exercised infinite wisdom, love, and mercy, in regard to the position He has allotted you, and the cross He has seen fit to lay upon you. You will thereby be the more deeply impressed with the wish and prayer to be “content with such things as ye have;” and remember He hath said, for your comfort and satisfaction, “I will never leave thee nor forsake thee.”

A.

LETTERS TO MY CHILDREN.

Isle of Wight, April 17, 1861.

MY DEAR CHILDREN,—I am spending a few solitary hours in a small village in a remote part of the Isle of Wight, not inaptly called, as you know, the garden of England. I have, for very many years, ardently desired to visit this place, and I will tell you why: it was the birth-place of my dear father. It takes but a very short time to see it, for its length and breadth are but small. Whatever changes, in this world of change, it may have undergone, quite certain it is, that Y— cannot have very greatly *increased*, for it numbers now but some five hundred inhabitants. The village church still stands, a tablet indicating the fact and date of its renovation. The public—I cannot say town—hall bears date 1763, just one year before your dear grand-papa's birth. These, I presume, are almost the only buildings which remain the same as when he was born; what a proof, my dear children, of the changing, dying nature of all things here.

Musing upon what purpose I could turn this, my short visit, to, it occurred to me that I could not do better than to let it form the basis of a short series of letters to you, my beloved children. And in this matter I pray that I may be directed of God the Holy Ghost how I shall write, for I cannot but feel impressed with the thought, that, in a certain sense, this will be a voice to you from the tomb. Before some of you can understand, and others of you appreciate, what I may be led to pen, the hand that now writes these lines will be paralyzed by the cold and ruthless hand of death, and the eyes that follow the movement of the hand will be closed in the long slumber of the grave. Oh, then, may God grant that this simple fact may of itself lead you to read with attention and interest what I may be led to write.

S—, April 24, 1861.

I wrote the foregoing, my dear children, whilst waiting dinner at the hotel of the afore-mentioned village, I am now writing in the picturesque town of S—, where I spent many of my earlier years, and from which, in the gracious providence of God, I was directed in my choice of those with whom I have walked for nearly seven-and-twenty years in near and

dear companionship. The first, *your* beloved mamma, my dear D—, lived but seven years and a fortnight in the endearing relation of wife. You were only between three and four years of age when, with me, you followed her to the grave. Your two little brothers and a sister had preceded her to that grave. I shall not attempt to depict the sadness of my heart, as I sat with you in the coach, as it slowly approached the beautiful village grave-yard of H—; but, singular to say, you, though so young, were made instrumental in rousing me from my mournful reverie—for, never having attended a funeral before, you could not understand it. Hence, as we stepped out of the coach, at the church-yard gate, you looked up, and, with an expression I shall never forget, exclaimed in much terror, "Not going to bury me, papa?" This childish exclamation of yours brought me back to earth. I felt, if I had but one tie, I still had *that one*. Again, when, after the solemn service was closed, I led you by the hand to take a last look at the coffin which contained the remains of one so dear, you looked up in similar affright, and made use of the same expression, "Not going to bury me, papa?" This again roused me from an anguish which seemed almost insupportable; and I refer to it, my dear children, to show you how wisely, and how timely, and how tenderly the Lord adapts His mercies to the necessities of His people. His eye is ever upon them; He knows them altogether; far better is He acquainted with their every feeling, and their every fear, than they can possibly be. Hence He so richly and so graciously proves, that "like as a father pitieth his children, so the Lord pitieth them that fear Him. He knows our frame; He remembers that we are dust."

Having proved this, my dear children, for now six-and-thirty years, when the Lord, in this very town, brought me first to know Him, and to be enabled with a holy confidence to say, "He loved me, and gave Himself for me," I am the more anxious to commend Him as the God of all grace, mercy, and comfort, to you; this, indeed, is the great object I have in view in addressing to you these letters. Scattered as you now are for the purposes of education—six out of

your eight in number being placed in schools somewhat considerably remote from each other—I thus address you, that each in his particular sphere may ponder—and God grant that you may pray—over what I write. May God, of His great mercy, make these letters profitable.

I now return to take up the thread of my former narrative. After I had partaken of dinner at Y—, I sallied forth again, in order to see something more of the place. As it could have been but little less than ninety years since your grandpapa left it, I naturally felt there were none of *his* day alive now; a very old inhabitant or two had but recently died, I was informed. Upon inquiring for the clerk or sexton of the church, the former went in quest of the keys. The church, as I have already intimated, has somewhat recently undergone repair; but the structure remains the same as when your grandpapa, in his boyhood, attended there.

Whilst showing me round the church, the clerk gave me another instance of the uncertainty of all things here. The aged rector's son had just completed his college course, and was about to be ordained, when he fell into a rapid consumption, and died!

I inquired of the clerk if he knew any of our name in the town. "I can show you some tomb-stones with that name," was his reply; and, taking me round to the back of the chancel window, my eye suddenly dropped upon my own name in full. It gave me quite a turn; I knew I was named after an uncle, but was not aware that he lay buried there. In fact, the record must have been that of a great uncle, at whose side lay *his* brother, your grandpapa's father. I felt rivetted to the

spot. It recalled the past: the varied circumstances of a century (for the dates on the tomb-stone were 1755 and 1762) came vividly before my mind. I glanced at the future: and how soon, I thought, will a similar line announce my own departure. As, therefore, I left that church-yard, and rambled through the town, and looked at some of the houses which I find have stood little, if any, less than two centuries, I thought of their former occupants—of those dear to me—who had been so familiar with those two or three streets during their earlier days.

When I again took the little steamer to recross the channel, I thought of the feelings of your grandpapa, when as a youth he left that place, to make his first start in this busy, bustling world. It reminded me of my own early venturing, when, in charge of an elder brother, I crossed the channel near the opposite point of the island. I saw again, both in my father's case and in my own, the anxious mothers upon the beach, watching with intense concern their departing boys, as they now for the first time left the parental roof, and entered upon the wide, wide world. The looking back upon these early days ever brings to my recollection, my dear children, the lines—

"When in the slippery paths of youth,
With heedless steps I ran,
Thine arm, unseen, conveyed me safe,
And led me up to man."

And I can but add—

"Through every period of my life,
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew."

For the present, my dear children, I must say, adieu!—I am,

YOUR EVER-AFFECTIONATE FATHER.

It is delightful to live and walk in the shinings of God's countenance: but to die in the light and consolations of His presence is (next to heaven itself) the crowning mercy of all. How gracious is the Holy Spirit of promise, to shine away the doubts and fears of His people, and put them to bed by daylight! Oh, may we taste the sweetness of His love; rise into a nearer conformity to His image; enjoy closer communion with Him, and experience an increasing sense of His never-failing faithfulness, till we receive the end of our faith: even the full and ultimate

salvation of our souls. I bless the Lord; I cannot doubt of His making all this my portion. He sometimes enables me to look, as it were, into His heart of everlasting love, and to catch a glimpse of that page in the book of life where He has written my unworthy name; and in the strength of that comfort I can travel many days. If the scanty vessel of imperfect faith can draw such water of comfort from the wells of salvation, what will be the blessedness of God's elect, when they are taken up into glory, and there walk with Him!

THE AGED PASTOR AND THE YOUNG MINISTER.

FIVE-AND-THIRTY years had passed away, and I sat within the same sanctuary with which in former days I had been most familiar. With some trifling exceptions, the place was precisely the same, and served to bring to mind most vividly former days and former scenes. But there was one fact which struck me with amazement: that, familiar as I had been with almost every face, I now recognized but one, which was that of the venerable pastor. For upwards of half a century had he proclaimed the word of life beneath that roof; and now, having long passed his threescore years and ten, was, as I thought, very peculiarly indulged. Not merely was he placed in a position to testify of the faithfulness and love of his God, whose good and gracious hand had so long been upon him; but, whilst still enabled to take his share in the sanctuary services, he was permitted also to listen to the testimony of him who, in all human probability, would succeed him.

I can conceive of nothing more grateful to an anxious pastor than this. Having for years and years gone in and out before the people, in proportion as he feels the solemnity of his position and the momentousness of the truths he delivers, will he be concerned for the maintenance of the same testimony, and the spiritual healthfulness and permanent well-being of his people. How painful was the con-

viction of the apostle, in reference to the Ephesians, "I know this," said he, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Now, if the apostle felt this in that day, how well may men imbued with a measure of his spirit feel it in these last days, when perilous times have really come, and error assumes so many and such treacherous forms.

The text chosen by the young preacher upon the occasion referred to, was the first verse of the 23rd Psalm. He handled it like a skilful workman; and, as the aged pastor gazed upon him and listened with breathless interest, I thought it a sweet key-note for his own position and prospects, as connected with former days. He now stood alone, but, amidst the wreck of time and friendships, could rejoice in the fact, that over and above all, "*The Lord* was his Shepherd;" that he had not "wanted," but had been led and fed all his life-long; and now, in the near approach of eternity, he could prospectively exclaim, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou (my Shepherd) art with me; thy rod and thy staff, they comfort me."

D.

THE FRUITS OF EARLY APPLICATION.

AMONG my acquaintance is an old disciple, whose knowledge of, and peculiar aptitude in quoting, Scripture, has often surprised me. Upon questioning him one day on the subject, he said, "When I was a child of about nine years of age, I was in the habit of reading the "*Book of Martyrs*;" and when I thought of the possibility that I might some day be subjected to the same sufferings as those of whom I read, I reasoned thus with myself: "If they take my Bible, they cannot take from me what I may learn out of the Bible! Hence," he continued, "I set to work, and learnt chapter after

chapter, and book after book; and thus it is that what I then learnt continues with me to the present day." And, truly, he has been abundantly rewarded for this, his youthful painstaking. Not only has his mind been richly furnished with Divine truth, so that he "night meditate upon the Lord during the night-watches," and "commune with his own heart upon his bed," but he has long experimentally known the blessedness of another secret of the psalmist, "Thy word have I hid in my heart, that I might not sin against thee."

D.

SATAN cares not what we strive and contend about, so that we do not strive at the strait gate, nor contend for the faith of the saints.—*Huntington.*

WAYSIDE NOTES.

NO DIVORCE COURT IN THE ARCHIVES OF HEAVEN.

"For in them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."—Psm. xix. 4, 5.

BELOVED, doubtless you have been into that great public entrance or vestibule to the Houses of Parliament, Westminster Hall; and you know that on the right hand of that magnificent span are the courts of law; and that the further flight of steps lead to that crowded room, the Divorce Court, which has lately become of such lamentable repute. Well, beloved, there needs no divorce court in the archives of heaven: for "in them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race" (Psm. xix. 4, 5). Now methinks the sweet psalmist of Israel must have wandered forth on a starry night, and looking up to the thickly studded canopy far above him, and being absorbed in the majesty and greatness of Jehovah, burst forth in that memorable song of praise—"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Nor could his heaven-taught mind be satisfied with pondering only upon Him as the God of creation: no—looking through the starry sky to the firmament of grace, as he saw the specks of light "scattered by millions, like glittering dust in the background of the general heavens," methinks, in the spirit of prophecy and with the eye of faith, he saw the clustering multitudes of shining ones who should derive their light from the Sun of Righteousness, that would arise with healing in His wings. He says, "Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Just as the Arab of the East, after resting for the night in his hairy tent, and waking up at early dawn, draws aside the curtains of his moving tabernacle, and looking forth, beholds the sun gilding the edges of yon distant clouds—so the meditative David catches the first glimpse of the coming centre of the Church's hemisphere, and beholds the Lord Jesus Christ coming

forth from His chamber among the clouds, and rejoicing as a strong man ready to run a race. And catching the echo of the sweet psalmist's prophecy, methinks the harbinger of the Lord Christ blows those trumpet sounds, "I am not the Christ, but am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

Beloved, may the divine Comforter and Teacher be with us to develop this sweet subject for our mutual refreshing, while we ponder together about—

1st. The dwelling place of the Most High—"In them hath He set a tabernacle for the sun."

2nd. The coming forth of the Son of God therefrom as a bridegroom from his chamber.

3rd. The Lord Jesus in the character of the strong one ready to run a race.

I.—The dwelling-place of the Most High; in them (*i.e.*, in the heavens) hath He set a tabernacle for the sun—"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

"Aspire, my soul, to yonder throne,

Where sits the infinite Unknown,

The self-existent God:

Whose being no beginning knows,

While matchless splendour round Him flows,

And all things wait His nod."

Contemplate who He is, what He is, where He is. Think of His majesty, power, greatness, and infinitude; and when you have become absorbed in wonder and amazement, let thy thought descend lower, and lower, and lower, till it reaches the heart of a poor, helpless, hell-deserving sinner, and then lay hold of the fact that there, too, in that poor heart, Jehovah dwells also. "For thus saith the high

and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also (blessed *also*—merciful *also*—happy *also*), with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Oh, beloved, does it not revive our spirits to think of it? Ye are the temple of the living God, as God hath said, "I will dwell in them and walk in them; and I will be their God and they shall be my people." But how can it be? How can God dwell in us? Beloved, such an inquiry must be met by our second consideration, viz., that the Lord Jesus Christ issued from the bosom of the Father as a bridegroom cometh out of his chamber. And how does a bridegroom come out of his chamber? We reply, the Lord Jesus Christ came forth as a bridegroom from His chamber among the skies.

1st. To dispel the darkness that clouded His bride's brow: just as the sun bursting forth drives back the leaden clouds, and then the songsters of the air break forth into singing, and the happy lark leaves the clods of the field and rises towards its cheering friend. Hence says the inspired prophet Isaiah, after a prophetic description of the person and work of this blessed Bridegroom, "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child [bowed down and heavy burdened], for more are the children of the desolate than the children of the married wife, saith the Lord. [Thou unprofitable Jewish Church, thou hast been unfaithful to me, I come to cast thee off; but thou, O Gentile Church, my spouse, I come to thee.] Enlarge the place of thy tent, stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." And she in her turn joyfully responds, "The voice of my Beloved, behold He cometh leaping upon the mountains, skipping upon the hills." All was dark and dreary, now all is desire and delight. The presence of the Bridegroom makes her happy, and brings her into sunshine. And, beloved, was it not so, personally and experimentally, when we first realized Christ? How dark our pathway, what a night of ignorance and unbelief pervaded; but when Divine illumina-

tion shone across our way, oh, did we not discover on the one hand the real state of things as regards ourselves—our iniquity, our guilt, our unworthiness; on the other hand, the person of Christ, His work, His salvation, for a poor perishing worm of the earth? What a time of love, and a time of singing, and a time of shouting with holy joy followed. We thought we could pass through fire and water for Him; we said, though all men deny thee, yet *will not I*. But oh, since, how again and again have we felt more ready to sink than to sing; yet He knows all about it, and has never forsaken us, nor been unkind to us. Precious Bridegroom! His equal has never been known, nor never will be; but—

2ndly. The Lord Jesus came forth as a bridegroom from His heavenly chamber to marry His bride—to take her into vital union with Himself; and in this union the Church sees her eternal security, as the apostle Paul asserts, "We are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." And, oh, what supreme benefits flow from this union: she has no righteousness of her own, but through this union; notice, first, *her Husband's righteousness is imputed to her*, for He (*i.e.*, the Father) hath made Him (the Son) to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. Can anything be clearer? And the same apostle writes, "Being found in Him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The writer grows more and more convinced that He who denies the imputed righteousness of Christ, knows nothing about that vital union, and has never beheld with the eye of faith the Lord Jesus Christ in the character of Bridegroom and Husband to His Church. And then, a second benefit flowing from this covenant union, we might name, is—freedom from condemnation; for to whom is this freedom granted, by whom is it to be experienced, but by those that are in Christ? "There is therefore now no condemnation to them that are in Christ." This should make the poor (nay, rich) bride look up with joy, and look forward with perfect confidence; nor need she go on in bondage from the fear of death, when such a change brings her into the *fulness of freedom*, and makes condemnation an impossibility. Come,

dear one, if such be reading our words, is the fear of death before thee night and day?—ponder over, pray over this precious benefit which springs from vital union to Christ, viz., *freedom from condemnation*; and then, methinks, you will discover how unnecessary are your fears, and how very ungrateful your forebodings. If you want to honour your Husband, trust His word and believe His promise. And then, a third benefit that flows from this covenant union is—*freedom from the dominion of sin*. It will rise as long as we are in the body, but it shall not have dominion; its power is crushed, for our Immanuel has bruised its headship—or, as this word bruise should be rendered—destroyed, pounded in a mortar.

And then, a fourth benefit flowing from this precious union is—*fruitfulness*: “He that abideth in me” (says Jesus, the Bridegroom) “and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” Certainly not, for in Him is our fruit formed. All our springs are in Him, and all fruit will flow from union to Him, as the living Head and root of His Church. And time would fail us to tell of all the hallowed benefits that thus spring from covenant union—bear these four in view, beloved, for your comfort: through union to Jesus we gain—1, His imputed righteousness; 2, Freedom from condemnation; 3, Freedom from the dominion of sin; and, 4, Fruitfulness.

Pass on to another point, and think—3rdly. That the Lord Jesus Christ came forth from His pavilion in the skies as a bridegroom, to provide for His bride—spiritually. This He does constantly—giving grace upon grace, out of His fulness, to supply the spiritual system; and specially at precious seasons, spreading a gospel feast for His beloved. And, oh! what a table in the wilderness it is when He spreads it: laden with gospel bread, gospel corn—yea, the purest of the wheat; gospel grapes, luscious little portions, so sweet to the taste; gospel wine, the good cheer of the promises of God, which energize and make strong the spiritual frame; and above all, the paschal Lamb, the flesh of which is meat indeed, and the blood drink indeed, to the keen appetite of the child of God. Micah tells us how truly the Lord will provide for His people in these gracious words: “He (the little one that was to come out of Bethlehem Ephrathah, the land of bread)

shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God;” and they thus fed shall abide, and shall be great unto the ends of the earth. And then, too, He provides for her temporal wants. Does not often give her over much of this world’s goods, because He knows the weakness of her heart and the frailty of her will; keeps her feeling her need, that she may the oftener talk with Him about her necessities; but yet never suffers the barrel of meal to be wasted or the cruise of oil to run out. Sometimes she can trust Him with the greater, but fails in her trust in the less; she can believe all is right for the soul, but, oh! the body—I shall surely one day be brought to want, I know I shall end my days in a workhouse; and so in her distrust she is unmindful of His promise, that her bread shall be given and her water sure. She is verily guilty upon this point, forgetting how He fed the five thousand in the desert, and still feeds the multitude of little ones in a Müller’s asylum. And then—

4thly. The Lord Jesus Christ came forth from His tabernacle in the heavens as a bridegroom, to pay all His bride’s debts. They were many, they rose as a mighty, overhanging mountain, that she calculated must crush her; but the hills melted like wax at the coming of her Lord. She was verily guilty, and must have remained a bankrupt in the prison-house of sin till now; but her Bridegroom, her Husband, her Substitute, purchased her freedom and delivered her from the penalty. She obtained through Him *pardon*. Ah, beloved, and look at the Scriptural force of that word “*pardon*;” ’tis no temporary relief—and she will soon again be plunged into debt—but it is—

1. *Free pardon*—Jehovah declaring that for His own Name’s sake has He forgiven her: “I have blotted out thy transgressions for mine own sake, and will not remember thy sins” (Isa. xliii. 25).

2. *Full pardon*—For God’s promises to have mercy upon her, and to abundantly pardon her; so, that where sin abounds, grace doth much more abound.

3. *Final pardon*—For her sins and iniquities are to be remembered no more, and God declares He has cast them all behind His back; and not till the far east can join the far west, and come together, shall they be found—which is never. So that the bride can, with the full confidence

of faith, charge her surrounding enemies, crying,—

“Satan, avaunt! stand off, ye foes;

In vain ye rail, in vain oppose:

My cancell'd claim no more obtrude,

I'm His—He bought me with His blood.”*

But, observe—

5thly. The Lord Jesus Christ came forth from His heavenly chamber as a bridegroom, to comfort her and support her in times of weakness and sorrow. Oh! how she weeps tears of joy and penitence when she realizes His presence, and leans her full weight upon His Almighty arm. And when the question is asked, To whom is the arm of the Lord revealed?—ah! she can respond, To me, even to unworthy me. I have seen it, I have felt it, I have leaned upon it; it has never failed me yet; it bears me up, it bears me on, it has holden me when my feet were well-nigh slipping; and it has pulled me out of the thick clay of earthly care and anxiety many and many a time, when, but for its strength, I must have sunk by the way in very despair. And then—

6thly. The Lord Jesus Christ came forth from His secret place amidst the clouds as a bridegroom, to protect her from the dangers of the way. He has encased her with deity, enwrapt her in covenant love, put on her the whole armour of God, so that no weapon that is formed against her can prosper. Defends her against all her enemies, says to her, “When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people, more than thou, *be not afraid of them: for the Lord thy God is with thee*” (Deut. xx. 1). Fearful, timid soul, there's a portion for you. Then, again, *He defeats all their counsels*; they plan, He overturns. He says, “Now ye enemies of my people, take counsel together, and it shall come to naught; speak the word, and it shall not stand;” so He grants unto her seasonable, effectual, and perpetual protection. Again—

7th. The Lord Jesus Christ came forth from His hidden chamber as a bridegroom, to love her with an unalterable, undying love; and in His love-letter to her, emphatically

declares that He has loved her with an everlasting love, therefore with loving-kindness hath He drawn her. This letter she presses to her bosom; it is written in blood, and sealed with this imprint, “The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are His.” Here is a theme, of itself, which might well employ all the days of life—the undying love of an ever-living Saviour; so that she may take down her harp from the willows, and strike up, in confident strains and joyous notes—

I am now with Him united,

By the living faith He gave;

With His presence I'm delighted,

And He has engaged to save:

For my Bridegroom

Loved me when I was a slave.

From eternity He loved me,

Took my nature to His own;

And when He has tried and proved me,

He will take me to His throne:

With my Bridegroom,

I shall share in joys unknown.

Well then, beloved, has not the Lord Jesus indeed come forth from His chamber amidst the clouds, and proved Himself a Bridegroom indeed—dispelling His poor, unworthy, sin-bespattered bride's fears and darkness, taking her into vital union with Himself, providing for her necessities, paying all her debts, supporting her in her weakness, comforting her in her affliction, protecting her from the dangers of the way, and loving her with an unalterable, undying love? Behold Him in another character, which we can now only glance at.

III.—The Lord Jesus came not merely in the character of a bridegroom, but *as a strong man to run a race*. He must needs be strong, for His opponents were many and great; but if they are strong, He is the stronger man armed: if they are great, He is greater than them all. There is Satan, His great enemy, and all his Satanic host, including the crafty Pharisee and smooth-tongued Saducee, all against Him; but He shall reign until He has put *all* enemies under His feet; for He is the strong man to run a race, who shall out-strip all others, and who has risen the mighty Conqueror.

Lastly. Soon He will come again. What for? To take her to Himself for ever, and to rejoice over her with joy. What a looking back upon the pathway

* Dear reader, if you want a pocket companion, slip therein “Hart's Hymns,” and sip at them during the day. They breathe the very language of my soul, and, I think, of every exercised child of God.

will it be to her then! Oh, how will she then discover the real value of her best Beloved, and how faithful He has been to her all the journey through! And now all ended, an eternal day of bliss, and peace, and joy is before her: and she will never more go from His side, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. Yes, soon He will come again; the watchmen on the walls are thinking that already they hear the rumbling of His chariot wheels: and they tell us that streaks of His

coming glory are tinging the hills in yon horizon. Look up, fellow-pilgrim! look up, my soul! soon will this blessed Bridegroom burst forth a second time from His chamber amidst the clouds; and THEN—what then?—let Scripture respond to the pause—"Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Beloved, earthly duties are many and pressing, but amidst all, such is the secret anticipation of

Yours, as ever, in the best hope,
Bury St. Edmunds. G. C.

COURAGE, MY SOUL!

I WILL be brave! however dark
My earthly sky appear,
I press toward that higher mark
Where clouds shall disappear:
A light shall pierce my loneliest hour,
A joy shall clothe me with new power,
A hope shall bear me on through all,
Though friends shall fail, and pleasures pall.

I will be brave! for is it not
A proof of heavenly love,
That sorrow compasses my lot
While through this world I rove?
The promises are bright and clear,
The hopes I have are strong and dear,
The hand I lean on is my God's,
The home I go to is my Lord's.

I will be brave! away, despair!
Away, all coward fear;
The seas I traverse will be fair,
The haven very near.
Come, then, anxiety and pain,
'Twill be to me but endless gain:
All earthly things I count but dross,
And feel them now no longer loss!

I will be brave! onward, my soul,
Straight onward to the skies!
Keep still in view the heav'nly goal,
In sight the glorious prize:
Upward, my soul! right upward keep
Thy gaze within yon azure deep,
And suffer nought on earth below
To make thee less its glories know.

I will be brave! a few short years,
And Christ shall come again;
Oh, how the present disappears
Before that future gain!
I can bear the roughest passage,
I can brave the darkest presage,
Nothing now my soul can move
From my anchorage above.

I will be brave! the joyful morn
Shall e'er long rise to view;
E'en now we catch the coming dawn
That shall "make all things new."
"A LITTLE while!" my soul, be strong!
The conflict will not last for long;
Bear up, my soul! bear up, bear on,
The crown is gained! the victory won!
F. E. M.

UNLIKELYHOOD OF A LATE REPENTANCE.

It is a strange course to adopt, to lie idle at anchor while the ship is sound, the tackling in order, the pilot well, the sailors in health, the gale favourable, and the sea calm; and when the ship leaks, the pilot is sick, the sailors unhealthy, the storm raging and the sea boisterous, then to launch forth and hoist up sail for a long voyage. And yet such is the conduct of those who while in youth, and in health, and in the perfect use of reason, neither weigh the anchor, nor cut the cable that keeps them from Christ, yet nevertheless will persuade themselves that

when their thoughts are distracted, and all the powers of the mind and body disordered, that then the work of their salvation is more likely to be accomplished. A wise man will repair his house in fine weather; nor will he attempt to slate it in a violent storm. The traveller will make the most of the daylight, and not wait till night comes on. The smith will strike while the iron is hot, lest it grow cool and hard. So should we make use of the present time, so that when we come to die we may have nothing else to do but to die.—*George Strode.*

GLEANINGS FROM THE LATE REV. T. VINALL'S SERMONS.

"And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—Isa. lxii. 12.

I SHALL speak of holiness in a threefold sense:—

I. All the elect of God, being accepted in Christ Jesus, are made holy in Him, their glorious Head and Representative; "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love."

II. They are made partakers of an internal holiness. "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." What is meant by being partakers of God's holiness? Being blest with the indwelling of the Spirit of God in the heart. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

III. Out of this will spring a holy walk and conversation, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Think not that the doctrines of grace will lead to licentiousness, "Shall we sin that grace may abound? God forbid!" "Thou shalt be called, Sought out, A city not forsaken."

I shall speak in the first place, what it is to be sought out; secondly, of the city; and, thirdly, of what it is to be a true citizen of this city—if you can prove that you are this, you may say, indeed, that you are a citizen of no mean city. What is it, then, to be sought out? Thus saith the Lord God, "I, even I, will both search my sheep, and seek them out:" read Ezek. xxxiv. 11, and five following verses; and Jesus said, "I am come to seek, and to save that which was lost." To illustrate this, I will bring forward characters, some from the Old and some from the New Testament:—

1. Abraham. "By faith Abraham,

when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." The Lord never seeks any upon whom He has not first set His love.

2. Ruth—brought from among the Gentiles—living in Moab. She was given to Christ as part of His portion. "The Lord's portion is His people: Jacob is the lot of His inheritance." Remark the wonderful providence of God all through her history, the discriminating love. There were two widows, both in the same situation; but one is sought out, the other left: the grace of God made the difference between the two. The internal teachings of God the Holy Ghost, and the external leadings of providence, often sweetly correspond with each other; and "Whoso is wise and will observe these things, even they shall understand the loving-kindnesses of the Lord."

3. David (read the account in 1 Sam. xvi.), Naaman, the Syrian (2 Kings v.), the great woman of Shunem, Simon Peter, and Andrew his brother. "Thy people shall be willing in the day of thy power." The Lord communicated His Spirit and grace to their hearts, and they left all for Him. The two sons of Zebedee. Why did not our dear Lord take all, the father as well as the sons? Because all were not given to Him. "All that the Father hath given me, shall come unto me." The Samaritan woman: He must needs go through Samaria, to seek this poor creature. In Luke viii. you have the mad Gadarene, out of whom He cast a legion of devils; and who besought Him that he might be with Him. Have you ever found the moment when you longed to be with Jesus? If you have once done so, it is a proof that you are brought into a state of reconciliation; you no longer desire Him to depart out of your coasts; but your language is, "Take me to thee, or tarry thou with me." Lazarus and his sisters; Zaccheus, in Jericho, the accursed city; and where were we, when

God sought us out? Truly, under the curse:—

"It is not for good deeds, good tempers, nor frames;

From grace it proceeds, and all is the Lamb's:

No goodness, no fitness, expects He from us,

This I can well witness, for none could be worse."

But some will say, "This will open the door to licentiousness." I deny it. When it was said to him that was possessed of the devils, "Loose him, and let him go," did he run into iniquity? No, but diligently in the way of God's commandments. "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Venture on a precious Christ, make Him thine all and in all, and to heaven you must go. By the city, we are to understand the Church of the living God. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." There are three things set forth in the 2nd of Ephesians that fully illustrate the character of the citizens of this city. These are regeneration, reconciliation, and believing in the Lord Jesus Christ. How is Divine life infused into the soul? 1. Generally (though not always), through the medium of preaching; see Ezekiel's vision of the dry bones. The fruits and effects of regeneration are longings, desirings, cravings, hungerings, and thirstings, &c. "The water that I shall give you shall be in you a well of water springing up to everlasting life." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal."

2. By the sweet and blessed renewings of the Spirit. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the

washing of regeneration, and by the renewing of the Holy Ghost." These sweet renewings and revivings will follow us all our journey through. "In the multitude of my thoughts within me, thy comforts delight my soul."

3. By the Scriptures of truth. " whatsoever was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope." They contain everything we need; and the Holy Spirit deigns to make use of them, to comfort us in all our tribulations.

4. In testifying of Christ. "If there be therefore any consolations in Christ." He takes of the things of Christ: pardon, peace, justification, joy, the sweet enjoyment of His presence, and reveals them to us.

5. By shedding abroad the love of God in the heart. "If any comfort of love." "Tribulation worketh patience; patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life" (Lam. iii. 58).

God pleads the causes of His people because they are His people, the objects of His love—not always for the goodness of their causes. It sometimes happens, and not unfrequently, that one child of God causes the trial of another; and this is a very severe exercise, diamond cutting diamond. "If it were an enemy I could have borne it," said the psalmist. In this case the Lord will take the side of the injured person.

If you have faith to leave your cause in the Lord's hand, be assured that He will plead it: "Commit thy way unto the Lord; trust also in Him; and He will bring it to pass. And He will bring forth thy righteousness as the light, and thy judgment as the noon-day." He will plead it, not for your faith, but because it is in His heart to do it; therefore He gives both faith and prayer. Now, in the first place, What life is it that is redeemed? Secondly. How does He redeem our life? We may consider that our natural life is redeemed, yet we are not to understand this alone in the text. Christ redeemed, first, by His active obedience in our room and stead: "He was made of a woman, and made under the law, to redeem them that were under

the law; that we might receive the adoption of sons." He fulfilled the law. Secondly, by His "passive obedience." He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." How shall I obtain a personal knowledge that I am interested in this redemption? Three particulars shall suffice:—

1. Has God called you with a holy calling? You had never been called, if Christ had not redeemed you. Has He gathered you out from the world and all carnal things—gathered your thoughts, desires, and affections towards Himself? "O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand

of the enemy; and gathered them from out of the lands, from the east; and from the west, from the north, and from the south."

2. A knowledge of salvation is obtained by the remission of sins. "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destructions; who crowneth thee with loving-kindnesses and tender mercies."

3. By being blest with the spirit of adoption. "When the fulness of time was come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of sons." "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

THE MINISTER'S TEMPTATION.

DURING the great revival of religion in America, which took place under Mr. Whitfield, and others distinguished for their piety and zeal at that period, Mr. Tennant was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is from his own lips:—

On the evening preceding public worship, he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts further on it; but was presently assaulted with a temptation that the Bible was not of Divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had prepared on the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and, to add to his affliction, he was "shut up in prayer;" a cloud, dark as that of Egypt, oppressed his mind.

Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the Word: and then he was more deeply distressed than ever; and especially for the dishonour which he feared would fall upon religion through him that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitation increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most painful and perilous situation, and with arms extended to heaven, began with this exclamation, "Lord, have mercy upon me!" On the utterance of this petition, he was heard; the thick cloud instantly broke away, and light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house, at the end of the prayer, was a place of weeping. He delivered the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed his discourse, so that it proved the happy means of the conversion of about thirty persons. This day he ever afterwards spoke of as "his harvest-day."

Oh, when shall I feel the plague of sin, would from a sore disease of my body!

and long for a deliverance from it, as I

EXTRACTS OF LETTERS FROM THE LATE REV. WATTS WILKINSON.

WRITTEN TO TWO OF HIS HEARERS, AND DATED FROM HABERDASHERS' HOSPITALS,
DURING THE YEARS 1819, 1820, and 1822.

I.

MY DEAR SIR,—Many, many thanks for your two very kind and very interesting letters. I am, indeed, very much out of the habit of writing letters, but I cannot allow myself to suffer yours to be unacknowledged. We have a Book, which is precious both to you and to me, in which we read of certain persons "who rested the Sabbath-day, according to the commandment." I am happy to find that in your present excursion you imitate these, but am truly sorry you have in general met with so little of what our dear and holy martyrs used to style *Manchet Bread*. Bread of the finest of the wheat—Gospel pure, unmixed, unadulterated. May Scotland (highly favoured of the Lord in days that are past) afford you, what, alas, England has denied you. Yet it is to be found in all its purity, and all its sweetness, in many parts of England; though, I acknowledge with real sorrow, it is very scarce in that Church of which I esteem it my very high privilege to be a minister.

Your report of Mr. V—, of L—, is distressing. Of what use are the most precious truths, if they are not brought into experience? A system in the head, however good, however correct, will profit us nothing without experience, *heart* experience; and, in my opinion, a bare statement of the great doctrines of the Gospel, especially if done in a crude way, is likely to prove very injurious; zealous as such advocates may be, they do more harm to the cause than open enemies.

Your account of Mr. Wilson's family, though distressing, is delightful. Where are the Lord's beloved to be sought, if not in the furnace of affliction?—sorrow inward or outward, temporal or spiritual, is most surely their lot; but the time is short, a rest remaineth where the hand that was pierced on Calvary's mount will wipe the last tear away—where the days of their mourning shall be ended. *There* that favoured family, and you, and I hope I, shall one day meet, and join the tens of thousands, millions of millions, redeemed from the earth by the blood of the Lamb:

delightful prospect, blessed hope. Oh! how gratifying to recollect, "the Lord knows them that are His," and that He never has, never will, never can, lose one of His elect, redeemed, covenant people; no, they are secure by covenant union with Jesus, and by the covenant promise and oath of the ever-to-be-adored Triune Jehovah. And if, my dear sir, you and I have any Scriptural reason to hope for the covenant work of the Holy Spirit upon our hearts, in convincing us of sin, revealing and endearing Jesus to us, and enabling us to close in simplicity with Him by a true and holy faith that we are the Lord's—oh, what can we render, "what manner of persons ought we to be, in all holy conversation and godliness!"—Believe me to be, my dear sir, with much respect and great affection, most truly yours,

WATTS WILKINSON.

P.S.—You kindly inquire how we go on. Much in the old way. Subject this morning at St. Bartholomew's, Acts xiii. part of first verse: "Manaen, who was brought up with Herod the tetrarch;" affording a striking illustration of the sovereign, distinguishing nature of the grace of God. A point we attempted first to establish, then to improve, by showing its tendency to make those who have experience of it *humble, happy, and holy*.

II.

MY DEAR SIR,—I cannot but feel myself greatly indebted to you for your very kind and condescending attention to me and literal compliance with my request. Though much pressed by many engagements, I have taken up my pen to write a few lines in answer to your last very acceptable and animating letter. I have heard much of the North British sacraments, and have read something written against them; but never before had so lively, realizing, and interesting a view of them. I can easily believe that it must have been highly gratifying to you, to contemplate so large an assembly met on so solemn an occasion, and with so much appearance of real piety, and to unite with them in celebrating the dying

love of our ever-to-be-adored and blessed Jesus.

We live, my dear sir, in a day of rebuke and blasphemy—the bold steps infidelity is taking at this time is truly awful. Some pious persons suppose (I believe) that infidelity will overrun the whole Christian world (as it is called) before the latter-day glory arrives, and prove as intolerant as either Paganism or Popery have been. Whether this conjecture be well-founded or not, I do not pretend to say; but this I am sure of, that at all times, and under all circumstances, blessed are they that trust in Jesus, and cleave truly to Him. “He is our peace,” His blood and His righteousness alone can avail us; when heart and flesh fail us, and when we stand before the Judge of all, oh, how rich is the mercy, if you and I have been enabled to receive Him in His fulness, by a true, living, operative, holy faith; and while others are forsaking Him, to cleave to Him with purpose of heart. If it be thus really with us, this is no other than the fruit of love, everlasting in its origin, and everlasting in its continuance; the evidence of our election, and that of God, and the pledge of our eternal glorification. Oh! *what, what* can we render unto God; what manner of persons ought we to be in all holy conversation and godliness!

We go on here much as usual by help obtained of God; I continue to bear my feeble testimony to the doctrine of the cross, and to the glorious scheme of the everlasting covenant salvation of the ever-to-be-adored Three in One.

I am hastening to the grave, my sun is setting—it is my daily prayer that my last days may be my best. May God our Saviour be glorified in me, and by me, living or dying.—I am, my dear sir, with much respect, your greatly obliged and affectionate friend and servant,

WATTS WILKINSON.

III.

MY DEAR FRIEND,—The intelligence you convey of the appearance of religion in your little beautiful island is pleasant; but I cannot but wish it were more so. I am sorry you do not find “what you want;” doubtless you mean the unmixed, unadulterated, or, as the holy apostle expresses himself, “the sincere milk of the Word.” To be zealous of the law, or to indulge a self-righteous spirit, is natural to man. This perverse, depraved disposi-

tion, will continue till the covenant work of the Holy Spirit, Jehovah the Holy Ghost, commences in conviction of sin. Oh, what thanks can we render to the Lord, if our naturally stupid, fool-hardy hearts have been so made to tremble at Sinai’s mount; if our naturally proud, independent, self-righteous spirits, have been so broken, so humbled, that we are willing to submit unto, nay, to rejoice and delight in the doctrines of grace: and if we are constantly so kept to those humbling lessons which the Spirit teaches, that we cannot look off from those precious, soul-cheering, God-glorifying views which the holy Scriptures so clearly and richly exhibit of a covenant salvation, finished, everlasting, and *free*? God has not dealt so with every sinner. Very, very gracious has the Lord been to you, my dear sir; and it is my daily, heartfelt prayer, that He who has, I trust, and cannot doubt, called you effectually by His grace, may keep you “sound in the faith,” happy in the enjoyment of His covenant love, and holy in all manner of Christ-honouring conversation and godliness.

It has pleased God since I saw you to remove my dear little grand-daughter; a very sensible, interesting child, about thirteen years of age. This has been a trial to us; but oh, how thankful ought we to be that we have just reason to hope that there was “some good thing in her towards the Lord God of Israel.” Indeed, she has left some sweet testimony, and such as has proved a source of great comfort to us all, especially to her dear mother and grandmother, who were both most affectionately attached to her. We have received to-day a sweet, affecting, and truly Christian letter from her mother, the first we have received since her decease.

IV.

MY DEAR SIR,—We are much rejoiced (both my dear Mrs. W. and myself) to receive so good an account of your health, which we sincerely pray may be perfectly re-established. Through the goodness of God our health is continued, and I am able to go on in my usual way. Oh, that that power, that unction from the Holy One, which cometh from above, may be vouchsafed to accompany God’s most precious, true, and holy Word when found upon my feeble and unworthy lips. It is my great comfort, as it is, doubtless, of all the ministers of Christ, that to convey the

blessing is the prerogative of Jehovah, and that He can and often does work by the weakest means and instruments.

You must, I am persuaded, have greatly felt your want of the preached Gospel during your absence from this highly-favoured island, and been much gratified by the "joyful sound" of the pure Word of God at Cheltenham. The preachers in Lady Huntingdon's connexion are, I suppose (from what I learn from others), some of the most correct in point of doctrine of the present day. The Great Head of the Church will never leave Himself without witnesses, nor His Church without the unadulterated milk of the Word, even in times of the greatest declension. Oh, that you and I may know, not only how to distinguish truth from error, the pure from a mixed Gospel, but (without which the clearest light and knowledge in the things that respect the Lord Jesus Christ will profit as nothing) be enabled by the covenant grace of a covenant God to receive the truth in experience; to close with Jesus, and to cleave to Him, by a holy faith—that faith which Jehovah the Holy Ghost bestows upon, or operates in the hearts of the elect people of God; and daily and hourly as we have received Jesus, so walk in Him—in hope and expectation of being where He is, of beholding and partaking of His glory. How bright the prospect of one day mingling with sinners saved by grace, who give all glory of their salvation to the Great Author and Finisher thereof.—Believe me to be, my dear sir, very truly and very affectionately yours,

WATTS WILKINSON.

V.

MY DEAR MISS —,—It is our mercy that our great spiritual Physician is everywhere, and it is the same to Him to work by means or without, and that there is nothing we may not expect at His hands in a way of mercy, when we are in the path of duty.

Allow me to add, that my heart's desire and prayer to God for you is, that that precious Jesus, who bare and finished the sins of many, and who is the only hope of helpless sinners, may be more and more daily the object of your hope and confidence; may you be preserved by His teaching and grace from every one of the many specious but dangerous errors of the

present day, and kept cleaving closely, and only unto Him, by a simple, humble, holy faith. May you be favoured with much of His presence and sweet enjoyment of His love, and be enabled constantly to prove the genuine nature of your faith and experience by all manner of holy conversation and godliness. May your life long be spared, and when the appointed time shall come, may you know the blessedness of those who sleep in Jesus—they are where *He* is—they see *His* face—they serve *Him* day and night in His temple.

Such, my dear madam, are the affectionate wishes of an old man whose sun is almost set, who is daily looking into the grave and into eternity, and who, after forty-nine years of serious, anxious inquiry, can find nowhere to rest one hope, but upon the merit of the blood and righteousness, the finished, free, covenant-work of the great and dear Immanuel—Jehovah-Jesus. For this only, this sure foundation, may all glory be unto the great, the incomprehensible, the eternal Three in One.—I am, with much esteem, your sincere friend and servant,

WATTS WILKINSON.

VI.

DEAR MISS —,—Permit me to assure you I feel exceedingly obliged by your great kindness, in favouring me with so particular an account of the last hours of our dear departed friend.

How solemn has been the scene which you have witnessed, but oh, how sweet the unaffected simplicity and reality of Christian feeling there exhibited, exceedingly encouraging and satisfactory to my mind. Our dear friend (we cannot doubt this) sleeps in Jesus, and will be found among those whom, when He comes, He will bring with Him. *My* great change must be near. I hope yours is far distant; but, alas! what is life at its best estate? Altogether vanity, "a vapour that appeareth for a little time, and then vanishes away."

When we die may Jesus be "*all in all*" to us; and when He "makes up His jewels," and gathers His redeemed, may you and I, with all we love, be found among those monuments of rich, of sovereign, and of distinguishing grace.—Your obliged friend and servant,

WATTS WILKINSON.

I SEEM to myself as a dark flint. By what kind of a stroke God will fetch light out of me I know not.

TWO COATS—A WORD TO PREACHERS.

“Not put on two coats.”—Mark vi. 9.

ALAS! how many do put on two coats, though the injunction is here given not to do so. These words were spoken by the Lord Jesus, to those He was commissioning to go forth and preach His Word. Therefore, we shall take it as a word to ministers and preachers of the Gospel now, in this day, and see what the words mean, and whether the command is obeyed. If we take the two coats to mean the two doctrines that are now preached—the doctrine of free grace and that of free will—we shall find, alas! that few out of the many preachers now-a-days are clothed with the coat of righteousness and salvation (Psalm cxxxii. 9, 16) which those who minister in holy things should be—few whose loins are girt about with truth, and have on the breastplate of righteousness, and are shod with the gospel of peace (Eph. vi. 14, 16), and have on one coat.

The beginning of the passage reads:—“And He called unto Him the twelve;” here then is, first, the “Call of Jesus.” This should be the *first* inquiry of a minister: Am I *called of the Lord* to the work of the ministry?—not, Am I called by man? We see so many that are called by man and not by the Lord. These have on “two coats,” those whom the Lord calls have on only one: the one preaches, every man may be saved, if he will only work for salvation, and he will be lost if he does not! The other preaches, every man whom the Lord works salvation in, and whom He will then work out, will be saved, and none else—according to the apostle’s words, “Work out your own salvation with fear and trembling.” This is often enough quoted by those who have on two coats, while the Lord’s work *in* the sinner is left out; “for it is God which worketh in you”—how? according to your own will? as many say; no, but “according to His own will and good pleasure.” Let God the Holy Ghost once begin to work salvation into a poor dead sinner—ah! he will begin to work hard enough then. This should be the work of a preacher, to preach how the *Holy Spirit* works, not how the *man works*; to preach of what the Lord Jesus *has done*, not of what the sinner *can do*; to preach of God’s love *first* to the sinner, not the sinner’s love

first to God. Causes always produce effects. God’s love to the sinner is the first great cause, a sinner’s love to God is the effect of that cause; but a preacher cannot set forth this if he has not been “called,” for as one beautifully says—

“How can he preach that knows not Christ, the way?—
How can he preach that knows not how to pray?”

There are so many not called by Jesus, and who have on two coats, that it is no wonder, that with all the exhortations and precepts they are continually enforcing, sinners are not converted. Being educated for a preacher is not enough; for there are many who—

“—Learn to preach, and others learn to pray,
Who never feel one word of what they say;
’Tis all in vain, they thus can do no good:
And why? Because they are not sent of God.”

The disciples being “called” to preach, they were then “sent” to preach. This is the way the Lord does: first *calls*, and then *sends* those He has called to the work. And it is said also, “He gave them power over unclean spirits.” Then, those whom the Lord “calls” and “sends,” He further gives them “power”—power to preach and power to pray; they have on only one coat, one doctrine of the everlasting truth of God, which is—“By grace ye are saved;” no salvation but by Jesus, no heaven but through Jesus. The preacher that has on this one coat will not preach in vain, though he may seem to do so; for there is a promise in which the Lord hath said, His Word shall not return unto Him void, but it shall accomplish that which He pleases, and prosper wherever He sends it (Isa. lv. 11).

Those who have on one coat will preach *faithfully and fearlessly* the doctrines of grace—the utter ruin and fall of man—the helpless and hopeless condition that he is in by nature—totally lost, and for ever will be to all eternity, without Jesus passes by and says unto him, “LIVE!” And when Jesus thus bids the sinner live, it is not a bare word without meaning, but He *gives* life; and when once given,

will never withdraw it—though some assert the sinner may lose the love of God and finally perish. But what says Jesus? They may perish? No! blessed be His name, no such yea and nay here; no two coats; “They SHALL NEVER PERISH!” and those He sends to preach will—

“Preach salvation all of sovereign grace,
To those selected from the human race,
To those Jehovah fix’d His love upon:
For them Christ died, and is to glory gone.”

That is the cheering truth that gives a poor sinner hope, and makes him feel, that however much he deserves to be cast away and perish for ever, it makes him love God all the more for such undeserved mercy, and say, “Why me, Lord? why am I taken, and others left who are better and more deserving than I am?”

I have sometimes thought a good test, whether a minister has on one coat, would be to send him into the pulpit with his Bible only, and then it would be seen what he knows of that; whether he has been to CHRIST’S college, not man’s only. If he cannot separate the precious from the vile, he is not God’s mouth.

We want simple, plain, Bible truths, that the Holy Spirit has taught a man. There is so much “wisdom of words,” and “excellency of speech,” that the cross of Christ is made of none effect. The “enticing words of man’s wisdom,” which many are so fond of, has no “demonstration of the Spirit and power with it;” and the faith of the great mass of professors is only in the wisdom of men. Oh, how different was the apostle’s preaching; he spake as the Holy Ghost taught him, nor does he boast of being a great preacher, but says to the Corinthians, “I was with you in weakness and fear and much trembling!”

There are many of God’s sent servants can join in there with Paul, if they cannot join with him anywhere else. Oh, what trembling and fear there is in God’s work, where there is no cause for it; and, alas! how bold and forward in the devil’s work, where there should be fear and trembling. So it is, we are so backward to do good, and forward to do that which is evil.

Those whom the Lord clothes with this one coat—His truth, His grace, and His love—are not afraid to suffer for having on this coat; it makes them regardless of sufferings—nay, death itself. “Shadrach, Meshach, and Abednego” had each of them on this coat, and were cast into the

midst of the burning fiery furnace, “bound in their coats” (Dan. iii. 21). For the truth were they cast into the fire, and the truth was with them in the fire—“the form of the fourth is like the Son of God;” and the truth brought them safe out of the fire—“Neither were their coats changed.” Blessed truth! Their coats not changed. The fire had not changed their profession of the truths they held. Daniel had on this coat, and for it was cast into the lion’s den; but the Lord had sent His angel with him, and shut the lions’ mouths. Job had on this coat, and the devil tried all he knew to take it from him (with the Lord’s permission), and could not. Yea, the devil even got his own wife to try, after he found he could not, and both together could not. Oh! what a mercy it is, then, to have on this coat of eternal truth! To be clothed in this garment, which neither the fire, the lions, and the roaring lion—the devil himself—can take from a child of God. Yea, in the midst of all he can sing—

“Let devils roar, let worldlings frown,
Let friends suspend their love;
My God will over-rule it all,
To draw my soul above.”

The Apostle Paul brings together everything which is in the least likely or possible to separate a child of God from the love of God, and proves that neither persecution, tribulation, or distress; famine, nakedness, peril, or sword; height, depth, principalities, or powers, or anything can do it (Rom. viii. 35, 39).

Why should we be such fearful, faint-hearted cowards as we are, in the face of such glorious and blessed truths as these? It is a fact we are such; we are afraid to suffer, while at the same time we know it is only by sufferings we can be conformed to the image of Christ—yea, suffering is a link in the blessed chain of God’s predestinating love: “having predestinated us to be conformed to the image of His Son.” There is no consolation apart from affliction, the two always go together. So with tribulation and peace; a person must know what affliction is, or consolation will be useless to him. Do sufferings abound for Christ, so consolations abound by Christ also (2 Cor. i. 5); and as we are “Partakers of the sufferings, so shall we be also of the consolation.” There is one promise God’s children never plead, though the Lord Jesus promised they should have it—“tribulations:” “in the

world ye shall have tribulation." But is this all the promise? No; blessed be His adorable name, His *peace* is a part of the promise—"In me ye have peace." Peace is not prized but by poor, tribulated, sin-burdened, tempest-tossed souls, who have found they have no shelter from the wrath to come; therefore, of necessity, are led to "embrace the Rock for want of one" (Job xxiv. 8). The poor distressed souls often looking for peace here and there; first in one thing, then in another—turning to one fountain which is broken, then to another—go to hear one preacher, and follow after another, and cannot find peace in any! No, it is not to be found in any of these, though it may come *through them*. But peace is only in Jesus—"This man shall be the peace" (Micah v. 5). The apostle says "He is our peace who hath made both one" (Eph. ii. 14); and peace comes through His cross. "Having made peace through the blood of His cross for to reconcile all things unto Himself;" and it "pleased the Father that in Him all fulness should dwell" (Col. i. 19, 20).

Oh, it is a blessing if we are reconciled to God by the death of Jesus Christ, and have obtained the word of reconciliation. Some good people tell us God is first reconciled to the sinner, and then the sinner is reconciled to God. But this is making God the offender; and as he that hath caused the offence should first seek to be reconciled, that is laying the sin upon God. But the Scriptures do not speak thus; they speak of the sinner being reconciled to God, but nowhere of God being reconciled first to the sinner. In Rom. v. 10, we are said to be reconciled to God when we were enemies, and He "hath reconciled US to Himself" (2 Cor. v. 18)—not God to us. Then follows the command to those upon whose behalf the Lord Jesus Christ made reconciliation: "Be ye reconciled to God." What confusion there is in our minds upon divine things till the blessed Spirit—the only sure Teacher and the unfailling Guide—leads us, teaches us, and takes of the things of Jesus and reveals them unto us; for, said our blessed Jesus, "He shall take of mine and show it unto you."

There are one or two more thoughts on the two coats. Poor Jacob thought he was going to make his beloved son Joseph very fine, by putting upon him a coat of many colours; but what trouble it got them both into! And so will all man's doings and outside professions; everything

short of the truth, and short of Jesus, who is "the truth," will get the sinner into far greater trouble than ever did Jacob's coat, for that only caused distress in this world; but the sinner who is found destitute of Jesus, will have everlasting trouble in the world to come. It is said "Jacob made it:" here again is man's work; and in making it, what sorrow did he make for himself. It was brought to him dipped in blood—Jacob believing his son Joseph was dead. What a lesson is here to "Cease from thine own works"—the works of man and the fine coat he makes to clothe himself in, the Lord says are an abomination to Him, and a smell in His nose: He is weary of them. When Adam and Eve fell, and found they were naked, they tried to make themselves a covering; but tried in vain: every covering short of what the Lord makes is of no avail. The sinner may sew and string all his good works together, to hide himself; but when the Lord comes to the man, and says, "Adam, where art thou?" the voice will penetrate and make the sinner tremble. But it is written, "The Lord God made coats of skins, and clothed them." What precious Gospel there is here, the *Lord made them coats*; and this sets forth what the Lord Jesus Christ has made for His people, and how He has clothed them. The Church of old knew something of this covering, and rejoiced in it, when she exclaimed, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 10). She ascribed all her salvation to the Lord: *He hath clothed me, He hath covered me*. The soul brought to realize this, and rejoice in it, will always ascribe it to the Lord; and, says Paul, "that I may win Christ, and be found in Him, not having mine own righteousness." There is the mercy; oh, that we all did but know it, and were blessed with it—that it is in Christ; then, we should count all else but dung and dross. Oh, that all who go to preach were clothed by Christ with His Word, and had on this one coat—*His truth and His salvation*; and not two coats, which so many have on, who preach a little free grace, and a little work to help out; a little of what *God does*, and a great deal of what the man *must do*, thus—

"They cry up Do! 'tis all, Do, Do!
And when they've done their all,
There's few do less than these men do—
Some nothing do at all."

Oh, that the Lord the Spirit might lead

ministers into that glorious *secret* in John xix. 30: "It is finished!" cried the expiring Conqueror. What was finished? The work He came to do. Then if the work is a "finished work," it must and will remain so; no works of man can add to it, or take from it, and the

mercy is to know it; for "blessed are the people that know the joyful sound," that have heard the voice of Jesus calling them, and that walk in the light of His countenance—they shall be for ever blessed.

S. S.

SWIMMING IN A SEA OF BLESSEDNESS.

"*Blessed are they that mourn: for they shall be comforted.*"—Mat. v. 4.

OUR Lord does not say, Blessed are *all* they that mourn: for there are many that mourn who shall not be comforted. Some mourn despairingly, saying, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" Others mourn with a sorrow that worketh death. Some, even of God's people, mourn ignorantly—like Mary at the sepulchre—while all heaven resounds with hallelujahs. Such will not find comfort in the way of their expectations.

The mourners who *shall* be comforted, are, in the first place, God's people. Set apart in the eternal love of the Father, preserved in Christ Jesus, and called from their graves by the voice of the Holy Spirit. "Comfort ye, comfort ye *my people*, saith your God." Secondly. They are those who have wearied themselves in the greatness of their *own way*, until the Holy Spirit shows them that their righteousness and their works shall not profit them. Thirdly. They are brought to feel themselves lost, and cannot find the way home. Overwhelmed with debts, and have nothing to pay. Pursued by law and justice, and no way to escape. When they are thus cut off from all hope but in God, then they shall be comforted: for our Jesus hath received the holy unction without measure, to preach to such the glad tidings of a full, free, and everlasting salvation. Then He binds up their broken hearts; then He proclaims liberty to their captive souls. Reader, try your own experience by these marks.

Another trait in the character of the blessed mourners, is their sighing and

crying for all the abominations done in the midst of those who call themselves the congregation of the Lord. They are a marked people—the destroyer shall not come near them. They are a singular people: they cannot sing in a strange land—they hang their harps upon the weeping willows when Zion is carried captive. Reader, have you this mark on your forehead? if so, you shall dwell in the secret place of the Most High, and abide under the shadow of the Almighty.

But our text contains a sweet promise to those mourners—they *shall* be comforted: they shall be comforted by the knowledge of their iniquities being purged, and their sin covered; while they mourn under the burden of a body of sin and death, they shall be comforted by the anticipation of joy unspeakable and full of glory; when they leave the footsteps of the flock, and wander from the fold, and become filled with their own ways, and cry out, Oh, that I knew where I might find Him, then they shall be comforted by restoring grace, for His Name's sake. They are a peculiar people; for in the time of their deepest mourning they have comforts which the world knows nothing of, nor a raging devil intermeddles with. And, even while they sigh and cry for all the abominations done on earth's wide theatre, they are comforted by the sweet promises of the sacred Word—verily, it shall be well with the righteous: they shall enter into peace. The kingdoms of this world *shall* become the kingdom of our Jehovah, and of His Christ; and He shall reign for ever, and ever. Amen.

Canning, New Brunswick, METRIOS.
Feb. 3, 1861.

OH, that sigh! Do happy people ever sigh? I find I want something which God will not suffer me to have; and till we are of the same mind, life can be nothing at bottom but one perpetual sigh.

HYMNS BY A REDEEMED ATHEIST.

IV.

TO A SEEKER.

TELL the Spirit of Christ come into thy soul,
There 's nothing but wrath in thy cup,—
The thunder of Sinai will blightinglly roll,
And sorrow thy spirit drink up.

For peace is the gift of the crucified Man,
Who purchased the Church with His
blood—
And bore, for His people, the curse and
the ban
Of a holy and sin-hating God.

He gives not this gift to the lofty and
proud—
They wear righteous rags of their own ;
To the sinner half-stripped no peace is
allowed—
It comes to those cut to the bone.

While you muse on your life with a smirk
of applause,
And think that your sins are but small,
The Spirit of Christ from your presence
withdraws—
Who breaks one commandment breaks
all.

He 'll make you confess, ere He comfort
your breast,
Your flesh-holy walk is a sham ;

Your heart, though less tempted, as bad as
the rest—
So bad that itself it would damn.

He 'll cause you to know that His peace is
a gift
Which cannot be purchased with
prayers :
A boon to a wreck on the ocean adrift—
A rescue where RUIN appears.

He glories to save, not the HALF-ruined
soul,
But the soul that feels UTTERLY lost ;
The DEAD, not the DYING, He came to make
whole—
As Lazarus once lived to boast.

He saves us at first and He saves us again,
Each day full a thousand times o'er ;
The flesh and the devil, the world and its
men,
All ceaselessly call for His power.

He fights for His saints—yea, the battle is
His—
They know it and leave Him to war ;
Then give Him His glory, while He gives
them peace,
A Conqueror crowned in His car.

TEXT FOR A DISCOURAGED MINISTER.

AFTER the Rev. John Clark, of Trow-
bridge, had been engaged in the ministry
for a few years, his mind became greatly
depressed with a view of its responsibility,
a sense of his own inability, and the want
of more success. At length these dis-
couragements were so oppressive, that he
assured some Christian friends, one Sab-
bath afternoon, that he could preach no
longer. In vain did they try to remove
his difficulties, or to persuade him at
least to address the congregation that
evening, as no supply could be obtained.
He declared his positive inability to
preach any more. At this moment a pious
old woman applied to speak to the minister.
Being admitted, she requested him to
preach from that text, "Then I said, I

will speak no more in His name. But His
word was in my heart as a burning fire
shut up in my bones, and I was weary
with forbearing, and I could not stay"
(Jer. xx. 9). She stated that she did not
know where the words were, but that her
mind was so much impressed with them,
that she could not forbear to request him
to preach from them that evening. Being
satisfied that she was entirely unacquainted
with the circumstances which had just
transpired, Mr. Clark was assured that
Providence had thus interposed that he
should continue his ministry. He preached
that evening from the text thus given,
and never afterwards was greatly dis-
tressed on the subject.

OUTLINES OF A SERMON,

PREACHED BY MR. FREDERICK SILVER, IN GROVE CHAPEL, CAMBERWELL.

"Herein is love, not that we loved God, but that He loved us, and sent (τον υιον αυτου) the Son of Himself, the propitiation for our sins."—1 John iv. 10.

God is love! and He hath manifested His love in the gift and mission of the Son of the Father in truth and love (2 John 3); to reconcile enemies to God by the death of His Son (Rom. v. 10).

God is infinitely holy, and He hates sin with an infinite hatred. He spoke by the prophet Jeremiah, saying to the Jews, "Oh, do not this abominable thing that I hate" (Jer. xlv. 4). God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment (2 Pet. ii. 4), when they will be cast into the everlasting fire, prepared for the devil and his angels (Matt. xxv. 41). No man or angel hath ever comprehended the exceeding sinfulness of sin (Rom. vii. 13), or the *deceitfulness* of sin (Heb. v. 13): by it the old serpent beguiled Eve to believe his devilish device, in opposition to the holy law and word of God. It is written, "The heart is deceitful *above all things*, and *desperately wicked*: who can know it? I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings" (Jer. xvii. 9, 10). Now the sons of Eli were sons of Belial: they knew not the Lord, and because they made themselves vile, and Eli restrained them not, therefore the Lord swore unto the house of Eli, that the iniquity of Eli's house should *not* be purged with sacrifice nor offering for ever! (1 Sam. ii. 12, iii. 13, 14). And the hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done evil unto the resurrection of damnation (John v. 28, 29).

2. The prophet Isaiah speaks of one that said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will ascend above the heights of the clouds, *I will be like the MOST HIGH*;" but he was brought down to HELL (Isa. xiv. 13—15). But the man of sin exceeds him in wickedness, for he opposeth and exalts himself *above all that is called God*, or that is worshipped; so that *he as God sitteth in the temple*, showing himself that he is God (2 Thess.

ii. 3, 4). And the prophet Daniel speaks of another, if not the same, a king that shall do according to his will; and shall exalt himself, and magnify himself above every god, and shall *speake marvellous things against the God of gods*; neither shall regard the God of his fathers, nor the desire of women, nor regard any god: *for he shall magnify himself above all* (Dan. xi. 36, 37). And all who commit such sins are of the devil, who sinneth from the beginning (1 John iii. 8).

3. Having set forth from the Holy Scriptures some of the sinful effects of the exceeding sinfulness of sin, we must not overlook its *deceitfulness*: for many mistake the *name* of a thing for its *nature*; they will acknowledge themselves to be *sinner*s, who were never convinced of the exceeding sinfulness of sin, as it is revealed in the holiness and spirituality of the law. One of the Pharisees, a lawyer, came, tempting Christ, and asked Him, saying "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." As man was made in the image of God, God said unto Noah and his sons, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. ix. 6). By Jehovah's law, the wilful murderer was to be put to death without any remission: money could not redeem his life; he was to be dragged away even from the altar, if he had taken refuge there (Numb. xxxv. 27, 28, 31). There was no sacrifice appointed to make an atonement for him. David prayed, saying, "Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness" (Psm. li. 14). The law of God is spiritual! We may be guilty of murder in thought, or desire, or word, as well as in deed; for "Whosoever hateth his brother is a murderer:" for he is a murderer of him in his heart (1 John iii. 15). If we see a man

destroying the image of a man he hates, he would surely murder the man he hates; and, as the man that sheddeth man's blood is to be put to death, for in the image of God made He man, surely the murderers of the Son of God, the image of the invisible God, were guilty of an infinite sin (Heb. vi. 6, Col. i. 15). All who hate God commit an infinite sin, for it is an awful breach of the first and great commandment. Some of the Jews were guilty of this *infinite* sin! Hear our Lord's testimony: "If I had not come (said Jesus) and spoken unto them, they had not had sin: *but now they have no cloke* for their sin. If I had not done among them the works which none other man did, they had not had sin: *but now they have both seen and hated both me and my Father*" (John xv. 22, 24). As they hated both God the Father and His Son, they were *murderers* of God, according to the spirituality of God's holy law, and were guilty of an *infinite* sin. "Depend upon it," said the late spiritual minister of Yeovil, "whatever view an individual may have of transgression in general, he never views it with the eye of Deity; that is, he never beholds it as God beholds it: he never views it in its intensity and malignity, until he beholds it in the sufferings of Immanuel, till he sees it in the pierced side of a redeeming God. Because sin in its malignity is not that which is prejudicial to the various orders and ranks of human nature, and the social feelings and interest between man and man; for it is never seen in its malignity (and it would never be seen, even murder itself) till it is seen in the murder of the LORD of glory! Sin is never seen in its real character, till it is seen as the dagger *raised against the life of God*: for this is the real essence of the malignity of sin; it is as a sinner stands in open rebellion against God, and seeks the destruction of Deity: for this is the character of sin. Sin is not only homicide, as it has been described, but it is *Deicide*: and it is the character of sin to say, NO GOD. Sin ever seeks the destruction of Deity; and it is not until we are brought to look upon Him who was pierced by sin (for sin was the real cause of the execution of Immanuel), that we know somewhat of the wickedness of the human heart, and the intense malignity of sinful humanity; and *that without one exception throughout all orders and ranks of mankind: for we are all by nature thus sinful, thus malig-*

nant, and thus proud." Surely, every man remembering his misery, the wormwood and the gall, and who is of an humble spirit and of a contrite heart, will acknowledge that it is of the Lord's mercies that he is not consumed, because His compassions fail not. They are new every morning: great is His faithfulness (Lam. iii. 19—23).

4. Mr. JAMES HERVEY saith, "Will all the *principalities of heaven* be content to assume my nature, and resign themselves to death for my pardon? Even this would be too mean a satisfaction for inexorable justice, too scanty a reparation of God's injured honour; so flagrant is human guilt, that nothing but a victim of *infinite* dignity could constitute an adequate *propitiation*. And so great, so superlatively precious is the expiation of the death of Jesus, that it is impossible for the human mind to exalt His atonement too highly; and it is impossible for the humble penitent to confide in it too steadily. The Scriptures of eternal truth have said it (exult my soul in the belief of it!), that the blood on which we rely is God's *own blood* (Acts xx. 28); and therefore all-sufficient to expiate, and omnipotent to save." Mr. CHARNOCK saith, "a *finite* sacrifice carries no equivalent compensation in it for an *infinite* wrong!" *Deicide* is an *infinite* sin; and the justice of God could not be satisfied with a propitiation less than *infinite* for the sins of that great multitude which no man can number (who were *haters of God* before they were born of the Spirit), whom the apostle John saw, in vision, stand before the throne of God and the Lamb, clothed in white robes and palms in their hands (Rev. vii. 9). As God is infinite in holiness, righteousness, and justice, so He is infinite in love; and His love is like Himself, for God is love (1 John iv. 8). Observe the emphasis to which the Holy Ghost directs our meditation, "Herein is love, not that we loved God, but that He loved us" WITH HIS GREAT LOVE! (1 John iv. 10, Eph. ii. 4.) At the dedication of the temple, the *infinite* sacrifice of the Son of God was shadowed forth by the sacrifices which could *not* be told nor numbered for *multitude*, which Solomon and the congregation that were assembled with him before the ark sacrificed upon that occasion (1 Kings viii. 5). GOD IS MOST HOLY, and all the sacrifices for sin under the law are designated MOST HOLY (Lev. vi. 25—29, x. 17), as typical of the MOST HOLY *propitiation* of the Son of God; who

would finish transgression, and make an end of sin, and make reconciliation for iniquity, and bring in an *everlasting* righteousness (Dan. ix. 24). When Abraham, in obedience to the Lord's command, went to offer up his only son, Isaac spake unto his father, and said, "My father, behold the fire and the wood; but where is the Lamb for a burnt offering?" And Abraham said, "My son (Elohim jire lo), *God will look to Himself,*" which our translators have rendered, "will provide Himself a lamb for a burnt offering" (Gen. xxii. 8). "For Lebanon is not sufficient to burn, nor the beasts or cattle thereof for a burnt offering. All nations before Him are as *nothing*; and they are counted unto Him *less than nothing, and vanity*" (Isa. xl. 16, 17).

Mr. CHARNOCK saith, "The infinite dignity and justice of God could not be satisfied with a disproportioned sacrifice. An *infinite* sacrifice became also necessary in point of *duration*. And as an infinite sacrifice could not be offered but by an *infinite* person, therefore God sends the SON of HIMSELF to be the propitiation for our sins." The works which the Father gave His Son to finish, the same works bear witness of His eternity, for His works are of *eternal* duration (John v. 36). The Son of God was sent forth, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons; and by His obedience unto death, even the death of the cross, He accomplished the *eternal* salvation of the multitude which no man can number; and with His own blood He entered into heaven itself, having obtained *eternal* redemption (Heb. v. 8, 9, ix. 12). By His one sacrifice He put away their sins *for ever*, and by *one* offering He perfected *for ever* all them He sanctified by His own blood when He suffered without the gate (of Jerusalem) (Heb. x. 12—14, xiii. 12). "For it pleased the Father that in Him should all fulness dwell;" yea, ALL THE FULNESS OF THE GODHEAD BODILY; that "having made peace by the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. "And you, that were sometime

alienated and enemies in your mind by wicked works, yet now hath He reconciled *in the body* of His flesh through death, to *present you holy and unblameable and un-reprovable in His sight*" (Col. i. 19—22). "According as He hath chosen us in Him *before the foundation of the world*, that *we should be holy and without blame before Him in love*" (Eph. i. 4). As a finite creature could not be the author of *eternal* salvation, God manifested the greatness of His love towards us in sending the *Son of Himself*, for He is so described in the Scriptures of eternal truth (Gal. iv. 4, i. 16; 1 Thess. i. 10; 1 John iv. 10), and He was sent to redeem us from under the law, that we might receive the adoption of sons, "having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the *good pleasure* of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved" (Eph. i. 5, 6). For God so loved us, that He sent the Son of Himself to be the propitiation for our sins (1 John iv. 10). But not for the iniquity of Eli's sons, for the Lord saith, "I have sworn unto the house of Eli, that the iniquity of Eli's house shall *not* be purged with sacrifice *nor* with offering for ever" (1 Sam. iii. 14); *nor* for the unpardonable sin against the Holy Ghost (Matt. xii. 31, 32); but for those persons whose iniquities the Lord laid on Him, when He was made sin for them, that they might be made the righteousness of God in Him (Isa. liii. 6, 2 Cor. v. 21). For the Lord of hosts hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. xiv. 24).

May the Holy Spirit, the witness of the greatness of God the Father's love, and also of the greatness of the person and love of the Son of God, give us to drink of the upper springs of God the Father's eternal purpose and grace in the Son of His love, and also of the deep springs of God the Son's redeeming grace, until the sun shall be no more our light by day; neither for brightness shall the moon give light unto us: but the LORD shall be our everlasting light, and our God our glory. Amen (Isa. lx. 19).

CARES are a heavy load, and uneasy: these must be laid down at the bottom of this hill, if we ever look to attain the top.

I CAN say truly, I have great need of Christ; thank God, I can say boldly, I have a great Christ for my need.

ENGLAND—A GLIMPSE AT HER PAST, AND A HOPE FOR HER FUTURE!

IN the times when the Roman Catholic priesthood gained the power of England, true, vital, experimental godliness was next to unknown or unheard of; but when, by the operation of God's Spirit, men of noble character were brought to see that the system and the doctrines of the Romanists were the antipodes of the Gospel as revealed to them in the New Testament, they were led to boldly announce their opinions; and, though many suffered martyrdom for it, yet the number only grew the more, and with the number grew the power. There were noble-minded, manly, generous Christians in the time of good old Latimer—sterling advocates of the truth as it is in Jesus; men who totally disregarded the despotic tyranny of the Church, and resolved, by the help of God, boldly to preach the Gospel they had received in their hearts. These were the beginnings of the Puritanical days; in which time the Church of Christ possessed a number of noble-hearted, manly, bold, and unflinching ministers, who resolved to preach alone Jesus Christ—a Gospel unmixed with the traditions of men. These were glorious days in the history of God's people. There might have been much austerity in the Puritans, but this was nothing to their disgrace.

Comparing the present times with those in which these zealous Puritans lived, an author says—(and the subject is worthy of deep consideration):—*

"It is very true we have more of the form of godliness than they had; but is it not equally true that they had much more of the power, savour, and unction thereof than we have? There are more ministers; but are there so many burning and shining lights as then shone in the heavens? We have more star-gazers and monthly prognosticators; but have we so many who behold the Sun of Righteousness, have found the healing virtue of His beams, and rejoice in His light as they? We have more squibs, shining rockets, and splendid baubles; but less of those arrows which are sharp in the hearts of the King's enemies, and that heavenly artillery which

is so efficacious in pulling down the pride of man, lofty imaginations, and demolishing the strongholds of Satan and sin—particularly that impregnable fort to all other weapons, an evil heart of unbelief. This artillery and these weapons alone can bring the soul and every thought into captivity to the obedience of Christ. We may have more (but this is doubtful, for there is much chaff with the wheat, and gall mixed with the honey) of the letter of truth; but they certainly had more of the spirit of truth—that word which is spirit and life. They possessed rich mines of gold, we have a vast profusion of gilding, which should be regarded as trash rather than treasure. It looks well to the eye, but when minutely examined and weighed in the balances of the sanctuary, its deficiency is discovered, and much of it must have 'dross' and 'reprobate silver' stamped on it. We read of graves which appear not, of tombs beautifully garnished, yet full of rottenness and all uncleanness. We have also more of the enticing words of man's wisdom, of that species of bewitching eloquence which is so pleasing to those who have itching ears, and with whom nothing takes that does not tickle these ears (see 2 Tim. iv. 3, 4); more of rhetorical flourish and elocution, often as destitute of good taste as of Divine truth—they had much more of the demonstration of the Spirit and of power, and were vastly before us in solid talent and real excellence. It has always appeared to me as very remarkable, that the good men of that day, though the Gospel greatly prevailed and its blessings were widely diffused, yet they never said so in any way of exultation; but, on the contrary, lamented that there were not more faithful labourers, and that so few really believed the glad tidings of salvation by the blood of the Lamb, and cordially embraced them. It is quite a modern discovery that we, in these degenerate days, possess an abundance of these things. Does not this read us an awful lesson? Does it not bring to our recollection that church which said, actually said, 'We are rich, increased in goods, and stand in need of nothing?' This is the account she gave of herself. But what did He say of her who trieth the heart and reins, and judges not by outward appearances—the sight of the eye, or the hearing of the ear—but according to truth? His

* From a Memoir of Elkanah Wales, a sturdy Puritan, prefixed to his "Mount Ebal Levelled," which memoir was written by Matthew Hutchinson, in 1822.

estimate is very different; He tells her she was 'poor, miserable, wretched, blind, and naked,' and that she knew it not.

The days referred to have ever appeared to me the most glorious England ever saw, and beyond comparison far before the present. Yet clearer light, a purer language, and a more abundant flowing of the waters of life are still in reserve for the Church (Zech. xiv. 6, 8; Zeph. iii. 8, 9; Joel iii. 18; Isaiah xxx. 25, 26)."

The days in which we live, the profession that so widely abounds, renders it more necessary for every true child of God to cry, "Search me, O Lord, and try me;" for we live in an age when so much fleshly religion prevails; when denomina-

tional sectarianism and disruption are more considered under the light of speculation, than whether the Lord's will is in it; when men profess Christianity for the sake of commercial prosperity or the world's approval.

But amidst this all, there is a hope for the future: when the insincerity of carnal men shall be manifest; when the power of godliness shall be more known; when greater firmness, boldness, and zeal shall be exhibited by the lovers of the grace of God; when petty differences will cease, and the Lord alone be worshipped in His holy mountain.

Thrice happy days, England, are, we hope, and we pray, in reserve for thee!

Northampton.

E. LEACH.

AN EFFORT TO SAVE FOUR GIRLS

FROM A WRETCHED AND PROBABLY AN ABANDONED LIFE, AT THE VERY MOMENT WHEN THEY NEEDED HELP, BY A STRANGER WHO COMPASSIONATED THEIR SUFFERING CONDITION.

[If there were the will, how often might opportunities like the following be found, in which to help our poor fellow-creatures.—Ed.]

About three months since, a gentleman was quietly sitting in his office one afternoon, when he was pressed with the thought that he must go at once and transact some business at Charing Cross. The matter was by no means urgent, and could as well be done a few days later as then. He accordingly hesitated about going. The conviction, however, remained strong that he ought to go at once; so, leaving what he was then engaged upon, he started off to Charing Cross. When he came in sight of St. Martin's Church it was then half-past four o'clock; at the south side of the church, the steps from the pavement run up high; close to the pavement is a cab-stand; and the traffic just at that corner of the church is very great. Several vehicles were passing at the time, and the gentleman had to wait a short time before crossing over to the east side of Trafalgar Square. While waiting he turned round, and, to his astonishment, saw there, perched upon the top step of the church, a group of four girls. Two were fast asleep, one leaning her head and back against one of the pillars, and supporting the head of the other in her lap; these two were somewhat clean, and more tidy in their

dress than the others. The other two, however, were in the most abject state of wretchedness; to describe their condition would be a matter of impossibility. They were half awake, and supporting their weary heads on their hands, their arms resting on their knees. Had all London been searched, it is believed that two more such miserable objects could not have been found. The friend whose attention had been drawn towards these sisters of want, neglect, and wretchedness, stood amazed at the sight.

Thousands of persons must have seen these poor, pitiable, and forlorn creatures that day, before the friend referred to, and passed by, unheeding the silent appeal which their sorrowing condition made to all who beheld them. Our friend, however, heard the appeal, and was rivetted to the spot; and as he gazed upon the unhappy girls, he wondered if anything could be done for them. He was acquainted with a Refuge, and thought that would afford a way of escape for them. So he crossed the road, went into a shop, borrowed a pen and ink, wrote out the address of a Refuge plainly, and then returned to the spot that had so taken his attention. He had not spoken to these sisters of misery, and he now felt somewhat ashamed to mount the steps, and to be seen conversing with such wretched objects. This, happily, was only

a momentary feeling, as it passed away, and he soon was at the top of the steps. He awoke the two girls who were asleep, and then made a few inquiries of all four. Being satisfied of their homeless and friendless condition, and they having expressed their thankfulness for the opportunity to enter a home, he gave them the address of the St. Giles' Refuge, and desired them to go at once and see the matron, which they promised to do.

It will be seen by the preceding remarks that this was not a premeditated intention of doing good. Our friend, when leaving his office, was quite ignorant of the momentous results depending on his visit to Charing Cross, so far as those four girls were concerned. Neither had he to sacrifice much time in the matter, for all that is above narrated did not detain him above a quarter of an hour. How striking are the words of our blessed Lord, where He says, "Ye have the poor with you ALWAYS, and whosoever YE WILL ye may do them good." Would that the Lord's people availed themselves of the opportunities He puts in their way of assisting His brethren and theirs, instead of, alas! as too often is the case, looking on at the misery, and passing by on the other side.

Our friend, after giving the girls the address of the Refuge, went on his way, finished his business, and returned. On reaching the church, he looked up, and, to his astonishment, saw the two dirty, wretched-looking girls gone, and the two clean ones still sitting. He went up to them, and asked where the other two had

gone, and was told to the "Refuge." "And why are not you gone?" he inquired. "We are going, sir, directly," was the reply; and so saying, they got up and moved on. The poor girls did not acknowledge the fact, but it is believed they were ashamed to be seen walking through the streets with the other two girls, on account of their miserable condition.

Before returning to his office, the friend called at the Refuge, to see if the girls had arrived. He saw the matron, who informed him two of the girls had appeared, and while talking to her, the other two also made their appearance. They were at once supplied with food, for they had only had a little bread that day, and that was given to them early in the morning by a poor woman.

It appeared these girls had only been acquainted a few days,—that they had been drawn to one another by their mutual miseries. They had wandered about all the previous night, not having been able to procure shelter at the casual ward of the workhouse, or at a Night Refuge; and, being tired and exhausted, they had sat down at St. Martin's Church about eight or nine o'clock in the morning, and had remained there all day, no one taking any notice of them but the gentleman referred to. Thousands of persons had passed and repassed during the day, and hundreds of carriages had arrived and put down their owners at the National Gallery, which is only a few yards from where they sat.—*Ragged School Union Magazine.*

BRITISH AND FOREIGN BIBLE SOCIETY.

THE fifty-seventh annual meeting of the British and Foreign Bible Society was held recently, at Exeter Hall, the Earl of Shaftesbury in the chair. The report stated that the society was established in 1804, and soon became the parent of many others. At present the societies and branches in connexion with it were 9,132. There are now 160 languages or dialects in which the society has promoted the distribution, printing, or translation of the Scriptures—directly, in 110 languages or dialects; indirectly, in 50; total, 160. The number of versions (omitting those which are printed in different characters only) is 190. Of these, 140 are translations never before printed. The total number of copies circulated from the commencement

is 39,543,220. Assistance has been given to other societies in the distribution of upwards of 28,000,000 more; so that the circulation, by means of these combined societies, amounts to upwards of 67,000,000 copies of the Holy Scriptures, in whole or in part. The total receipts of the year, from the ordinary sources of income, had been £167,164 6s. 7d., being £5,143 13s. 2d. more than in any former year. To the above must be added the sum of £643 19s. 1d. for the Chinese New Testament Fund, and £133 8s. 11d. for the special fund for India, making a grand total of £167,941 14s. 7d. The total expenditure had been £165,462 12s. 2d.

LETTERS BY THE LATE DR. HAWKER.—No. III.

MY DEAR SIR,—I greet you in the name of the Lord, may the aboundings of His holy love make you blessed.

Be assured, dear sir, you have not been forgotten by me; I have you in remembrance, and the Lord hath heard, and will hear, my breathings for you, that His grace may be sufficient for you, and His strength perfected in your weakness. Be not discouraged at exercises; the Church of Christ is at school in this world, purposely made for them. The Lord loved His people before He put them here for discipline, and the Lord's love will be the same when disciplined—yea, and the world itself is over. To be sure the wisdom of wise men in this world, who love their children, would not be manifested in putting their young ones for education in the midst of foes, and snares, and temptations. But the wisdom of our heavenly Father is shown this very way, in placing us in the territories of the prince of the power of the air, the spirit that worketh in the children of disobedience—and among whom the whole Church hath their connexion while dead in trespasses and sin; and, though all we see and know of Divine things here below, in this twilight of existence, we see and know but as through a glass—darkly; yet we see enough to discover that all is founded in love, and all things work together for good to them that love God—to them that are called according to His purpose. Here it is; the devil is to be conquered, and the Lord Jesus Christ to gain the victory; and redemption itself, with all its blessed consequences, is appointed for the express glory of Christ's person.

I hope and trust, dear sir, the Lord which hath brought you into this school, and is training you in it—while He is giving you every day more and more to know and feel the plague of your own heart—will bring you out in nearer apprehension of the person of Christ. It is the person of Christ which is the object of Divine teaching. And as you go on in the Divine life, the Lord the Holy Ghost will teach you this: all that belongs to Christ is precious; all He hath done, all He is doing, all He will do—all, all are precious. But He Himself infinitely exceeds all. It is very sweet, very blessed, very precious, when we can in any manner, or in any (even the smallest) degree, form our views of

Christ by the standard of the Father's view of Him, and His affection towards Him.

Now the Father cannot be said to love Jesus for any benefit in Christ's redemption. The Son of God in prophecy, speaking in our nature, said, "My goodness extendeth not to thee" (Psa. xvi. 2). Hence the Father's love of Christ, as the Head of the Church, was prior to redemption-work, and when He chose the Church in Christ to be holy and without blame before Him in love before the world. That He loves Him for His offices also, is indeed most true (John x. 17); but the everlasting love of God to Christ is personal, and to the Church in Christ which is also personal; and therefore our views, when through God the Holy Ghost they are formed upon this model, lead us to love Jesus more for His person than for all His benefits we derive from Him.

Is this view novel to you, dear sir? The time will come when it will be your highest delight. Yea, from our union with Christ from everlasting we shall discover all our blessedness to have been in Him so complete, that lost in the eternal enjoyment of Him, we shall forget all the events of the time-state, as though they had never been. Just as Joseph's brethren totally forgot all other considerations—of money in their sacks, and venturing, and trading—when they discovered their brother in the Governor of Egypt. Oh, my dear sir, beg of God the Father the unspeakable gift Paul begged on his knees for the Church (Eph. i. 17). Depend upon it, there is not a soul alive that hath ever entered into the full depths of Paul's prayer in that immense point—the knowledge of Christ. While we live upon *effects*, and calculate our state by what we feel, instead of what Christ is, we lose all the blessedness of faith. But when we live upon the *cause*, and form our joy by what Christ is in God the Father's view for His Church, we live in an atmosphere above storms, clouds, and all change below. Study, dear sir, under God the Spirit Christ's oneness and union with His people, or rather theirs with Him. This brings up after it all blessedness, all right, all title to whatever belongs to Christ as Christ. Hence, like the heir of a great estate, the son comes to his inheritance from blood, from union, from family—so our Jesus and His seed, His offspring,

which are all alike heirs (not the eldest son only, but all the children), are in Him, and by Him, and from Him, everything that He is. Is it not, then, His *person*, my dear sir, you and I must most study to know, and pray for grace to love? I commend you to Him (He is worthy of all commendation), and remain yours very truly in Him,

ROBERT HAWKER.

Plymouth, Jan. 3, 1817.

P.S.—I have opened my letter, to say I should have written to you, but waited to request your acceptance of a little volume of mine, of a new work, called "Visits to and from Jesus." I have waited to hear from my bookseller that it was published, which as yet he hath not done. But if you should receive such a book from him, put it on your table or shelf as a small token of mine, and may the Lord bless it to your soul.

OUR RECENT REVIEW.

To the Editor of the Gospel Magazine.

MY DEAR BROTHER,—I think it but due to the memory of our departed friend, the late Mr. William Collins, of Maldon, to say you have done him an injustice in the review of his memoir, published in the "Gospel Magazine" for May.

So far from the deceased disapproving of what I have said concerning his "Holy Wars," and would rather I had published nothing about his "Contentions," which are past and gone, it was his express wish (which amounted almost to a dying request) that the treatment he had received at the hands of his enemies should, after his death, be brought to light. In compliance with which desire his respected and only daughter (at whose cost the work was published) sent me his diary, comprising nine thin books of his exercises and trials, from which to gather materials for such publication: besides which the MS. was submitted to the consideration of the family before being sent to press, who highly approved of it throughout.

Your reviewer, therefore, has assumed an untruth, and based his arguments thereupon, to the no small rejoicing of the enemies left on the battle-field, both of the late "man of God" and myself. I say "your reviewer," for I can scarcely suppose it is "the editor," after the many accounts published in the "Gospel Magazine" of his exercises and trials; and, moreover, he would have been aware that the "Epistles of the Apostles" are all prefaced by a record of the "Acts of the Apostles."—I am, my dear brother, faithfully your wounded friend,

Chelmsford.

JOSIAH.

P.S.—Although during the many years I have been honoured of God with the advocacy of His truth, I have never in any one instance advertised a testimonial, or adopted the flattering language of re-

viewers in order to recommend the feeble productions of my pen (as I see other writers invariably do), I now feel necessity laid upon me, for the sake of the living branches of the patriarch's family, and those beloved ones, his followers, who have so readily received the book as a whole, to send you a short extract from a letter I received on the subject of "Mr. Collins' Memoir," from his oldest and most intimate friend; and who also is both aged and honourable in the ministry of God's Word:—

"Burnham, Essex, Feb. 24, 1861.

"MY DEAR FRIEND AND BROTHER IN THE LORD,—It is with pleasure I inform you that the Memoirs have been received from Mrs. W., of my dear and very much esteemed friend, the late Mr. William Collins. And I must say, that whilst perusing their contents, *my heart rejoiced*, whilst tears of gratitude flowed from my eyes in surveying what God had wrought.

"William Collins used to tell me, that 'he should speak when he was dead.' I could well understand his meaning, as I was aware he had many writings by him; but am now reminded of another saying of his, 'there is nothing too hard for the Lord, *that it is His will to do, or have done.*' Therefore I do bless His dear name for giving you a willing mind and an understanding heart to bring out the work in such truthfulness and fidelity.—Yours in gospel bonds,

"WILLIAM WISTHORP.*

"To Mr. Josiah Cowell, Chelmsford."

[We have glanced at the review in question again, and really cannot see that we have either done the departed "an injustice," or given our friend and correspondent just cause to feel aggrieved.

* One of the old writers in the "Gospel" and "Spiritual" Magazines.

We spoke in the highest and most unequivocal terms of the deceased, and only qualified our recommendation of the *entire* volume by the regret that it did not contain *more* of the gospel verities which we somewhat largely quoted in our notice of the work.

We must confess that we have read with a degree of surprise of "his express wish (which amounted almost to a *dying request*) that the treatment he had received at the hands of his enemies should, after his death, be brought to light." If such were his wish on *earth*, would it, think you, friend JOSIAH, be his wish now in *heaven*? Nay, at the moment of his departure, as his fleshly tabernacle was being unpinned, and the glories of the better land were beginning to burst upon him, do you think a vindication of himself would have been an uppermost desire? Would he not rather have wished to sink into sweetest nothingness, as far as he himself was concerned, whilst his great and glorious Master was held up to the ravished view of poor, admiring, and adoring sinners?

Moreover, with respect to the "nine thin books of exercises and trials," would JOSIAH like *all* he has written since he has known the Lord to see the light? Is he not often humbled in the dust before God under each renewed discovery of the frailty and infirmity which have marked even his most secret and sacred occupations? What of records, penned, as we have thought, with purest motives and most God-glorifying intentions; does not an after-perusal sometimes so fill the mind with self-loathing and disgust upon the discovery of how *pride* and *self* have crept in where we at the time imagined they were paralysed, if not in reality dead, that we are ready to cast such records into the fire—that thus every relic and vestige of *self*, as far as records are concerned, should be "buried in oblivion?" There are times, in this view of the case, when one never wishes to see again a line one has written.

Upon a reconsideration of the subject, we cannot but think our correspondent will admit our testimony to be correct.—ED.]

GREETINGS FROM AFAR.

MY DEAR BROTHER IN THE LORD JESUS, —I am a stranger to you in the flesh, but I believe one in spirit—chosen by the same God and Father in Christ Jesus before the foundation of the world, redeemed by the same precious Saviour, regenerated by the same blessed Spirit, heirs of the same inheritance, and journeying to the same home, whither our blessed Saviour is gone to prepare a place for us. Oh, blessed privilege, to be heirs of God and joint-heirs with Jesus Christ. I have been a reader of the "Gospel Magazine" about two years, and I assure you I look for its arrival with a great deal of pleasure, as I am frequently profited by the perusal of its pages. About thirty years since, when under my parents' roof in England, my father subscribed for the "Gospel Magazine," and I used frequently to peruse its pages; and I recollect the impression made on my mind at that time was, that the controversial part of it was not always conducted in the best spirit. I am very glad to find that it is now so ably conducted, and that the same blessed truths are contended for—and that earnestly, but not angrily. I wish I could give you a cheering account of the Gospel in this land; but, alas! there is but very little *Gospel* preaching here; there is plenty of preaching, but it is another

gospel from what our blessed Saviour and His apostles proclaimed. It is what Hawker, of ever blessed memory, called the "Yea and nay gospel."

Yours is a highly-favoured land, and I pray God He will continue to raise up watchmen on the walls of Zion to fill the places of those who He is calling home to glory. And now, my dear brother, farewell; remember me in your prayers, also this land of great profession but of great destitution of Gospel truth; in all probability, we may never meet on earth, but I feel *well assured* we shall arrive at the same heavenly home. May the great Head of the Church abundantly bless and prosper you, and make you the instrument, in the hands of the Spirit, in bringing very many of His dear children from nature's darkness into the marvellous light of the Gospel, is the prayer of a

LOVER OF THE TRUTH.

Baltimore, U.S.

P.S.—I bless God that ever He led you to Ireland to publish the works you did; I have procured within the past year, "Gill's Commentary," "Cause of God and Truth," "Solomon's Song," Keach's "Parallels" and "Metaphors," and Searle's "Church of God," which I should never have had, had you not gone there.

STOCK-TAKING.

To the Editor of the Gospel Magazine.

SIR,—I send you the copy of a letter I received a few days ago from a dear sister in Jesus, who for more than forty years has been in the good old way; and one who is highly favoured of the Lord; brought perhaps where few of the Lord's dear people are brought, even to *live upon the fulness of Jesus*, in this dark and cloudy day. The letter was blessed to the comforting of my soul, and I thought the same gracious Spirit might bless it to the souls of some dear "Little Faiths," and thus the Lord's glory might be in some feeble way promoted.

Portsea.

J. V.

York, Lord's-day Evening.

"None to grace as debtors we,
Spared another year to see;
Mercies past we still review,
The Lord hath helped us *hitherto*."

Yes, beloved in the Lord, another *hitherto*. Brought safely through all the changing vicissitudes, sorrows, trials, sighs and tears, mingled with songs, joys, and pleasures the world knows nothing of, and set up another "Ebenezer," with a "thus far the Lord hath led us on," and made His truth and mercy known. It has long been my practice at the close of the year to take stock, cast up accounts, and see how matters stand between me and my royal Banker; look over the cheque-book, and see what promissory notes have been *cash'd*, and what business has been done at the "Royal Exchange," and what I have gained by trading; what petitions have been sent to court waiting for *answers* to meet the emergencies of the opening and eventful year of 1861.

In looking over the debtor's account, I found it had increased more than on any previous year, since I have known myself to be "a debtor to mercy alone;" such a long, black catalogue of sins, iniquities, and transgressions, ingratitude, misgivings, ill-manners, hard thoughts of my Lord's providential dispensations, and finding fault with His blessings coming cross-handed: but humbled under His mighty hand, with shame and confusion of face, I went into the presence of my Almighty Creditor, and acknowledged myself insolvent, not having "one mite to

call my own;" and when I looked at the balance sheet, I found written upon it, "I have blotted out thy transgressions as a thick cloud;" and, lo! upon the debt-book was written in letters of *blood—paid, cancelled*, and the sum total was—

"Sovereign grace o'er sin abounding."

And thus 1860 was closed with "Ebenezer," "Ebenezer," hitherto the Lord hath helped me. Oh! to grace how great a debtor. Bless the Lord, oh, my soul, nor let His mercies be forgotten in unthankfulness, and without praises, die. God forbid, that ever Sarah should cease to speak well of her Lord; yea, and well of all His dispensations, too, though they cross all the fair designs I scheme, blast my gourds, lay me low. Still doing business at the "Royal Exchange," I get beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness, and a cheque-book all full of promissory notes, made payable when *due*—that is, at the *set-time*, the hour of need. But there was a special one given me to begin the year with, to be kept as a watchword; or, in other words, my motto for the opening and eventful year 1861 is the 7th and 8th verses of Ps. xxxii., "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." My double portion to meet the emergencies of the opening year. Is it not a gracious portion to go forward with? The 7th verse is the cry of the poor exercised believer, driven to the rock for the want of a shelter; the triumph of faith over all the powers of unbelief, and the base insinuations of our subtle foe, that would infuse a hard thought of my best Beloved; and over all the evil surmings of my treacherous heart. Thus, though faint, Jehovah helps me to pursue; and as I need wisdom and discretion, He says He will instruct me how to act, and teach me where to go; and as the way is dark and the path intricate, lest I should mistake the road, He says, "He will guide me with His eye," and guide me by His counsel; that same eye that saw with one glance every step of my zig-zag

path in this wilderness, from the moment I first drew the breath of life, until the time—

“When on Jordan’s shore,
My grateful soul shall raise
One sacred pillar more.
And bear in His bright courts above,
Inscriptions of immortal love.”

And not only saw, but marked out every step of my chequered path:—

“And all the steps I am to tread,
Till I arrive with Christ, my Head.”

Yes; I have often thought, long before the morning stars sang for joy, could we put a finger to move one spoke in the mysterious wheel of Providence, or alter one crook in our lot, how we should frustrate the counsel of the Most High, mar the handiwork of our God, and rush upon our own destruction. But, no—

“His plans by wisdom are arranged,
And fixed by firm decrees;
Nor can His purposes be changed,
A creature’s will to please.”

But He is pleased often to hide the purposes of His grace, to make it better known, and thus He leads the blind by a way they know not. Why, if we could see our way here, we should walk by sense and not by faith. Blessed, then, are those who see not and yet believe, and trust Him where they cannot trace Him. Surely, the Ebenezers and the Jehovah-Jirehs of by-gone days are the best *directing posts*, and the best landmarks for the untrodden path of the opening year—

“Guide me, oh! thou great Jehovah,
Pilgrim through this barren land.”

From the captive exile, the free-born citizen,
SARAH.

PROGRESSIVE SANCTIFICATION.

PART OF A LETTER WRITTEN BY A YOUNG BELIEVER MORE THAN TWENTY YEARS AGO.

I AM quite ignorant of what is intended to be understood thereby; nor can I conceive how the word “progressive” can with propriety be attached to the grand doctrine of sanctification. I should particularly object to that mode of speaking (even if I did not suspect that under it couched some error) because it has no parallel in Scripture; and I think it important, when speaking of Scripture doctrines, to use, as far as possible, Scripture language. The inapplicability of the term will at once appear, if we simply consider the common-place meaning of the word sanctification, which is to make holy; and call to mind that the sanctification of the Church of God—the Lord’s own peculiar property and portion—is the work of Him who spake and it was done; who commanded, and all things obeyed. Consequently, when He speaks the word, “Be ye holy,” the work must instantly be done. Moreover, in the very nature of sanctification, it cannot be otherwise; for all things must either be holy or unholy, and cannot possibly be of the mongrel kind—neither one nor other. The sanctification of the Church, the Lamb’s bride, is a most glorious subject, and of vast importance; for without it all the other blessings of the new covenant would be useless. “Without holiness no man can see the Lord;” and without holiness

no man would desire, nor could he enjoy, the presence of the Lord. This sanctification appears to me to be one sovereign act, composed of three distinct parts, which may be termed the eternal, separating, and dedicating; the consecrating and virtual; and the appropriating and actual. The first is ascribed to the Father, the second to the Son, and the third to the Holy Spirit. The eternal separating and dedicating which is ascribed to the Father I infer from Jude (ver. 1), “Sanctified by God the Father;” Heb. x. 14, “Them that are sanctified;” 1 Thess. iv. 3, “This is the will of God, even your sanctification;” Psm. iv. 3, “Know that the Lord hath set apart him that is godly for Himself;” 1 Pet. ii. 9, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him;”—compared with Eph. i. 3, 4: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” Many other texts might be added, but let this suffice. The consecrating and virtual which is ascribed to the Son, is inferred from Heb. xiii. 12, “Jesus also, that He

might sanctify the people with His own blood, suffered without the gate;" Rev. i. 5, 6, "Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." And from the nature of the (one) sacrifice, which was as much to sanctify as to redeem and justify; for that costly sacrifice was not only to satisfy justice, magnify the law, and make it honourable, but also to sanctify and purify His Church with His own blood, which cleanseth from all sins (Eph. v. 25, 26; 1 John i. 7), and as the offering of first-fruits sanctifying the whole harvest. There is also another view, in which the sanctification of the Church is ascribed to Christ as the efficient Author, and that is by virtue of union, sweetly set forth by the vine; the root being holy, the branches are holy also: and as the branch cannot bear fruit if severed from the vine, neither could Christ's disciples, unless united to Him; for it is the sap rising from the root which renders the branches fruitful. And also by the anointing of Aaron, when the oil poured upon his head went down to the skirts of his garments (Psm. cxxxiii. 2), typifying the sanctification of the whole Church, when the glorious Head was sanctified for the members (John xvii. 19, 1 Cor. i. 2). Again, Christ is the Author of sanctification by indwelling: "Know ye not your own selves, how that Jesus Christ is in you" (2 Cor. xiii. 5); "That Christ might dwell in your hearts" (Eph. iii. 17); and if the ground on which Moses stood when the bush burned with fire was holy, so must the soul in which Christ condescends to dwell be holy: which indwelling cannot of course be supposed to be personally, but influentially, and by His Spirit. Which introduces the third part, the actual and manifest sanctification of the Lord's people as vessels for the Master's use, which is the province of the Holy Spirit, whose office it is to sanctify and make ready a people prepared of the Lord, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2); "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13, Matt. iii. 2); "Baptize you with the Holy Ghost and with fire; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth

Him: but ye know Him, for He dwelleth with you, and shall be in you" (John xiv. 17); "And when He the Spirit of truth is come, He will guide you into all truth" (John xvi. 13); "Your body is the temple of the Holy Ghost which is in you," "the Holy Ghost which dwelleth in us" (1 Cor. vi. 19, 2 Tim. i. 14); "And renewing of the Holy Ghost" (Tit. iii. 5). This threefold view of sanctification, in its act, its efficiency, and grace, is so inseparably linked together, that in every text recording either part, the other parts are either declared or implied; and this view of sanctification is also confirmed and typified by the ceremonial law, under which, whatever was sanctified, whether it were persons or vessels, or anything else, all were first separated, then consecrated, then employed in the service of God.

Thus is the sanctification of the whole Church perfect and complete, and the members individually rendered meet for the inheritance of the saints in light, and capable of delighting in the law of God after the inward man, and of taking part in His most holy service, and polished for the holy temple into which nothing defiled can enter, and capable of enjoying—yea, of desiring—the immediate presence of Jehovah. Yet, by this sanctification the old Adam nature is not repaired or improved. No; it is corrupt, and will remain so till that saying is brought to pass, that death is swallowed up in victory, and "mortality shall have put on immortality." But in the meantime the spiritual, sanctified, holy nature is not a dormant principle, which having made its happy subject meet for everlasting glory, lies hid until mortality is changed to endless life; on the contrary, it is an active principle, and wherever it exists, must and will be manifest. For its desires compass the whole will of God, and it discovers by contrast the hateful nature of its fellow-inmate, which it abhors with as great detestation as the unhappy criminal did the loathsome corpse chained to him; and hence cries out with the apostle, "Oh wretched man that I am! who shall deliver me from the body of this death?" It effects a conspicuous change in the walk and conversation, for it exercises itself in godliness, and resists, mortifies, subdues, keeps under, puts off, and crucifies the old man with his deeds, which are corrupt: and, though often retarded and resisted, yet strives afresh, falls helpless into the arms of Faithfulness and Compassion—seeking

again and again to be washed in the fountain open for sin and all uncleanness—runs to the munitions of rocks for defence, and taking the whole armour of God, fights manfully unto death. Thus does the sanctified person, the happy, blessed inheritor of the kingdom of God, grow in grace and in the knowledge of God his Saviour (Heb. vii. 27; ix. 12, 14; x. 12, 14).

P.S.—Regeneration, a new man in Christ Jesus. Personal sanctification and the indwelling of the Holy Spirit, though inseparably connected, are not precisely the same. None but the sanctified are regenerate, and only in the new man dwells the Holy Spirit. Regeneration is simply life. Sanctification gives tone or character to that life—holiness. And the indwelling of the Spirit produces those fruits against which there is no law. The word progressive necessarily implies comparison, imperfection, incompleteness, uncertainty, and is applicable to human instruction and the works of man: as, for instance, in education, from the alphabet to whatever point may be attained; and in building, from the laying of the first stone or timber of the house or ship, to the completion of the building; but altogether unsuitable when applied to the work of God. His work is perfect; nothing can be added to it or taken from it—there are no comparisons here, 'tis either holy or unholy. The evidences of this unspeakable blessing do, indeed, vary—are sometimes clear, at other times clouded; and there may be

seasons when, like vegetation in winter, there may be no appearance of life; yet, sweet thought, some day the sun will shine again, and there being life in the root, the buds, and leaves, and blossoms will again be seen. Again, if sanctification were progressive, since it is ascribed to the Holy Spirit, it must be completed, as there is neither weakness or variableness in the Sanctifier; and this brings us to perfection in the flesh, the which neither Scripture or experience authorises us to expect. When there is no more sin, there will be no more conflict, no more death. The two natures cause conflict, and death is the consequence of sin. There is but one infallible Teacher, and to all whom He is graciously pleased to instruct, He gives the ability to learn. Lessons learnt under any other teacher are not our own knowledge or sentiment, they are not inwrought but acquired; professed—not felt and handled, but only remembered: so will have their day. Whenever we meet with a word or doctrine which startles us, instead of rejecting it because different to preconceived notions, it is better to weigh and consider what authority it has to support it; inquire what says the Word of God about it. There is no effectual, infallible Teacher, save the Holy Spirit.

“If I am right, thy grace impart
Still in the right to stay;
If I am wrong, oh, teach my heart
To find that better way.”

“DISCOURAGED BECAUSE OF THE WAY.”

OH! why so “discourag’d because of the way?”

Poor timid and sorrowful saint;
Jehovah hath promis’d thee strength for the day,
Then never be weary and faint.

Whenever “discouraged because of the way,”
And murmurs are rising within,
Beware lest rebellion should lead thee astray,
To wander in sorrow and sin.

Why art “thou discouraged because of the way?”
Since God is thy Father and Friend;
The arms of His love shall encompass thee round,
And thou shalt endure to the end.

Then be not “discourag’d because of the way,”
Though thorny thy pathway appears;
These are but the gems in the rainbow of love,
Which cause thee such sorrowful tears.

And soon in the sunshine, with Jesus thy Lord,
In glory thy portion shall be;
When thou shalt acknowledge the way was quite right
And wisely selected for thee.

COPY OF A LETTER FROM JOHN BUNYAN TO A YOUNG LADY.

MADAM,—As you are a tenant-at-will in a very handsome, genteel house, and are now capable of furnishing it in the most polite manner, ruling it by the studious maxims of economy and decorum, permit a friend to give you a few hints in an affair of so much importance. Your building is composed of some of the finest materials I ever saw, and is so much the more liable to discover a flaw or spot that may accidentally touch it. It is erected of a proper height, a just size, reared on a regular plan, and finished with the most accurate proportions. On the top stands a turret furnished with a room of a globular form, which I observe has two crystal windows in the front; these are so constructed as to be exceedingly useful, as they command an extensive prospect, and if always kept clear and bright, will prove a very great ornament to the house. I advise you not to look through them at every object that passes by. Be sure and shut them soon at night, and you may open them as early as you please in the morning. On each side I discovered a small portal to receive company. Take care you do not allow them always to stand open; for then you will be always crowded with visitors, and perhaps with many such as you do not like. Let them never be shut against the instructive parent, the advising friend, or the supplicating orphan. I took notice of one gate in the front, at which all your company goes out, let that generally be barred close. Be cautious what visitors you let out publicly, for if any of ill characters be seen coming from it, you draw a scandal upon your house. It will be necessary, therefore, to lay a strict injunction of vigilance on your two porters or sentinels, in livery of the deepest scarlet, just without the ivory pallsades. I have seen some people paint the two panels just below the windows, but I would advise you on the contrary, as the natural colour far exceeds all the decorations of art. This part of the edifice is supported by a pillar of Corin-

thian marble, whose base is generally ornamented with a curtain of admirable needlework. Beneath is the great hall, in which you have a small closet of exquisite workmanship; this I suppose is the place of your secret retirement, open to none but yourself, or some faithful, intimate friend. I advise you to keep this always clean, furnish it well, make it a little library of the best practical authors, and visit it frequently, especially when you return home from church, or leave a circle of friends you may meet at the table. Let not the outside of your house appear like a house hung round with escutcheons, or like a coach of state, bedaubed with gilt and colouring; but let it be plain, neat, and clean, to convince the world that it is kept more for use than ornament. You are sensible, madam, that time effaces the beauty and demolishes the strength of the noblest structure, and therefore will not be surprised to find your little tenement subject to the same change. Doubtless, it has often wanted repairs, though you have lived in it no longer, which is a plain intimation the house will some day fall. You may be soon turned out, the Landlord may give you warning, or He may not, this is uncertain; be *always ready* to go when called upon, and you will never be afraid to leave at the shortest notice. One thing I would observe, is, that when you quit the house, no other tenant will inhabit it, but it will be wasted and in ruins; yet the Proprietor will some time or other rebuild it for your reception in a more durable manner, with the same materials, but so refined and modified that it will be liable to no accident or decay. And as it is absolutely necessary that your habitation be new reared in some other place, I heartily wish it may be in some finer country, under a milder climate, and well sheltered from all storms: then will your situation be happy and honourable, and your lease never expire.

Now, I know no more effectual way to increase love to Jesus Christ, than to believe His love. Christ Jesus is the Author and Finisher both of faith and love; and we love Him, because He first loved us.

THINK how little the world can do for you, and what it doth how deceitfully: what stings there are with its honey; what farewell succeeds its welcome. When this Jael brings you milk in the one hand, know, she hath a nail in the other.

PENIEL VISITS.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Gen. xxxii. 24.

He was then alone, yet not alone; and it is quite evident that this "*Man with him*" was some one extraordinary, for the following reasons:—Because,

1st. When He saw that Jacob was prevailing, He simply touched the hollow of Jacob's thigh, and brought him to the ground. Surely it was the touch of God.

2nd. Because Jacob, recognizing by faith His power, wrestled with Him for a blessing. None but God can bless.

3rd. Because the Man in giving Jacob the blessing, displayed His exalted character—"Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

4. Because Jacob himself declares, "I have seen God face to face;" and therefore calls the name of the place Peniel.

And, beloved, are Peniel visits no more experienced by God's dear people? Was it only the Old Testament saints that could say, "I have seen God face to face?" In one sense it might have been; but, beloved, do not many of the Lord's family get such a sight of God in the face of Jesus Christ, as causes them to feel that they have indeed been in the presence of the Most High God? I wish we could describe such a Peniel visit, enjoyed a little while ago: but language will fail in the attempt. Nevertheless, we cannot refrain from noting an outline thereof. We had just partaken of the symbols of the doing and dying of the Lord Jesus, and had earnestly desired to thereby commemorate His dying love for poor sinners, as well as to feel a renewed and increased communication of spiritual life from His fulness, when suddenly there appeared in the eye of the mind a most glorious scene: one like

unto the Son of God was seated on a throne, with a sceptre in his right hand. The figure was small, and appeared at a great distance. Around him was a single circle of glorified spirits, dressed in white robes, with their faces down to the ground. As the eye was fixed intently upon the scene, there seemed to be an inward wrestling and earnest cry, "Lord, don't let it go! It is receding—Lord, keep it in view—'tis beautiful, 'tis joyous." We seemed afraid to move a limb or a muscle, for fear of disturbing the thoughts. Oh, it was hallowed; and as it passed away, the eye rested upon a little book before us, which was opened upon those sweet verses of dear TOPLADY'S:—

"If such the views which grace unfolds,
Weak as it is below—

What raptures must the Church above
In Jesu's presence know?

"If such the sweetness of the streams,
What must the fountain be—

Where saints and angels draw their bliss
Immediately from thee?"

Oh, with what power did these precious words drop upon the heart, as we woke up to the fact of where we were sitting. We seemed as one aroused from a dream. Whether we had been in the body or out of the body we could not tell. We felt, too, that it was too much for the poor frame to bear; and we were as if we had been violently shaken, and were rendered unfit for earthly duties. And now, though weeks of anxiety and care have rolled away since then, yet can we recollect the brightness of the halo of glory around the dear form of Jesus upon the throne, and we are sure it must have been a peep within the veil.

Bury St. Edmunds. G. C.

THE sacrifice of the morning and evening lamb, of itself, brought no grace, nor did it purge away sin. But, through means of the blood of the coming Christ, thus prefigured, they received deliverance from sin who, when offering their sacrifice, believed in the blood to come. Thus it was alone their faith and hope in a coming Christ that delivered them from guilt.

YOUR sorrow is, that you cannot enough grieve for your sins. Let me tell you, that the angels themselves sing this lamentation; neither doth the earth afford any so sweet music, in the ears of God. This heaviness is the way to joy. Worldly sorrow is worthy of pity, because it leadeth to death; but this deserves nothing but envy and gratulation.

GOD OUR FATHER.

(BY DR. F. A. KRUMMACHER.)

A JEW entered a Parsee temple, and beheld the sacred fire. "What!" said he to the priest, "do ye worship the fire?"

"Not the fire," answered the priest: "it is to us an emblem of the sun and of his genial heat."

"Do ye, then, worship the sun as your god?" asked the Jew. "Know ye not this luminary also is but the work of the Almighty Creator?"

"We know it," replied the priest; "but the uncultivated man requires a sensible sign in order to form a conception of the Most High. And is not the sun, the incomprehensible source of light, an image of that invisible Being who blesses and preserves all things?"

The Israelite thereupon rejoined, "Do your people, then, distinguish the type from the original? They call the sun their god; and descending from this to a baser object, they kneel before an earthly flame! Ye amuse the outward, but blind

the inward eye; and, while ye hold to them the earthly, ye withdraw the heavenly light!—Thou shalt not make unto thee any image or any likeness."

"How, then, do ye designate the Supreme Being?" asked the Parsee.

"We call him Jehovah Adonai, that is, the Lord who is, who was, and who will be," answered the Jew.

"Your appellation is grand and sublime," said the Parsee; "but it is awful, too."

A Christian then drew nigh, and said, "We call him *Father*."

The Pagan and the Jew looked at each other, and said, "Here is at once an image and reality. It is a word of the heart," said they.

Therefore they raised their eyes to heaven, and said, with reverence and love, "Our *Father*!"—And they took each other by the hand, and all three called one another *brothers*!

STANZAS.

MORE of thy love, my God, I find
In every hour I live;
More of thy peace, in heart and mind,
Doth each sharp trial give.

Up to my Father's high decree
Each act in time I trace;
Up to the glorious Sovereign Three—
Almighty fount of grace!

The Man who lived and died, and rose
To perfume heaven with blood;
To Him my soul her pardon owes,
And claims Him for her God.

There high He reigns in ether bright,
Where seraphs never soared—
While suns to darkness dwindle quite
Before their radiant Lord.

Thence low He stoops to watch the lot
Of souls to Him once given;
And makes the dying sinner's cot
The glorious gate of heaven.

Thou, too, Eternal Spirit vast—
What love can thine transcend?
Since thou thy lot with me hath cast,
Indwelling God and Friend!

With power to sink a world in death,
Or bid dark thunders roll;
Yet, like a babe's soft balmy breath,
Thy whisper soothes my soul.

Jehovah, tender, faithful, true,
Whom grace and goodness move;
Why such a worthless worm pursue
With gifts of sovereign love?

One wish have I, and only one,
Arising day by day—
To serve the children of thy Son,
As He shall point the way.

The deep, rich bliss that steeps my soul,
I fain with them would share;
Or, when Time's sorrows darkly roll,
Be one with them in prayer.

Whate'er is best, thy Wisdom knows;
Whate'er thou wilt, will be;
With heart thus stay'd, my thoughts repose,
Be calm'd in Deity.

Oh, bliss profound! Oh, wondrous rest!
Incredible, but true;
Deep hid in great Jehovah's breast,
Earth, empty earth, adieu!

SCRIPTURE NAMES.

Genesis.—Called in the Hebrew “Bere-shith,” which signifies *in the beginning*, being the first words of the book, as the other four Books of Moses are also called from their initial words. It denotes *priority or precedence*, in respect of time, order, place, or dignity.

Exodus, Shemoth.—From its first words, called by the Septuagint “Exodus,” signifying *a going out*. Der., *to set apart, put in order with care and art*.

Leviticus.—Called by the Jews “Var-jikra;” by the Latins, “Leviticus,” or the *Levitical Book*, because it gives an account of the Levitical priesthood.

Numbers.—It has its name from the account it gives of the *numbers* of the children of Israel twice taken, called so in the Vulgate and Septuagint; but by the Jews, *Vajedabber, and the Lord spake*.

Deuteronomy, Elleh-hadebarim.—And sometimes called by the Jews “Misneh Torah,” the repetition of the law; but when the Greeks call it Deuteronomy, it is not to be understood of a second, a new, or another law, but of the law formerly delivered and now repeated.

Joshua.—This name has the signification of *the salvation of the Lord in it, the help of Jehovah*; from *ysha*, to “help, succour, save, deliver, set free.”

Judges, Sepher Shophetim.—The Book of the Judges, because it treats of the Judges of Israel; probably written by Samuel, the last of the judges, and before the times of David (2 Sam. xi. 21), and from Jerusalem being called *Jebus*, which shows it to be inhabited by the Jebusites in the time of the writers.

Ruth.—Her name signifies *beautiful, of a good aspect*; the same as Calliope in Greek.

Samuel.—Hillerus takes this name to be composed of Saul-mul-el, *asked before God, in the sight of God, before the ark of God*. According to Gesenius, *heard of God*, by the omission of the γ . As it is now written, it may be compounded of *shem*, a “name;” hence, literally, *the name of God*.

Kings.—In the Septuagint version this and the following books are called *kingdoms*. Der. *be a king; to reign*.

Chronicles.—The Hebrew title, Dibre Hayamim, *words of days, day books, diaries, or annals*. In the Greek and

Latin version they are called *Paralipomena*, that is, *things passed over or omitted*, because they contain several anecdotes which are not to be found in the books of Samuel and Kings.

Ezra.—Der. *help, aid, assist*.

Nehemiah.—*Comfort of God*. Der. *to console or cheer another*.

Esther.—Her Hebrew name was *Haddassah*, which signifies *a myrtle*. Her Persian name was *Esther*, which some derive from *satar*, “to hide,” because hidden in the house of Mordecai; and others from the Persian, *a star*.

Job.—The generality of writers derive this name from its root, *to be at enmity*; and so it signifies one who is exposed to the hatred and enmity of men. Gesenius renders it *persecuted*.

Psalms.—*The Book of Praises, or Hymns*; from *Hallal*, “to make illustrious,” or *glorious, to glorify, or praise very much*.

Proverbs.—Called in the Hebrew *Mishle*, *an authoritative, weighty speech, or saying*. Der. *to exercise rule, dominion, power*.

Canticles, Shir Hashirim.—*The Song of Songs*; that is, the most beautiful song, or a song of the many other songs. The Septuagint version calls it “*The Song*.”

Isaiah.—*The Lord shall save, or the salvation of the Lord*.

Jeremiah.—*Jehovah throws*. Der. *cast arrows*. Others take it, *the Lord shall exalt, or be exalted*; and others, *the Lord shall cast down*.

Ezekiel.—*The strength of God, or strengthened of God*. Some have rendered it, *God shall prevail*.

Daniel.—*God is my judge*. *Judge of God*.

Hosea.—His name is the same with Joshua and Jesus.

Joel.—*The Lord is God*. Some take a different derivation as, *He willed, acquiesced, or is well pleased*.

Amos.—*Burdened*.

Obadiah.—*A servant, or worshipper of the Lord*.

Jonah.—*A dove*, derived from a root, *to oppress*; because it is a creature liable to oppression.

Micah.—*Who is as Jehovah*.

Nahum.—*Consolation*.

Habakkuk.—*An embrace, an embracer*.

Zephaniah.—According to Jerom, *the Lord's watch tower, or the the secret of the*

Lord, or His hidden one. Others, a revealer of the secrets or hidden things of the Lord. Gesenius, Jehovah conceals.

Haggai.—His name comes from a word which signifies to keep a feast. It has

been rendered *festival*, or *merry*; *the feasts of the Lord*; *my feast*.

Zechariah.—*The memory of the Lord, or the Lord remembers*.

Malachi.—*My angel, or the angel of the Lord*. H.

LIVE AND DO.

“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”—Phil. ii. 12, 13.

To whom are these words, selected from the rest of the epistle, addressed? Read, To all saints—whether ministers or laymen, children of God, heaven-born souls—salvation is theirs. They have been made partakers of grace, born into God's family, salvation has been made their own, it is the purchased gift of Christ; and now they must, in their walk in life, make it evident to the world around—the professing world—that they have been made willing in the day of God's power. Sovereign grace has conquered them, the arrows of conviction have been sharp in the hearts of the King's enemies, and they must now make it manifest whose they are. They must be diligent to cultivate

the fruits of the Spirit (2 Pet. i. 5—13; also, Gal. v. 22—24); they must be prayerful and watchful over themselves, lest they should dishonour the Lord Jesus Christ; they must be burning and shining lights in the midst of worldliness around them, serving God with reverence and godly fear, passing the time of their sojourning in fear.

The above remarks have been noted down in consequence of having heard the words of the text given—sometimes used separately, sometimes together—brought before large congregations, both in town and in the country, and administered to the hearers in the words of man's wisdom.

M. R. M.

SERMON THROWN UPON THE FIRE.

Mr. Trowt's anxiety in the anticipation of a public service had been distressing; and the trepidation of his mind was such, while conducting it, that he went home sorrowful. The aged widow of a minister endeavoured to encourage him. “Do not fear,” she said; “my husband once came down-stairs, complaining that it was no use for him to attempt to study any longer; and threw what he had written into the fire. I immediately took it out, and said, ‘No, you ought not to burn it;

do not be dejected; God will be better to you than your fears!’” Animated by his wife, the good man re-entered his study. He composed another sermon on the occasion, which was the means of awakening a person who heard it to serious attention to religion; and, when he afterwards preached the sermon which he had, in dejection of mind, thrown into the fire, this sermon was also attended with a like blessing from God.

THE prophecies of the Old and New Testaments are such a proof of Christianity as all the infidels in the world will never be able to overthrow; so, on the other hand, those same prophecies conclude to the full, as strongly in favour of peremptory predestination. For, if the events were undecreed, they would be unforeknown; and if unforeknown, they could not be infallibly predicted. To say, that events may be foreknown, without falling under any effective or permissive decree, would be saying either nothing to the purpose, or worse than nothing. For,

if God can, with certainty, foreknow any event whatever, which He did not previously determine to accomplish or permit, and that event, barely foreknown, but entirely undecreed, be so certainly future, as to furnish positive ground for unerring prophecy, it would follow that God is dependent, for His knowledge, on the things known, instead of all things being dependent on Him; and that there is some extraneous concatenations of causes, prior to the will and knowledge of God, by which His will is regulated, and on which His knowledge is founded.

PROTESTANT BEACON.

RELIGIOUS PERSECUTIONS IN SPAIN.

[AMONG the many and important meetings which have been held in London during the last month, we think none entitled to deeper consideration than that concerning the RELIGIOUS PERSECUTIONS IN SPAIN. The opening speech of the Earl of SHAFTESBURY was worthy of himself, ever ready as he is to take the side of truth. We have quoted the speech of Sir ROBERT PEEL, M.P., at considerable length, inasmuch as it is the most timely testimony of an eye-witness. Both speeches, we are sure, will be read with profound interest and attention.—Ed.]

On Tuesday, the 30th ult., a public meeting was held in St. James's Hall, for the purpose of giving expression to the public opinion of the metropolis on the subject of the religious persecutions in Spain. The hall was densely crowded.

The chair was occupied by the Earl of SHAFTESBURY.

The Bishop of RIFON having offered up prayer,

The CHAIRMAN said, they all knew that many of their fellow-men in Spain were now suffering imprisonment, confiscation, and exile; simply because they had endeavoured to assert for themselves their right to worship God according to their consciences, to have access to the Word of God, that they might "mark, learn, and inwardly digest it," and regulate their minds and conduct thereby. For asserting those principles they had been exposed to pains and penalties; and it was to express their sentiments against these pains and penalties that the present meeting had been convened. He asked them to express these sentiments, not in harsh, violent, and exaggerated language, but in deep, fervent, and dignified tones. They were there, not to proclaim anything new—not to assert any principles that ought to belong to one form of government and not to another, but to declare principles that were the birthright of every kindred, tongue, nation, and people. They had among them several Members of Parliament, and it was right and fitting that representatives from that august body—the noblest assembly of freedom in the civilized world—should be there to express the sentiments entertained by them on this important question, and to express at the same time the sentiments of the people of England. And he was proud to say there was present among them the great champion of the immediate

cause which had brought them together, a gentleman who had a great historic name. He had travelled, like Howard, into the very country itself, and taken the gauge of human misery and suffering, and now he returned, "*proprio jam jure animo paterno*," to assert the great principle of freedom from ecclesiastical servitude; and whatever might have been the differences in those times, when a great remedial measure was passed in this country, at least on the present occasion there was a singular fitness in the circumstance, that the man who asserted the freedom of conscience should be there to demand liberation from religious tyranny. The present was no proselytizing enterprise—no Protestant combination. They were not seeking to turn men from their faith, but simply to assert, on behalf of others, those principles that had been found of such inestimable benefit to the people of this country—to assert that man was responsible for his religious opinions to God alone, and that no human being had a right to pry into that which passed in another's heart; that no human being had a right to say whether or not another should have access to the Word of God; and that it was the right and privilege of every man to read that Word for himself, and to do so at his own discretion and on his own responsibility. They were told that the men now suffering persecution in Spain were sowers of sedition, mischievous politicians seeking to overturn society. That was the old, unfounded accusation. It was as old as the time of the apostles, and as modern as the persecutions in Spain. It was the cry got up whenever those in power wished to sacrifice men who stood up for the truth, and it was now raised in Spain. But he hoped this country would interfere effectually on behalf of these persecuted men. That meeting, he trusted, would resolve to approach the Government in respectful and dignified language, requesting them to use their influence with the Queen and Government of Spain to deliver these men and the people of Spain from ecclesiastical thralldom. But, above all, they would call upon the people of Spain themselves, as well as upon the Government of that country, to act upon the principles of justice and freedom. They would tell them that they had no jealousy of Spain—that they would rejoice to see her take a high place among the nations of Europe; and that they had no fear of Spain, whether she remained a kingdom or became a republic, or even if she became French. It was priestly Spain that they feared, and therefore they would appeal to the people of Spain to take their own cause into their own

hands—to place the ecclesiastical under the civil power, and to establish throughout their country the principles of civil and religious liberty. In this they asked the people of Spain to take no new or untried course; they only asked them to bring their own country into the happy condition in which this blessed island was placed, where peace and unity everywhere prevailed, where all were free men, where all were at liberty to follow the dictates of their consciences, and where the Queen was honoured and loved, and the laws cheerfully obeyed.

Sir ROBERT PEEL, M.P., who was received with loud applause, then said:—Ladies and gentlemen, I have the honour to be entrusted with the following resolution: “That this meeting prays that Her Majesty will be graciously pleased to take such steps as Her Majesty may deem most fitting for bringing under the notice of the Queen of Spain the strong feeling prevailing among a large number of Her Majesty’s subjects, in consequence of the measures now actively pursued in Spain against those who profess principles held by Her Majesty in common with many millions of Her Majesty’s subjects.” In submitting this resolution, I ask your kind indulgence whilst I endeavour to do justice to a cause which happily does not depend solely upon any efforts of mine, but rests upon its own intrinsic merits. As the noble earl has well said, this meeting has no political object. There is nothing political or sectarian in the influences that have drawn us together in this common bond of sympathy; for upon this platform you have a patent proof that there can be a unity of purpose without an exact uniformity of doctrine; and that, laying aside our political and religious differences, we in this free country can unite for the purpose of manifesting our sympathy with the glorious principles of civil and religious liberty. Now, we are not assembled to-day to advocate national rights, to plead the doctrines of a cold philosophy, but with honest heart and conviction to advocate liberty of conscience and the laws of charity and of human society. And if, in the course of my observations, I shall endeavour to show with what circumspection, in cases of religion, the sword of temporal power should be used, I think we shall unanimously agree to condemn every attempt that may be made to force the conscience or to propagate religious doctrine by the aid of sanguinary persecutions. It is that charity which we now recommend to the Government of Spain; it is to that charity that we now appeal in this vast assembly of free Englishmen, when we come forward to plead the cause of men who are suffering,

not for any political opinions, not for the infringement of the laws of God, but solely for their belief in the Scriptures, for their possession of a copy of the Scriptures, for reading those Scriptures in communion with others—suffering in Spain at this moment the bitterest pains and penalties of a most unrighteous persecution. I am strengthened in the course which I, in common with my friends on the platform, propose to take, by the fact that this persecution has excited very general feelings of horror and amazement in this country—not merely in the metropolis, but in the provinces of this great empire. I speak in the name of thousands of my fellow-countrymen. I have presented petitions to Parliament from almost all the important towns and cities of England. At this very moment I read, in a Gazette from Madrid, of the 17th of this month, that there has just been discovered in Malaga an Association of Protestants, formed for the promulgation of their faith, and that nine persons connected with it have been arrested. Such is the state of liberty in that country. The noble chairman spoke of civil and religious liberty being a great blessing to a country. Having travelled so much, nobody knows better than I do the great advantages that a country derives from the blessing of civil and religious liberty. Grant it to a country, you grant everything. Deny it—vain are the gifts of nature; there is no thought in the understanding of man; abused, disinherited, deprived of his attributes, he ceases to exercise the functions which Providence has given him to discharge. Now let me say—and I believe I speak the sentiments of every one on this platform—that we do not wish to say one word disrespectfully of the Roman Catholic religion. As we desire respect for the opinions we entertain ourselves, it is our duty to respect the opinions of others; and in advocating this cause not one word shall fall from my lips which can possibly be twisted into an accusation against the religious feelings of men who differ from me upon religious subjects. I think I am also justified in saying, that in pleading the cause of these poor Protestant sufferers in the south of Spain we do not wish to accuse the individual ministers of that country. Marshal O’Donnell is the present Prime Minister of Spain, and a more disinterested patriot and enlightened statesman has not for many a day ruled the destinies of that great country. We see every day the enormous progress which Spain has made in the hands of an able minister. Therefore, when we talk of these persecutions, let it be understood that we attack the fundamental laws of that country, which are atrocious, and which are most persecuting. Why, what

is the penal code of Spain? The 125th Article makes the profession of dissent from the Church of Rome—and that in the nineteenth century—a penal offence! Any man who professes the Protestant Dissenting religion is looked upon in the eyes of the law, not as a murderer, not as a thief, not as an assassin, but as a great deal worse—as a heretic. He is condemned to ten or twelve years' penal servitude, and he is almost sure to perish in the galleys. Well, ladies and gentlemen, I think that we in this country have a right to speak in favour of the expansion of civil and religious liberty elsewhere. How do we act towards those who differ from us in religious opinions? How has this country always acted for many a year in matters of religious faith? How did Cromwell act? He did not go to war for a cause of religion, but he declined to make a treaty of peace until the Protestant Dissenters in the valleys of the Vaudois were set at liberty. And did he not, when he was the supreme ruler in this country, raise an enormous sum of money to assist those suffering Christians? They were not English, but he sympathized with them, as we sympathize with these persecuted men in Spain, because to a certain extent they entertain religious doctrines similar to our own. The noble chairman said, that few men were better fitted than myself to plead the cause of civil and religious liberty in England. This country has not forgotten who it was that in 1829 removed the last vestige of Catholic disabilities. And it was that same minister who passed the Catholic Relief Bill that permanently endowed Maynooth. Now, I know that question has raised a good deal of discussion in this country; but this I can say, that the minister who proposed the permanent endowment of Maynooth, had solely in view the interests of his country and the permanence of religious liberty. Now, as regards those who are of an entirely different persuasion from ourselves, how have we acted? There is a very notable instance, showing how generous English sympathy is, and how right it is that we should expect the same return from countries that are in friendship with us. At this moment there is a London Relief Committee for the persecuted Protestants in Syria. Enormous sums of money have been collected—for whom? Not for Protestants; for the starving families of Maronites, for the Moslems, for the Druses, and for the different sects of the Greeks who have one and all been recipients of English bounty. That is how we act towards those who suffer in foreign countries. Have we not then a right to use our moral influence through the Government of this country, and demand

of Spain a little conciliation and kindness in these matters? Now there is a very remarkable contrast, which I cannot help submitting to this assembly. I hold in my hand an official circular issued by the Government of Monte Video (which might be supposed to be not so liberal as European Governments), and I will contrast it with an order which has recently emanated from an Episcopal see in Spain. The first circular, bearing the signature of the Home Secretary, says, "A considerable number of foreigners are resident in your department who contribute largely by their industry towards the development of the wealth of the country. It appears to me unnecessary to call your attention to the duty imposed on those who act on behalf of the executive power to give all the protection required to the worship of our holy religion. I will nevertheless observe that in giving to the religion of the State the protection that is required, you must bear in mind that those persons who profess a different one should be guarded from ridicule and outrage, for whatever their belief, public morality and the peace of the country require that due respect should be shown to that which every civilized country regards as an object of veneration." Now contrast that with this pastoral from the Bishop of Santander, which appeared at the same time, in the year 1856. (There is an English railway, remember, in Santander, where a number of English workmen are employed.) "I have been informed that some foreigners employed on the railway meet together with the object of turning into ridicule, after the manner of their country, the worship of the true God, but in this kingdom of Spain no other worship than that prescribed by God Himself may be acknowledged as lawful or tolerated; so neither should these meetings be tolerated, much less should any true Christian take part in them; but rather any act of this class should be denounced, and we for our part, with the help of the law, shall perform the part which belongs to our pastoral ministry, and we shall require from the civil and judicial authorities the help which they are charged to give us." I will venture to say that there is no Government in Europe at the present moment half so intolerant as the Government of Spain. Austria was looked upon a little while ago as eaten up by despotism, by the self-will of a monarch, under a Concordat of the most stringent character. What is it now? The Emperor has issued an edict in which he says that the rights of Protestants to regulate their ecclesiastical affairs in an independent manner is guaranteed; all the old restrictions are removed, and the Bible is per-

mitted to be circulated. Now, that is advancing in the path of progress, and it leaves Spain the most intolerant, as regards religious matters, and the most obnoxious in the execution of its laws, of any country in Europe. Perhaps some of you do not know what is taking place there. Lord John Russell said the other night, in answer to a question which I put to him, "The Spanish Minister has expressed his desire to give to British subjects every indulgence compatible with the law." Now, shall I tell you what the law of Spain is? A letter appeared in the *Times* in October, 1858, containing a statement, which I believe to be literally true, "that the Alcáde of Bilbao, at the head of a number of officials, whilst the service of the English Church was going on, stopped the service in the middle of the Litany, and required a promise that the offence of Protestant worship should never be repeated." In 1831 there was an English vessel cruising on the northern coast of Spain, commanded by Lord John Hay. The cholera broke out at that time in Santander, and the assistant-surgeon of the ship landed, and did everything he could to alleviate the sufferings of the dying Spaniards. He perished in the attempt, and when the captain asked the authorities to allow him to be buried in consecrated ground, they replied that he might be buried below the low-water level of the sea-coast, and nowhere else! At Valencia, Alicante, Carthagena, and other places in Spain, Englishmen have said, "We desire to obtain the blessings of religion and education; we are willing to subscribe sums to the utmost of our means; but our efforts would be entirely unavailing in the present state of the law." Lord Howden, in 1851, wrote officially to our Government:—

"By the law of the land there is but one religion professed in Spain—the Roman Catholic—and no other form of worship is tolerated; therefore, until this law, which is declared also in the constitution of the country, is changed or modified, no facility for the establishment of Protestant places of worship can be given, for it is not a matter which depends on the private individuals in power, or on the aggregate degree of liberality pervading any Cabinet." This is the way our countrymen are treated, who have sacrificed their lives on the battle-fields of the Peninsula in order to protect the liberty of the country. A royal decree from Madrid, in reference to the burial of the dead, says, "No foreigner shall be at liberty to profess in Spain any other religion than the Roman Catholic religion. No church or chapel, or other sign of a temple, or of public and private worship, will be allowed to be built in the

aforesaid cemetery." All acts of Divine worship are prohibited, and no pomp or publicity is allowed in the conveyance of the bodies to the burial-ground. Nothing can be more atrocious than such a system of intolerance and persecution. I have travelled all through that country, and there are but two English burial-grounds there: one at Madrid—a desert, unsurrounded by a wall, and open to every insult; and the other at Malaga, which is tended in the most excellent manner by Mr. Marks, Her Majesty's Consul in that town. I was there the other day, when the cholera broke out with the utmost virulence. It broke out in the hotel where I was staying, and almost everybody was seized. I happened to be absent at that moment. One man died, then two others died. Then an Englishman was seized—that Englishman a member of the British House of Commons, the Member for Leicester. He would have been altogether neglected, and died as a dog, had it not been for a noble Englishman, whose name deserves to be mentioned—Captain Hamilton, who carefully tended him during his illness, deserted as he was by every other living soul. I, in common with one or two others, attended the funeral; but we were denied the privilege of taking his body in the day-time from the hotel to the cemetery; it had to be taken at night, and put into the ground without any service, and only the following day were we permitted to go and perform the last beautiful rites of the Church over the grave of that English Member of Parliament. I cannot refrain from remarking here, that these persecutions are giving rise to the most earnest expostulations on the part of the Liberal press of that country, which is doing all it can to show how anti-constitutional and degrading they are. But how does the Government escape from that accusation? "Oh," they say, "these men, though professing religion, are members of a secret society, who desire to overthrow the Government." As the noble chairman well remarked, that is the old plea brought against professing Christians who dissent from the established religion of a country; but it is perfectly groundless. True, they found on some of these men who are in prison a Petition to the Cortes, urging the Government to grant liberty of worship, but that is the only document which they possessed; yet the Government have the insolence to say that these poor fellows, now dragging out their existence in the dungeons of Granada, are not there for their religious opinions, but because they are members of a secret society. I deny it entirely. What have these violent persecutions cost Spain in the past! What lost

Spain the Indies? Its miserable persecutions. What lost Spain the Netherlands? Mr. Motley, in his charming work, recently published, says: "The great cause of the revolt which in a few years was to break out through the Netherlands, was the introduction of the Inquisition and the persecution which Philip of Spain, in 1561, had arranged for exterminating that religious belief, which was already accepted by a large portion of the Netherland subjects." Let Spain take care that its intolerance even now, in these days of revolution, be not pushed too far. When Matamoros was at Barcelona, he was dragged to Malaga, and from Malaga to the dungeons at Granada. I, in company with two ladies, travelled with him into the mountains of Granada to the prison cell of that town. I learned to admire his simple piety; and I and the ladies with me were determined to use every effort, although we were strangers, to ameliorate his condition. Now let me read you one or two extracts from letters written by these men, Alhama and Matamoros, by which you can judge whether they are suffering because they are excited Socialists or because of their religious belief. Matamoros says, in one of his letters:—

"The tribunals in this place are acting in a Satanic and Inquisitorial manner with us; but my physical powers are rapidly sinking, and the thread of my life appears nearly spun out. The dampness of these prisons is killing me; but every step I take towards the tomb strengthens my faith." Is that the language of a Socialist or a political agitator? I have here a letter from Alhama, which is still more touching:—

"Yes, I suffer very, very deeply. You will imagine all if I tell you a little. They are constantly trying to make my poor wife ashamed of her husband. They call me thief; they assail me with insults and opprobrium. These priests, who are called ministers of Christ, how can they be His priests? Oh, my poor children! your father will probably die the death of a felon and a galley slave, but he will die confessing his faith. Nicolas, be the protector of my poor orphans. My poor mother, at her great age, cannot long survive my misfortune; and my poor wife, only just convalescent when I was arrested, is, they tell me, dying.

"I suffer with patience all that is hardest in our undeserved captivity. Be firm; grow in faith! we put our trust in God."

I will read only one other extract:—

"Of our misfortunes and sufferings here in prison I will say nothing. The cruelty they practise upon us, the extreme severity they treat us with, is almost without an example in the annals of tyranny. The

jailers have received strict orders not to allow us to speak in the prison. The governor calls us heretics. The other prisoners frequently wish to speak to us, but they are told to pass by. Formerly we were allowed to see our friends, and my patient Alhama was permitted to see his mother and wife and children. All the prisoners still have this liberty, be they even robbers or assassins; but we are allowed nothing, and are not permitted to speak to any one. I asked to walk a little while when the sun was shining, and was refused. The jailer said he had strict injunctions to use all rigour towards me. Indeed, were I to write many pages, and to use the strongest language, I could not explain all that I am suffering."

I ask, is not that the language of a martyr? Matamoros has heard that the Government pretends that they are Socialists, and this is the way he answers the charge:—"Our cause has nothing of a political nature; it is completely separated from every political and worldly movement; it is the holy cause of the Gospel." That is the answer that, upon this platform, in the presence of a thousand free Englishmen, I give to the Government of Spain when they dare to taunt these people with being imprisoned for their connexion with secret societies. I have seen these men in prison with my own eyes. Their cell was no larger than that table; I paced it in three steps. They had no light, no table—everything was denied them. Do you recollect Byron's description of the prisoners of Chillon? One of them is dead, another is chained to a pillar, and the third is dying. The description conveys to my mind what I should imagine to be the feelings of these men. The man chained to the pillar says of the other one:—

"He, too, was struck, and, day by day,
Was withered on the stalk away.
Oh, God! it is a fearful thing
To see the human soul take wing,
In any shape in any mood;
I've seen it rushing forth in blood,
I've seen it on the breaking ocean
Strive with a swollen convulsive motion,
I've seen the sick and ghastly bed
Of sin delirious with its dread:
But these were horrors—this was woe
Unmixed with such—but sure and slow;
He faded, and so calm and meek,
So softly worn, so sweetly weak,
So tearless, yet so tender—kind,
And grieved for those he left behind:
While all the while a cheek whose bloom
Was as the mockery of the tomb."

That is what I saw in the dungeon of Granada. I have seen in my own experience the terrors of the "heaving ocean."

I have been with four other men upon a plank in the mid-ocean, the sole survivors from a terrible shipwreck. I have seen men, one by one, perish at my side, but it did not move me: I awaited my destiny. It was horrible, but it was not woe. I have seen the battle-field of the defeated: it was horrible, but it was not woe. I have seen the prisoner expiating his offence, and receiving his last sentence for his defiance of the laws of God and man; it was horrible, but it did not affect me. But I have seen the prisoners in the dungeon at Granada, and I admit that I felt, perhaps as many of you have felt often, or, it may be, only once in your life—felt

“What I can ne'er express, yet cannot all conceal.”

Would to God that any words of mine could remove one iota of the burden that presses down these poor fellows in Granada! But they shall be relieved. We have a patriot Minister who knows how to interpret the feelings of his countrymen, and he will be prepared to carry out the desire, not only of the metropolis, but of every province of this empire, that her Majesty's Government should take some step in the matter. We do not ask to go to war with Spain. The power of this country does not depend upon earthworks, and barricades, and lines of defence. The power of this country is in the exercise of its moral influence. It was so in the time of Queen Elizabeth. For twenty years she never fired a gun, and yet England had then a character and *prestige* in Europe. Never was this country so much respected abroad as in the time of Cromwell. Why was it? Not because of sanguinary wars, but because Cromwell knew how to maintain the character and *prestige* of his country amid the nations of Europe. So shall it be now. We ask that the moral influence of this country, as a friendly power, may be exerted in alleviating the sufferings and calamities which have befallen these poor Christians in Spain, whose doctrines are not those of a mere sect, but the doctrines of many millions in this country and in Europe. The resolution I have the honour to move will, I am sure, meet with the assent of every man and woman in this assembly, and will receive the support of public opinion, not only here, but throughout Europe. For, by the friendly sympathy of a free press, which is the worst enemy of oppression, the sentiments we here express will be carried far beyond these walls, and will animate the hearts of many in Sweden, and France, and Germany, and I believe in Spain itself. We would have them know, that as our institutions secure unlimited liberty to every class of professing Chris-

tians, so they give us an indisputable right to intercede with other nations in favour of our fellow Christians who are suffering, not for their political, but for their religious opinions; a persecution which is not only an insult to Europe, and an outrage to the spirit of the age in which we live, but which to my mind is totally incompatible with the mild and charitable principles of Christianity.

ANOTHER POPISSH PASTORAL

WE learn from the morning papers (says the *Record*) that last Sunday a pastoral letter from Cardinal Wiseman was read in all the Romish churches and chapels of the (so-called) archdiocese of Westminster, recommending that during the coming month of May the devotion designated the “Forty Hours” Prayer should take place, according to a published list, with the view of imploring God to bring the Pope out of his present “harassing and humiliating condition.” The pastoral proceeds to depict the political trials by which the Pontiff is beset, using the terms of a profane parallel between his sufferings and those of our Lord. The Cardinal promises various “indulgences” as the reward of compliance with his injunctions.—[We would have the *Wise(?)man* to read attentively the speeches given at the recent meeting respecting the RELIGIOUS PERSECUTIONS IN SPAIN, before he talks about “indulgences” on account of praying for the Pope. It is only Popery would have the effrontery to talk about such things, in the face of such statements as those which fell from the lips of Sir ROBERT PEEL, and that almost within the hearing of the *Wiseman*. A pretty system *his*, to boast of its merits and its works of love and charity, and yet would deny burial to one who fell a victim to his efforts to save the smitten and the dying. Oh, Rome! Rome! 'tis time that thou throwest off thy hypocrisy, and showed thyself in thy true colours, as the masterpiece of the angel of the bottomless pit. But, blessed be God, thy days are numbered; thy doom fixed; and happy those who take timely warning, and come out from thee, that they partake not of thy sins nor thy judgments.—ED.]

ROMISH SCHOOLS IN GREAT BRITAIN.

THE Romish Poor School Committee gives the following, as the grants received up to 1859:—

| | | | |
|--------------|--------|--------------|--------|
| Year 1852 .. | £7,559 | Year 1856 .. | 19,185 |
| “ 1853 .. | 9,789 | “ 1857 .. | 25,894 |
| “ 1854 .. | 10,907 | “ 1858 .. | 36,258 |
| “ 1855 .. | 13,272 | “ 1859 .. | 33,034 |

£155,898