

# 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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## The Family Portion;

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

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

### LOVED AND LED.

"*Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words.*"—  
DEUT. xxxiii. 3.

BELOVED, is it not remarkable, and well worthy of our consideration, that one of the shortest, most emphatic, and in its connexion one of the most blessed words in the Bible was that first spoken by Satan? Does it not, moreover, prove how Satan, with all his craft and subtlety, so to speak, outdoes himself? The Lord, being infinitely more than a match for His great foe and our common adversary, turns the curse into a blessing. We read in Gen. iii. 1, "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

This was in the early part of the book of Genesis; at the close of the book of Deuteronomy, we have the words of our text. In the former it was brought as a charge against Jehovah, with a view to prove a want of interest in and regard for His creatures; in the latter it was a declaration of Jehovah's love for and care over His people. Moreover, it was the final testimony of one who, during a long and most eventful career, had abundant evidence and proof upon which to base that testimony.

Again, in order that the Lord's dear and deeply-exercised people should realize the blessed ground-work and unalterable security of their faith, both in its Object and its operations, we hear the Apostle Paul testify, in the opening of his second epistle to the Corinthians, "When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all

the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 17—20). Here our attention is directed both to the Person of the Lord Jesus Christ, and to all the rich and full and blessed promises of our God in Him. In what a blessed contrast, therefore, does this wonderful "yea" stand to the spirit and aim in which it was spoken by him who was first the accuser of God, and thence became the accuser of the brethren.

Before we come more immediately to the words of our text, permit us, beloved, for a moment to remind you of the emphatic way in which the Apostle has further used this word. Speaking in the first of Philippians of the various ways and different spirit in which the Lord's name was proclaimed, he says, "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Then, in the third chapter, how blessed the testimony, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Lastly, so that there should be no surprise or astonishment upon the part of the tried and troubled of "the flock of slaughter," that they should "think it not strange concerning the fiery trial which is to try them, as though some strange thing happened unto them," he says, in his second epistle to his son Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." To the same effect he writes in his first epistle to the Thessalonians, where he says, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know" (1 Thess. iii. 3, 4). How well may this cheer the hearts of the Lord's tried, tempted, and oppressed children, especially when they consider what the same Apostle, in writing to the Hebrews, says: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. xii. 7, 8).

Better far, dear reader—yea, ten thousand times better—to be among the Lord's sin-burdened, Satan-harassed, sorely-perplexed children, than captivated and carried away by the light-hearted, the talkative, the superficial professors of our times. Attracted by the dejected countenance of a friend, very recently, as she stood by the side of her husband, and, whilst speaking upon the lightsome talk and easy-going profession of the day, we remarked, "You and I did not get at the little we know—and it is *but little*—in this easy way. There is your dear wife. Her countenance this morning bespeaks

the fact, that there is a something that *she* 'cannot manage.' "As for me," was her reply, "I am mostly in Doubting Castle." "And God keep you there," said we, "until *He* is pleased to bring you out,"—yea, "with a mighty hand and an outstretched arm." Then (blessed be God!) shall she, and all such poor, timid, trembling ones, know it—feel it—rejoice in it—and testify that "it is *the Lord's* doings, and it is marvellous in their eyes." Such deliverance will stand—and why? Because it is *God's* work; whereas the half-dead, and the partially bound, and the mere halting and limping, will find themselves at last in a worse condition than they were at first, because it was simply by *man's* influence, *man's* persuasion, *man's* arguments and appeals, they were actuated. *Man's* work must all come to nought; it is only *God's* work can stand.

In reference to the friend of whom we have just spoken, it did not occur to us at the moment that it was but a short time since she was speaking to us, in the most emphatic and enthusiastic way, of what she had herself witnessed of the much-talked-of revival in the North of England. Now, as we have already intimated, we are thoroughly persuaded that it is only *God's* work will stand. All other work will end in confusion; and, in such instances as those in which any of the Lord's own dear people are captivated or ensnared by what is, apparently, a divine movement, and by lending themselves to it and being associated with it, are hoping for relief or expecting deliverance; in other words, presuming upon a *short way* and a *ready means* out of trouble and temptation, bondage and distress—all such forestalled succour will prove abortive, and leave such poor souls in a worse captivity and more complicated condition than it found them.

But now to the words of our text; and do mark, beloved, how, as already intimated, they open with a "Yea." How solemnly—how powerfully—how blessedly "*yea*." With what force! how emphatic! "*yea*." We are reminded, at the moment, of how the self-same unspeakably-precious "*yea*" occurs in the 31st of Jeremiah. In the case before us, it is Moses, the servant of the Lord, speaking on behalf of his Lord; but, in the passage in Jeremiah, we have the Lord speaking for Himself. Listen to His words, dear reader; they are marvellous: "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jer. xxxi. 1—3). Were we to follow the blessed connexion as given us in this chapter, it would divert us from that upon which we wish at present to dwell. We must, therefore, content ourselves by asking our readers to mark the numberless precious and encouraging verities contained in the chapter, setting forth the love, the tenderness, the patience, forbearance, and long-suffering, as well as the divine goodness, faithfulness, and truth, of our covenant

God. It is a chapter so full of comfort, as manifesting the pity and the compassion of our God towards His poor wayward, wandering, worthless children: most precious, most dear, on no account to be parted with, notwithstanding.

Observe, dear reader, how the language of our text is introduced: "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them" (Deut. xxxiii. 1, 2). "This is the blessing"—his parting words, his last utterances—just as he was about to give heed to the Lord's direction—and in spite of his previous most ardent desire to "go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon;" no, this could not be, but, on the contrary, he must obey the voice of the Lord, "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people" (Deut. xxxii. 49, 50).

We must remember, too, beloved, that this blessing was given in the full knowledge upon the part of Moses of all that he had seen in the character and conduct of Israel. He knew full well, as in this very book of Deuteronomy, he had declared, "from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord." In spite of their obduracy and ingratitude, even the wicked Balaam was compelled to testify, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." Now, had Moses spoken these words at the commencement, rather than at the close, of his wanderings, the matter would not be so surprising; but it is when we take into consideration the fact that he had for well-nigh forty years been the eye and the ear-witness of the rebellion of Israel. Still he testifies to the great and glorious verity, "Yea, He loved the people: all His saints are in Thy hand."

And, in their humble measure and degree, beloved, all the Lord's servants can ratify and confirm the statement. Whatever they may know, and however much they may justly mourn over either in themselves or others, weakness and waywardness, sins and shortcomings, frailty and folly; still the self-same glorious truth holds good, "Yea, He loved the people."

If asked *why* He loved them, we have no answer, except that given by Moses, in an earlier part of this same book: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people;

for ye were the fewest of all people : but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deut. vii. 6—8).

If asked, moreover, *when* He loved them, we must answer the question by proposing another : "When did He *not* love them?" He loved them from all eternity; He loved them "from the beginning, or ever the earth was." One dear old disciple once said, "If He had not loved me before I was born, He would never have seen anything in me to love afterwards." Another said :

"Ere He called me well He knew  
What a heart like mine would do."

We would dwell upon this point, dear reader, because we desire to be instrumental, in the Lord's hands, of leading our readers away from a contemplation of themselves, as to what they are in and of themselves. Personally we are free to acknowledge that we find an ever-constant proneness to look into self, and to strive *to be* or *to do*, or *not to be* or *not to do*, that in self and of self and by self which, in our wretched legality and self-seeking, we vainly imagine will render us more acceptable to God, and cause us to stand more comely in His sight. Now, in our better judgment, beloved, we know all this is wrong. It is a looking *into self* for that which can only be found *in Christ*. We never look into a dark cellar or a dungeon for light. It is towards the window we look for the first indication that it is day-dawn; that the darkness is past and the true light about to shine. We know that the moon is a mere reflection of the sun; so the Church only reflects a borrowed light. Christ Himself is at once the Life and the Light; all is death and darkness out of or short of Him. And, mark you, dear reader, this life and this light do not consist in *words merely*, or in *name only*. By this, ere we are aware, we may be betrayed "into a form of godliness without the power." Thousands have "a name to live, whilst they are dead."

In writing to the Thessalonians, how emphatically did the Apostle say, "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thess. i. 5). Then the Apostle adds, "And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost." Now, the much-talked-of conversions appear to be a complete reversing of God's order; it is a receiving the Word *with joy, not in much affliction*; and, if we are not very greatly mistaken, it will for most part result in the same state of things as that of which we read of the stony-ground hearers, of which the Lord Himself thus speaks : "He that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when

tribulation or persecution ariseth because of the Word, by and by he is offended" (Matt. xiii. 20, 21).

Certain we are, dear reader, that there never was a day in which it more behoved men to consider these facts than now, for verily "the devil is come down to us (as a professing Church and people) having great wrath, because he knoweth he hath but a short time." He has come down as a deceiver, as an allurer. That condition of things, we verily believe, has come to pass, which was foreshown by our blessed Lord and Master, when He said, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 24).

It is a glorious truth, dear reader, that not only *has* the Lord loved His people, but He *does* love them; yea, and *will* love them, even to the end, according to that sweet Scripture (John xiii. 1), "Having loved His own, which were in the world, *He loved them unto the end.*" Touching upon this love, speaking of His redeemed and sanctified ones, in that memorable 17th of John, addressing His Father, He says, "I in them, and Thou in me, that they may be made perfect in One; and that the world may know that Thou hast sent me, and *hast loved them, as Thou hast loved me.*"

Observe next, "all His saints are in Thy hands." Priority is given to the Father with regard to interest or proprietorship in the Church, or in the saints of the Most High God. Hence we read, in the very chapter from which we have just quoted, "I have manifested Thy name unto the men which Thou gavest me out of the world; Thine they were, and Thou gavest them me; and they have kept Thy Word." Again we read, in the 9th verse, "I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine." Again, in the 12th verse, the Lord Christ testifies, "While I was with them in the world, I kept them in Thy name; those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." Again, in the second of Hebrews, we read, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren, in the midst of the Church will I sing praise unto Thee. And again, I will put my trust in Him. And again, Behold I and the children which God hath given me" (Heb. ii. 10—13).

But these saints are in Christ's hands, as the presentation of the Father; presented by Him to be redeemed, and sanctified, and made meet for that heavenly inheritance to which they were eternally chosen, and for which they are in their time-state to be prepared by all the benefits of the redemption and salvation of the Lord Jesus Christ being brought home and applied to their individual hearts and con-

sciences by the personal ministry and divine and indispensable power of God the Holy Ghost.

But it is a blessed thought, dear reader, that "all His saints are in Christ's hands." They are not in their own hands. Hapless indeed were their condition if such were the case. They have no power of themselves even to *help* themselves, much less to *keep* themselves; no, not for a single moment. If so be there were a solitary moment in the whole time-state of a believer in which Jehovah-Jesus had not covenanted to be their Preserver, Sustainer, and Deliverer, that overlooked or omitted moment would suffice to secure their destruction; for assuredly our common adversary would take advantage of that moment in order at once and for ever to secure his prey. Hence how precious and how indispensable that Scripture (Isaiah xxvii. 2, 3): "In that day, sing ye unto her, A vineyard of red wine. I the Lord do keep it; *I will water it every moment*; lest any hurt it, I will keep it night and day."

Ah, dear reader, what about personal experience in this matter? What if thou hadst not been in better keeping than thine own? Oh, think for a moment—the Lord help thee so to do—of the numberless hair-breadth escapes thou hast had; not merely in times of peril, when thy life was in jeopardy, and when in very deed there was but a step betwixt thee and death; but when enthralled—captivated—ensnared; yes, when "thy feet were *almost gone*, and thy steps had *well-nigh slipped*." Ah, but for an interposing hand and an outstretched arm then, what must inevitably have been the consequences? We seem to overhear the secret heart-response of many a reader to this inquiry. Say such, "Ah, what indeed?" No thanks to me; my *heart* was gone; my promptings, my inclinations, my desires, like a mighty, irresistible, overwhelming flood, carried me onward and onward, as it were, where I knew not, and scarcely cared to know; and oh, what to all intents and purposes must have been the consequences, if so be that most gracious promise had not been fulfilled, "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him?" Hence, beloved, so far from there being aught of creature-boast with respect to the deliverance, the rescued one feels that he was so completely heart and soul a *willing* captive—a *consenting* party—that he cannot regard himself in any other light than as a guilty, hell-deserving transgressor. So that the wonders of divine mercy, and the matchlessness of divine love, and the boundlessness of divine power, and the infinitude of divine faithfulness, and the marvellousness of divine long-suffering, stand forth the more conspicuously, astoundingly, and admiringly.

"And they sat down at Thy feet." What a position, beloved! How privileged! How secure! We read in the Canticles, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" Mark the word, dear reader, not simply *the* Beloved—that would have been very blessed—but *HER* Beloved. This is a closer, more definite, and additionally blessed claim. One realizes for the time being the

sweetness and the sacredness of the relationship; and, under a sense of weakness and infirmity and sin, she *leans* upon Him, *looks* to Him; under the realizing sense of *nearness*, there is a corresponding sense of *interest*. She remembers *who* her Lord and Lover is; what His wisdom, His love, His grace, His power, His promises, His acts, His faithfulness. Hence, almost ere she is aware, and by a power and a process she cannot explain or define, there is a felt *transfer* of weight, care, perplexity, anxiety. Although facts may be precisely as they were, and circumstances by no means changed, still she is not under present thoughts, feelings, and experiences, the care-worn, crushed and bowed down, helpless one she just before was. Why? Because not merely of *relationship*, but on account of *companionship—communion*. She is *with* her Lord, leaning upon the Beloved; and His very looks—the nearness—the very throbbing of His tender heart, as for the time being she sensibly leans upon His breast, and hangs her whole weight upon His almighty arm, divests her of fear, anxiety, or over-thoughtfulness about either present or future. All for the time being is *well*—yes, nor in her feelings nor apprehensions could it in the least wise be better.

It is questionable whether poor Mary Magdalene had much to attract or endear her humble home, when she left that home for a little season to go in quest of her lost and loved and loving Lord; the sepulchre, too, and its scenes were dark and gloomy, whilst as yet she knew not the great mystery about to be expounded. If Mary cast a thought upon the future, how dark and discouraging that future. But, although *facts* were the same, how changed the *feelings*—what an alteration in the view of matters the moment the glad-some salutation, “Mary,” fell upon her ear, and dropped into her heart. Care and gloom instantly gave place to peace and joy and satisfaction unutterable. That one word “Mary” sufficed to disperse all darkness, dispel all doubts, and make even poor Mary Magdalene the happiest creature upon earth. But do mark, dear reader, it was the word of Jesus that did it—not what Mary said to Jesus, but what Jesus said to Mary. Ah, beloved, there is a vast distinction—yea, all the difference. And it is precisely so now. When the loving word of a gracious Lord is spoken with living power it comes with a fulness—a persuasiveness—a conviction, which thoroughly outvie and eclipse all other influences.

We would lay special stress upon this all-important fact, dear reader, because we live in days when so much is said about creature-doings. The tendency of the teaching is to lead the sinner to think and speak much of *his* approaches and *his* addresses to *Jesus*, rather than upon *Jesus's* drawings-nigh, and *His* words to the *sinner*. There is a wide-spread effort among professors in these last days to rouse and excite, prompt and persuade, to the exercise and adoption of a vainly-imagined innate creature-will and creature power, the which after all only exists in imagination. It begins in the flesh, and will end there, and, doubtless, painfully illustrate that solemn Scripture,

"The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire;" so that "the last state of that man is worse than the first."

Beloved, we have just touched upon the blessedness of the posture, *leaning*; and we may add, that the sacredness of the privilege of feeling that it is at once the province and the prerogative of our adorable and loving Lord to *lead* as we *lean*, is beyond all human thought or conception. It must be felt to be known—realized in order to be understood. This precious posture of *leaning* as the Lord *leads* is blessedly set forth in the various battles and conflicts which are left upon record in God's holy Word. If the *led ones* by the skilfulness of His hands are brought at any time to a climax, then the counsel given by their all-wise, all-gracious, all-sufficient Leader is, "Fear ye not, stand still, and see the salvation of the Lord . . . the Lord shall fight for you, and ye shall hold your peace." All such have to do is to stand still, and look on. Again, in the 20th of the second Chronicles, we read, "The battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you."

In the Song of Solomon there is mention of another and a very blessed position—it is that of *reclining*. This would express not simply increased privilege in the form of *rest* or *repose*, but still closer intimacy and familiarity: "He brought me to the banqueting-house, and His banner over me was love. . . His left hand is under my head, and His right hand doth embrace me." Reader, it is one thing to *lean* upon the arm of a friend; it is quite another thing to be taken to the house and be entertained by that friend. Into what a field of thought does the marvellous condescension and boundless love of Jesus lead the mind, as we contemplate its operations as set forth in the 16th of Ezekiel, the second of Hosea, and the second Song of Solomon. Reader, turn to these several portions, we pray you.

We have, however, in the words of our text another posture presented to us: "And they sat down at Thy feet." Oh, how blessed is this. Here is rest indeed. How vast the distinction! how great the privilege! The mind is naturally led to a consideration of the facts illustrative of this distinguishing mercy. In Luke x. 39, we read that Mary "sat at Jesus' feet, and heard His word;" and we know, from the facts given in connexion, that those words of Jesus, and the position Mary was privileged to occupy, were all-absorbing. She was thoroughly engrossed in all she heard and felt. Dear reader, do you understand this? Have you personally been once, twice, or thrice, it may be, in a lifetime, thus privileged? If so, you quite know how it was that all other things for the time being lost their hold upon Mary. The Person of Jesus and her privileged position at His feet, to hear His words and gaze upon His lovely and loving countenance, was quite sufficient to engross her thoughts, captivate her affections, and supersede all other objects or considerations. It was, whilst the privilege was continued, "Jesus

only"—most emphatically "Christ All in all." There was no room for the creature, nor creature-things. If the house had been swept away by a flood, or a flash of lightning had set it in a blaze, Mary would scarcely have been conscious of the fact as long as she saw and felt her loved and loving Lord was there. Ah, beloved, here is the secret of all true spirituality. The presence and the power of Jehovah-Jesus. Not what *we* are, but what *He* is. In their sober moments afterwards, when Martha and Mary again communed with each other, the inquiry upon the part of Martha would be, not, "What did *you* say to *Jesus*, Mary?" but "What did *Jesus* say to *you*?" "It is not what about *you* I want to hear, but about *Him*." Reader, the distinction may appear not to be of importance, but it is so, nevertheless.

We have likewise, beloved, the case of the previously mad Gadarene, of whom we read, "And they come to Jesus, and see him that was possessed with the devil, and had the legion, *sitting*, and clothed, and in his right mind." What a change! how marvellous the transition! "Is there anything too hard for the Lord?" Just before, the man was the dread of the whole neighbourhood, and a perpetual terror to himself—his case pitiable in the extreme, and apparently hopeless to the last degree, for "he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones." What a distressing object! a wanderer indeed! a maniac of the worst description! The marvel was, that he had not destroyed himself; and herein was so richly manifested the restraining power of Jehovah. Ah, reader, do you know anything of it? Where were you, and where the writer, at this moment, but for the divine limit, "Touch not his life?" "Thus far shalt thou go, but no further?" But now what an astounding change! "Sitting" at the feet of Jesus, "and clothed, and in his right mind." He had never been in his right mind before; but he, like every poor unregenerate sinner, had been out of his mind up to that time; but when the Lord speaks, when He, in His own rightful authority, says, "Come out of the man, thou unclean spirit," instantly His bidding must be obeyed, for "where the word of a King is there is power." It is no mere persuasion—no vain entreaty—but a divine command—irresistible, and must be responded to. Well might that poor man, and well may every pardoned sinner, in common with him, "pray Him that he might be with Him." Well might he, and well every poor sensible sinner likewise, dread to lose sight of One who had proved Himself so powerful, and rendered Himself so precious.

"And they sat down at Thy feet." Once more, beloved; all that are the subjects of the quickening, life-giving and life-maintaining power of the Holy Ghost here, and who are enabled and constrained by Him to come and sit at the feet of Jesus here, drawn by the chords

of divine and irresistible love, shall finally and for ever sit, not at His feet merely, but upon His throne, according to that gracious covenant pledge of Jesus, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on His throne."

Ah, beloved, what a sitting down will *that* be! Here we have very, very occasionally, just for the briefest season, the vast indulgence of *leaning* upon the Beloved, or *standing* before Him, or, what is more, *sitting*, for a moment or two, as a little respite from the din of battle, or halting on a long and weary pilgrimage, at His blessed feet. Soon, however, the marching orders are given; we must be "up and going"—not "up and doing" in the legal sense of the word—because we are "not as yet come to the rest and the inheritance which (saith Moses) the Lord your God giveth you." But oh, when at last the purposes of our God concerning our tarrying here are all fully and finally accomplished, what a glorious, uninterrupted, and everlastingly-abiding sitting will that be in the kingdom of light and love and eternal blessedness.

Beloved, we are aware that whilst here on pilgrimage—called to bear the burden and heat of the day—and with so much day by day and hour by hour pressing upon us, to remind us that we are tabernacled in the body of this death, and still waging a ceaseless and uninterrupted warfare against the world, the flesh, and the devil, there is an ever-constant proneness to lose sight of the rest which awaits, and the glory that is to be revealed. The fact remains, nevertheless. We have not (blessed be God!) "followed cunningly-devised fables." There is a "city which hath foundations, whose Maker and Builder is God." "There is a house not made with hands, eternal in the heavens." There are "mansions" which Jesus hath gone hence to make ready for His wrestling, His watching, His waiting, and His not unfrequently weary ones. They shall not be disappointed. They shall encounter no defeat. The rest is as certain and the inheritance as sure as God can make it. But oh, beloved, what a time will that be! What a rest! What a sitting down in the heavenlies in Christ indeed! The wilderness passed! the Jordan crossed! sin for ever done away! Satan eternally vanquished! the world a thing of the past! Not another sigh, nor groan, nor sob, nor tear! Burdens, cares, anxieties for ever and ever to have disappeared! That inconceivable and unutterably-blessed state of things eternally and uninterruptedly realized:

"There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

"There shall I see His face,  
And never, never sin;  
There, from the rivers of His grace,  
Drink endless pleasures in."

Beloved, we often say to ourselves, "And can it be? Is there really hope for me? such bliss and such blessedness for such a sinner?" Oh, never! surely never! Then again we pluck up

courage and take heart: "But *who* are they that are there? *What* were they? *Whence* came they? Who were Abraham and Isaac and Jacob? Who Job and Jonah? Who David and Daniel? Who Peter and Paul? Who or what but sinners like ourselves? Sinners in themselves and of themselves, even as a Mary Magdalene, a poor publican, or prodigal son, or a dying thief?" And what said He who is glorified ten thousandfold more as a Saviour than had there been no sinners to save: "The whole need not a physician, but they that are sick." "I came not to call the righteous, but sinners to repentance."

Lastly, and briefly. "Every one shall receive of Thy words." Ah, yes, beloved, it must be so. "The dead shall hear the voice of the Son of God, and they that hear shall live." His word, as first heard, is a quickening word. Not less was it the voice of Jesus that summoned Lazarus from the tomb—proving Him in very deed to be "the Resurrection and the Life"—than it is the voice of Jesus that awakes the dead in trespasses and sins. And not merely do they *hear*, but they *receive*, His words; yes, in due time He makes His people not simply to *hear*, but to *receive*, His words. The natural heart may resist, and the poor fleshly mind cavil at, His words; but, by little and little, He will cause them to be *heard* and *heeded*, too. At first, throughout, and at the close of their pilgrimage, shall each and every son and daughter of Zion hear and receive the words of their blessed Lord and Master. At first, they hear and heed, too, when He says with power divine, "Son—daughter—give me thine heart." Again, when on their way, and in the midst of all their critical surroundings, He speaks one of His blessed "yeas" to them. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah xli. 10). Finally, He says in substance to them, if not in so many words, as He said to Moses, "Get thee up into this mountain . . . and die in the mount whither thou goest up."

"Come, my beloved, by purchase thou art mine,  
Be life, eternal life, for ever thine;  
His Lord for glory made His servant meet,  
Then called him home to worship at His feet."

*St. Luke's, Bedminster, April 29th, 1874.*

THE EDITOR.

FAITH, our Lord teaches us, is manifested in prayer (Matt. xxi. 21, 22; John xiv. 12, 13, 14). Faith says, hold on the power of Christ to work His own work, using His own instruments; faith trusts the Word of God and the power of the Gospel, and prays, supplicates a blessing on every work done for Jesus.

THERE is no going to the fair haven of glory without sailing through the narrow strait of repentance.

## Wayside Notes.

### GOD'S WAY OF SAVING SINNERS.

*"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."*—ISAIAH lv. 8.

How does God save sinners? This is an important question. "Oh!" says one, in reply, "*I think* in such and such a way." That is a wrong beginning; and, if the beginning be wrong, the ending will be wrong. "*I think*," may land a man on the shores of destruction. "Behold," says Naaman, in his wrath, "*I thought* that the prophet would surely come out to me, and stand, and call on the name of the Lord and his God, and strike his hand over the place, and recover the leper." Yes, Naaman, you, in self-pride and calculation, thought, but God and His inspired prophet act not as you think; and the way to bring about the cure of the leprosy of sin is not according to human calculation. Another will say, "*My opinion* is so and so." Again, this is a wrong beginning. Job's counsellors were full of opinions, concerning which the Lord said His "anger was kindled against them, because they had not spoken the thing that was right." Another will say, "*My persuasion* about the matter is so and so." Such a persuasion may not come of Him that calleth you, and may be wrong in its origin and conclusion. No; our thoughts, opinions, and persuasions must all be prostrate before His mind and will, and we must come to the Bible with the simplicity of children, and deal with the matter of salvation as poor and empty ones, who can give nothing, yet gain all; and our beginnings will never be right until our thoughts, our wills, and natural beliefs are brought to nought, and we receive all as a matter of sovereign grace and mercy.

We were lately pained at being told that a certain minister was going to preach two sermons; one on God's part in the work of salvation, and the other upon man's part in the same work. Why, dear reader, if we know anything of our own sinful hearts, we can come to no other conclusion than that the only part we can take in this momentous work is to let the Almighty exercise His own will, without our putting our puny strength either in opposition or support to it. The ark wants no steadying of man's hand to keep it right, and he who attempts it will have his arm of creature strength withered. Unholiness can never help holiness, and the man who thinks he does God service by his help will be left by God helpless in the hour of need; while the poor trembling child of God, who feels far from doing a holy act, cannot think a holy thought, and, far from helping God, needs all the help the Lord can give him, day by day, and hour by hour; and such a one, amidst his felt poverty and nothingness, will be helped by the Lord in a marvellous way.

To begin, then, at the beginning, *God's thoughts and God's plans are the origin of salvation.*—A certain party in the House of Commons is often charged with having *no policy*—this we believe is untrue; but, in a higher sense, how often is God, if not positively in words, certainly in acts, charged with having *no policy*? and, as a consequence, His course is represented as one of universal confusion. But the truth is far otherwise—His plans are perfect. He is an allwise Architect, who has laid a good foundation, and built thereon a building of eternal substance.

Now, if we sink all our ideas of the matter, and come thus simply to the Word of God, and, by the aid of His Holy Spirit, gain the Lord's will, we must find that His order runs thus: That God the Father, having determined to pardon and save millions of the human race, wrote their names in the book of life ere ever the world was made, or they were created, and that these collectively, as seen in Christ, constitute what He is pleased to call His Church and His people; that God the Son took all the guilt of that Church upon His own Person, engaged to pay all her debts, impart to her His nature, and become all for her and to her which is requisite for her present happiness and eternal glory; that God the Holy Ghost also engaged in covenant to bring out of an ungodly world the elected of the Father, exercising special and irresistible grace on their behalf, and bringing them into vital union with Christ, revealing Jesus to them as the purchase of His own most precious blood, assuring them of their adoption, leading them safely through a wilderness of multiplied care, and never leaving them till they stand amongst the glorified in heaven.

Now, dear reader, there is something like a plan and purpose here, and one in which man has no hand, nor to which he can put a finger. Infinite wisdom has arranged all, infinite love carried it out, and infinite power brought it home to the favoured recipient; nothing is omitted, nothing requires to be added, there is no clause in the covenant which can give a loop-hole of disappointment. It is "ordered in all things, and sure," "that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Now let us see how the foregoing rule of faith can be substantiated by the Word of God. We have said that the origin of all true religion is to be traced to the will of the eternal Father, and that Infinite Wisdom has arranged all. "Before they spring forth," He says, "I tell you of them." How could He tell us of them if He had not foreknowledge? Indeed, how could He be God at all if He had not a foreknowledge of every event? But hear His own words to the point: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and *I will do all my pleasure.*" And what that pleasure is in connection with salvation is evident. Take, for instance, David's experimental assurance concerning it—"For Thou, Lord, knowest Thy servant, and for Thy word's sake, and according to Thine heart, hast Thou done all these great things to make Thy servant know them;" and then, extending his thoughts from his own personal experience and knowledge to the whole company of the elect of God, he adds: "And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name . . . for Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever; and Thou, Lord, art become their God." And that literal Israel, His chosen and loved people, was a type of His spiritual Israel, is abundantly evident from the Scripture of truth, and from the Lord's dealings with them. What, then, is the conclusion we must arrive at from these facts, but that God, in infinite wisdom, laid down His own covenant of grace, and arranged all His plans according to the good pleasure of His will? and to think otherwise is to deny the absolute sovereignty of God. And

shall man gainsay His will and pleasure? What saith the Word to the point? "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" &c.

Again, we have said that the eternal Son has wrought by His doing and dying a perfect salvation for His Church, and that infinite love has carried out all that is necessary to procure her happiness. The Victim which Infinite Wisdom appointed for the sins of His people was no other than the co-equal Son of God. A body was prepared for Him that He might suffer, bleed, and die, the Just for the unjust. Oh, how wonderful was His triumph on the cross! Amidst all His sufferings, He bruised the serpent's head, overcame sin and death, and spoiled principalities and powers, bringing in an everlasting righteousness and complete salvation for His Church, and by His one offering perfecting for ever them that are sanctified. How completely, then, He finished the work the Father gave Him to do. Not a jot or tittle of it failed. When He said, "It is finished!" it was finished to all intents and purposes. There is no room for man's addenda here. And it is an act of the greatest presumption for him to pretend that he can do anything towards such a wondrous God-like work.

"All glory to His precious name,  
Who bore His people's guilt and shame;  
Who for them lived, and for them died,  
The name of Jesus crucified.

"Herein we see eternal love,  
And gain all blessings from above;  
A sight of Jesus crucified,  
Exalts free grace and humbles pride."

But, again, we have said that the Holy Ghost was engaged to bring out of an ungodly world all the elect of the Father, and that infinite power will accomplish this covenant work. To effect this, He uses irresistible grace, which is indeed "the power of God unto salvation," as the Apostle Paul expresses it, exercised in the day of His power, when and where He pleases; and the first impartation of this wondrous grace produces life divine, so that, while the natural creation is the work of God's hands, the spiritual creation is the work of His almighty arm. "To whom is the arm of the Lord revealed?" How idle and unscriptural, then, is the constant cry, "Come, come!"—as if nature could give a dead man life and action. But it may be said, "Do not the Scriptures, upon which you desire to ground all, say, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest?'" They do; and who are the "weary and heavy laden" but the children of God themselves, who, having been made to feel the weariness of the world, and the burden of sin, do *come* to Him who has already been their Source of rest? But do not the Scriptures again say, "Ho, every one that thirsteth, *come* ye to the waters?" And who are the thirsty souls but the living children of God, who, having drunk with thirst of the new nature, seek for a fresh supply of the water of eternal life?

Now, we rejoice as much as any at the Bible *Comes*, but let us place them as the Lord places them. He says, "Lo, I come to thee in the

thick cloud;" and again, "Where I record my name, I will come and bless you;" and again, "I have raised up One, and He shall come"—that One whom the Church calls her "Beloved, who put in His hand at the hole of the door, and her bowels were moved for Him." This is the coming we want, and in which we rejoice. The eternal purpose of God, then, is the beginning of our salvation, while the manifest beginning *with us is not by us, but in us.* The life of God in the soul is an inward creation, which is as much the work of Omnipotence as the outward creation. Hence is it written in those grand words of Scripture, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, *though thou hast not known me.* I am the Lord, and there is none else, there is no God beside me; I girded thee, *though thou hast not known me.*" And then, after showing how His omnipotency shall be exercised against the potsherds of the earth, who dare to dispute His sovereign will and power, He says, "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end." Can anything be grander than this? Before it let free-willers hide their faces, and the creature who boasts of being a co-worker with God feel his personal bankruptcy.

Oh, how clear, dear reader, are the doctrines of grace in the Bible! So suitable to such poor needy creatures as you and I. We have heard of a gentleman who, being greatly concerned for his soul, and bewildered by the multiplicity of man's opinions and thoughts upon salvation, determined to shut himself in his chamber with his Bible, and to read for himself, carefully and prayerfully, the Word of God; and, after many days of searching the Scriptures, he came out of his chamber, declaring that he could come to no other conclusion than that the doctrines of grace, as understood by the so-called Calvinists, were the doctrines of the Bible. Let us hope that, when shut up alone with the Scriptures, the Holy Spirit shone upon the sacred pages, and made him savingly acquainted with its glorious truths.

When Jesus saw the faith of the men who had uncovered the roof where He was, and had let down the bed wherein lay the sick of the palsy, He said, "Son, thy sins be forgiven thee." But, as usual, Scribes were sitting there reasoning in their hearts, and Jesus, knowing their thoughts and erroneous conclusions, showed the difference between a living faith and carnal reasoning, and the testimony of those around was, "We never saw it in this fashion." True, true, indeed, God works after His own fashion, and "His thoughts are not our thoughts, nor His ways our ways."

Did you ever notice, dear reader, that during the forty days' tarrying of our Lord on earth, after His resurrection, He silently and significantly showed to His disciples the whole scheme of salvation, according to the will and working of the eternal Three? For instance, a number of them had entered a ship for the purpose of fishing, but, after a night spent in the work, "*they caught nothing.*" But when the morning was come Jesus stood on the shore, but they knew Him not. Calling them by the endearing title of children, He asked them if they had any meat; they answered Him no. Bidding them cast the net on the right side of the ship, and they should find, they did so, and were not able to draw up for the multitude of fishes. But when they had dragged the net with

the fishes to shore, of what use would they be to hungry and weary souls had there not been prepared a fire of coals and bread? Do we not see, in the toiling of those disciples, their casting the net on the wrong side, and the catching nothing, the uselessness of human attempts apart from the Lord's presence and power? But when Jesus appears, and calls them by His grace, bidding them cast the net into the depths of His love and grace, then what a multitude of blessings is obtained! And, as He prepared the fire of coals, and fish, and laid thereon bread, so has He provided from His own fulness a supply for the spiritual need of His hungry ones. "It is the Lord," was their joyous exultation, as Jesus thus revealed Himself to them, and worked for them; "It is the Lord," will be the thankful acknowledgment of all His living people. God never will disown or desert His children in their pilgrimage; He will neither forget them nor forsake them. As He has proved Himself to be their Salvation, so will He show Himself to be their Succour and Support. "He who hath begun the good work in you will perform it." His elected and sought-out ones shall be brought into a city that shall not be forsaken. Convincing grace flows from the sight of God, and preserving grace from the might of God; and the man who can say, "The Lord is *my* Salvation," will have blessed cause again and again to add, "The Lord is the Strength of my life," too. Oh, how wonderful are these things! And, when we think of the mercy of God in revealing Himself as mighty to save one so unworthy, those words come uppermost, "What is man, that Thou shouldest magnify him, and that Thou shouldest set Thine heart upon Him?"

Thus, beloved, have we seen that God's way of saving sinners is very different to man's calculation of the matter—"His thoughts are not our thoughts, nor His ways as our ways;" and that man's opinions, persuasions, and calculations must all be put aside before His mighty way of working; and that the salvation which we need to bring us to heaven is, from first to last, His work. Nothing more strikingly sets forth this than the Lord's description to Ezekiel of His mighty work with the Church, under the similitude of an infant lying in its blood. There are no less than thirteen almighty "I's" in connection with this work: *I* passed by, *I* saw thee, *I* said unto thee, *I* Live, *I* looked upon thee, *I* spread my skirt over thee, *I* swore unto thee, *I* washed thee, *I* anointed thee, *I* clothed thee, *I* girded thee, *I* covered thee, *I* decked thee, *I* put bracelets upon thee, the result of which was, thy "renown went forth among the heathen for thy beauty." This is the religion we love, which puts *the little creature* "I" nowhere, and the Almighty "I" everywhere. But it may be said, "You have dwelt upon the eternal origin, work, and manifestation of salvation, but the matter which preys most upon my mind is, *but how may I know the Lord has saved me?*" I do not feel to have passed through what others have, or to have approached to anything like their assurance. I read of Manasseh driven by the Lord amidst the thorns, and with great urgency of soul made to confess his sins; of Mary Magdalene, out of whom He cast seven devils; and of Paul, brought to the ground by a revelation from on high. But I have not been led into such depths, and up such heights; I have not experienced the contrition of heart as they did." Possibly not, the operations of the Spirit are very different. But mark, it is the *same* Spirit. The Lord called Zaccheus down from the sycamore-tree, and told him that salvation had come to his house that day; while to Andrew and Peter He simply said, "Follow me." The whisperings of

His love can work as wonderfully as the thunderings of His voice. You may not have been led into the chamber of conviction so deeply as your fellow, or been thrust into the dungeon of despair, like some brother, but you may, nevertheless, be a child of God as truly as those who are exercised more severely. Satan tries some because they are so little exercised, and others because they are so deeply tried. To the former he insinuates, "You cannot be a child of God, because you are not in deep trouble on account of your sins." To the latter, "You cannot be a child of God, because you acknowledge yourself how deeply you have fallen in to sin." Use against him in all his temptations "the sword of the Spirit, which is the Word of God." Tell him "it is written;" and rest upon God's covenant, rather than your condition, upon His foundation, rather than upon your frames and feelings.

There is just another view of this subject we must not omit, but which space forbids us to enlarge; namely, God's thoughts and will relative to the *discipline of the way*.—Though very different often to ours, it is yet "ordered in all things, and sure," resulting in gain to us, and glory to Him. We know it is hard sometimes to think that all is for the best, when things are exceedingly crooked with us, and the very reverse of what we would have it; especially, too, when He snatches some specially dear one from our embrace. It is hard then to say, "It is the Lord; let Him do what seemeth Him good." No, it is only grace that can make us submissive; it is only the Lord that can sanctify affliction, and bring us to acknowledge that "He doeth all things well." But we may depend upon it, "sweet are the uses of adversity." For instance, it teaches us the *will* of our covenant God, and subjects ours to His, bringing us to the acknowledgment that "it was good for me that I have been afflicted, that I might learn Thy statutes." It drives us near to the side of Jesus, ("I have borne chastisement," said the tried Job; "I will not offend any more"); and the Lord Himself tells us that He sent trouble upon the house of Israel, that they might go no more astray from Him.

Again, sanctified affliction brings us to see our true sinnership. The brethren of Joseph felt this when "they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when He besought us, and we would not hear; *therefore is this distress come upon us*." It also puts our faith to the test. The Lord suffered the children of Israel to hunger, and then wondrously fed them, that they might learn that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

Again, adversity compels one to cry to the Lord for help. It was when Jonah's soul fainted within him that he remembered the Lord, and His prayer ascended into His holy temple. Then it humbles and crumbles us to nothing. Ah, said the afflicted Jeremiah, with whom the discipline of the Lord was peculiarly sharp, "remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me."

But this subject of the Lord's discipline with His children grows upon us, and we must reserve it for future meditation.

In conclusion, we would say, it does appear to us that, if in all matters that concern our eternal welfare, we could drop our own preconceived notions; indeed the creature, and all its attendants, and come in nothingness of spirit to the Word, we should, in the face of the fact that God's "thoughts are not our thoughts, neither His ways as our ways," arrive

a at very different conclusion to what we otherwise do; and to our mind, if the Word is thus read impartially, "free grace" must supplant "free will." But the thing above all wanted is the Spirit's teaching, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can He know them, because they are spiritually discerned;" and the teaching of the Spirit must bring the creature to nought, and make Christ All and in all. That He, "the Spirit of truth," may "lead us into all truth," is our earnest desire; and may you and I, dear reader, possess a religion which, having its origin in the will of the Father, its fulness in the work of the Son, and its manifestation as the power of the Spirit, find its climax in an "eternal weight of glory."

Wanstead.

G. C.

### HOW THE LORD SUSTAINS.

(Ps. lv. 22.)

CHRISTIAN, when thy way seems  
darkest,

When thine eyes with tears are  
dim,

Straight to God the Father hasten-  
ing,

Tell thy troubles all to Him,

Not to human ear confiding

Thy sad tale of grief and care,

But, before thy Father kneeling,

Pour out all thy sorrows there.

Sympathy of friends may cheer thee

When the fierce, wild storm has  
burst;

But God *only* can console thee

When it breaks upon thee first.

Go with words or tears or silence,

Only lay thee at His feet;

Thou shalt prove how great His pity,

And His tenderness how sweet.

Think, too, thy Divine Redeemer

Knew, as thou canst never know,

All the deepest depths of suffering,

All the weight of human woe;

And, though now in glory seated,

He can hear thy feeblest cry—

Even hear the stifled sighing

Of thy dumb heart's agony.

All thy griefs by Him are ordered,

Needful is each one for thee;

Every tear by Him is counted,

One too much there cannot be.

And if, whilst they fall so thickly,

Thou canst own His way is right,

Then each tear of bitter anguish

Precious is in Jesus' sight.

Far too well thy Saviour loves thee

To allow thy life to be

One long calm unbroken summer,

One unruffled, stormless sea;

He would have thee fondly nestling

Closely to His loving breast,

He would have that world seem

brighter

Where alone is perfect rest.

Though His wise and loving purpose

Clearly *yet* thou mayst not see,

Still believe with faith unshaken

All will work for good to thee.

Therefore, when thy way is gloomy,

And thine eyes with tears are

dim,

Straight to God the Father hasten-

ing,

Tell thy sorrows all to Him.

E. A. P. B., in the *Rock*.

SIN is but a *bitter-sweet* at best; and the fine colours of the serpent do by no means make amends for the smart and poison of the sting.

WHEN the flail of afflictions is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.

## Sermons and Notes of Sermons.

### OFFERING INCENSE.

(HEB. vii. 25.)

FOURTH LECTURE UPON THE HIGH PRIEST'S OFFICE, BY THE REV. THE HON. SAMUEL WALDEGRAVE, BARFORD ST. MARTIN, MARCH 29, 1848.

IN our last lecture we spoke of the high priest as offering sacrifice for sin. We watched him as the victim was brought to the door of the tabernacle and presented as an offering to the Lord. We saw him lay both his hands upon its head, and confess over it all the iniquities of the children of Israel, and all their transgressions, in all their sins. We then looked on as the bullock or the goat was slain, its blood poured out, and its body burnt upon the brazen altar. In all this we saw a type and pattern of Him that was for to come. Jesus, the Son of God, is the Great High Priest, who offered Himself without spot to God as a Sin-offering for all His people. Set apart, even before the world was (John x. 36; Rev. xiii. 8), to be "a Propitiation" (1 John ii. 2). Of His own free will, of His own unbounded love to His Church, did He come, delighting to do the will of His Father (Heb. x. 7), even though that will involved humiliation, suffering unparalleled, and death. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Upon Him was laid the iniquity of many; yea, the iniquity of all who have, or do, or shall hereafter, believe on Him to life everlasting. And then was His soul made an offering for sin upon the altar of His Divinity. Then did He pour out His soul as an infinitely-precious sacrifice unto death. Yea, His heart was melted like wax, in the midst of His bowels, by the burning flames of His Father's wrath (Psa. xxii. 14). And thus, by one sacrifice, was sin for ever put away (Heb. ix. 26; x. 12). By one sacrifice of Himself did He perfect for ever them that are sanctified (Heb. x. 10, 14).

Dear people, do remember the words of the Holy Ghost as they are written in Heb. x. 26; and, instead of fondly looking to your own performances, prayers, church-goings, almsgivings, and so forth; instead of fondly looking, as the Church of Rome does, to the idolatrous and blasphemous sacrifice of the mass; oh, do look backward to the one sacrifice, once made, and rest not until you can Scripturally say, "He loved me, and gave Himself for me" (Gal. ii. 20). Truly, the Lord Jesus "tasted death for every man" (Heb. ii. 9), or rather for every one (for the word man is not in the Greek). But for every one of whom? Look at the context, and you will see that it was for every one of the "many sons" who were to be brought to glory (v. 10); for every one of the sanctified ones, for every one of His "brethren" (v. 11); of His Church (v. 12), for every one of His children (v. 13); for every one of His people (v. 17). How very important, then, instead of taking refuge in that vague and unscriptural generality, "Christ died for us all," to enquire, each for himself, Am I one of the many sons, the many children, the many brethren, the people, the Church, whom Christ loved, and for whom He gave Himself?

But now that Christ hath made His one sacrifice, is His priestly work over? Hath He nothing more to do? Surely He has! "He shall be

a Priest upon His throne" (Zech. vi. 13). And how doth He exercise His Priesthood? (See Heb. vii. 25.) This leads me to our present subject, viz., "The high priest offering incense." In Lev. xvi. 11—14, we have an account of the burning of incense, by the high priest, on the great day of atonement. Aaron was commanded to take a censer, "a golden censer," as we read, Rev. viii. 3. This censer, or pan, he was to fill with burning coals of fire from the brazen altar. Again, he was to fill his hands with sweet incense, beaten small. Having carried both censer and incense within the veil, he was to put the incense upon the coals of the censer. The result was that the holy of holies was filled, quite filled. The mercy-seat was covered, quite covered, with the cloud of most fragrant perfume, which went up on high. And all this, we are told, was that the high priest might not die (see Lev. xvi. 12, 13). Moreover, it is to be observed that the high priest did not, on this occasion, enter without blood into the holiest of all (see verses 14, 15). What doth all this picture forth? Surely the intercession of Jesus, the Great High Priest, on behalf of His Church. Jesus, having finished the sacrifice of Himself, has carried His own blood within the veil (Heb. vi. 19, 20), and there makes intercession (Heb. ix. 11, 12, 24).

Let us see what lessons can be learnt, concerning the intercession of Jesus, from the incense burning of the high priest.

We will first consider what intercession is. One person intercedes for another when he pleads, and pleads earnestly, for him with a third person, that something evil may not be done, or that something good may be done to him. Thus did Abraham, in the 18th chapter of Genesis, intercede for Sodom, that it might be spared; thus did Elijah (compare 1 Kings xviii. with James v.) intercede for the parched land of Israel, that it might rain. Thus, again, did Moses intercede for Israel, both that the Lord would not cut them off in the wilderness, and also that the Lord would go out amongst them as aforetime (Ex. xxxii. 9—14; xxxiii. 15—17). And thus doth the Lord Jesus intercede for His people. In themselves they are filthy and abominable. Well might Jehovah make them as Admah and as Zeboim (Hosea xi. 8). But there is One who pleads for them, even in their natural state: "Lord, let it alone this year also" (Luke xiii. 8).

Dear people, some of us have been wonderfully spared for years, and scores of years, of ignorance, and sin, and spiritual death, who have at last been brought to the Lord. How is it that we were so long preserved? Because Jesus all that while interceded for us; we were "preserved" in Him (Jude 1). The Lord dealt with us as He dealt with Ephraim (Hosea xi. 8, 9), and at last He sent a gracious rain, and refreshed His inheritance, when it was weary, as it is written, Psalm lxviii. 9. How came this to pass? It was still the intercession, the pleading of Jesus for His people, His redeemed. Then was the stray sheep brought home (Luke xv. 4—6); then was the lost piece of silver found (v. 8, 9); then was there "joy in the presence of the angels of God" (v. 10) at the return of the prodigal. And why so? Because (unlike him in the parable) the Elder Brother had been His Father's Remembrancer, and had given him no rest, until he that was dead was alive, he that was lost was found.

Do you doubt the fact of Jesus's intercession for His elect in the days of their ignorance? Call to mind His own prayer, John xvii. 20, 21. I might go farther still in showing the nature of Jesus's intercession.

When the saint, long pleaded for in the days of his darkness and deadness, has now, by the prayers of a Greater than Abraham or Elias, been quickened into light and life by the downpouring of the Spirit of grace, oh, how much forbearance he needs! What continual supplies of wisdom, strength, love, guidance, protection, and every kind of help! And whence shall these all proceed, save from the prevailing intercession of a Greater than Moses, even of Jesus?

Dear people, what ground have you—have you any ground at all—for believing that Jesus is making intercession for you? Can you show any results of His intercession in your own selves? Can you tell of souls quickened, of hearts “broken and contrite,” of “joy and peace in believing,” of more and more fruit, of increasing faith, and hope, and love? Oh, remember that there are those for whom Jesus doth *not* plead! (See John xvii. 9.) And what shall become of the fig-tree for which the Gardener intercedeth not? (Matt. iii. 10.) For some the Lord hath done great things; they, in consequence of the prevailing intercession of Jesus, have been enabled to come away from sin, from self, unto God by Him, for salvation; let them rejoice in that “He ever liveth” (Heb. vii. 25).

And this leads me to point out several minor particulars in which the incense offering of the high priest illustrates the intercession of Jesus.

First, Aaron filled the “censer full of burning coals of fire” (Lev. xvi. 12). So is the heart of Jesus full, quite full, with burning love to His people. He tells them so Himself (see Jer. xxxi. 3; Isa. lxiii. 9). And this everlasting, this redeeming, love hath not waxed cold. Listen to His expressions of love to His “sister,” His “spouse,” Song i. 9, 15; ii. 14; iv. 9—15. Then hear Him interceding in this His love for her, 16. Dear children of God, do remember that the Lord Jesus is *all* love to His people, at this very moment (Zephaniah iii. 16, 17; Isaiah liv. 4, 7).

But notice, secondly, that Aaron filled his hands full with sweet incense, which was, as we have before seen, a compound of most sweet gums and spices, made by the art of the apothecary (Exod. xxx. 34—38). Being placed upon the burning coals, it gave forth a cloud of most fragrant perfume. And thus doth the burning love of Jesus lead Him to exert in intercession all the interest, if I may so speak, which He hath with His Father. And is that interest small? (Prov. viii. 30). Is He not described as being “in the bosom of the Father?” (John i. 18.) Doth He not remind His Father, John xvii. 24? Even when on earth His word was, John xi. 42. How much more now that He is returned in all His mediatorial glory to the right hand of the Majesty in the heavens! Hence His word, John xiv. 13, 14; and again, John xvi. 26; see also v. 24.

Beloved brethren, let me warn some against rashness. Let me encourage some to boldness. Many need to be warned against rashness. They are like Nadab and Abihu (Lev. x. 1, 2). Of such, the Lord says, Prov. xxviii. 9. But who are they who need to be encouraged to boldness? They who, by Jesus, have come unto the Father (John xiv. 6). For them Jesus ever liveth to make intercession. Let us, therefore, “draw near” (Heb. x. 19—22).

Brethren, there is a distinction which I would have you note well. If I ask one of God’s dear children to pray for me, he will, *perhaps*, do it with much love; and, *perhaps*, too, the Lord will delight in his petition. (Ps. x. 17). But it is only a *perhaps*; for, how earnestly and lovingly

that child of God may plead, he cannot plead with authority; it must always be in submission to the Father's will. But how different is the case with Jesus! He says, in John xvii. 24, "Father, I will" (*Θελω*). And has He not good ground to say, "Father, I will"?

But, thirdly, Aaron's censer was of *gold*. Are we not hereby reminded of the divine nature of our High Priest? He may be indeed "inferior to the Father as touching His manhood," but He is also "equal to the Father as touching His Godhead." How mighty, then, must be the weight of His intercession! (Heb. iv. 14, 15, 16.)

Fourthly, the mercy-seat was touched with the blood of the sin-offering, while clouds of incense went up. So doth the intercession of the Lord Jesus derive additional weight from His atonement. The coals were taken from the altar of burning; the love of Jesus derived fresh vigour from His agonies. The incense was beaten small; the pleadings of Jesus derive fresh tenderness of sympathy from His humiliation and death. The blood of the victim was sprinkled seven times before the ark; and thus doth the finished work of Christ's suffering give irresistible might to every plea He urges for His people (Rom. viii. 31—34). I might remind you, fifthly, that Aaron was all this time clad in white; not in the garments of "glory and beauty." May we not learn from this that the intercession of Jesus is yet further strengthened by His obedience unto death? (Heb. v. 9.) But I must not linger. I will, therefore, remark, sixthly and lastly, that all this was transacted before the ark of the covenant.

Here, surely, we may find a key to Zech. vi. 13. It was to the covenant the Psalmist appealed in Ps. lxxiv. 20. Thus doth Jesus, in all His pleadings with His Father, for all His people, constantly plead the covenant (see John xvii. 6). We have now considered, 1. The fact that Jesus is at this very moment exercising His Priesthood by interceding for His people. 2. The several particulars in which the incense offering of Aaron, on the great day of atonement, shadowed forth the intercession of Jesus. Allow me, in conclusion, to make two remarks: 1st. Incense was indeed thus offered in the holiest of all, on the great day of atonement; but this was not the only incense offering made. No! day by day was incense burnt before the veil by the other priests. Luke i. 9 illustrates this. What shall we learn from thence? Not surely to cense our churches, as the Papists do! not surely to make dead men and women, like Peter and Mary, our intercessors; no surely! we are not to learn this; but we are ourselves to learn to "pray without ceasing" 1 Thess. v. 17; see also 1 Pet. iv. 7; Phil. iv. 6; Ezek. xxxvi. 37. Thus shall the prophecy contained in Mal. i. 11 be fulfilled. 2. The coals from the brazen altar lost their heat; the smoke of the incense vanished into air; Aaron came forth out of the holiest of all; but not so with the love of Jesus, it doth not wax cold; nor is it so with the intercession of Jesus; it doth not flag, much less cease. He "ever liveth;" what shall be the result? "His body, the Church," shall not die. 'Twas said that Aaron should make the cloud go up, that he die not; so doth Jesus, poor needy child of God, make His prayer, His prevailing prayer, continually to go up day and night, without ceasing, on thy behalf, that thou die not, and thou shall not die, but live, spite of sin, Satan, and the world; for He is able to save thee to the uttermost, seeing He ever liveth to make intercession for thee (Rom. v. 10).

## ABLE MINISTERS OF THE NEW TESTAMENT.

(2 COR. iii. 6.)

*(Concluded from page 249.)*

HAVING already endeavoured to show that the chief office of a minister of the New Testament is to preach the Gospel, and that we can only hope to be *able* or sufficient ministers by preaching under the guidance of the Holy Ghost, I now come to consider the fact that we are ministers of the *New* Testament, in contradistinction to the *Old*. Very wide and marked is the distinction between these two in the Word of God. Thus, in the verses immediately following the text, the law, which is the Old Testament, is spoken of as the "ministration of *death*;" the New Testament as "the ministration of the Spirit," of which it is said that "the Spirit giveth *life*." In Hebrews vii. 16, the one is called "the law of a carnal commandment," the other, "the power of an endless life."

Such are the contrasts drawn between the "two Testaments" in the Scriptures; and yet how often do we find them in modern divinity confounded one with another—so gradually shaded off that, instead of being placed at opposite poles, not even a line of demarcation can be traced between them. The law is made simply a sterner Gospel, and the Gospel a milder law. But, surely, the very expressions, the Old Testament, the New Testament, ought to be sufficient to warn us against making this confusion. Consider the meaning of the word "testament." It is a *will*—a valid will; one that has been witnessed and confirmed. Hence the well-known formula: "This is my last will and testament;" to which, if the testator has made any previous will or wills, is added the sentence, "revoking all other." Now, in like manner, the two Testaments are God's two wills; the Old Testament being the old will, the New Testament the new will, in which the other was revoked. To show the folly of confounding these two deeds, let us take an illustration. Suppose a man of wealth were to make a will bequeathing a certain estate to his heir, but were to clog the property with all kinds of conditions and restrictions, requiring the heir, when he came into possession, to make a new road here, to throw a bridge over such a river, and to build certain cottages; forbidding him to cut down timber, or to mortgage the estates, or to invest his money, except in certain securities; and were to make the breach of any of these conditions fatal to holding the property; then, if the testator were to die before he made another will, it would certainly be the bounden duty of the executors and trustees to see that the heir complied with these conditions. But if, before his death, the testator were to make another will, in which he distinctly revoked and disannulled the former, leaving the property this time wholly free from conditions and restrictions; *then*, when the heir came into possession, supposing the trustees were continually harassing him by quoting clauses out of the old will, and telling him that, unless he made the required roads and bridges and built the cottages, he would forfeit the estate—if they were to prohibit him, on the same principle, from investing his money, except in the prescribed securities, or his cutting down any timber, we may fancy the heir, if young and inexperienced, for a time believing they were only doing their duty, especially as they could point to clauses insisting on these things in an undoubted will of the person who had left him the property; but, in process of time, the heir grows older and wiser, and one day he says to his mentors, "It may be all very true that these clauses appear in one

of the wills, but remember there were two wills. Which one are you quoting from? let me see." They show him. He looks at the date. "Why, that is the old will; it was cancelled. I do not inherit or hold my property under those terms at all. Let us look at the last, at the second will. You are not good men of business; you cannot distinguish between a deed that is in force and one that has been cancelled." Now, in like manner, God has made two wills. But the first one He has cancelled, as He Himself tells us in the plainest language; and has superseded it by another. What can be plainer than the language of Heb. viii.? We are there told that Jesus is made "the Mediator of a better covenant"—or will—for it is the same word, *διαθήκη*. And it is added, "For if that first covenant had been faultless, then should no place have been sought for the second; for finding fault with them (that is, with the terms of the first will), He saith, Behold, the days come, saith the Lord, when I will make a new covenant . . . and in that He saith, A new covenant, He hath made the first old." And in chapter x. 9, continuing and summing up his argument, the Apostle tells us that God taketh away the first, that He may establish the second. In Gal. iii. 17, there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. Are not these words almost equivalent to the well-known formula before alluded to: "This is my last will and testament, revoking all other"?

A will, to be valid, must be signed and witnessed. Jesus signed the new covenant with His blood; and the night before His death, in the presence of His chosen witnesses, He said, "This is my blood of the New Testament." Lastly, to give complete validity to His will, the Son of God laid down His life. The Apostle draws our attention to this fact, saying, "Where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth."

Taking all these passages together in their plain meaning, it must be allowed that the parallel I have drawn is something more than a mere illustration—it is a divine truth. Thus, the old will was disannulled, revoked, and superseded by the new; and can they be said to be "able ministers of the New Testament" who do not even attempt to distinguish between the two; and who, like the unbusiness-like trustees of whom I spoken, are for ever imposing the conditions which are clauses of the obsolete will upon the "heirs according to the promise," who inherit under the New Testament? It would be wise of these heirs, when harassed by those who desire to bind heavy burdens upon them, and grievous to be borne, under the pretext, or let us rather say, under the impression, that they are only enforcing God's conditions—it would be well, I say, if the heirs were to ask them, "Which will are you quoting; the new one, or that which has been *disannulled for the weakness and unprofitableness thereof?*" Such a question would help to clear up many a difficulty, and would prove how very necessary it is that we should be able ministers of the New Testament; because it requires no little discernment to distinguish between the two Testaments, and rightly to divide the Word of Truth; for there is a great deal of New Testament anticipated in the books that are known as the Old Testament Scriptures. And, on the other hand, there are many Old Testament clauses found in the New Testament Scriptures; in fact, the Old Testament books are full of Gospel—Moses, David, and the prophets, all spoke

of Christ. The old fathers did not confine their view to the transitory promises—they obtained eternal life on New Testament terms. "Your father Abraham," said Jesus, "rejoiced to see my day, and He saw it, and was glad." In many portions of the law and the prophets the Gospel is veiled under type and symbol, but oftentimes it stands openly revealed, as in Isaiah liii., and in Psalm xxxii.; which the Apostle quotes in Rom. iv. 6, 7, 8 as a sample of Gospel truth. There are also many direct promises of the new covenant, where God expressly says, "A new covenant will I make with you, not according to the covenant I made with your fathers." Thus, the New Testament is abundantly anticipated in the canon of Old Testament Scriptures; while, on the other hand, our Saviour's words, "This *do*, and thou shalt live," and the whole of the second chapter of Romans, are instances of Old Testament clauses in the New Testament canon, in which cases the law is used as "our school-master to bring us to Christ." It is because the two Testaments are thus intermingled that so much heavenly guidance is necessary to make us "able ministers of the New Testament."

And now let us notice that the first will was wholly conditional, and that the inheritance bequeathed under it was perfectly distinct from the inheritance bequeathed unconditionally (as far as man is concerned) under the second will upon the "heirs of God." This is a point much lost sight of, and which has been a fruitful cause of confusion—the confusion, too, in a great measure, arising from a misconception of the words, "soul," and "life," and "death," as used in the Old Testament, which are generally taken to mean the immortal soul, eternal life in heaven, and eternal death in hell. A little examination may help to guide us to the real force of these expressions. When God had moulded man out of the dust of the earth, "He breathed into his nostrils the breath of life, and man became a *living soul*." This expression, "soul," is constantly used afterwards in the Old Testament Scriptures to signify the vital principle. The taking for granted that it *usually* signifies the immortal spirit (which I believe it never once means, from Genesis to Malachi) has been the cause of endless misunderstanding. One expression, three times repeated, may serve to show what the word soul does mean, and also to illustrate what was the inheritance under the Old Testament covenant, and the terms on which it was enjoyed: "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast, though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Ezek. xiv. 19, 20). Now, it cannot be pretended that Noah, Daniel, and Job, delivered their own souls from eternal death, and became heirs of eternal glory, by their own righteousness, for "our righteousnesses are but filthy rags;" "there is none righteous, no, not one." But this triumvirate is brought forward as furnishing notable instances of men who prospered in *this world*, and whose lives were miraculously prolonged on account of the public manner in which they honoured God and made their righteousness conspicuous before men; hence, they were not only in a marked and miraculous manner delivered from the most imminent peril, but we may almost say they were allowed to have two lives each.

Noah was a preacher of righteousness in the midst of a world full of men who had broken out into open rebellion. When the earth was thus flooded with sin, that had burst all bounds, Noah stood alone and

reasoned of righteousness, temperance, and judgment to come. What wonderful courage! what wonderful grace! And what was his reward? His life was preserved when the world of sinners was drowned. He came out of the ark at the age of 600 years, and lived three centuries and a half after he came forth from the ark. So Noah saved his soul alive by his righteousness.

Then consider Daniel. He likewise testified nobly and boldly for God in a land where he stood almost alone as a worshipper of Jehovah. His righteousness was most conspicuous. Witness the testimony borne by his enemies: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." And how wonderfully his life was preserved! "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent His angel, and hath shut the lions' mouths . . . forasmuch as before Him innocency was found in me, and also before thee, O king, have I done no hurt." Thus, on account of his conspicuous public honouring of God, his *soul* was preserved from the lions, and he came forth, as Noah did out of the ark, to begin life anew; for, after he was delivered from the lions, being then ninety years of age, when most men would have sunk into a second childhood, Daniel continued to act as president of the largest kingdom in the world, and this for a lengthened period; "for he prospered," we are told, "not only in the reign of Darius, but in the reign of his successor, Cyrus the Persian." Thus Daniel saved his soul alive by his righteousness.

Lastly, consider the case of Job, the most remarkable of all. He, too, was eminently conspicuous for his righteousness, more so even than Noah or Daniel; for it was *God's* testimony concerning him—a testimony which Satan himself could not gainsay—"that there was none like him upon earth, a perfect and an upright man, and one that feared God, and eschewed evil;" and, if Job's righteousness exceeded even that of Noah, or of Daniel, his danger and his deliverance were proportionably more remarkable. Noah, indeed, saw the windows of heaven opened, and the fountains of the great deep broken up; but the flood-gates of *hell* were opened upon Job. Daniel was cast to hungry lions; but Job was handed over to the jaws of that "roaring lion who goeth about seeking whom he may devour." But, when the enemy of souls came in like a flood upon Job, the Spirit of the Lord lifted up a standard against him, saying, "Hitherto shalt thou go, and no further; and here shall thy proud waves be stayed." And God, who muzzled the lions for Daniel's preservation, put a chain round Satan's neck before he delivered Job over to him, saying, "Behold, he is in thy hand, but save his life;" and the devil, ravening as he was for Job's destruction, could not go beyond the length of his tether, and the soul of Job was saved alive. He, likewise, began life anew. The once "greatest of all the men of the East," the happy father of a prosperous household, began life again when far advanced in years, childless and a beggar; but he reared up another family, and amassed another fortune, which exactly doubled his former one,\* and it is added that, after this, the accumulation of his second fortune, "Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations." When, therefore, we consider the

\* Compare Job i. 3, and xlii. 12.

peculiar nature of the history of these three patriarchs, we can appreciate the force of the words, "Though these three men, Noah, Daniel, and Job, were in it, they should save but their own souls alive by their own righteousness," and can hardly fail to see that, having in a very especial manner fulfilled the conditions of the Old Testament, or original will, they likewise, in an especial manner, inherited its promises. Taking this view as the key to this text, we may conclude it is the key to all those other passages in the Old Testament, and which abound especially in the prophet Ezekiel, which speak of the saving of the soul as the reward of obedience. God threatened His chosen people with various temporal calamities, on account of their idolatry and other sins. He declared He would bring His "four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast." But He also declared that those who turned from their outward acts of rebellion should not perish by these judgments, saying to them, "Turn ye, turn ye, why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." "When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." These are evidently clauses out of the old will; they have nothing to do with eternal death in hell or eternal life in heaven. There is nothing said here of the atonement, of the forgiveness of sins, of the blood of Christ, of the Just dying for the unjust; and yet how constantly are these very clauses brought forward as if they were part of the message of preachers of the Gospel. I conclude, therefore, that the Old Testament was wholly one of conditions, conditional on man's obedience, and that the inheritance, dependent on fulfilling these conditions, was a temporal and earthly, and not an eternal and heavenly inheritance; to which it must be added that, although God was very indulgent, and was wont to attach the promised blessings to an imperfect and outside obedience, in consideration of man's frailty, yet that even thus the Old Testament was a failure, for the Israelites refused to yield even the limited amount of obedience which God exacted, and the promised land was forfeited. From many expressions, which are evidently clauses in the old will, it would appear that, had it been possible for any of the fallen sons of Adam to have yielded a perfect obedience to the law of God, his life would have been prolonged on earth, in health and prosperity, as long as such obedience was yielded; for it is said, speaking of the laws of God, "Which if a man do he shall even live in them"—a declaration often repeated in a slightly altered form. And this is all that can be understood of our Saviour's answer to those who asked Him what they should do to inherit eternal life; when, after referring them to the commandments, He said, "This do, and thou shalt live," because no human obedience, however perfect, could entitle a creature to share the glories of the Creator.

Having thus seen what were the conditions and rewards of the old covenant, and also how the conditions were unfulfilled, and the rewards consequently forfeited, we now come to consider the new covenant. Man was shown his impotence by the law. It was made evident he had neither the requisite *knowledge*, nor *will*, nor *power*, to render a perfect obedience; it became evident that nothing but the perfections of Godhead could satisfy the requirements of the Godhead. Therefore "what

the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Then, again, as levitical sacrifices could not keep pace even with outward transgression, much less atone for heart sins; therefore Jesus, "the Mediator of the better covenant," came to the rescue with the declaration, "In burnt offerings and sacrifice for sin thou hadst no pleasure; then said I, Lo, I come to do Thy will, O God;" and by this declaration, as the Apostle points out, "He took away the first covenant, that He might establish the second." We have spoken of the second will as being unconditional, as far as man is concerned; but really it imposes far more rigorous conditions than the first, demanding nothing less than a perfect obedience, and a holiness equal to the holiness of God Himself. These conditions the Son of God perfectly fulfilled, and became "the end of the law for righteousness to every one that believeth;" for attached to this obedience is "the inheritance incorruptible, undefiled, and that fadeth not away," reserved in *heaven* for those who are "kept by the power of God through faith unto salvation." As far as the heirs of this inheritance is concerned, it is bestowed upon them wholly unconditionally, as a free, unmerited, and, in the first instance, unsolicited grace; but, as they were given to Christ before the foundation of the world—their names written in the Lamb's book of life—they are all *made* willing in the day of God's power, and are born again, not of corruptible seed, but of incorruptible. They are acquitted of the guilt of sin by the blood of Christ; they are entitled to the highest reward of righteousness, which is nothing short of oneness with God, through eternity, as the equivalent for the priceless value of the obedience of God's beloved Son. Thus "mercy and truth have met together, righteousness and peace have kissed each other." But it is objected, and not without some show of reason, that, if eternal life is thus secure and unconditional for the heirs, under the new will, what is to hinder them from violating with impunity all God's holy laws which run counter to their unholy natures? The objection was foreseen, forestalled, and met by divine wisdom; for the will was not made without the insertion of a saving clause, to prevent its gracious nature being abused. The Apostle (Hebrews viii.), after speaking of Jesus as "the Mediator of the better covenant," and after assuring us that, if the first covenant had been faultless, then should no place have been found for the second, quotes the following words from Old Testament Scriptures, referring to the new will: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts." See, then, how the grand objection which always has been brought against the doctrines of free grace has been anticipated and answered by God Himself. The Sinaitic laws were graven on stones, but the stones were broken before Moses reached the foot of the mountain; but it is the peculiar glory of the new covenant that God's laws are no longer graven on stones, but in "the fleshy tables of the heart." So, also, we read, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and

worldly lusts, we should live soberly, righteously, and godly, in this present world."

*Teaching us.* This expression deserves attention. It is liable to be misunderstood. It is not *ordering* us, *telling* us; but *teaching*—not *trying* to teach either, but really doing so. Many masters try and teach their scholars, and fail. Young Tichborne's tutors were employed to teach him, and were most anxious to do so; but they failed, because he had not the capacity or the inclination to learn. Some masters, moreover, may themselves fail in the requisite knowledge of the subject, or in the faculty of imparting it; but none of these hindrances can interpose when God is the Teacher, and the scholars are those whose hearts He has prepared to make anxious to learn and capable of learning. There can be no failure. "He teacheth to profit." "There is none teacheth like Him." Of His people it is said, "They shall be *all* taught of God." And what does the grace of God thus effectually teach? It teaches us that "we should live soberly, righteously, and godly in this present world." Soberly as regards ourselves, righteously or uprightly as regards our neighbour, godly as regards our heavenly Father. How exhaustive and comprehensive are these divine lessons. They are in an ascending scale. A man, independently of grace, may live soberly, temperately, chastely, because he is a wise man, and finds such a life better for his health, his purse, and his reputation, and yet be very selfish and ungenerous, and even unjust, in his dealings with his neighbour. Therefore, to live righteously is a higher step than to live soberly. Hence it is a great triumph for the cause of Christianity when it is said of a Christian, "That man is true and just in all his dealings. It is a pleasure to transact business with him. He is sure to act uprightly and honourably, for he is actuated by Christian principles." Now, the grace of God teaches a man to act so as to deserve this character; at any rate, to a more or less extent. But there is a higher lesson yet. Selfish motives may combine with Christian grace to make a man honest. He may be persuaded of the truth of the maxim, that "honesty is the best policy." He may like, on his own account, as well as for his Master's glory, to have a good name. Therefore, the highest lesson that the grace of God teaches us is to live *godly*, "with a single eye to the glory of God," with a constant sense of God's presence. Thus it was a saying of one who eminently deserved the title of godly, that, whenever he heard a knock at his door, or whenever he opened a letter, he used to think, "Here is a message from God to me; I trust He will teach me to act wisely." Hence, it may be seen that, as the grace of God teaches us to do our duty to ourselves, to our neighbour, and to our God, and that the imparting this grace is one of the provisions of the new will or testament, nothing is left out in this wonderful document, and the one great objection against it falls to the ground, and there is no necessity for the ministers of the New Testament to fence it round with any more safeguards than those which God Himself has provided. It may, indeed, be still objected that we do not come across Christians who have perfectly learnt the lessons of living soberly, righteously, and godly; and, indeed, none feel more than the children of God themselves what slow, and unwilling, and unapt scholars they are; but this is no argument against the fact that they are *being* taught, and are *learning*. The teaching is continuous as long as we are in the time-state. If we ever learnt our lessons perfectly, the teaching would have to cease. But it is

not to cease this side of heaven. Therefore, though scholars, we shall always be obliged to echo the Apostle's words, "Not as though I had already attained . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Thus I have endeavoured to show what seem to be the duties of a minister of the *New Testament*, and what is the true meaning of the term. I feel it is a very large subject, and one which I could only treat in a general way. But the subjects which we have been considering are enough to show how great and responsible is our task; how much need there is of the help of divine enlightenment and grace to grant us *wisdom, courage, and power* to attain to the honourable position of able ministers of the *New Testament*.

NOTE.—Rather a remarkable criticism was made upon this sermon at the time it was preached; that, although the illustration of the two wills might be admissible as an illustration, yet that no doctrine or argument could be drawn from the expression, "Testament," as the Greek word *diatheke* (*διαθήκη*) means a covenant, or agreement, and not a will, in the sense of a testamentary document. In reply to this objection, I think the following extract from Liddell and Scott's Greek lexicon ought to be conclusive: "*διαθήκη, ἡ (διαθήκη), a disposition, especially of property by will; a will or testament; also a covenant.*" (This is the whole article on the word, from the abridged lexicon.) That the word bears the same force in the sacred writings as in classic Greek is evident from Hebrews ix. 16, 17. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth," which would be unintelligible if we substitute the words "covenant" or "agreement" for that of testament. If my readers will try this simple experiment, they will see it requires no knowledge of Greek to decide this question.

### ANSWER OF GEORGE III. TO LORD GRENVILLE,

WHEN APPLIED TO ON THE ROMAN CATHOLIC BILL, MARCH, 1807:

"MY LORD, I am one of those that respect an oath. I have firmness sufficient to quit my throne and retire to a cottage, or to place my neck on a block or a scaffold, if my people require it; but I have not resolution enough to break an oath, an oath I took in the most solemn manner at my coronation."

The venerable EARL of ELDON, in his speech in the House of Lords on the opening of Parliament, February 5th, 1829, said:—"I trust that the statements I now express will find their way throughout the country, and that every individual in it will hear of them, as my firm, fixed, and unalterable conviction, namely, that, if once they permit the Roman Catholics to take their seats in either House of Parliament, or to legislate for the State, or if they grant them the privilege of possessing the great executive offices of the constitution, from that day, and that moment, the sun of England will go down."

NEVER take your eye off the cross when you think of salvation; all its lines centre there.

THE Lord thinks nothing too good for you, if it will make you holy; or too great, if you can use it to His praise.

OH! how sweet to work all day for God, and then lie down at night beneath His smile.

## Pilgrim Papers.

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### A FEW WORDS ABOUT NETS.

*"Pull me out of the net that they have privily laid for me."*—Ps. xxxi. 4.

ADAM, when he fell, got into a net, and drew all his posterity into it. So it is a very large net; yes, large enough to hold all mankind. Only one man was not in it (the net of original sin), namely, "the Man Christ Jesus." Note by whom nets are laid. Flatterers (Prov. xxix. 5). How many get caught in this net? How easy to get into it! How hard to get out of it! Both the peasant and the Pope are liable to get caught in this old well-used net of flattery. It is bad to use this net anywhere, especially in a pulpit. People taught by the Holy Spirit would rather be battered than flattered. Those who flatter the ministers of Christ are their worst enemies. A battering minister, however, will not be very likely to have many flattering hearers. Where there is flattering in the pulpit and the pew, there is not much going on to offend the devil, but much to displease God. The net of flattery is often spread at public meetings, and sometimes even at missionary meetings; and many a speaker with ready wit and a fluent tongue has been caught therein. A man's having a great big handle to his name does not render him proof against it. The good Lord help us to watch and pray lest we get entangled in this popular and much-admired net of flattery.

Bigotry is another net much in request by professors of religion, and even possessors of true and vital godliness may for a while be in this well-taken-care-of net. The Lord's disciples (at least John) was well nigh being drawn into this net when he said, "Master, we saw one casting out devils in Thy name, and he followeth not us, and we forbid him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me" (Mark ix. 38, 39). A man caught in this net of bigotry has not a good, kind, and encouraging word for one labouring in Christ's vineyard who does not belong to his party or sect. This is an old net, and a very cold one, too. A man with his heart made warm by the precious love of Christ would be a poor companion, and a very unwelcome one, also, to those who lay close together in the starchy, icy net of bigotry. Though those who are in this net stick closely together, yet they get no heat of the right kind. It is a terrible place to be in, and, whether Church people or Dissenters, all are liable to be caught in it.

Contention is another net. Paul and Barnabas got into this net (Acts xv. 39). How much evil comes of contention! How quick the proud heart is to fall into it! How slow to leave it off! We shall not be much disposed to contend with men if our heart be made contrite before God. Contrition and contention will not agree very well together. If there were no more contenders in the world than those who are earnestly contending "for the faith once delivered to the saints," there would not be so much employment for the police as now; and hence taxes would be greatly lessened, and many poor husbands and wives, masters and servants, rich and poor, would be more comfortable

than they now are. The net of contention is found almost in every street, in city, and town; yes, and house too. It is also to be found in villages, and where there are a few lonely cottages. The books which men write, and the sermons preached while men are in this net, are not likely to be blessed of the Lord. It is sometimes called into use at large ministerial gatherings, and also at Church meetings, but seldom to the honour and glory of God; often to the contrary.

Covetousness is another net, and is usually very full. This net has a good deal in it to attract the lovers of money, and such as love this world and the things thereof. Achan got caught in this net to his ruin (see Joshua vii. 21); so did the rich man (Luke xii.). A person in this net does nothing with a right motive for the good of his fellow-men; he has plenty of false charity for himself, and no true charity for others. He would be the last person in the world to lend a poor neighbour five pounds to help him to pay his rent or his doctor's bill. If he is a great professor of religion, he is always backward in giving according to his means towards the cause he professes to love. He is often complaining, and never proposes to increase the minister's salary. Some of these characters in effect say, "Keep the ministers poor; they will preach the better for it." Does not this argument suit the pew as well as the pulpit? If preachers would preach better by being kept poor, would not their hearers hear better if they were kept poor also? Such stingy persons are often like Achan—troublers of Israel, and no comfort. The Lord abhors such (Ps. x. 3). The conduct of people abhorred of the Lord is not commended to the conscience of His people. If a man continues in this net until he is old, it is seldom he shows any will to leave it in his old years. No man, however, will ever enter heaven who dies in this net of covetousness (1 Cor. vi. 10). The Lord help us to "take heed and beware of covetousness."

Envy is a net. Joseph's brethren were in this net, for they envied him. Persons in this net will act most cruelly towards their own near relatives. Such people are miserable, but not merciful. The Word says, "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long" (Prov. xxiii. 17). The Jews for envy delivered Jesus (Matt. xxvii. 18); the Philistines envied Israel (Gen. xxvi. 14); Rachel envied her sister (Gen. xxx. 1); Moses was envied (Ps. cvi. 16); the Psalmist was caught in this net, for he declares, "I was envious at the foolish" (Ps. lxxiii. 3). Nothing truly sweet attends envy, but what is sour and bitter (James iii. 14). "Charity envieth not" (1 Cor. xiii. 4). Peter exhorts believers to "lay aside all envies" (1 Pet. ii. 1). When charity is put on, envy will be laid aside; nothing that comes from pride lays envy aside.

Self-confidence is a net. Peter was not far from this net when he said, "Though I should die with Thee, yet will I not deny Thee" (Matt. xxvi. 35). "In the fear of the Lord is strong confidence;" but it is not self-confidence. When a person's confidence is strong in the Lord, it is weak in himself; it is "the sentence of death" in a man which keeps him from trusting in himself. Self is indeed a very poor flimsy thing to trust in; at its best state altogether vanity. When a man is in this net, he thinks others capable of doing what he will not or cannot do, and is far from esteeming others better than himself. Self-confidence is very friendly to free will, but very unfriendly towards free grace; self-confident people are usually great enemies to the everlasting Gospel of Christ,

being for the most part more taken up with what they suppose they are doing for the Lord than what He has accomplished for His people. May the Lord keep us out of this ancient net.

Unbelief is another net into which very many are drawn. Thomas was not far off from it when he said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John xx. 25). Fallen men are all by nature in this net, but not fallen angels, for "the devils believe and tremble." How different in this respect to men who disbelieve, and trifle! Any person living and dying in this net of unbelief will be lost, for it is written, "He that believeth not shall be damned."

Fretfulness is another net; and a very uncomfortable one it is to be in (Ps. xxxvii. 1, 7). What trouble a fretful child gives to the family, a servant to his master or mistress, or a fretting master and mistress to a poor workman or servant who try to do their best, but never can please while their employers are entangled in this net. Fretfulness does no good to any one, but causes a great deal of discomfort to all who come under its influence. Fretful people are often cross with their cross, and spend much precious time in bitter complaints. They often think their lot worse than others, and they are the most unlikely people in the world to sympathize with real sufferers in their trials and affliction, or put forth a hand to relieve them. They usually have plenty of self-pity, which is of little use to themselves, and no use at all to other people. Fretful people are generally very touchy and tonguey, and seldom quickly fall in love with those who reprove them or who shake the net they are entangled in. A contented man's peace would likely be for a while disturbed were he to form a hasty acquaintance with one in the fretting net. The fret is a dangerous complaint, and sometimes proves fatal.

Another net is indifference to the means. The Word says, "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. x. 25). Professors in this net are seldom exercised in their souls like those dear tried children of God who try to see each other's faces as often as they can, and who love to meet together, in the precious name of the Lord Jesus, to hear His holy Word, call upon His worthy name, and sing His praise. People in this net are usually fond of novelty in religion, and are attracted by what is exciting to the fleshly mind, and gratifying to the senses. Ordinary religious services, especially on week nights, receive but little of their attention. Such people are often well to do in things of this world, and like to be noticed. They hardly ever have for their bosom friends warm-hearted, earnest-minded, zealous followers of the Lord Jesus Christ. They may escape faithful warning for a time, in consequence, it may be, of their being large subscribers toward the support of the cause. It is a terrible drag net, and a Church which has members in it has dead weights to contend with that much weigh it down.

Another net is that of condemning others for what we ourselves are guilty of, as David: "He shall surely die" (2 Sam. xii. 5). Paul asks, "Thou that preachest a man should not steal, dost thou steal?" (Rom. ii. 21.) How quick we are in condemning others, how slow in doing it against ourselves. A person entangled in this net feels but little pity for a wrong-doer, and is none too ready to forgive him.

Hastiness is a net: "I said in my haste, All men are liars" (Ps. cxvi.

11). "Shall we command fire to come down from heaven, and consume them, as Elias did?" (Luke ix. 54.) These texts show that gracious persons may get entangled in this net. There is heat attending hastiness, which tends rather to kindle fires than to extinguish them. It likes fire better than water-scalding; hot hasty words make deep wounds in the feelings of tender-hearted people.

Neglecting to mind one's own business, and of leaving other people's alone, is another net, which contains a goodly number, both high and low, rich and poor, young and old, male and female. Says Peter, "And what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John xxi. 21, 22). That is indeed a rare character who truly minds his own business, and leaves other people's alone. He gives but little trouble to either constables or magistrates, whereas the contrary character is often exceedingly troublesome, both with his fingers and tongue.

A net is an entangling thing; there is design in making it—is kept for use, is used often in the dark. Satan can soon make a net out of materials which we carry about with us in our fallen nature, but he cannot make one out of the "divine nature." Satan keeps a great many by him suited for all classes, ages, times, and seasons, and places. He has them for the will, reason, understanding, judgment, heart, and affections. Birds in a net are at the mercy of the fowler. Bless the Lord, there are no nets in heaven.

How pulled out: "Pull me out." The Lord pulls His people out by breaking the snare. "The snare is broken," &c., by stirring up the soul to pray for deliverance; by making use of His guiding eye, as in Peter's case; by manifesting Himself, as in Thomas's case. It is the believer's powerful enemies which pull him into the net, it is His almighty Friend who pulls him out. Jesus and Satan pull in quite contrary directions. How many are pulled in! How few are pulled out! Many are left in, and never pulled out. But for discriminating grace *all* would be left in, and none pulled out. Lord, grant that my soul may be pulled out, and kept out of all these nets for Christ's sake.

How those feel who are pulled out of nets. They have a good word for the Lord, praise Him, and look back at the snares out of which they were delivered with gratitude to God. The Lord always succeeds in pulling His people out. Sometimes they seem to get partly out, and then slip back again. The last pull will come soon. The best net for safety is the Gospel net; into this the Lord pulls His chosen people; out of it Satan cannot draw them. The Gospel net is the Lord's own, and it never gets out of repair. It is large enough for all the Church, and all who are in it are "saved in the Lord with an everlasting salvation."

Tetbury.

F. F.

WE might be spared the rod in Christ's school if we were more docile learners of the Book.

MANY who have escaped the rocks of gross sins have been cast away on the sands of self-righteousness.

A HUNGRY man will be sure to find time for a meal; and a lively Christian will find time for devotion.

THE broad seal of our sanctification must witness to the privy seal of our adoption.

## HISTORIC STONES FROM THE KING'S HIGHWAY.

(Continued from page 224.)

THE ranks of the "*King's Own*" was made up, as I have already stated, of more than seventy per cent. of Irish Roman Catholics; the remaining small portion of the regiment were men from well-nigh every corner of the United Kingdom. In this miscellaneous body of about one thousand members were drummer boys of ten and twelve summers, striplings of sixteen and eighteen, and men representing every round of the ladder of life, even to hoary veterans, some few of whom had travelled and fought in many lands—from the scorching plains of India to the iron-bound coast and ice-house of North America. How often have I heard these old warriors repeat some thrilling incident from the battle-fields of India, China, the Cape, &c., whilst younger members of the family had astonishing tales to tell of scaling the heights of Alma, the hand-to-hand encounter at Inkermann, the fight for Delhi, the struggle at Cawnpore, and the relief of Lucknow. Oh, happy time when "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more;" for truly war is one of the direst judgments with which God can afflict a nation, seeing it is fraught with untold horrors, and is pregnant with the worst passions and enmity of our fallen nature, setting man against man, as beasts of savage prey. Oh, blessed and glorious hour! it draws apace, when "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ; and He (the Prince of Peace) shall reign for ever and ever." In the meantime, dear Lord, "may it please Thee to give to all nations unity, peace, and concord."

In the regiment were men of various creeds: *e. g.*, Church of England, Wesleyans, Presbyterians, Baptists, Independents, Roman Catholics, Swedenborgians, Jews, Infidels, and Atheists; so that we might have been taken, altogether, as a very religious body; but, with all this fair show of names, the other NAME, and the only "NAME under heaven given among men whereby we must be saved," was only known, so far as I ever knew, by some eight individuals, or less than one in every hundred. How true is it that the Lord's family is but a "*little flock*." The army is not the atmosphere for Satan's counterfeit; his glittering quicksilver cannot stand the constant rubbing of camp and barrack-room life? If it were a place suited to his base coin, there is little doubt we should have seen the solitary Jew surrounded with a host of *figned brethren* (1 Peter i. 22), *false worshippers* (Matt. ii. 8), *mixed multitude* (Num. xi. 4), *empty professors* (2 Tim. iii. 5), and *high notionalists* (Luke xviii. 11), as is invariably the case in less stormy latitudes and in places where man's machinery is going for the conversion of the world, or the so-called *making* of the elect. But, since in the army "all who profess and call themselves Christians" are expected to "*stand fire*" (2 Tim. iii. 12; Acts xxvi. 24; Psa. xli. 7, 8; 3 John 10), there are few who care to handle "*the two-edged sword*" in such fierce and incessant conflict. Indeed, none can stand in this deadly struggle unless *chosen* of God (2 Tim. ii. 4), and *upheld* by sovereign grace (Psa. cxix. 117), and "*praying* always with all prayer and supplication in the Spirit, and *watching* thereunto with all perseverance" (Eph. vi. 11—18). It is for this reason there are so few in this regiment, and that ship, who make any profession of religion; the truth is, that every professor in military and naval circles must be a

possessor (Prov. viii. 21), or his weather-beaten barque will soon come to grief, and split up on the ten thousand rocks that threaten his destruction on every hand. In civil life a formalist has plenty of sea-room to prevent this disaster, and there being few *straits*, comparatively, to pass, and few sunken rocks and sand banks to obstruct navigation, and but few storms to anticipate, such a one may enjoy his "*yachting*" and "*summer cruising*" all the year round. But, beloved, if we have been "*called by grace*" (Gal. i. 15), if we are "*following on to know the Lord*" (Hos. vi. 3), if we are "*witnessing for Christ*" (Luke xxiv. 48), and "*reaching forth unto those things which are before*" (Phil. iii. 13), we must not expect, even in civil life, always to find a *cloudless sky*, for such a state of things is not well at all times (Psa. xcix. 17), neither must we look for too much *smooth sailing* (Psa. xxix. 3). If our gracious wonder-working God is pleased to "*command*" the stormy wind, and to lift up the waves thereof—it is only that His spiritual mariners may see the works of the Lord, and His wonders in the deep—it is blessedly intended to make us "*reel*," "*stagger*," and to bring us to our "*wil's end*, and prepare the way of that covenant adverb of time. "THEN they cry unto the Lord in their trouble, and He bringeth them out of their distresses" (Psa. cvii. 23—28). "And when neither *sun* nor *stars* in many days appeared, and no *small tempest* lay on us, *all hope* that we should be *saved* was then *taken away*" (Acts xxvii. 20). Reader, has thy "*Sun*" withdrawn Himself? (Mal. iv. 2). Art thou living in a latitude where no "*star*" of free-grace preaching appears? (Rev. i. 20.) Remember thy Jesus is a "*Morning Star*," for the night of sorrow (Rev. xxii. 16), as well as the "*Sun of Righteousness*" for the day of gladness (Jer. xxxi. 35). What know we of the "*no small tempest*," and "*all hope of being saved taken away*?" Ah, this is not pleasant sailing, but it is *safe* travelling nevertheless; for is it not written, "There shall be no loss of any man's life among you, but of the ship?" True, the old Adam *earthen vessel* must go to pieces, but high above the storm, that will sooner or later strew our frail barque along the shores of eternity, shall be heard the conquering song of "*everlasting love*" and "*eternal redemption*." "Some on boards, and some on broken pieces of the ship. And so it came to pass, that they (*the whole ship's company*) escaped *all safe to land*" (Acts xxvii. 22, 44; Exod. x. 26; Isa. liv. 13; John vi. 37).

Now, if persecutions and trials await every true follower of the Lamb in the green tree of civil life, what shall be done unto the true soldiers of Jesus Christ in a dry tree like the army and navy? Let me illustrate my meaning by the following anecdote, which happened at Corfu, in the Ionian Islands. Private A—, previous to his enlistment, had served for many years in the prize-ring, where he had gained for himself the worldly reputation of being a *hard hitter* and *desperate fellow*. In the providence of God, which is another word for the sovereign mercy of God towards the whole family of grace (1 Peter ii. 9; Titus ii. 4; Acts xx. 28), this man was induced to become a soldier; and, though he was partly drunk at the time of taking the Queen's shilling, which prevented him from fully understanding the nature of his engagement, yet, it will be seen, the Lord was leading His blind and sin-besotted child by the right way (Isa. xlii. 7, 16). But this vessel of grace and glory was not sent to the corps that he enlisted for, and why not? "Because there are many *devices* in a man's heart; nevertheless the *counsel* of the Lord, that shall stand" (Prov. xix. 21). His desire was to enter a fashionable regiment,

where he would be surrounded with wealthy officers to support him in his boxing, and other pugilistic fancies. Had the man gone into the regiment that he enlisted for, he would have been in India at the time of his conversion; how, then, could the purpose of mercy concerning his soul have been brought about? "Oh," say you, "God could have converted the man in India." True, He *would* have done so if He had so willed it; but God had determined from all eternity to meet with this "*vessel of mercy*" at Corfu. How, then, could he be in India at the set time of favour? (Psa. cii. 13; ex. 3; ev. 19; Acts vii. 17; Isa. xl. 2; Jer. xxix. 11; Exod. xii. 40; Psa. xxxii. 6; Hosea x. 12.)

Ah, beloved, God never allows such mistakes to occur in the work of calling out and building up the sons and daughters of Zion. If He had decreed that His wandering prodigal should be at Corfu, at a fixed time, in a certain year, what was there, let me ask, that could have prevented that covenant interview of Saviour and sinner? for is not written, "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the **FULNESS OF TIMES** (not *time*, as in Gal. iv. 4, but *times*; that is, every individual of Christ's mystical body, having their own proper time wherein to be quickened into divine life), He might gather together all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 9-11). It is for the want of seeing these "sure mercies" (Isa. lv. 3; Gen. xii. 1-3) that so many of the Lord's otherwise spiritually-taught people run into every kind of excess in their communications one with each other. Instead of speaking of God's glory in His kingdom of grace, and His power over that kingdom, and His mighty acts therein (Psa. cxlv. 11, 12), we have to listen, too often, to a whole train of *may-be's*, *peradventures*, *second causes*, and *creature power*, which not only dishonours our covenant God, wounds the feelings of the Man Christ Jesus, and vacates the office of the Holy Ghost, but keeps the believer outside the walls of that new *Eden of delight and plenty* where alone is found "that liberty wherewith Christ hath made His people free" (Gal. v. 1; John v. 24; Matt. viii. 17; Luke xii. 32).

What a mercy to be enabled to say with Job, "God is of one mind, and who can turn Him? and what His soul desireth, even that He doeth: for He *performeth* the thing that is *appointed* for me: and many such things are with Him" (Job xxiii. 14). And with Isaiah, "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" (Isa. xiv. 27.) And with the Apostle, "I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix. 17). Perhaps some one will say, "These are hard sayings, who can hear them?" If so, we can only add, they are "the words of God, and the Scriptures *cannot be broken*" (John x. 35; Num. xxiii. 19; Luke xxi. 33). Oh, for increasing grace ever to "lay

our hand upon our mouth" as Job did (Job xl. 3, 4), and to receive "understanding" from above to acknowledge, even with proud Nebuchadnezzar, that "the Most High doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" (Dan. iv. 35.)

From what I have gathered from the Lord's "*little ones*"—and I have seen them in many parts of the world—I verily believe the *sovereignty* of God in that "covenant which is ordered in all things," and "which is sure to all the seed," is overlooked, and not sufficiently recognised, from the fact of their not eating the manna as it comes down from heaven, but, like the Israelites, "go about, and gather it, and grind it in mills, or beat it in a mortar, and bake it in pans, and make cakes of it" (Num. xi. 8; 2 Sam. xxiii. 5; Rom. iv. 16). Reader, let us beware of men's *cakes*; for too many of the so-called religious books of our day taste nothing of *sovereignty*. Oh, that it were with us when our *first love* made the pure Word of God the only guide of our youth! Dear Lord, cause us to be true *Bereans* in searching Thy Word (Acts xvii. 11), and to learn a lesson from those who *coveted* the manna at first (Exod. xvi. 17), then fell a *lusting* after the *flesh pots* of Egypt (Num. xi. 4—8), then *despised* and ever *loathed* the manna, and finally *punished* with fiery serpents (Num. xi. 10; xxi. 5, 6).

If the reader will follow me patiently, I will endeavour to turn over a few more "*stones*" of my strange and chequered history, and in doing so may our blessed Lord enable us to see, and to own, that all God's ways are in keeping with Himself. Well do I remember, at the time of my enlistment, enrolling myself for a regiment then serving in India, but having Chatham for its *depôt*. And why did I this, think you? Simply that I might be near my friends; and, as the regiment's time of foreign service was nearly expired, I fully made up my mind of spending several years in England. But the *counsel of the Lord must stand*. Accordingly, when I arrived at the central examining office in Westminster, I found all my plans broken up; like Jonah's gourd, they had withered in a few hours (verily, God had been with the doctors beforehand, and I knew it not). So that, instead of seeing my mother at Chatham, where I had engaged to meet her, I was hurried off to Ireland to swell the ranks of the "*King's Own*," which regiment the Duke of Cambridge, as Commander-in-Chief, had fixed for Gibraltar, the *very place* where God had determined before all worlds to "*call me by His grace*," and to "*say unto my soul, I am thy Salvation*" (Psa. xxxv. 3). Now, if the desire of my mother had been granted, I should never have been a soldier; if the suggestion of a friend had been acted upon, the smart-money would have been paid; if my own device had taken place, I should have been at Chatham instead of Gibraltar; and, if Satan had had his malicious design carried out, I should have found a watery grave in the Irish Channel; for, in crossing from Bristol to Cork, our vessel came into collision with another large steamer, which immediately foundered; and what with the falling of a huge beam, and the wreck of our own ship, I nearly lost my life in mid-ocean. But how could these *casualties* and *peradventures* have proved fatal, seeing it is written, "My counsel shall stand, I will do all my pleasure," "My word shall accomplish that which I please: it shall prosper in the thing whereto I send it," and "other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice?" (Isa. xlv. 10; Iv. 11; John x. 16.) See the *city* mentioned in John iv., also the name

of the *well*, and the *set time of favour*, "*sixth hour*." Yes, dear reader,

"God decreed the *time and place*  
Where He would show triumphant grace."

"Not a single shaft can hit  
Till the God of love sees fit."

I often hear Christian parents say, "Rather than my son should go for a soldier or a sailor, I would sooner follow him to the grave." Rebellious child, you have yet to prove the unlawful calling of the two sister services; and this you can never do so long as Acts x. 2, Matt. iv. 18, Psalm cvii. 23, remain in God's Word. Surely, if our Lord chose His disciples from the Sea of Galilee, and honoured Cornelius, a Roman soldier, in being the first Gentile convert after the day of Pentecost, our faith and hope need not wither into black despair if, in the providence of an all-wise and all-gracious God, any of our own kindred should ever put on the uniform of their Queen; for, if they are "children of promise," our hearts shall one day leap for joy in seeing them "*put on Christ*," though it be at the ends of the earth, for even "THERE the glorious Lord will be unto *him* a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby" (Isaiah xxxiii. 21). May God grant to the reader and writer of these lines more simple trust and child-like confidence in Himself, and more of the true spirit of self-emptiness and self-surrender, so that the language of the poet may ever be ours—

"Take Thou our hearts, and let them be  
For ever closed to all but Thee;  
Thy willing servants, let us wear  
The seal of love for ever there."

But I must go back for my pugilistic friend, who, by this time, has been about two years in the army, during the greater period of which he lived according to the course of this world, in the lusts of the flesh; so that, judging by his nature, he appeared to be a child of wrath, even as others. In the regiment everybody regarded him with awe, and no man dared to offend him. At length "the time of the promise drew nigh" (Acts vii. 17), when he who had been "*preserved* in Jesus Christ was to be called" by sovereign grace (Jude 1); the "*midnight*" of his Egyptian sojourn arrived (Ex. xi. 4), and "the STRONGER than he that had kept this man's goods at peace" for so many years, came and took possession of this "*Hebrew servant*" (Luke xi. 22). The lion now became a lamb, and he that would take no affront before with impunity now felt "it was given unto him in the behalf of Christ (whom he had so long despised) not only to believe in Him, but also to *suffer* (shame and persecution) for His sake" (Phil. i. 29), and to "endure all things, as seeing Him who is invisible" (Heb. xi. 27). So that, instead of fighting his own battles (1 Pet. iii. 9), and taking his own part, which he once gloried in (1 Pet. iv. 3), he committed *himself* (2 Tim. i. 12), his *way* (Psalm xxxvii. 5), and his *enemies* to that God who is the *Avenger* and *Keeper* of His own elect (1 Pet. ii. 23; Luke xviii. 7; Isaiah xxvii. 3), even to Him who has said, "Say ye to the righteous that it shall be well with Him: for they shall eat the *fruit* of their doings. Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him" (Isa. iii. 10, 11). Blessed *fruit* of the Spirit in us and for us (Gal. v. 19; Rom. viii. 4; Matt. ix. 29).

On the occasion referred to my friend had come in late to his dinner, having been on duty all the morning. When seated at the table, his first act was to bow his head and quietly ask God's blessing on the welcome meal. At this, Satan stirred up the malice of an old companion to avenge himself of some unhealed sore; and, to effect this revenge, he pitched a basin of scalding soup into the naked bosom of him who was now "sitting at the feet of Jesus, clothed, and in his right mind" (Mark v. 15). Let us see what grace enabled this man to do, and not to do, under this powerful temptation. It need not be said what he would have done once; but now, burning from a terrible scald, which sent him to the hospital for several weeks of great bodily suffering, he quietly rises from the table, and, with his heart silently lifted up to God for *calming* and *restraining* grace, he walked to his bedside, to the great astonishment of every one in the room, and, wiping himself with his towel, said to his implacable enemy, "*Poor fellow! there was a time when you would not have done that, but I can now forgive you from my heart;*" and then, kneeling down, he prayed most earnestly for God to forgive the man his cruel, wicked deed, and to have mercy upon his old companions in sin (Prov. xvi. 32).

"Saved by blood, I live to tell what the love of Christ hath done,  
He redeemed my soul from hell, of a rebel made a son;  
Oh! I tremble still to think how secure I lived in sin,  
Sporting on destruction's brink, yet preserved from falling in.

"In His own appointed hour to my heart the Saviour spoke;  
Touched me by His Spirit's power, and my dangerous slumber broke.  
Then I saw and owned my guilt; soon my gracious Lord replied,  
'Fear not, I my blood have spilt; 'twas for such as thee I died.'

"Shame and wonder, joy and love, all at once possessed my heart;  
Can I hope Thy grace to prove after acting such a part?  
'Thou hast greatly sinned,' He said, 'but I freely all forgive;  
I myself thy debt have paid; now I bid thee rise and live.'

"Come, my fellow-sinners, try! Jesus' heart is full of love!  
Oh, that you, as well as I, may His wondrous mercy prove!  
He has sent me to declare all is ready, all is free;  
Why should any soul despair when He saved a wretch like me?"

One more "*stone*," and I must bring this paper to a close. About ten days after my first prayer in a barrack-room, when wending my weary foot-steps to the house of prayer in the "*little shed*," my attention was suddenly arrested by the bright shining of a glowworm in my path, at the moment the sky was draped in dark thunder-clouds. But what were these black chariots of God compared to the storm that was going on in my heart, and which had been raging therein for several weeks? As I gazed again and again at the blackened heavens above, then at the little thing of God at my feet, scattering its tiny rays of light in every direction, and wondering what would become of my soul in the day of God's wrath, and of the glowworm in the beating rain of the impending storm, these words came so sweetly into my soul, and so powerfully, too, that I looked around to see if any one was near—"God will take care of the glowworm, and God will take care of you." After some further delay on this "*hill Mizar*" (Psalm xlii. 6), I found myself at the meeting-house, where some five men from the garrison were assembled together reading 2 Cor. iv.. As I glanced down the chapter, my eyes caught the third verse, "But if our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which

believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them." For a moment everything seemed to be going from me again, but He who had been so merciful to me by the wayside fixed my languid eyes on the sixth verse: "For God, who commanded the light to shine out of darkness, hath shined in *your* heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ;" and hardly had this passage been brought home to my soul, when another came with such sweetness, "Being confident of this very thing, that He which hath begun a good work *in you* will perform it unto the day of Jesus Christ" (Phil. i. 6). How shall I describe the unutterable joy of that moment, and the peace of mind that accompanied me for several months? By night and by day I walked on the batteries, and danced and sung hymns wherever I could find a lonely spot. Whole nights I spent in communion with God out in the open air, and laid in wait by day to catch individuals by themselves to tell them what God had done for my soul, in order to convert as many of my comrades as possible. Satan made me believe that conversion was such an easy thing that all we had to do was to believe the Bible. Accordingly, I set to work, not only in my own regiment, but travelled the garrison through; in fact, *I was labouring to empty myself*, and to learn by experience that "faith is the *gift* of God," and that "salvation belongeth unto the Lord." How strange that many of the Lord's people should call upon others to do what they themselves never have done, nor can do, viz., *to believe on the Lord, have godly sorrow for sin, and apply the promises at all times, in every place, and under every circumstance of life.* Such was the trap the arch-enemy laid for my feet at this time, and into it I fell, for I laboured day and night to convert the whole regiment.

This state of things lasted for months, and my joy of mind remained brimful, till at length I found out that it was more my racing about which produced the joy and peace of mind, than the *finished work* of the Lord Jesus. I found that my happiness was not altogether "*the joy of the Lord*" (Neh. viii. 10), but largely the result of "*the works of the flesh, and not the fruit of the Spirit*" (Gal. v. 22); for the more I went about the happier I felt, and the fewer tracts I gave away, and the fewer people I spoke to, and the fewer chapters in the Bible I read, the less my peace of mind flowed. But, as I said, *I was labouring hard to empty myself*; so the Lord showed me that conversions belong to Himself, and that my tracts contained not "the Gospel of the grace of God," and that in my works there was more of the "*wood, hay, and stubble*" of the old man, than of the "*gold, silver, and precious stones*" of the new man of grace (1 Cor. iii. 12). In short, I was led to see that "*whatsoever is not of faith, is sin,*" and that, in calling upon dead sinners to do what I could not do a few months before, viz., *to repent and believe*, was not only dishonouring to the Triune God, and subversive of the whole plan of salvation, but misleading to the children of men, and ruinous to the peace of God's family.

Dear reader, have you been taught that "all our works are nothing worth" unless they spring from a right motive, *the love of God*, regulated by a right rule, *the Word of God*, and referred to a suitable end, *the glory of God*? If, then, we *have nothing in ourselves, feel nothing of ourselves, and can do nothing by ourselves*, may the dear Lord cause us to remember, in the many trials and wants of every-day life, that the more of felt *nothingness* we have to bring before Him, it only enriches us in His

estimation; for, "when we are nothing in ourselves, then we are all to Him." An old author says, "Take the 1 alone, it makes but 1; bring a cipher beside the 1, and the 1 is 10; and another, and it makes 100; and another, and it makes 1,000; and so on." Now Christ is this ONE to me; without Him I am nothing; but, as I bring my *nothingness* to Him, to me His value is increased; and, just in proportion as I bring more and more of my unworthiness beside His excellence, just so much are His "grace and peace multiplied" to me.

Salisbury.

THE KING'S OWN.

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## Anecdotes and Extracts.

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### "HE TOLD ME."

MANY years ago, in a private asylum for lunatics, might be seen by friends of the afflicted patients a delicately-formed, gentle-looking, elderly female, whose position in the day-room or sitting-parlour was, by long custom, allotted to her as a right. For twenty-eight years, day after day, she entered the room in her bonnet and shawl and gloves; and, seating herself on a chair nearest to the door, she quietly took her place, and, with lady-like demeanour, silently acknowledged the salutations of the party; but, glancing at the door, by way of apology, always uttered these words: "*He told me.*"

A young and happy wife, surrounded with all earthly comforts, her husband told her one sunny morning to get ready against his return, which would be in an hour, as he wished to take her for a pleasant drive into the country. She waited long, but he came not; and her suspense was ended by the fatal news of his sudden death. The blow deprived the wife of her reason, and all that was left of remembrance was his promise that he would return; and her firm reliance upon his word was expressed by the only sentence she ever uttered, "*He told me.*"

What a volume of divine truth may be gathered out of these few words, which contain the Gospel in brief! "Behold, I bring you good tidings of great joy," was the blessed announcement at the birth of the Lord of life and glory. "He told me all that ever I did," was the starting-point in the new life communicated to the woman of Samaria. "There shall be a performance of those things that were told her from the Lord," is the sweet assurance which hope deferred leans upon when all other props are withdrawn. Here we trace authority, for all that the Lord says shall come to pass. "He is faithful and true," and, "where the word of a King is, there is power." When God said, "Let there be light, there was light." When the God-Man said, "Lazarus, come forth; he that was dead came forth." When Jesus said to the man with the withered hand, "Stretch forth thine hand," he immediately stretched it forth, and it was whole as the other. "He spake, and it was done." There was no co-operation in all these cases. Neither is there any co-operation on the part of man now. Whatever instrument God makes use of, it is His voice in the means that reaches the heart and makes there an abiding lodgment. Very different this to the divinity of our day, which so guilefully sets forth man as coadjutor and co-partner with God. But when these few words, "He told me," become the experience of a living soul, there is no confusion in the mind as to whether God or

the creature was first in the field. "As ye have received Christ, so walk in Him," was the counsel of the Apostle to the converts at Colosse; and those who are taught by grace to walk in Christ will rightly talk of Christ. Such will not assert that, although the dealings of God with them were all of grace, yet the sinners they address have power to turn to God, repent, believe, and pray by their own free will. To set forth these Gospel fruits as evidences and tokens of a divine change from darkness, to light, as Scripture does, is a very different thing to making use of them as conditions of salvation, and proofs that man has a power which the Bible declares he does not possess. "God is not the Author of confusion," and, as He teaches a man, so let Him go forth and teach others. "Come, all ye that fear God, and I will tell you what *He* hath done for my soul," was the language of the Psalmist of old, and is the language of those whose testimony gives a certain sound in our own times.

The Gospel with power, as realized in the heart of a sinner, is comprehended in these few words, "*He told me.*" "But," says the poor troubled soul, "that is just the point I want to reach. Oh, if He would but speak to me, how soon these anxious fears and distressing doubts would be removed." Yes, that they would in measure, it is true, but Christ is "exalted a Prince and a Saviour" to bestow two blessed results of resurrection power—"to give repentance to Israel, and forgiveness of sins." While the Lord's dear people, under the teachings of the Spirit, are made to see, in the sin of their nature and life, what they are, the humbling sight of themselves awakens the fear that they are too bad to expect mercy at God's hands; and yet these thoughts and feelings are but the display of resurrection power—repentance preceding remission of sin. God is in this way speaking to the soul; and this is the voice of mercy, as truly as when the Spirit speaks pardon, and testifies to the remission of sin. The sinner who realizes the love of God in a sense of assurance can look back to days of repentance, and can say of both states of soul, "*He told me.*"

In the Gospel dispensation, John Baptist preceded Christ. He was the "voice of one crying in the wilderness, saying, Repent." And so is it all through the Gospel dispensation till the time of the end. "To you who believe He is precious;" and the value of a Saviour is realized in seeing the danger from which He saves. This sight of the danger is Christ's resurrection gift, and the solemn sense of sin, as deserving divine wrath, prepares the way, so to speak, for the value of Jesus' salvation.

"As the storm when escaped will endear  
The retreat that the haven supplies."

But in how many secret and tender ways the Lord speaks to His people while travelling through the wilderness! Sometimes He gives them leave to pour out their fears and their cares to Him at the mercy-seat; and this is but the echo of His own voice in the soul. He pours into their hearts their requests, and they pour them out into His ear. So that all true prayer has this label, "*He told me.*" And so it is in every grace found in the believer; for Christ is the Author and Finisher of every good word and work: "From me is thy fruit found." But particularly these few words are applicable to cases where the Spirit of God is pleased to put a voice into Scripture, and make it fit in by divine power and sweetness into the soul, so that it is recognised as the voice of the Lord,

bringing in peace and comfort, joy and present deliverance; removing loads of anxious fears and desponding doubts; taking the weight of trial off the mind; and, by the power of a word thus spoken, fulfilling blessedly the promise to the Church of old, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, when it shall hail." It is sweet employment when memory, under the influences of the Holy Spirit, can trace through the sacred volume the hallowed resting-places where the God of the Hebrews met with us, and in times of sorrow, fear, and serious difficulty, sent the healing word that bound up our wounds, and poured in the oil and wine of consolation, and sent us on our way rejoicing. It was such a voice as this that made Jacob in his extremity plead, "*Thou saidst.*" And it is such memorials that make a child of God, amid the intricacies of the wilderness, to take refuge in the sweet remembrance that "*He told me*" brings to mind. Very blessed are these Scriptures that have been thus spoken to the heart, and made ours by the special application, power, and unction of the Spirit of God.

A child of God, who was brought into liberty by this word being spoken to her soul, "If so be ye have tasted that the Lord is gracious," was laid upon a sick bed, that proved the bed of death. She fell into a state of deep soul distress—days of darkness and nights of anguish were appointed her. She refused to be comforted. Her hope seemed perished from the Lord. The day before she died, she was visited by a friend, who, after listening in silence to her terrible and hopeless declarations, waited for a pause, and then repeated the words, "If so be ye have tasted that the Lord is gracious." Rising up in her bed, she clasped her hands together, and exclaimed, "I *have* tasted! oh, I *know* I have tasted!" The snare was broken, and, after spending a few peaceful hours to testify to the loving kindness of the Lord, she was taken home to be with Him for ever.

The vitality of true religion is comprehended in these few words, "*He told me.*" "*Faithful is He that calleth you, who also will do it.*" But, while the poor lunatic's words convey a sweet testimony to the Lord's faithfulness, the dismal issue may speak a warning word. It may represent to us the faithless promises of Satan and the world. "They speak great swelling words of vanity," and promise happiness and peace to their votaries. "They allure through the lusts of the flesh," and "drown men in destruction and perdition." But the contrast is striking in the words of our Lord, who declared, "My sheep hear my voice, and they follow me, and I give unto them eternal life." Therefore, well may the saints desire and pray to hear the Lord's voice speaking with secret certainty to their souls, so that they may have their fears removed, their peace established, and bear their testimony to this saving truth, "*He told me.*"

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#### LESSON-LEARNING OVER AND OVER AGAIN.

MY DEAR FRIEND,—My letters to you have sprung out of heavy trials, wherein I have felt the necessity of clear work, and also have found repeated assurances of God's mercy to me. I am still made to stand in awe of the inscrutable judgments of God, and tremble at their most distant approach. I see that the salvation of Christ is a great and wonderful thing, and cannot be found to prosper in a light profession. My various troubles, by the mercy of God, have led me to dig deep, and examine daily what is going on in my conscience. It is the finger of God that is,

or might be, seen in all our different daily crosses, whether from ourselves, from the world, or from the people of God. And, when we are well convinced of this, we shall find a readier inclination to go at once to Him for redress; for I am sure we shall find none elsewhere. It would have been written in vain, "We went through fire, and through water," if no such things were intended; and, if they are, then we should entreat the Lord that we may be able to take the admonition of Peter, "Think it not strange concerning the fiery trial which is to try you." I must confess every fresh trouble is strange with me, and I am so dull a scholar as to be obliged to begin my lessons again and again.

The Lord has sent you to be over the few scattered sheep where you are, and I am sure it will be your mercy in experience, and by hard spiritual labour, to keep before them. I doubt not you have many encouragements to meet your fears. All this springs from spiritual life; and you will reap the fruits in due time. I often look both at you and your little community, and foresee many changes; but I trust all will be to the glory of God and the advancement of the Gospel. "All things shall work together for good" to His people; but many intervening circumstances appear to render this impossible. Who would suppose that the total destruction of Job's family and property would work for good? But that was recorded to encourage us, under the most discouraging circumstances, to hope and pray that the Lord would help us. I am often in that case as to my fears, and find no support whatever but in crying to the Lord. I feel as if I knew not which way the scale would turn; but the word—this is my hope—the word of the Lord: "They who trust in the Lord shall not be confounded." And then this word is given to see the end of it—"It is good that a man should both hope and quietly wait for the salvation of the Lord." To find spiritual liberty under such dark dispensations is a mystery; but surely there are many sweet smiles and encouraging drawings. They make us sing with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

J. BOURNE.

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### "I AM GOING HOME."

It was a bright Sabbath morn. The dark-green woods that fringed the village were ringing with the song of the wild bird. From the daisied meadows around the old church the beasts of the field joined in the anthem that nature sent up to the Lord God of Sabaoth. Sweetly blended together were the lowing of the horned cattle, the bleating of the flocks, and the voices of the feathered songsters; while, like angels' music, seemed those mellowed notes which, from distant steeples, told to rich and poor of the approaching hour of prayer. Sorrow appeared to find no place in creation that morning, and as for death, like sorrow, it seemed far away.

"Harvey Wake is dying!" Such were the words that awoke the writer from a day dream, as, standing near Silverstone Church, he had drunk in the sweet Sabbath influences around him, till he had forgotten that he was still in a world of sorrow, tears, and death.

"Dying!" Oh, what a change did that one word work in all around me! Before, creation had been singing; now, it all seemed grcaning.

Before, the bell-notes had spoken of the house of God; now, they were telling of yawning graves.

"Dying!" Yes, the very first glance at that dear little face told me he was dying. He knew not his weeping father, nor did his glazed eye recognize her who, ever and anon, would moisten his thin, parched lips, and whom he had lately loved to call "mother." His sisters stood around his bed, but he did not know them; so rapidly had the fever progressed in its fatal work, that, almost before its presence had been detected, it had stolen the reason of its victim.

He was constantly speaking, though none around him could grasp the meaning of his words. But he was a child. I scarcely think he had seen his eighth birthday; and, doubtless, his childish mind was busied with childish things.

But what! A mother's quick ear first caught the words, "Though I walk through the valley of death." He left out "the shadow." Yes, "ordaining strength out of the mouths of babes and sucklings." The Lord reveals through these, too, His ever nearness to His people. An unbeliever was in that death-room, and so mightily did the voice of "the lamb" draw notice to the bosom of "the Shepherd" that even he exclaimed, involuntarily, "The Lord is surely here."

"While the nearer waters roll,  
While the tempest still is high."

What could a child of eight years old know of these words? Befitting the tongue of some storm-pressed saint, what could have placed them in the mouth of a child? Is religion a reality, then? and do little children find it such? Ah! gentle reader, if still unconvinced of this, you have a grand discovery to make yet.

Unconscious still that those whom natural ties kept weeping watchers by his bed were near and around him, the dear child felt to beat about his half-unclothed soul that fierce and cruel tempest which so often assails the heaven-bound pilgrim, when finishing the last stage of his journey through earth. The roar of the dark, cold waters that yet lay before him broke on his anxious ear, and stirring were the words of Wesley's grand old hymn, as a childish voice, addressing the Saviour of children, said:

<p>"Jesus, Refuge of my soul, Let me to Thy bosom fly; While the nearer waters roll, While the tempest still is high.</p>		<p>"Hide me, oh! my Saviour, hide, Till the storm of life be past; Safe into the haven guide; Oh, receive my soul at last!"</p>
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At one time, as Death was made to wait so much longer than had been expected, the parents began to cherish a hope that he should be turned aside from his prey, and leave their loved one with them; but this hope was soon dissipated. On the Thursday night, the mother was bending over him, when she heard him repeat part of Montgomery's hymn, "For ever with the Lord." It had been the custom to sing this at Silverstone Church, while the congregation broke up on the Sunday night, many of which would stay to join in it till finished; and now, about to enter home, he took up the familiar words once more, and, with the eye of faith beholding the golden gates of his heavenly home, he sang, as he ever approached more near:

<p>"Here in the body pent, Absent from Him I roam,</p>		<p>"But nightly pitch my moving tent A day's march nearer home."</p>
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Now for the first time he recognized his mother. And what the effect of such words on her mind a mother only may tell: But, never for a moment returning to the things of that world that he was leaving behind him, he said, "Mother, I have seen Jesus! I have seen the angels! Mother, I am going home!" I believe these were his last words; and, as I conclude the narrative, let me ask you, dear reader, are you, with the little chorister, "going home?" "In the Father's house are many mansions." Has one been yet bespoken for you? Soon—very soon—must you be brought in life's journey to the gloomy vale through which that dear child walked so fearlessly. Soon—very soon—shall that boundary river be reached by you. I have heard of one who, in life's last hour, told mourning friends of a long journey before him, and that he knew not a step of the way he was going. If encountered by death to-night, would it be so with you? Or, like Willie Fletcher, the little boy of whom I wrote last month, would your last words be, "Take me to Thy glory?" like those of Harvey Wake, "I am going home?"

JOHN EDWARD LINNELL.

[The reader is referred to a most touching account of "A Little Choir Boy," by the same writer, which appeared in *Old Jonathan* for April. These simple matters of fact are strikingly illustrative of the truth of that precious portion which says, "Out of the mouth of babes and sucklings Thou hast perfected praise." They stand, moreover, in marked contrast to the formality, ceremonialism, and scepticism of our day.—ED.]

## The Triumphs of Grace over Death and the Grave.

### SLEEPING IN JESUS;

OR, THE PEACEFUL BUT SUDDEN DEPARTURE OF MRS. BROOK, DAUGHTER OF THE REV. DR. HEWLETT.

How forcibly are we oftentimes reminded, by the various occurrences of daily life, of our not knowing what a day, nor even what an hour, may bring forth. But a fortnight ago we met our old and valued friend, Dr. Hewlett, at our mutual friend's (the Rev. G. W. Straton) rectory, at Aylestone, Leicestershire, and, whilst intimating that on the following week he (Dr. Hewlett) would complete his threescore years and ten, we could but mutually acknowledge and admire the good hand of the Lord our God upon us for so many, many years. At the moment, however, how little did either of us think what awaited us. A letter just afterwards apprized us of the severe illness of our youngest child. Upon our hastening home, we looked for the drawn blinds to apprise us that she was gone. This we were mercifully spared; but our dear brother was called (as it will be seen by the annexed letter) to a much severer trial—even to the surrender of his precious daughter, Mrs. Brook, "Ruth," the beloved writer of that valuable little work, "OUR FATHER."

If we mistake not, this dear young disciple (for she was comparatively young, although a mother of some six or seven little children) was the first child whom Dr. and Mrs. Hewlett have been called to surrender. Hence, this is quite a new trial in their declining years. God, of His

great mercy, be pleased to grant them all the strength and consolation they need in this, their time of deep necessity.

The circumstances under which the beloved daughter was removed were at once remarkable and peculiarly blessed. Although her illness was somewhat sudden (arising, we believe, from a slight cold, as so many even fatal sicknesses commonly do), still no danger was apprehended. Upon the third day (if we mistake not) after her doctor had been called in, she expressed a feeling of weariness and a desire for sleep. Accordingly she turned her head upon her pillow with a view of obtaining repose. From that sweet slumber she never awoke, as far as a return to consciousness in this poor dying world was concerned. She literally FELL ASLEEP IN JESUS!—yea, so quietly, so calmly, so uninterruptedly, was her dismissal from her earthly tabernacle, that those in the room knew not the moment when she ceased to be a dweller upon earth, and had joyously become the occupant of “a house not made with hands, eternal in the heavens.” Of a more marked, privileged, or glorious translation we never remember to have heard. What a marvellous exchange! from a frail body, with all the weight, care, and responsibility of a wife and mother to the full enjoyment (as far as her disembodied spirit was concerned) of the immediate presence of Jesus, and the blessed society of “the spirits of just men made perfect.” It could not be said of dear Mrs. Brook as may be said of many, because in *her* case “the sigh” was lacking:

“One gentle sigh her fetters broke, We scarce could say, ‘She’s gone!’		Before her ransom’d spirit took Its station near the throne.”
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The following letter will be read with special interest by our readers. We trust that ere long Dr. Hewlett will be able to furnish us with further particulars respecting his beloved daughter.

MY DEAR BROTHER.—Yours has reached me here, the residence of my eldest son, whither we (my wife and I) have come for a few days’ quiet. It is indeed a new trial to us; the Lord has indulged us beyond many in our family circle; and the dear one who is taken from us was doubtless the ripest of us all. The greatest possible mercy was shown towards her; she rests from her labours. Falling asleep to recover strength, as she thought, for earthly duties, she awakes to find herself in the presence of Him whom, “having not seen, she loved.” Not a pang, not a fear, not a foreboding was allowed to disturb the peacefulness of her departure. To us the trial is a heavy one—our *judgment* assents to its wisdom, our *faith* acknowledges its love, but our *feelings*, they must be kept under by mighty grace, and they are in proportion to our looking “not on the things that are seen, but on the things that are not seen.” Many thanks for your kindly sympathizing letter. After awhile, I may be able to write more fully; at present the number of the kind letters I have to acknowledge compel me to give very brief answers to my loving friends. With very kind Christian love to you and yours, believe me, your loving brother,

ALFRED HEWLETT.

The Grange, Chorley, May 7, 1874.

It is better to have one God on your side than a thousand creatures; as one fountain is better than a thousand cisterns.

THE child of God should live above the world, moving through it as some quiet star moves through the blue sky,—clear, serene, and still.

## DIARY OF THE LATE MR. HENRY EVE.

*(Concluded from page 262.)*

"*Sunday evening, June 25th.*—Weeks and months pass away, and I am still in the land of the living. I have seen and tasted the pleasures of the world, and enjoyed myself in it; but how little satisfaction have I experienced thereby. 'It is all vanity and vexation of spirit,' and, 'it is sowing the wind, and reaping the whirlwind.' I feel that a whole life-time can be wasted in an empty show. Yet what could make amends for it?"

"*Sunday, July 23rd.*—Still in the mire, burdened and cast down with trying thoughts and still more trying circumstances. I think there is no way of escape; yet 'The Lord knoweth them that are His.'

"*Sunday, Dec. 3rd.*—The Lord is still good to me. Though tried and troubled with and by the world, yet I am not forgotten of Him, for goodness and mercies are following me every moment of my life. Bless me, O Lord, during the week, and give me grace still to look up to Thee.

"*Sunday, Dec. 10th.*—I am saved as by the skin of my teeth. The Lord is gracious to me, more than I deserve. I feel that He is more to me than at present I can understand. Still tried by sin, Satan, and my evil heart. Oh, that the Lord would keep me from falling into temptation!

"*Sunday evening, Oct. 14th, 1866.*—Four years to-day, by the Sunday, since I began to write in this book. How time flies! I feel that I am very slothful, that I have not made good use of my spare time. When I look around and see how much there is to be done, I am ashamed of myself. I am not worthy to take the sacred name of Jesus within my polluted lips; therefore I feel it a mercy that the Three-in-One Jehovah has taken the matter of salvation entirely out of my hands; for, if it had been left to me, I should be lost to all intents and purposes; for I feel that sin has such a power over my poor weak flesh that it makes me groan, and mourn, and cry out for anguish. I feel sin to be very bitter; yea, 'a thorn in the flesh.' I am tempted and tried to the last degree; and, what is ten thousand times worse, I do, through weakness, give way to that temptation and sin that makes me thus sigh and groan. Oh, that God would have mercy upon me, for I have no mercy upon myself! I feel, if left to myself, I should drop into the bottomless pit in a moment; but, through divine mercy, I am spared, and have a measure of health and strength, and food and raiment, and, above all, a feeling that sin is a burden, and that Jesus Christ is the Refuge of all burdened sinners. Oh, that the Holy Ghost would constrain me more and more to hate sin, and to forsake and avoid it in every shape and form! Oh, heavenly Father, I would pray, 'Give me a spirit of repugnance to sin, and may it appear to me more ugly every day; and may I flee from it as from a viper.' Thou knowest my heart, O Jesus; Thou knowest my weak points. Oh, may I not grieve Thee; that I may not deny Thee; but take up the cross daily and follow Thee! Be Thou with me hour by hour, and day by day, in all my perplexities; in mind and in body; when engaged in business and out of it. Oh, that I could feel confidence, and a holy boldness, in Thy work, and for Thy work! Oh, that I may feel a heavenly comfort in contemplating Thy finished work, and that my soul may be blessed with happiness in time and in eternity!

"*Sunday, Jan. 6th, 1867.*—The old year has gone, with all its trials,

troubles, and difficulties, and they have not been few, but many. But Thou, Lord, hast brought me through every one I had to encounter, and I am a monument of Thy mercy. Help me in the year that is just commenced, and prepare my mind for all that lies before me, and give me grace to stand in the hour of trial and temptation.

"Feb. 24th.—Oh, what has passed before me within a year or two, and how unsearchable are the ways of God! Guide my feet, Thou dear Jesus; teach me Thy lessons in Thine own way. Make me to feel a deeper love for spirituality, a deeper hatred to self, sin, and the world. Guide my feet in the right path, and, as I have young ones under me (in the Sunday-school), oh, heavenly Father, teach me, that I may teach them aright. Thou hast placed me in a very peculiar and responsible position; so teach me that I may do right, neither turning to the right hand nor to the left. Let not sin nor temptation overcome me. 'Create in me a clean heart, O God, and renew a right spirit within me.' Enable me to pray in the Spirit, and to walk in the Spirit, to labour in mind and body in Thy cause. O Lord, be my Support, my Strength, and my Comfort, my Joy, my Salvation, all my Hope and Desire. 'Lead me to the Rock that is higher than I.'

"Sunday, Sept. 8th.—How time flies! Yet still am I in the land of the living, surrounded with comforts and mercies; and yet what am I? When I look at myself as I stand in relation to my soul's eternal interest, and to my God, oh, the sight is too black, it bewilders my brain, it makes me dismayed. To Him alone can I look who is all my Salvation and my Refuge. 'Oh, that I knew where I might find Him;' that He would quell the ragings of my breast; that He would heal my wounded spirit; that He would dry up my tears; that He would give me the oil of joy for the spirit of heaviness; that He would give me the grace of faith for the spirit of unbelief. O Lord, I feel that I must sink and die if Thou art not my Helper. 'Bless me, even me, O my Father.'

"Sunday, Oct. 13th.—To-day has been one of comfort to my soul, yet tried and tempted a great deal; I am weak and helpless. 'O Lord, undertake for me.'

"Sunday, Feb. 2nd, 1868.—By divine grace I am here, and not by my own will, for I feel that it is of the Lord's mercy that I am not cut off; for, if I had had my own way and will I should be in that place where hope and mercy can never come. Glory and praise be to His name for all His love to me, a wretch, but for grace undone and cast out. Ah! but He has given me a thought. Oh, how wonderful for me, even me, to think of Jesus! I have been surrounded lately with care and anxiety; but still I must own God's providential hand guiding and leading me. I have been troubled with worldly things, and also in spiritual things. It seems to me (at times) that the devil takes hold of me by the nose, and leads me whithersoever He pleases; and then I think I am forsaken of God. Oh, how dreadful is the human heart and Satan combined. The troubles of the week have nearly overwhelmed me. I have been perplexed beyond measure to know what is the meaning of it all; yet I must admit that God is wiser than I, and He can bring good out of seeming evil, and set everything straight that I have made crooked.

"Sunday, Jan. 2nd, 1870.—Nearly two years have passed since I have written in this book; and what have I passed through in that time? In my right mind I can exclaim, 'Wonder of wonders.' I have sought the destruction of my own peace and happiness, but how have I been

delivered! The Lord only be praised. Whilst reviewing the past year, many changes pass before my mind's eye; and death also has been very busy among the high and the noble of the land; many have been cut off in the midst of their years. What solemn thoughts do these call up. During the past year business has increased very much, and I have several to work for me; and in the midst of all I have been upheld; the Lord has been very gracious to me. Oh, that I may be enabled to thank Him! The last year has been more prosperous than any year since I have been in business. Oh, that I could praise the Lord for His goodness and mercies towards me, an unworthy creature. Oh, that the Lord would give me strength to resist my besetting sin! Deliver me, O God, for Christ's sake. Thou alone knowest how black and devilish I am; how, in the face of truth and conviction, I have sinned against light and knowledge. Oh, how sensual and earthly I am! Deliver me, my God, or destruction must overtake me. Have mercy upon me, even me, O my Father."

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### Protestant Beacon.

#### THE REV. G. W. STRATON ON CONFESSION.

*To the Editor of the "Leicester Chronicle and Mercury."*

DEAR SIR,—Observing in your paper some remarks of your own, and of others, upon the Anti-Confessional meeting, I would beg to say a few words on my own behalf, and also that of thousands of other true and honest ministers of the Church of England whom you condemn. In the first place, the words "whosoever sins ye remit they are remitted unto them," and "whosoever sins ye retain they are retained," are the words of our heavenly Master and Lord, Jesus Christ, addressed to His believing people, when sending them, "as His Father had sent Him," that they might have peace and comfort in their ministry (John xx. 21—23), and understand that their labour was not in vain in the Lord.

The whole character of this dispensation is that of a limited period for the proclamation of the remission of sins through the name of Jesus Christ; with the distinct assertion that whosoever believeth shall receive remission of sins (as in Acts x. 43; also in Luke i. 77; Luke xxiv. 47; Acts ii. 38; Rom. ii. 25; Heb. x. 18), amongst other clear definite statements.

How encouraging and consolatory, then, to have those words addressed to us at our ordination; to assure us that, by the proclamation of God's truth, the record He hath given of His Son, as the Way, the Truth, and the Life, we are not beguiling men, deceiving, or misleading them, and that their faith is not the result of excitement and sensationalism, but the ordination of God, and that their sins who believe this Word of the Gospel will certainly be remitted. The Church of England holds this Scriptural view of the passage, as is evident from all her authentic documents. The Church of Rome holds the opposite view, that confession to an earthly priest is essential. It was a deep sense of the error and evil of the Romish view which brought about the glorious Reformation and protest of the English Church against the Romish doctrine. I therefore ask, did Mr. Spittal have those words addressed to him at his ordination in

the Romish sense or in the Protestant sense? If in the Protestant sense, is it not dishonest and un-English to hold the position with which he was then entrusted, and to teach the very opposite to that which he was appointed to teach? For my own part, I should be very sorry not to have had those words addressed to me officially—in their true Scriptural sense; as I know that after the Lord Jesus Christ had ordained Paul (as recorded in Acts xxvi), saying, "I have appeared to Thee for this purpose, to make thee a minister and a witness," &c., "to open men's eyes to turn them from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins." He also (as we read Acts xiii.) directed them to be ordained and appointed by the Church, saying, "Separate me Barnabas and Saul for the work whereunto I have called them, that their being true ministers might be recognized by all the faithful." How grand and blessed is such a commission—ministers of Christ, stewards of the mysteries of God—to proclaim that which will convey to men's souls a knowledge of God's salvation by the remission of sins. How different the Romish system of confession to a so-called priest in a box—a filthy system, which has done more to corrupt and deprave mankind than any other system of religion ever invented; yet if anyone doubts the depraving character of the Romish Confessional, let them read the volume just published on the subject by Père Chiniquy, to be had at the Bible Depository, Cank Street, and he will then not wonder at the opposition offered to the Confessional by the true Protestants of England. I could say much on the *retention* of sins, but shall only give one example. The first sermon preached by myself, in my first living as a rector, retained the sins of a woman who thought she had *got rid of them* by her own devices. That retention lasted for *ten years*; at the end of which period she was converted to *Christ*, and she told me then, and not till then, that the first sermon I had ever preached in that place on the text, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. ii.), robbed her of all her *previous religion*, and she hated me so desperately that she often felt she could *murder me*, till the arrow then fixed in her heart had done the work God designed it to do, and her soul was brought to the feet of the Lamb of God, who hath taken away the sins of the whole wide world. How consoling to know that I was made the instrument, by God, of retaining that woman's sins for ten years for her ultimate conversion, and that I had not made her miserable, and full of bad passions as she was, through my own fault or infirmity. So many now-a-days thrust themselves unauthorized into the place of ministers, and teach such strange doctrines, that I do not wonder at them disliking the authority given to the ministers of the Church of England, and other churches, and wish to have it set aside. But I feel sure, whilst the Lord has a ministry on earth, they will understand their commission, and feel that they also, like Paul, have a ministry which they have received of the Lord Jesus to testify the Gospel of the grace of God.

I am, dear sir, faithfully yours,

GEORGE W. STRATON.

*Aylestone Rectory, Leicester.*

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REAL repentance consists in the heart being broken *for* sin, and broken *from* sin.

## Correspondence.

## THE ASHANTEE WAR.

To the Editor of the Gospel Magazine.

DEAR SIR,—With the sword once more sheathed, let lovers of peace pray that our small army may leave a blessing behind them, and thus prove themselves the pioneer of “His wonderful works to the children of men.” We know that the name of many a Niger (Acts xiii. 1) is firmly set in the breastplate of our Great High Priest, and that the Saviour’s diadem would not be complete without His Ethiopian jewels; for they shall come from “ALL nations, and kindreds, and people, and tongues.” I have to inform your readers that I sent off another box of books to Cape Coast Castle, per ship *Nebraska*, for the use of our men-of-war now employed on that coast. This box, in all probability, has arrived ere this; so that the three boxes addressed to those fighting our country’s battles were well-timed. May God’s richest blessing attend the reading of them. Through the kindness of your readers, I have been able to send away *ten hundredweight* of precious truth to our soldiers and sailors in various parts of the world, and have as much more on hand, which I hope to send off as soon as certain vessels show the “blue Peter” at their mast-head. Let not this amount, however, deter any from sending me further parcels, for the field of labour is vast, viz., *all parts of the world*; and I hope to continue sending out large quantities of *winnowed corn* so long as kind friends will furnish my *seed basket* (Psalm cxxvi. 6, margin). Realizing the undertaking to be from the Lord, and for His glory, I must ask your readers once more to help me in the incidental expenses, which, I need hardly say, are heavy for one *poor* man. One correspondent writes me: “I feel much interested in your work, and feel it is *God’s great work!* ‘Behold! how great a matter a little fire kindleth!’” (that little hint in the GOSPEL MAGAZINE). I feel thankful to all those scores of ladies and gentlemen who have written approvingly of the work, and hope to treasure their letters to my dying day; but must beg of future correspondents to remember that I am a man of like passions with themselves, and feel that in my flesh there dwelleth an amount of tinder, which, when once lighted, is hard to put out. What thanks do I deserve? What have I done? “Not unto *me*, O Lord, not unto *me*, but unto *Thy name* give glory, for Thy mercy and Thy truth’s sake.”

The movement to raise £400 to send therewith a free copy of the GOSPEL MAGAZINE to every regiment and ship belonging to H.M. service has resulted as yet in the subscription of something under £5. It was a good suggestion of some divine that Christians should stretch forth their hands in prayer to God *with a map before them*. Perhaps if the readers of the GOSPEL MAGAZINE were to follow this example in praying for our *world-wide scattered army and navy*, the above sum of money would soon be forthcoming; at any rate, I cannot but believe a fair sum would be raised for this gracious work. It may stimulate some to know that friends are sending out their “monthlies,” when read, to soldiers at Gibraltar and India. Who will do likewise? Let them write to me, and I will gladly send them an address. Others are packing boxes of sound reading in this city and that town, which they are sending direct to some foreign station. Who will follow this good example? Beloved in the Lord, let not the poor wandering soldier, the tempest-tossed seaman—most of whom are out of

sight—be out of mind. Let us ponder over their many trials, their peculiar snares, their bitter hardships, and then sit still if we can. Shall our army and navy teem with *popish guilds*; our garrisons and naval prisons with *popish chaplains*; our barrack-rooms and lower-decks with *Satan's tares*; our men's mess-tables covered with *demoralizing trash*? and shall lovers of truth sit at home with folded arms? In our day, Satan has monopolized thousands of *pulpits*, taken entire possession of as many *platforms*, and he seeks to buy up the *press* with another gospel other than the Gospel of the grace of God. Surely, it behoves every lover of truth, therefore, to extend only those publications which magnify Christ and ascribe salvation to our God.—Believe me, dear sir, yours to serve in the Gospel,

CHARLES BRIDER.

Mr. Brider thankfully acknowledges the receipt of 6s. in stamps, for the free circulation of the GOSPEL MAGAZINE in the army and navy, from "J. W. P."; also 5s. "W. T." (Leicester); 1s., Mrs. Wolfenden; 1s., Mrs. Chackley, and 5s., Mr. H. Hodges, to defray expenses in sending books abroad.

[We have received two or three small amounts in stamps for the aforementioned object. We shall feel obliged by our readers forwarding their contributions direct to our kind and zealous correspondent, Mr. Brider.—ED.]

### FAITH, HOPE, AND LOVE; OR, THE TRIPLE GRACES.

*To the Editor of the Gospel Magazine.*

DEAR SIR,—Your leading article of the present month (March) reminds me of a short reminiscence of a sermon in my Journal preached some years ago by the Rev. F. W. Davis, late pastor of St. Peter's Church, Oldham Road, Manchester, who is now quite laid by, suffering from a protracted illness, his medical attendant having informed him that it is only a question of time when he may be called away, as his recovery is looked upon as entirely hopeless. It is satisfactory to know, as I heard from his lips a few days ago, that he is simply resting on Christ alone, and not upon any of his work for Christ; yet, if he were raised up again, he should preach the very same glorious distinguishing doctrines of grace he ever had done when in comparative health; for he was ailing in body some years before he finally gave up active service in his Master's vineyard. It is sad to sight and sense to find so many true servants of Christ called away at a time when there appears most need of them; but the Lord can as easily raise up others to supply their place as He is so rapidly saying to them, "Come up higher." "Pray ye therefore the Lord of the harvest, that He will send forth more labourers into His harvest."

Allow me to say, with regard to the leading article already alluded to, that your avowed unwillingness to commence writing is largely shared by your unworthy correspondent, since, of late, the backwardness to put pen to paper in the Lord's cause is extremely painful; and it is with shame and confusion of face I confess it, but your unusual delay seems evidently the leading of the Holy Spirit to direct your mind to the subject at length chosen, for it has proved a very rich and unctuous one to myself, and I trust will be blessed to many other readers. To God be all the glory.

I am, dear sir, yours in the faith and hope of the Gospel,  
Manchester.

A LITTLE ONE.

## Reviews and Notices of Books.

*Tears of the Pilgrims.* By Rev. W. FRITH. London: Elliot Stock.

THE Rev. Hugh Allen, in a recommendatory preface to this little volume, says: "There are few of the family of God who have not shed all the tears mentioned in this book," viz., tears of deep contrition, of heart sorrow, of temporal loss, of bereavement, of holy gratitude, of holy joy, and of sympathy."

*Bowing to Uniform, and its Results.* By THOMAS CHESIRE. London: Elliot Stock.

THERE is some truth in this volume, but it is put forward in a very unsatisfactory way. The author acknowledges that it is of "necessity somewhat the 'gathering up of fragments;' partly from the little leisure which its writer can command." We think, then, that it would be far better if he were to defer writing for the public until he has more leisure at his command.

*So Great Love! Sketches of Missionary Life and Labour.* By Miss BRIGHTWELL, author of "Palissy the Potter," &c. London: John Snow and Co.

THIS is an attractive volume; it contains interesting sketches of several eminent Missionaries, such as John Williams, Robert Morrison, Robert Moffat, &c., &c. It is well illustrated, but some of the principal pictures have hardly any explanation.

*The Pictorial World* is a new illustrated weekly paper. Its object is "to set before the public a world of pictures, and a record by pen and pencil of all that can interest, amuse, and elevate," for threepence per week. During the three months' issue of this journal, many illustrations of the most imposing character have been given, affording a life-like view of the stirring scenes which have occurred in the quarter that has just passed. Events so promptly and graphically illustrated must secure for so cheap a journal an immense circulation. *The Pictorial World* is a marvel of the age.

*Our Own Fireside, The Day of Days, and Home Words*, still continue on their useful course, filled with instructive and interesting matter.

We have also received:—"Brief Notes on Literature and Dogma," "Kalender Notes," "The Sunday Magazine," "The Day of Rest," "The Gospel Herald," "Sunday," "Chatterbox," "The Parish Magazine," "Good Stories," "Mission Life," &c., &c.

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THRONE OF GRACE.—To linger from the throne of grace because of unfitness is to make it a throne of merit; but to plead the merits of Jesus Christ as the only ground of thy propitiation is always to find it a seat of mercy.—*J. Miley.*

JUSTIFICATION.—Justification by works is not a greater heresy than justification on account of faith, but justification through the death and resurrection of Jesus Christ, having works and faith as evidences or effects of the same, is sounder theology.—*J. Miley.*