



THE RIGHT REV. JOHN CHARLES RYLE, D.D.,

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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.

THE EYES OF THE LORD.

"The eyes of the Lord are over the righteous."—1 PETER iii. 12.

EVEN natural affection affords us delight to be in the presence and fellowship of those we love. Now, the Lord takes pleasure in having—always having—in His sight the objects of His eternal love, while also He has again and again declared in His Word His gracious readiness to manifest Himself to those whose hearts the Holy Spirit has taught to love His Name. No more consoling or cheering truth, therefore, could be revealed to us poor wayfaring ones, beloved in Christ, than that which, in the words of the above inspired passage, assures us that the grace-justified (righteous) people of God dwell continually under His observation and unslumbering vigilance. "He that keepeth Israel shall neither slumber nor sleep."

Let it be well noted that the Spirit-led Apostle Peter, in our text, is made less the penman of a promise than the witness to a fact. He was not led to say, "The eyes of the Lord *shall be* over the righteous." That would have been a precious pledge and promise to come from the lips that cannot lie. But the sure Scripture conveys an even fuller measure of blessedness than that! It asserts to the faith of the veriest trembler amongst the little ones of "the flock of slaughter" that the eyes of Jehovah *are* over the justified—*are* over such, under all conceivable circumstances—and, impliedly, over them "for good." The redeemed of the Lord have cost Him too much in patient service, in meritorious humiliation, in sighs and groans, in tears and blood, to allow of one of them being absent from His eye even for a single moment. Yes, "every moment," the Covenant promise runs:—"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" (Isaiah xxvii. 2, 3). His

"jewels"—His "precious treasure" (Mal. iii. 16, 17)—though many of them may reckon themselves but such as only *think* upon His Name, are yet abidingly "before Him" in the "book" of His faithful, gracious, and loving "remembrance." "The eyes of the Lord," which beam with depths of mercy and tender pity towards His redeemed—His sons and daughters—are always "over" them in purposes of wisdom and designs of salvation. All the ways of such as have been Divinely taught "the secret way of the stairs"—the "new and living way" which Christ crucified and risen "hath consecrated"—are "opened" to the Father's eyes; for the steps of such are "the steps of a good man," and they are "ordered by the Lord."

It has lately been laid on the mind of the writer to muse upon the multiform occupations of the eternal Father. Jesus said, "My Father *worketh*." And amongst the constant occupations of the Father is this, to "ponder" the goings of men (Prov. v. 21)—of all men—but, surely, especially the goings of His own children. For they lie nearest His heart. He thinks upon, and deals otherwise with them than with the world and the children of disobedience. Sons and servants, socially and spiritually considered, stand in a widely different relationship to the Father. Hence, with discriminating grace, He declares of His adopted ones,—“I will spare them as a man spareth *his own son* that serveth him” (Mal. iii. 17).

How consoling and refreshing is the truth that the eyes of the Lord are continually occupied in scanning the way of the pilgrimage of each wayfarer towards Zion, foreseeing every difficulty and trial that will arise, and securing that as the necessitous pilgrim's day is, so his strength shall be. That foresight, too, is ceaselessly and infallibly exercised alike in matters of providence and grace—in details both great and small. He, of whom it is written—"His eyes behold *the nations*" (Psalm lxvi. 7), also watches with condescending concern the falling of a little sparrow on the ground (Matt. x. 29).

Moreover, the eyes of the Lord "look upon the *heart*" (1 Sam. xvi. 7). Not merely on the outward circumstances and goings of His children does our Covenant God and Father look, but also and particularly upon the source and spring of all their footsteps. True, there are gloomy seasons when the hearts of the saints are tempted to reason that their way is "hid from the Lord." That, however, is their infirmity. "He knoweth the way" that they take. He also knoweth the darkness and desolation which cloud their poor hearts. He compassionately looketh thereon. To Him the darkness and the light are both alike. As the sun in the heavens, when, at noon-day the black thunder-clouds shut out his bright beams from our gaze, fails not to pour forth floods of glorious light behind the temporary vapours which fill the air, so

"the eyes of the Lord" are still over the righteous in their gloomiest and most despondent experiences. The tried heart of a believer is ever under the loving eye of our God, as an object singularly precious unto Him. And in times of perplexity that eye of unerring wisdom is specially pledged to guide the trusting heart. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee [margin—*counsel thee*] with Mine eye" (Psalm xxxii. 8). But to be guided thus, faith needs follow the example of the Psalmist—"O Lord, in the morning will I direct my prayer unto Thee, and will *look up*" (Psalm v. 3). There was but one window in the Ark, and God ordered Noah to place that "above" (Gen. vi. 16). All the light the imprisoned patriarch received, or needed, came from above, from "the Father of lights." There were no *side-windows* in God's Ark. Our wisdom, therefore, beloved in Christ, is, not to be attempting to look at "the things which are seen" by poor reason's eye, and to judge of our case by such side-lights as nature can afford us, but to "look up" in humble faith and prayer for the guiding motions of our Father's eye—for the directing counsel He has faithfully promised us. He takes unspeakable pleasure in keeping the feet of His dependent people. Though many be their spiritual and earthly foes, He has covenanted with His own to preserve and deliver them. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to *deliver* their soul from death, and to *keep* them alive in famine" (Psalm xxxiii. 18, 19). How beautifully this precious truth is illustrated by the case of the "feeble Jews," when their enemies plotted to stop the rebuilding of desolated Jerusalem, as recorded by Ezra (ch. v. 5). "But *the eye* of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." How refreshing and confirming, too, is that Divine declaration of Hanani, the seer (2 Chron. xvi. 9)—"For the *eyes* of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him."

Oh, brethren beloved, let us seek grace at the hands of our oath-performing God to realize, with believing Abraham, that "in the mount of the Lord it shall *be seen*"—or, as the words have been rendered by some—"Jehovah will see" (Jehovah-jireh!). Jesus tells us that Abraham referred to Him and to His day—this present Gospel day.

Let us, then, rest on the sweet truth that our all-seeing Lord will surely provide, and lead, and love us unto the end; casting on Him all our care; coming to Him with all our sorrows and burdens; and proving, in blessed experience, the reality of the words which head our meditation—"THE EYES OF THE LORD ARE OVER THE RIGHTEOUS."

THE EDITOR.

Wayside Notes.

"HUMBLE YOURSELVES."

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—1 PETER v. 6.

HE who is the fountain of all blessing has assured His people that "it is more blessed to give than to receive" (Acts xx. 35). Those precious words of the Lord Jesus, we may be sure, speak His own experience. He delights far more to bless His redeemed ones with all Covenant blessings than they can possibly rejoice in receiving out of His infinite fulness. But He selects His own methods of conferring His favours.

"The Lord first empties whom He fills,
Casts down whom He would raise;
And quickens whom the letter kills;
Exalting thus His praise."

There is a definite point of need, which His dear ones must know, ere the blessing can be bestowed. It is when the believer is *poor enough* that the abundant outpouring is vouchsafed. Poverty of soul is the Spirit's own preparation for Heaven's bounty. No experimental grace in a child of God appears more fair, more lovely, or more acceptable in the sight of the Father than the grace of self-littleness and emptiness.

Let us note well the Scripture passage before us, beloved fellow believers in Christ, and may the unction of the Holy One refresh and restore our souls while we give ear to the voice of the Word.

1. Firstly, we have a *Command* enjoined upon us—"Humble yourselves." Pride is especially hateful in the sight of our God. "The condemnation of the devil" is distinctly associated with pride, in Holy Scripture. Pride, and particularly spiritual pride, ill becomes a mercy-saved sinner. Brands plucked from the fire need ever remember what they owe to sovereign grace. Pride takes a thousand forms. Thus, we read in the Word of the pride of the countenance (Psalm x. 4); the lofty eye and look (Prov. xxx. 13); the proud heart (Prov. xxi. 4); "the foot of pride" (Psalm xxxvi. 11); the walk of pride (Daniel ii. 37); and "the rod of pride" (Prov. xiv. 3; xii. 18). The Apostle John summarises all pride under one head, for it enters into every part of our Adam-nature, and designates it "the pride of life" (1 John ii. 16). God, it was said by DODDRIDGE, "sets Himself in battle array against pride" (James iv. 6). The proud, God is represented as hating, as knowing "afar off," as esteeming an abomination, as not suffering. Hence, He has many methods of restraining pride in the objects of His love, and of producing in them the acceptable fruits of humility. The Christian reader of these pages who, possibly, has long been a scholar under the Father's chastening rod, might tell a touching tale of experience in proof of our statement. Each heart knoweth its own bitterness. Not that our tenderly-gracious Father takes any pleasure in grieving His children. Far otherwise. He "pitieth them

that fear Him." Yet, He spares no pains to bring them into that low place of humility, where their experience likens them to "lilies of the valley." The Valley of Humiliation is God's choice soil for the cultivation of His pleasant plants. "Humble yourselves" is, therefore, only another phrasing of the will of our God for—"Become more fragrant and delightful unto Me!" What, then, is our wisdom, dear brethren in Christ? For we cannot produce in ourselves this lowly character of meekness and self-littleness. Surely, we must look up through our tears to Him who bids us be humble, and ask Him to perfect in us His holy pleasure by conforming our hearts to the requirements of His Word. "Learn of Me," spake the Meek One. "I am meek and lowly in heart," He declared, when addressing burdened souls. Each stroke of affliction's rod is designed to bring us nearer to the feet of the Lowly One. For Jesus is still able to speak of Himself, "I *am* meek and lowly in heart." His exaltation to the majesty on high has not elated that lowly heart of His. He is "the same yesterday, and to-day, and for ever." On earth He so "humbled Himself" (Phil. ii. 8) as to take the lowest place of all, not only "lower than the angels"—the sinless angels—whom He created, but lower than us sinful men, for He was "made a curse for us" (Gal. iii. 13). And when was it that the humility of Jesus displayed itself most conspicuously? Was it not on the cross, when, as our Sinbearer and Substitute, beloved fellow-believers, He bore in His bosom not only the rebukes of many people, but the righteous wrath of offended justice? Which fact leads us to contemplate the next point in the passage under notice.

2. Secondly, the *Condition* appended to the command;—"Under the mighty hand of God." To resist the performing hand of the Most High is the height of folly and madness. It is a mark, an infallible mark, of a child of God that, sooner or later, he kisses the rod, and blesses, as Job did, the hand of the Divine Spoiler—"The Lord hath taken away; blessed be the Name of the Lord." A felt sense of the Father's perfect love and unerring wisdom constrains the true-born child of God to bow beneath the parental correcting hand, and moves him to confess in all humility of spirit—

"It is Thy hand, O God;
My sorrow comes from Thee;
I bow beneath Thy chastening rod,
'Tis love that bruiseeth me."

The hand which is mighty to chastise, where chastisement is necessary, is also "mighty to save" and to sustain the wounded, sorrowful, and lowly soul. Oh, child of God, "afflicted, tossed with tempest, and not comforted," though the hand of the Lord upon thee and upon thy lot be heavy to endure, yet be sure of this, that "He knoweth" well the portion of thy cup. The contents of that cup have been compounded in accordance with His perfect knowledge. As the apothecary first weighs out—with steady hand and vigilant eye—the ingredients prescribed by the physician, so the Lord, with perfect skill, computes, weighs, and measures the various component parts of your medicine-cup, and Himself holds it to your lips with His all-merciful

hand. Oh, to be humble enough to take the bitter draught in blind confidence that *He* knoweth what is best for the spiritual health and happiness of His children. Christ has drained the curse-cup. Ours can but be the cup of blessing. Then, remember also how *safe* is the place of humility—safe as well as profitable.

“He that is down need fear no fall;
He that is low, no pride.”

Can we ever sink low enough in our own esteem, beloved brethren? Can pride be too effectually hid from our eyes? Twice in the course of His ministry Jesus took “a little child” and set him before His disciples as a pattern of freedom from pride, envy, and ambition. To “become *as* a little child,” Christ teaches us, is a spiritual attainment requisite in all who would follow in His steps. This holy lesson is best learned in the furnace. Never do we appear so vile in our own eyes as when the corruptions of our hearts are brought home to our consciences in the day of adversity. Then our false motives, our wayward goings, our selfish aims and methods, are all laid bare. When brought face to face with the holiness of God, we learn the lesson, with Job—“I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes” (Job xlii. 5, 6). The Lord’s dealings with His beloved servant Job aptly illustrate the lesson enforced by the injunction—“Humble yourselves under the mighty hand of God.” Grace enabled the furnace-ried patriarch to lie low under the heavy dispensations of Jehovah’s hand, and then followed the peaceable fruit of righteousness. For, the portion of the Word we are considering, brethren, contains—

3. Thirdly, an implied *Promise*—“*That He may exalt you.*” Happy is the Christian who has experimentally learned the secret of dear TOPLADY’S lines—

“Sweet to lie passive in His hands,
And know no will but His.”

It is well to be dumb under the rod—dumb, not in the mental frame of a Stoic—but in the devout spirit of the Psalmist when he said—“I was dumb, I opened not my mouth; because Thou didst it” (Psalm xxxix. 9). Our God is glorified when a poor frail reed meekly bows its head in the day of “His rough wind” (Isaiah xxvii. 8). Ah! yes, poor stricken ones! Your exaltation is at hand when once, by grace, the heart becomes chastened, the spirit meekened, the conscience rendered tender, and the entire soul subdued to the holy will of God. I often think that title which the Word ascribes to the Lord—“The lifter up of mine head” (Psalm iii. 3), is singularly appropriate in the case of meek and lowly, tempted and downcast souls. It proves to the saints that there is a suitableness in their Covenant God to meet their every need and experience. No contingency can possibly arise in the history of the blood-purchased Church which has not been anticipated and provided for by the Lord in Himself. And, in connection with the fulfilment of the Divine promise to “exalt” the humble, it is blessed to know that the need which subsists between

the redeemed and the Redeemer is, in a sense, reciprocal. Christ, "the Head" of the Church—His mystical Body—"cannot say to the feet, I have no need of you." As dear Dr. HORATIUS BONAR long since sang in his sweet and truthful hymn, "Jesus, Thou needest me":—

"Thy fulness needs my want,
Thy wealth my poverty;
Thy healing skill my sickness needs,
Thy joy my misery.

"Thy strength my weakness needs,
Thy grace my worthlessness;
Thy greatness needs a worm like me
To cherish and to bless.

"This evil, froward soul
Needeth a love like Thine;
A love like Thine, O loving Christ,
Needeth a soul like mine.

"Thy fulness, Son of God,
Thus needy maketh Thee;
Thy glory, O Thou glorious One,
Seeketh its rest in me.

"It was Thy need of me
That brought Thee from above;
It is my need of Thee, O Lord,
That draws me to Thy love."

Most wondrous truth! Christ needs our times of heaviness and tribulation in order to find a suitable sphere in which to minister the oil of gladness. Yes; He will assuredly "exalt" the poor and the needy. But, the concluding words of our passage speak of—

4. Lastly, *the Season of the fulfilment of the Promise*—"In due time." Due time is *God's* time. "It may not be *my* time; it may not be *thy* time; but it will be *His* time." The time of the lifting up of the head is fixed by the good pleasure of Him who has helped us hitherto, and nothing in earth or hell can alter it, hasten it, or delay it. When He *will* work, who can let it? "I *will* do all My pleasure," is His own declaration. Oh, beloved fellow sufferers, let us be wise—let us be wise! "The poor committeth himself [margin—*leaveth* himself] unto Thee; Thou art the Helper of the fatherless" (Psalm x. 14). If the furnace be hot, let us "leave" ourselves unto Him. If the foes be many and fierce, let us "leave" ourselves unto the Lord. If the night be dark, and the path both narrow and perilous, let us "leave" ourselves unto Him. If the wounds of the rod are neither few nor painless, let us "leave" ourselves unto Him. If persecution and hardness for Christ's sake are our present portion, let us "leave" ourselves unto Him. He has pledged His word to exalt "in *due* time"—and He will. He will! "Till the day dawn, and the shadows flee away,"—Oh, for grace to repose on His oath-attested promises.

Clifton.

J. O.

If the covenant of grace does not afford the believer a rule of life, it must be very deficient. However, Paul could bring a rule from thence sufficient for the believer to live by, walk by, worship by, and converse by. God's sovereign will is man's rule; and to the saints God makes known the mystery of His will, according to His good pleasure (Eph. i. 9), which runs thus: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John vi. 40).

Pilgrim Papers.

“WHERE HAST THOU GLEANED TO-DAY?”

THE BELIEVER'S COURSE. (ACTS xxvii.)

(Continued from page 271.)

“AND the next day we touched at Sidon,” which means *hunting, fishing*; a place to hunt for savoury meat, such as every child of promise loves; to be a fisher of men. Is it not ever so? Can the servant “touch at Sidon,” be about his Master’s business, hunting in the Word of Life for meat, seeking thereby to catch men, to win souls, but he shall have his reward and be furthered in it? So “Julius courteously entreated Paul, and gave him liberty to go unto his friends and refresh himself.” Probably Julius is the same centurion who had command from Felix the governor, to keep Paul, and “to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him” (Acts xxiv. 23). How all this illustrates Divine dealings. The hearts of all men are “in the hand of the Lord,” as well as “the king’s heart,” and we may often view His gracious hand in the circumstances by which these seasons of “liberty to go and be refreshed” in fellowship with the brethren are granted. His friends at Sidon; who might they be? Paul and Barnabas had passed through Phenice and Samaria (Acts xv. 3), and had sailed thither again, finding disciples at Tyre (Acts xxi. 4), but no mention is made of his visiting Sidon. Had not the Lord Jesus commended *great faith* in the woman of Sidon? and if she were the only disciple there, would not her testimony in her own city, be like that of her fellow-disciple in Samaria, and with the same blessed result? A goodly company of friends to refresh the spirit of Paul. Lord, grant us “liberty to go” and have “times of refreshing from the presence of the Lord” thus. “And when we had launched from thence”—the Christian’s life is thus made up of seasons of rest and gladness, and putting out to sea again—“we sailed under Cyprus,” which means fair, fairness, and implies under shelter of a fair haven; a sense of the Almighty overshadowing gladly experienced; “because the winds were contrary.” Where else can we shelter when winds of error blow? “Anything *contrary* to sound doctrine” (1 Tim. i. 10). The Apostle exhorts us not to be “like children, tossed to and fro, and carried about with every wind of doctrine” (Eph. iv. 14). “*Contrary* to the name of Jesus” (Acts xxvi. 9). “*Contrary* to the doctrine which ye have learned” (Rom. xvi. 17). Alas! so many “works of the flesh, contrary to the Spirit” (Gal. v. 17). Who can sail far on the Christian track without being thus assailed? because the winds of error are contrary to The Wind, the Holy Spirit (John iii. 8). “And when we had sailed over the sea of Cilicia” (which means, rolls or overturns) “and Pamphylia” (a nation made up of every tribe), “we came to Myra” (I flow, pour out, and weep). Geographically, these two seas must be passed to reach Myra. Does it not illustrate the rolling and overturning which result from the blowing of winds of false doctrine? Some of us can

remember how even infidel thoughts have seemed to shake and overturn the very foundation of religion in the mind, and, looking back, we see the wise design in permitting such a season of *rolling* and *overturning*, "that the things which cannot be shaken may remain," as they have done ever since upon a firmer basis than before, and the soul more fully established in the truth, while error blows over every tribe and nation under heaven. The contemplation of it, the passing over it, must bring us to the place of weeping for sin and for sinners, while our hearts are poured out before God on behalf of such; flowing out to them in compassion to their souls. "And this commandment have we from Him, that he who loveth God love his brother also" (John iv. 21). "And there the centurion found a ship of Alexandria" (one that assists men or helps stoutly) "sailing into Italy; and he put us therein." The captain over his band of prisoners finds another vessel now, uses other instrumentality to speed their course. Who can tell but the testimony of Paul and Aristarchus in the former ship, whether received or rejected—probably both—was no longer in the purpose of God needed there? "We know" there was design in their being on two ships. Wise design in Him "*who worketh all things* after the counsel of His own will." "He put us therein." Let us ever remember this fact, and view His disposing hand, who is our Leader and Commander, *putting us* where He will, though the events that follow may look disastrous, assured it is right, for He goeth with us. "And when we had sailed slowly many days." What disciple does not encounter this *slow sailing* many days, so as to question whether there be any progress in the divine life at all? Still it is *sailing*, moved by the Wind, the Spirit's operation, not *rowing* by our own efforts, nor straining by human ingenuity. "And scarce were come over against Cnidus." This place was noted for the worship of Venus, whose statue by Praxiteles was so exquisitely done that people came from all parts to view it. It is situated on a promontory, alike dangerous to vessels as to souls to come into the vicinity of such enticing idolatry. "The wind not suffering us." Here is manifested restraining grace, keeping those in the vessel from dangerous curiosity. "The wind bloweth where it listeth" (not always where we like). "So is every one that is born of the Spirit (John iii. 4). So does the Spirit of God determine the course of every child of God. "The wind not suffering us." How analogous to "We essayed to go into Bithynia, but the Spirit suffered us not" (Acts xvi. 7). As did a tempestuous wind from the Lord not suffer Jounah to land at Tarshish. Are there not constantly occasions when the unfavourable wind and weather will not suffer a Christian to go forth for the contemplated indulgence in "the lust of the eye" amidst the fine arts and exquisite works of men, which might lead on to the pride of life, seeking to possess them at the cost of being unable to lay out the silver and the gold in His cause and service to whom it has been the desire to consecrate it?

Doubtless, there were those in the ship who would gladly have landed at Cnidus, to expatiate on the beautiful Venus—"but we scarce came over against it, the wind not suffering us." What a pity to miss such an opportunity, says the carnal mind; "Kept by the power of

God," is the verdict of the spiritually minded. "We sailed under Crete over against Salmone." Crete means carnal, fleshly. Evidently the people of the island were thus characterized, for, writing to Titus, Paul thus speaks of them, "One of themselves, a prophet of their own said, The Cretians are always liars, evil beasts, slow-bellies. This witness is true. Therefore rebuke them sharply." Yet was there a needs-be for him to sail under Crete, and afterwards to leave Titus there, "to set in order things that are wanting, and ordain elders in every city" (Titus i. 12, 5). Salmone is a promontory on the island; evidently danger there, so they could not come near it—"hardly passing it, came to a place which is called, The fair havens, nigh whereunto is the city of Lasea." Evidently they thus came in contact with the Cretians, some of whom will have reason to bless God for the winds, which He holds in His fist, having wafted them nigh to the city of Lasea, that it might be said of some of them as of them of Corinth, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance" (1 Thess. i. 5). Well might the Holy Ghost by the pen of Paul, insist so much, concerning the Cretians, on being sober, sober-minded, temperate, in behaviour as becometh holiness, discreet, chaste and zealous of good works! Is it not still so in the providence of God, that a Christian is sometimes compelled to tarry amidst the ungodly, that the truth as it is in Jesus, may be distinctly set forth by word and deed, and they who read not the Scriptures may read the lives of those who "walk according to this rule," and so fruit be brought forth to life eternal and sinners saved thereby?

"Now when much time was spent" (in the vicinity of Crete is evident, and it was not lost time), "and when sailing was now dangerous, because the fast was now already past" (and Mark ii. 19, being realized: the fast was probably that of the Day of Atonement, therefore winter was approaching), "Paul admonished them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives."

Moses had said, "Would God that all the Lord's people were prophets." Yet truly, "The secret of the Lord is with them that fear Him," so that not only Paul, but the weakest Christian is often permitted, in the power of the Spirit, to counsel others with true forecast of events!

It is manifest that in Crete the Lord's work was begun and being carried on. It would not come to nought, though a *nevertheless* seemed to negative it! "*Nevertheless*"—opposing opinions prevailed—"Nevertheless the centurion believed the master and owner of the ship, more than the things which were spoken by Paul." (What did he know about nautical affairs? was the probable argument.) Servant of Christ, be not discouraged if you are withdrawn from some place where the message you deliver is winning souls. Paul may lay the foundation; Titus shall build thereupon, and God giveth the increase. We had caught a glimpse of our Master in Julius the centurion; here we see only the servant, listening to the counsel of worldly-minded men.

"And because the haven was not commodious to winter in." It was a fair haven compared with the rough voyage; but it was not the haven where they would be—"the desired haven." It was nigh unto Lasea, some of whose citizens should be born again there and become citizens of Zion; but it was not commodious to winter in. "The more part advised to depart thence also." They studied ease and comfort, and proved, "Whosoever shall save his life shall lose it." Seeking a more commodious haven, they have no shelter from the storm at all! "If by any means they might attain unto Phenice, and there to winter; which is a haven of Crete, and lieth towards the south-west and north-west." How often does a child of God thus act inconsistently in his movements, and leave some sheltered spot assigned for the trying season to encounter perils unthought of.

"And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Crete." Thus when in spite of gentle warnings, or clear intimations of the Divine will, the child of God unheeding them, follows the bent of his inclination, loosing from restraints, favourable circumstances, like a south wind for the vessel, may lead him to *suppose* he has gained his purpose. This word "supposing" occurs seven times in the Scriptures, and always is connected with mistakes (Luke ii. 44; John xx. 15; Acts xiv. 19; Acts xvi. 27; Phil. i. 16; 1 Tim. vi. 5); and here. Let us never act contrary to the plain direction of God's Word or secret whisper of His guidance in our hearts, *supposing* thus to obtain our purpose.

Their aim was to attain to Phenice, which, derived from the Greek, means, a palm tree. Do not some in these days think it possible to attain unto perfection—the upright stature of the palm tree—never bending to the fierce winds of temptation, or becoming crooked by reason of indwelling sin? It is a spot the Apostle Paul in his course could not attain unto! "Not as though I had already attained, either were already perfect" (Phil. iii. 12). He had *not done* with the conflict of Romans vii., for he there speaks of himself in the present tense (verse 25), "So then with the mind I myself serve the law of God, but with the flesh the law of sin"; while he thanks God through Jesus Christ our Lord, and he was gloriously realizing the certain freedom from *condemnation* of Romans viii. 1; which would issue in positive *glorification*, because of the impossibility of *separation* from Christ Jesus our Lord! Be assured, the *Wind* will hinder our *attaining* to Phenice to winter there. Meanwhile, "a little more rough tossing," and for perfection we must wait for "the desired haven," with perpetual calm, summer, and sunshine! It is not possible by any means to attain unto Phenice, "which is a haven of Crete." Very significant! The analogy of the words "attain unto" suggested this line of thought. Truly we may say of perfection, "It is high, I cannot attain unto it."

"They sailed close by Crete." By Divine appointment was their continued proximity to this island, where "The grace of God that bringeth salvation" was to appear unto all men, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

(To be continued.)

WELL-SPRINGS.

"To him that soweth righteousness shall be a sure reward."—

PROVERBS xi. 18.

THE wise man has said a great deal about the righteous in his Proverbs. The previous chapter is full of them, their life, and end. "The Lord careth for the righteous," is promise sufficient to know that not one of them shall fail to prove that word their own; and yet, since they are ever full of fears and forebodings, and will have many enemies to encounter all along the journey home, He indites these precious words to encourage their oft faltering, failing hearts, and thus leads them from strength to strength, till every one of them shall appear in Zion. What a people! what a God! "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" Glance back for a moment at the preceding chapter, and may the Holy Spirit seal home the words with comfort. In the third verse, "The Lord will not suffer the soul of the righteous to famish." He who cares for the body, sending us our daily bread, how much more precious is the soul which He has redeemed. Oft we feel spiritually hungry and thirsty. The desert stretches before us, the parched land lies around us. "Is there any word from the Lord?" cries the inquiring heart, looking out for the promised heavenly manna—

"As living souls are fed;
O feed me, or I die";

and back comes the word, "The Lord will not suffer the soul of the righteous to famish." Again (verse 6), "Blessings are upon the head of the just." Yes, the blessings of our Great Aaron descend even unto the skirts of His garments. The blessing of that Just, Righteous, and Holy One is as the crown of blessing which He delights to bestow on every one of His blood-bought people. So that like Naphtali, "satisfied with favour, and full with the blessing of the Lord," His children go forth conquering and to conquer. And then their memory is blessed (verse 7). In contrast to the wicked, whose name shall rot, His Word declares, "The righteous shall be had in everlasting remembrance." What comfort here, dear child of God, to know that the Lord is ever thinking upon you and remembering you for good, and that when time shall be no more, yet your portion is an everlasting remembrance for good from the Lord and King of Glory! Then in the next verse we read, "The wise in heart will receive commandments." We are learners still—scholars needing much teaching, children needing many commandments. What a mercy, if our heart is opened to receive and treasure up, yea, and delight to run in the way of His commandments! This, too, is one of the blessings of the righteous. Then their walk (verse 9), mouth (verse 11), lips (verse 13), labour (verse 16), desire (verse 24), foundation (verse 25), hope (verse 28), and standing (verse 30), are all spoken of with promised blessing, which the reader can enlarge upon to his soul's edification and comfort; but we must pass on to the words of our text, "To him that soweth righteousness shall be a sure reward."

Shall we not at the onset trace these words up to their Fountain

Head and true Source, even to Jesus—to Him who came to this sin-stricken earth of ours to sow that righteousness of His own implanting, and who reaped the sure reward of His work in that we might be made the righteousness of God in Him? Is He not that Righteous One, without whom nothing is holy, and none can see God? Did He not bring in righteousness, and weave out of it a robe to cover the vilest who has found mercy? Did not His Holy, Just, and Righteous Father grant His Son that sure reward for all His doing and dying, when appealed to by the God-Man in those marvellous words of eternal promise, immutable counsel, and Divine covenant—"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory"?

Was not that His sure reward, His glory, His crown of rejoicing, that not jot or tittle had failed of all Heaven's provision to find a suitable and acceptable Substitute for His people? Yes, He sowed that incorruptible, undying seed of righteousness, that He that believeth in Him should never die, but eternally glory in the blessed truth that His righteousness covers me, frees and justifies me from the law's demands; and now I can sing—

"Tis He adorned my naked
soul,
And made salvation mine;
Upon a poor polluted worm
He makes His graces shine.

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

"Strangely, my soul, art thou arrayed
By the Great Sacred Three;
In sweetest harmony of praise
Let all Thy powers agree."

No. There is no righteousness apart from Christ; all the acceptable acts of a gracious man are all in virtue of Christ's righteousness imputed to him. God demands what He has given. If righteousness is implanted within the heart of a man—if righteousness as a spotless robe covers him, then the manifestation of that inwrought work must be acceptable to a just and holy God, for the seed has been divinely implanted, nurtured, cherished, and made to grow. That is the good work spoken of by Paul, for God's work is never at a stand-still nor loss. "He that hath begun a good work in you shall perform it unto the day of Jesus Christ." It must be ever going on unto the perfect man in Christ Jesus; not that that is attained below, but we follow on, until that day when we shall be perfect through His comeliness, perfect and complete, to be presented to the Father, through the merits of the Son of His love.

We have said thus much to show how all is of Him to will and to do of His own pleasure, to His own glory. That I may be nothing and Christ everything—that I may decrease, so that He may increase—is the believer's desire. And thus made righteous, upright, justified because of the indwelling presence of that High and Holy One, therefore the sowing is that which becomes Him, and the reaping sure, according to promise—"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Thus the righteous man soweth in righteousness and shall reap a sure reward, for nothing fails that the Lord undertakes in and for His people. The wicked man is said to work a deceitful work, as though the Holy Spirit would again remind us how the work of the wicked shall rot. It may seem very disastrous, very staggering, very deep-rooted, but it is only for that time when the Lord shall "try every man's work of what sort it is." Then shall be burnt up all the "wood, hay, and stubble." The wicked work a work, but the righteous are said to sow; and we know what sowing means. A tiny seed is dropped into the earth. All appears hard and cold and dead. We must wait awhile for the genial showers, the warm days, and then see the upheaving of the sod, the cracking of the earth. Then appears the tiny blade, then stem grows higher, until the ear of corn appears, and fills out; and what has been sown can never die, for from that ear of corn comes food for man and seed for another harvest. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Nothing is lost nor impoverished by use, time, nor age in Jehovah's harvest field. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Here we see that the true and spiritual sower is a man in Christ Jesus; his sowing must be the implanted seed of eternal life; and, consequently, for his reaping he may confidently look for a sure reward, or recompense.

There is also an injunction in Hosea x. 12, where the Prophet exhorts Israel to "sow to yourselves in righteousness, and reap in mercy." That is indicative of a man of God dwelling envired in righteousness, building upon the imputed righteousness of Christ, in such hope that maketh not ashamed. The new man cannot sin; the renewed heart worketh, buildeth, soweth in righteousness, and looks for his reward, to reap in mercy. He shall also sow in peace. "The fruit of righteousness is sown in peace of them that make peace." R.

IN MEMORIAM.—"G. C."

"Gathered to his people."—GENESIS xxv. 8.

<p>GATHERED." Yes, not torn with violence By a foeman's ruthless hand, From his sphere of holy labour In this sin-defiled land.</p> <p>"Gathered." Not to throngs of strangers, Hard and cold as moonlight clear; "Gathered" to his own loved people, To his spirit-kindred dear.</p> <p>"Gathered" to the saints unnumbered, Who o'ercame through Jesu's might, Who now wear the crowns of glory, And the robes of snowy white.</p>	<p>"Gathered" to the faithful servants, Resting after brief employ; Resting in the Master's presence, Sharing His eternal joy.</p> <p>"Gathered" to the happy children In the "Father's house" above, Where each heart is ever glad-dened With the sunshine of His love.</p> <p>"Gathered" by the King Immortal, Set a-near His wounded side; Changed into His glorious image, With Him—like Him—satisfied. ISA (with true sympathy).</p>
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THE LATE REV. H. W. WAKEFIELD.

THE WITNESS OF THE SPIRIT.

"The Spirit itself beareth witness with our spirit that we are the children of God."—ROMANS viii. 16.

THIS narration being resumed, the attention of the reader is invited to a further consideration of the theme already discussed at some length, in the preceding number, but which in several important particulars still remains incomplete. No formal mention has yet been made of a very important feature inseparably connected with all vital religious work, and which should therefore in this enumeration assume a prominent place.

In defining the high position won by Mr. WAKEFIELD, as the spiritual comforter and guide of the devoted people committed to his pastoral care, much of what in the foregoing has been incidentally implied, rather than stated, will be seen to acquire a deeper and more significant meaning.

It was asked by them of old time, concerning our Lord, "Whence hath this Man this wisdom?" and history has never ceased to repeat itself in countless instances, wherein men wondered at, challenging curiosity, in respect of their possessing a source of hidden power, and declaring themselves to be on the side of Christ, have approved themselves true followers of their Divine Master. It may be worth while in a sentence or two to briefly point out the nature and origin of this characteristic trait, and, in explaining what it is, to also show that which it is not.

The age in which we live is analytical. The votaries of science, not content with exploration in the physical domain, have attempted to appropriate the spiritual one also. Gauging the supernatural by the appliance of demonstrable tests, a wholly unsuitable form of proof, our world's wise men would fain destroy the supremacy of the Christian revelation—a mystery which "even the angels desire to look into."

It is the province of exact science to deal exclusively with what it knows by investigation to be definite, ascertained truth; to relentlessly dissect, to tabulate results, and state conclusions; this is its intellectual side, and is in harmony with its labours in the materialistic field. But it cannot so determine the essentials of our most holy faith. Weighed in the balances of pure reason, their register, we are informed, is practically *nil*; they are therefore dismissed by our leading pioneers as irrational and unsound. Sanctities and safeguards of immemorial time, share but one fate at the hands of these cold critics; no dogma or belief has escaped their blighting touch, the trail of the "specialist" is over each and all.

But "the wisdom of this world is foolishness with God." Earth seeks the living amongst the dead, in demanding from itself the solution of a mystery Heaven can alone supply. "Who," asks the Naamathite, "by searching can find out God?" and Job inquires—the response to which, apart from informing grace, could never have been vouchsafed—"Where shall wisdom be found? and where is the place of understanding?" The world has been revolving some three

thousand years since then, yet through all its ringing grooves of change, one mournful, changeless echo is reverberating still: "As high as heaven, what canst thou do? deeper than hell, what canst thou know?" "The depth saith, It is not in me; and the sea saith, It is not with me"; and the puny results of our modern speculative thought, the latest testimony of all, with united voice confess, "It is not with us."

The properties of a force which has turned the world upside down, are not to be expressed in the terms of a chemical formula, or reduced to the proportions of an algebraic equation. To conceive aright the action of Divine sovereignty is beyond all human skill, but its effects are unmistakably apparent, and are seen oft-times to traverse the closest of earthly ties. "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau"! Here we are confronted with the elective, effectual call. How are we to understand this?

"Why was I made to hear this voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

Strange it may seem, as verily indeed it is, but the language of our Lord Himself confirms it: For as "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit."

The existence, then, of this great principle can obviously find no place in a system founded on a rationalistic basis. It is consequently a factor left out of account in the calculations of the agnostically wise and prudent.

Nevertheless, its invincible power is continually in evidence, bursting through every barrier which obstructs its royal progress, "Casting down every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This is the supernatural "*in excelsis*," but from it, another amazing wonder springs. Marvellous the order of Divine appointment which ordains that the strength of this commanding energy should be wrought and made perfect in the weakness of human endeavour! The selected channels and purposed means of mercy are innumerable varied, diverse as are the souls towards whom their graces flow, for "God fulfils Himself in many ways": yet is the medium of the ministry of the Gospel the "chiefest among ten thousand," the agency most honoured, and through which is oftenest manifested the power of God unto salvation. What manner of person ought he who ministers, then, to be? Of life and passions like unto his brethren, participating with them in the Christian's call to arms, yet assuredly labouring more abundantly than they all, in his wrestlings with the unseen rulers of darkness, and against spiritual wickedness in high places (this to the preacher has a wide divergent meaning), he in increased measure may look to see of the travail of his soul, and find in the mission of his calling, the sweet and blessed foretaste of an exceeding great reward.

Clad in an armour of proof, he enters the ministerial campaign: "Girt

about with truth, and having on the breast-plate of righteousness, his feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, the helmet also of salvation, and the sword of the Spirit, which is the Word of God." Thus he stands at gaze, a spectacle unto the world, to angels, and to men.

Such a one is before us, in the person of the subject of this memoir, consecrated as was his life to the labours and services of the ever-glorious Gospel. We have seen how, as a preacher, he sought to find out acceptable words, thereby clothing his thoughts in expressive and becoming form. The perfection of his scriptural equipment has been described; his Biblical quiver replete with the arrows of the law and the testimony, and his dialectic skill in their use; the mingled sweetness and solemnity of his well-remembered tone and manner; but the true source of his power has yet to be emphasized, for the fulness of his strength lay not in all these. As in the manifestations on Horeb of old, the Lord was not discoverable in the grandeur of nature's display, but was present in the whisper of the still small voice, so here the sufficiency was not in the attractive externals of pulpit culture. The sufficiency was of God; in the ministration of the Spirit; in fine, through the sanctifying influence of the work of the Holy Ghost, without whose aid the eloquence of men and angels combined, is but as a sounding brass and a tinkling cymbal.

"But where the Spirit of the Lord is there is liberty," and to the listening and receptive student in the school of Jesus Christ, a teaching thus divinely inspired was a liberal education in the best and most exalted sense; the language of authority (for the preacher had ever at hand a "Thus saith the Lord") addressing itself to the natural, no less than the spiritual understanding, at the same time possessing a high emotional value, in its appeal to the inmost experiences of the heart. We magnify the office of the poet, yet we know that in creating sympathy, lies the secret of his power, and that he cannot, however richly gifted, stir feelings which he has not himself known in all their intensity. What then shall be said of the sweet singer of the Gospel? How does he contrive to touch the responsive chord, and awaken the spiritual vibration of the soul? St. Paul finely says, "God who commanded the light to shine out of darkness, hath shined into our hearts to give the light of this knowledge"; and again, the beloved disciple (1 John i. 3), "We show unto you that eternal life, which was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

Such was the apostolic conception of ministerial fitness and its accompanying sense of Divine relationship; of no private interpretation, but the heritage of every God-taught messenger throughout all time. These wondrous words denote the source of Mr. WAKEFIELD'S power, the secret of his pulpit fervour, communicative, through that "unction from the Holy One," of peace and joy to the hearts of his beloved people, who in turn became, as did the Thessalonian converts to St. Paul, his glory and his crown. Of ordination, the only form to which he could lay claim, its spiritual import was also its binding force, and

in his obedience to this heavenly vision he remained loyal and true to the end.

No doubt Mr. WAKEFIELD was the favoured recipient of a rich share of the good gifts which come down from the Father of lights, divinely bestowed upon him for the furtherance of his life's great end and aim. Of the talents thus entrusted to his care, his keen sense of responsibility prompted him to make the most loving and conscientious use. No pains were spared in the preparation of a subject on which his mind had been led to ponder. "As ever in his great Task-Master's eye," he would never consent to offer unto God that which had cost him nothing, and it may be safely affirmed that each of his sermons was thoughtfully, prayerfully, and independently worked out. The orderly and methodical habits which invariably characterized his management of secular matters, came prominently into play in determining a system of study which regulated the disposal of a considerable portion of his every-day life. For very many years, and until the gradual decline of his health began to interfere with a definite allotment of his time, the whole of each morning was devoted to privacy and retirement. He was extremely tenacious of this rule, which only on the rarest occasions was permitted to be broken through. The latter part of the day was passed in the exercise of the various duties of his calling, but he seldom re-entered his study during the afternoon, or not at least on sermon thoughts intent. This plan of purposed mental detachment was adopted, and no doubt wisely, as tending to relieve the tension of intellectual labour, the evidence of which so many of his masterly discourses afforded ample proof. But what of the heart-affluence with which these same discourses overflowed? What of the holy, meditative calm, of which the daily consecration of his morning hours was but the outward and visible sign? Let us for a moment consider the conditions of spiritual communion on which, for real success, the prayerful preacher must rely. Would that our pulpit guides were thus dependent one and all, adopting as their practice the precept of our Lord, "When thou prayest, enter into thy closet, and pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." An open reward was verily here vouchsafed in the seals to his ministry which accompanied the delivery of the studied Word. To the blessing of the means employed, would Mr. WAKEFIELD ascribe whatever of hope, comfort, or instruction was by Divine favour permitted to flow from his lips, words not of man's teaching or wisdom, but of the teaching of the Holy Ghost. This spiritual reciprocity, betokening a secret and inseparable union, was throughout life his happiness and abiding joy, and one of his favourite tests of the reality of the "good hope" in the individual soul, was responsiveness to Revelation ii. 17, wherein we have described the bestowal of the "white stone," the talisman of grace, a secret name, a power, an influence, which none may know saving the recipient only.

To expand this subject somewhat, and as serving to show the comprehensiveness of Mr. WAKEFIELD'S views thereon, the following extracts from notes of one of his sermons, "His secret is with the righteous," now lying before the writer, may here be briefly given.

After glancing at the deep-seated curiosity of the human mind in every age and clime, in endeavouring to read the secrets of the future, and alluding to the ancient magicians and sooth-saying imposters, as instancing in a singular manner the peculiarities of supply and demand; referring also to the Divine prohibition, which denounced these attempts and pretensions as impious and unlawful, he quotes Acts xix. 18 to 20, as indicating the potency and successful competition of the Gospel in overturning all such profanities. "Secret things belong unto God"; and a first and foremost secret is the Bible, a sealed book to the unenlightened understanding. "Hast thou heard the secret of God?" questions Elihu; and the answer to the mystery hid from ages is found in the Epistle of St. Paul to the Colossians, i. 26, 27, "Christ in you the hope of glory." Another great mystery and secret—Sin!—only to be estimated by the revelation and power of God. Further, the deep things of God, the hidden treasures (Col. ii. 2, 3); their unfathomable character (Rom. xi. 23). Prayer also a great secret (Matt. vi. 6). The secret of Divine relationship; witness of the Spirit (Rom. viii. 16), and Psalm xxv. 14), "The secret of the Lord is with them that fear Him, and He will show them His covenant"—"a covenant ordered in all things and sure" (2 Sam. xxiii. 5), and an everlasting covenant "not to turn away" (Jer. xxxii. 40). Spiritual life a secret sustenance. "The hidden manna" (Rev. ii. 17). Our Lord's significant words, "I have meat to eat that ye know not of." The secret of Divine preservation—the Christian's security (Psalm xci. 1), "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Heavenly vigilance (Isaiah xxvii. 3). The certainty of eternal safety, "The righteous shall hold on his way."

"Convince us of our sin,
Then lead to Jesu's blood;
And to our wond'ring view reveal
The secret love of God."

Although as a Biblical student Mr. WAKEFIELD could probably have delivered a discourse from almost any portion of the Word of God, and that, too, with or without preparation, this was never his mode of procedure. A subject might be taken for consideration and partially thought out, to be temporarily or even finally set aside; but in orderly anticipation of the services, as they would be likely to follow one after another, a suitable text for each separate occasion was always the wish and intention of the preacher. But ever distrustful of his own strength, he would hesitate even in his choice of a subject, relying with more confidence upon a secret intuition to aid and clear the way for him, as oft it did in a most conclusive manner. A text thus brought home to his mind, would be likely to acquire almost the force of a mandate, and he could not but heed the message put into his mouth. But this was not always his experience, for in thus rarely, or perhaps never, adopting ordinary eclectic methods, he sometimes found himself in a position of difficulty and embarrassment, as when, for instance, on more than one occasion the "word" was denied him until after his entry into the pulpit. At other times the precise opposite of this

would be the case, and, as with the Prophet (Jer. xx. 9), a burning fire would be within him. Some who may peruse these pages will have treasured up in their remembrance cherished recollections of precious times and seasons such as these. Transported by the sublimity of his theme, he would in spirit soar aloft, followed by the enthusiasm of his rapt hearers, inspiring them with a sense of the realized truth of Dr. WATTS' beautiful lines; lines which would not infrequently be repeated as a solemn invocatory appeal in his introductory prayer—

“Descend from heaven, Immortal Dove,
Stoop down and take us on Thy wings,
And mount and bear us far above
The reach of all inferior things,”

and which would seem on such occasions as these, to meet with their fulfilment in the hearts and responsive feelings of the assembled congregation.

This was the preacher's presentation of what the great Apostle, striving yet failing to find an adequacy of language to describe, was fain, for want of a positive word, to speak of as, “The unsearchable riches of Christ.” Mr. WAKEFIELD, like all who prize the beauty and felicity of form, of the written Word, loved to expand and intensify the meaning of these unique phrases, by an analysis of the Scripture text carefully word by word. It was one of his tenets that the “Word” was its own interpreter, scriptural obscurities being best understood and unfolded by Scripture; the Bible being the wisdom of God in a mystery, revealed by the workings of His Spirit; “For the Spirit searcheth all things, yea, the deep things of God.”

Not that in taking up this standing he implied or presumed in the least to expect, that by and through this spiritual “open sesame,” he could drink in, or realize fully as he would wish, the eternal verities on which were fixed his own immortal hopes. Rather may the opposite to this be said to have been the case. The attitude of his mind was that of ever reaching forward, “That I may know Him and the power of His resurrection.” This he would often quote as representing a condition of Christian eagerness. “I want so to speak,” he would sometimes say from the pulpit, “that you may be covetous and dissatisfied”—dissatisfied with present attainment, and covet, and that earnestly, “the best gifts.” For himself, the words Phil. iii. 12-14, were expressively his own, “I follow after, if that I may apprehend. Yet I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.” What unequalled sublimity is here, and what a mine of wealth the “Word” discovers! It was the aptitude possessed by Mr. WAKEFIELD to dig into this hidden treasure, and bring to the surface the golden ore of truth from the “depth which coucheth beneath,” that caused him to become so much endeared to the hearts of the people among whom he laboured. It will be admitted as remarkable, by those best qualified to judge, those who for the longest period had sat under his ministry, that quite up to the last, not only were his solid preaching powers in vigorous

exercise, but that his versatility never failed him; his physical stamina, indeed, was rapidly declining, compelling him sometimes to abridge his subject or shorten his sermon, but his mental eye had not waxed dim, nor his spiritual force abated. Like unto the householder producing from his store, things new and old, he was able continually to re-invest his preaching, with some fresh form of interest; the aspect of a familiar truth viewed from a special standpoint, or it may have been by a brilliant opening up of a hitherto dark and perplexing Scripture; perhaps a concluding hint or two thrown out, for his hearers to carry away with them, with the idea of helping them, as he would sometimes quaintly say, "to preach to themselves a little sermon, when at home."

But lest some unacquainted with Mr. WAKEFIELD should possibly misunderstand the meaning of any of the foregoing, it should be further explained that he was extremely averse to all or any measures calculated to "recommmend" the Gospel by artificial or outwardly attractive means. He recoiled from in any way cheapening or reducing its priceless value in vain attempts to bring it within range of the unassisted understanding. As has been already said, he never tried to popularize his message, in the sense in which the term is commonly received; Scripture affording him neither pretext nor precedent for such a course. "Who hath believed our report? and to whom is the arm of the Lord revealed? He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Futile hope of pleasant Sunday Services, to dissolve insensibility like this! "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow." Alas! for the cold hearts of the dead in trespasses and sins! "The natural man receiveth not the things of the Spirit of God, for they are foolishness; neither can He know them, because they are spiritually discerned."

The system, then, of coaxing an attendance to either church or chapel was not a plan approved of or adopted by Mr. WAKEFIELD, nevertheless he could and did, with solicitude and eloquence, preach to the unconverted. Here we must pause, having touched, as it were, the confines of a debateable borderland—the extent of the significance of the Gospel proclamation in its message to the world. What controversy has this ever occasioned! Even to the sincerest Christian, much is mysterious and obscure. A power at once so great, and (with all reverence be it said), in a sense, so little! The baffling limitations of grace, yet withal the responsibilities of the listening ear; the frequent unreality of profession, having a name to live but spiritually dead; the doubters—"almost persuaded"; the sentimental converts, not far—it would seem to human ken—from the kingdom of heaven! but—

"Oh, the little more, and how much it is!
And the little less, and what worlds away!"

In association with the life, history, and experience of Mr. WAKEFIELD, each and all of these representative features have been

interestingly woven, and by reviewing instances much valuable testimony could be adduced, but space being exhausted, their discussion must be left for convenient place and season.

Divers extracts from sermons and correspondence await their due notice in a future number, together with some account of Mr. WAKEFIELD'S connection with the cause of truth at Grantham.

The writer desires the indulgence of a few additional lines in which to express his deepest regret at the recent death of one, the enjoyment of whose friendship was in the happy possession of Mr. WAKEFIELD for a great number of years. This deep regard was returned in equal measure by dear Mrs. OGDEN; her appreciation and affectionate interest exhibiting itself in innumerable acts of unvarying, thoughtful kindness. The welcome which awaited Mr. WAKEFIELD on each occasion of his visits to supply the Castle-gate pulpit was ever of the warmest and most cordial character. Becoming greatly attached to, and being beloved in return by his kind entertainers, he was from first to last, with scarcely an exception, the honoured guest at Old Bank House, in later times, alas! acknowledging a hostess only. A year ago, and how hard would it have seemed, could we but then have known how soon the loved and valued, in their last sleep would be for ever laid! Hard is it now for those who live to mourn them, resignedly to realize their loss! Yet was their faith and hope but a joyous looking forward to this end; a daily longing towards that time when, freed from pain and suffering, into the presence of their Lord and King an abundant entrance should be given them.

"Peace, then; come away: our song of woe
Is after all an earthly song."

Rather will we think of them as "with loved ones far away" in a region of rest, "where there shall be no more death, sorrow, or crying, neither any more pain; for the former things are passed away." Here let us leave them in their long repose, "upon the bosom of their Father God."

"For ever with the Lord!
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality."

"I WILL COME AGAIN."

(JOHN xiv. 3.)

PRECIOUS word to soothe and comfort,
"I will come again," ere long;
Let us watch for His appearing,
Praises unto Him belong.

Jesus knows our every burden,
Every anxious, carking care;
Yes, He knows and bids us trust Him,
Promises our griefs to share.

Mourning one, He knows thy sorrow,
He will wipe thy tears away;
He will give a bright to-morrow,
Teach thee on His strength to stay.

Listen while thy Lord is speaking,
"Let not trouble fill thine heart;
I will come again, beloved,"
Then, oh then we'll never part.

AUNT LUCY.

Protestant Beacon.

THE RECTOR OF ST. MARY-LE-PORT, BRISTOL, ON THE POPE'S LETTER.

(From the *Bristol Times and Mirror*, May 3rd, 1895.)

LAST night, at St. Mary-le-Port Church, the Rev. J. ORMISTON preached a special sermon on the recent letter of the Pope of Rome to the people of England. He said, that night they were gathered at a crisis in the history of their Reformed Church, and were he to remain silent under such grave circumstances, he should feel that his congregation would have just cause to complain. More than that, his own conscience would never rest unless he had unburdened it of a protest such as he intended to read. It was as follows:—"Whereas the Church of England, which embodies the Protestant Reformed Religion established by law, has authoritatively declared that the 'Bishop of Rome hath no jurisdiction in this Realm of England,' (*Article 37*); and whereas, further, the Reformed Church of England, in its Scriptural standards, declares the power of the Bishop of Rome (as the successor of Christ and the Apostle Peter) to be 'a usurped power,' and that the Bishop of Rome 'ought to be called ANTICHRIST' (*Homily on Obedience*); and whereas the Church of England Homilies declare that the 'true Church is a universal congregation or fellowship of God's faithful and elect people, built upon the foundations of the apostles and prophets, Jesus Christ Himself being the head cornerstone,' and that this true Church 'hath always three marks whereby it is known—pure and sound doctrine, sacraments administered according to Christ's holy institution, and the right use of ecclesiastical discipline'; and whereas the foregoing declarations of the Protestant Church of England are agreeable to, and consonant with, the infallible Word of God contained in the canonical Scriptures of the Old and New Testaments—I, as a loyal member of the Protestant Church of England, and as one of its duly-ordained Ministers, bound most solemnly by my ordination vows 'to instruct out of the Holy Scriptures the people committed to my charge, and to teach nothing as required of necessity to eternal salvation but that which I am persuaded may be concluded and proved by the Scriptures,' and to 'be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word,'—do here, before God, and this congregation, solemnly protest against and repudiate the terms, all and particular, contained in the said letter, dated Rome, April 14th, 1895, which the Bishop of Rome addressed to the English people, proposing amity and union between the Papacy and 'this Protestant kingdom.' And this, my protest, I publish and put on record in the firm belief that the Protestant Reformers were Scripturally justified in the sixteenth century in effecting a breach with the Papacy, and that it is the bounden duty of all faithful followers of the Lord Jesus Christ to resist to the utmost of their power the usurped Antichristian claims of the Bishop of Rome to be the Universal Head of baptised Christendom."

Afterwards Mr. ORMISTON preached from 2 Corinthians vi. 14,

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” He said Romanism was unbelief organised—reduced to a definite system; Romanism was unrighteousness, or lawlessness; it was also darkness; and upon those three statements he rested his protest. The theory of the Church of Rome—the theory of salvation laid down by her—was not only not that of the Bible, but it was opposed to it. Reunion with the Church of Rome was not only *undesirable*, but it was *forbidden* by the Word of God, and was *impossible*.

A WALDENSIAN VILLAGE

NOT more than five-and-thirty, or at most forty, miles from Turin, a busy city, which was for some seven years the capital of Italy, lies the little town of Torre Pellice. Towards the south-east it is bounded by snow-clad peaks rising to the height of 10,000 feet, while towards the east and north stretch far out, blurred in dim distance, the fruitful plains of Lombardy. There is nothing that is specially striking about the little town, and though its surroundings are in themselves on a grand scale, nevertheless the general impression is not one which, were scenery the only matter of consideration, would be likely to arrest the attention of the traveller. And yet, amid these scenes, and among the valleys which branch out between the great hills, was fought out a great episode in the history of the modern world; and the gaunt rocks which rise on every side, and the plains which lie at our feet, were the silent spectators of events which have influenced men in a manner and in a degree wholly unique. These hills surround the homes of the ancient Waldensian people; and it was here, amid these valleys, that they withstood so faithfully and so hardly the attacks of an implacable foe, year after year, and century after century.

The history of the Waldensian Church is too well known to require dwelling upon here; yet for all that, people might, with advantage, do more to get a grip upon the history, not merely of the past of that Church, with its stirring memories (particularly full of interest for Englishmen), but also of its present; for though no longer a persecuted Church, it is both an active and useful agent in the evangelization of Italy. I suppose very few indeed of the many strangers who visit Turin ever think of troubling themselves enough to glance at this home of the purest Church that Italy has ever known. Yet it is amply worth a visit, even if it be but for a few hours. For Englishmen, as I have said, the place has a special interest. In order to aid the Waldenses in their bitter struggles during the middle of the seventeenth century, CROMWELL sent over money collected in England, and not money alone, but an envoy to inquire into the matter, and intimate to the persecuting faction that the great Protector was prepared, in case of further persecution, to exact retribution. To Englishmen again, particularly to two of our countrymen, Canon GILLY and General BECKWITH, is due the fact that Torre Pellice is a place of great importance to the Waldensian community. Schools have been founded, and a

training college for an Evangelical pastorate established. Should a traveller visit the home of M. PONS, pastor of the Waldensian Church at Torre Pellice, he will see as he enters the door the following words inscribed on a marble tablet:—

AEDES HASCE PASTORALES IN MEMORIAM SIMUL AC HONOREM
GULIELMI GILLY, S.T.P.
ECCLESIAE DUNELMENSIS OLIM CANONICI
RERUM VALDENSIUM SI QUIS ALIUS STUDIOSI.

This tablet was erected in 1843.

MILTON'S immortal sonnet, written in consequence of the fierce massacre of the inhabitants of these valleys during 1653 by the Romish Church, is (I imagine) well known to everyone—

“Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold!”

Since the emancipation of the Waldenses in 1848, they have enjoyed perfect immunity from the attacks and oppressions of the Romish clergy. I asked M. PONS to say whether he thought the Papacy would ever again regain its power in Italy. A decided negative, he told me, was impossible. The temporal power it would, doubtless, never recover; but the loss of the temporal power would, perhaps, only increase its spiritual grip over the minds of the people. M. PONS does not think the Vatican *seriously* desires a return of the temporal power. Free from the odium which temporalities involve, it can pursue its schemes of spiritual autocracy without let or hindrance. At present the power of the Romish Church over the minds of Italians (at any rate, of the *men*) is scant.

Over the portal of the larger of the two churches here—the cost of erecting which was borne mainly by General BECKWITH—appear these words in the vernacular, in striking contrast to the unmeaning Latin inscriptions which often meet the eye in Romish places of worship:—“Or quest'e' la vita eterna che conoscano Te, L'vero iddio e Gesu Christo que tu hai mandato.” These words are from John xvii. 3, and have certainly been the mainstay of the heroic faith of the Valois peasants throughout the long course of a chequered history.—E. H. BLAKENEY, M.A., *Torre Pellice, April 11th, 1895.*—From “*The English Churchman.*”

APPEAL.

O MY God, whither shall I flee but unto Thee? Thou art God all-sufficient; mighty, yea, Almighty to save. Thou savest by many or by few, or with them that have no might. It is against creature weakness Thy strength stands in wondrous contrast; by it Thou art glorified. When “the lame take the prey,” clear it is that a power foreign to themselves is exercised. That power, Lord, is Thine. Hence let it be felt and known this day that Thou art God in Israel.
—*The late Rev. D. A. Doudney, D.D.*

GOD'S WORK IN IRELAND.

ANY good news from the Sister Isle is always welcome especially when it concerns the Kingdom of Christ and His rule in that long distracted country. And of late we have had several opportunities of referring to the more hopeful outlook for the cause of Gospel truth amongst our fellow subjects across the Channel. The latest proof to our hand that the Word of God is having free course, and that the labours of His servants are bearing good fruit, is furnished by the recently published Report of the Scripture Readers' Society for Ireland. Under the head of "Irish News" a brief paragraph, referring to the Report, appeared last week, but we feel the important work which the Society is patiently and noiselessly carrying on deserves a more extended notice. We are glad to observe, in passing, that the Irish daily papers, recognizing the growing influence of the Society's operations, have of late directed public attention to it, and that the interesting facts contained in the present Report are attracting notice on all hands. The Bishop of Liverpool has lately written expressing his lively interest in the good work, and his readiness to aid it in his diocese. The Archbishop of Dublin, and the Irish Episcopate in general, accord the Scripture Readers their good-will, and encourage them in their labours throughout Ireland.

The value of such lay agents as the Society employs cannot be overrated in the present condition of the Disestablished Church of Ireland. Thus the Rev. W. D. AUSTIN, rector of Castlecomer, co. Kilkenny, bears witness in a letter to Captain J. KEARNEY WHITE, the society's earnest Secretary:—

When I came to this parish, now nearly fifteen years ago, there were over nine hundred Church members in it, there are now a little over six hundred. Several parishes in this diocese have lately been amalgamated, and several will have to be on becoming vacant. This means fewer ministers of the Gospel to work amongst our poor scattered and discouraged brethren, and should call for an increased number of your quiet, earnest "one book" men to go amongst them speaking the words of life. If our bishops, clergy, and people would see the *efficient* "Pastoral Aid Society" that they have ready to their hands in the Scripture Readers' Society for Ireland, the two last words in its title would become a reality; and there should be sermons and collections in every parish in our land to strengthen your hands and make the work a mighty wave of blessing to poor old Ireland in these last days.

The report also contains a reprint of the letter written by the Bishop of DERRY to Lord TEMPLETOWN in reply to his inquiries as to the practical effects of Disestablishment in Ireland, which reveals a deplorable state of things. The agents employed by the Scripture Readers' Society supplement the services of the parochial clergy by visiting all classes of the people and reading the Word from house to house, conversing on the things of God, and quietly leading souls to a knowledge of Christ. The report records some deeply interesting proofs of the Divine blessing, and we hope it will be extensively read. It is to be regretted that, whereas upwards of eighty Readers were formerly employed, the funds of the Society now permit the employment of only forty-five.—*The English Churchman.*

PASTORAL NOTES.

"They made me keeper of the vineyards, but mine own vineyard have I not kept."—SONG OF SOLOMON i. 6.

THIS Song of songs must ever be precious to the child of God, for in it he sees revealed some of the deep thoughts and feelings of the Heavenly Bridegroom and of His spiritual Bride. The Bride relates some of her experiences, and confesses her unworthiness and shortcomings, and the Heavenly Bridegroom assures her repeatedly of His interest and of His love.

In the words before us we may see—

I. A PATHETIC LAMENT.

II. A SPECIAL DANGER.

III. A REPRESENTATION OF WHAT A BELIEVER MAY BE LIKE.

I. A PATHETIC LAMENT.—*"They made me keeper of the vineyards, but mine own vineyard have I not kept."*

The Church of Christ ought always to be a working Church. It is her Lord's will that she should be so. There is an immense amount of work to be done, and to each individual believer, when called by Divine grace, the Master seems to say, "Son," or "daughter," "go work to-day in My vineyard." The Master Himself worked most diligently, and He wills His followers to do the same. He does not want to have drones in His spiritual hive. The Gospel enjoins even with regard to temporal things, "If any man will not work, neither shall he eat"; and with regard to spiritual things, an idle Christian cannot be a spiritually prosperous or a happy Christian, for unless his idleness be occasioned by some unavoidable incapacity, he will lack spiritual food, or power to digest it. There will be sweet rest for the Church by-and-by, and plenty of it, but in this life she is called upon to bear her share of the burden and heat of the day, in working and in fighting; and in bearing that share she is plainly doing her duty, honouring her Master, and accomplishing His will. Not that she has the slightest reason for imagining that in so doing she secures her salvation, or has any part in procuring it; nothing of the kind; she works *from* salvation, not *for* it; she works as constrained by love to her Divine Lord, and in fervent gratitude for all that He has done for her. But we are distinctly told that the Father has created His people in Christ Jesus for this very purpose, namely, "unto good works, which He before ordained that they should walk in them"; and that the Son "purifies unto Himself a peculiar people, who are zealous of [those] good works." A command also which is to be "affirmed constantly" under the Gospel is, that they who hear and obey that Gospel, are "to be careful to maintain good works." Faithfully indeed do many of the Lord's dear people obey that command. Their delight is to "spend and be spent" in their Master's service; they regard themselves and all that they have as belonging to Him, and one of their chief thoughts evidently is, "Whilst we have time let us do good unto all men, specially unto them that are of the household of faith." But it is to be feared, on the other hand, that some forget or neglect that command.

The world generally may despise the Church's work, and regard it as being of very little importance; and even some individual believers may be inclined to do the same. Perhaps they say or think, "What can we do?—our influence is so small, and our efforts are so poor and feeble. If there be work to be done, others will do it far better than we can." Hence, they are inclined to fold their hands and do nothing; or, after engaging for a time in some good work, and seeing very small results, they get weary of it and give it up. But the world is wrong in its estimate, and individual believers may be wrong also. The Church's work as a whole is of supreme importance, and if it be so as a whole, it must also be so in part. An individual believer's efforts may be very poor and insignificant, but if the Master be pleased to make use of them—what then?—Why, we may be certain that they will be followed by some satisfactory and important result.

The celebrated Doctor CHALMERS suggested a striking idea, namely, that this world may be a battle-field in which an inestimably stupendous contest is being fought, a contest between all the powers of light and darkness and good and evil, a contest in which may be involved even the supremacy of the Most High, and the eternal welfare of the whole universe. If this be so, our world, comparatively insignificant though it may be, may really be of transcendent importance, and the attention of the whole universe may be rivetted upon it. Just as the village of Waterloo derives its fame, not from its size or importance, for it is only an insignificant village, but from the important events which occurred in and around it, events which involved the fate of mighty nations, and which excited the interest of the whole civilized world. If this idea be correct, and we see no reason for supposing that it is not, how immeasurably important must be the Church's work, as she takes part with her great Captain in the tremendous conflict which is being waged by Him against the powers of darkness, and as she enrolls herself on the battle-field beneath His banner!

But there is connected with this all-important work—

II. A SPECIAL DANGER; namely, that in engaging in it outwardly, the Church may neglect it inwardly; that is to say, whilst working, and perhaps, very diligently working, for the Master in outward things, she forgets or neglects the inward cultivation and care of her own heart and soul and spirit.

She is here represented as being conscious of this danger, and in the words before us, she confesses that she has been in some measure overcome by it. "They made me keeper of the vineyards," she says, "but mine own vineyard have I not kept."

Is not this a real practical danger? Pastors, especially, seem to be exposed to it. A pastor may be truly a man of God, and his ministry may be eminently blessed; he may be exceedingly earnest in endeavouring to win souls, and he may be very faithful in proclaiming the whole counsel of God; he may meditate, and pray, and read, and work; and yet all the time his preaching and his efforts may refer to others and not to himself, and whilst tending, and very diligently tending, his Master's vineyard outwardly, and as far as others are concerned, he may fail to attend to it inwardly, and may

neglect the vineyard of his own soul. May not this be a reason why we sometimes here of a pastor falling?

Some years ago, when attending a large assembly, in which there were many pastors, I was struck with a prayer which one of them offered up. A secular subject had been brought forward and discussed at some length, and this pastor, closing the meeting with prayer, expressed fervent thanks that the subject had been partly raised to a spiritual standpoint; and his whole prayer gave one the impression that he was a deeply spiritually-minded man, whose thoughts and heart were continually set upon spiritual and heavenly things. Alas! so far from this being the case, there is reason to believe that he was at that very time secretly cherishing a fearful sin, a sin which led not long afterwards to his public disgrace! "What a hypocrite!" perhaps the reader is inclined to exclaim. Nay, dear reader, I scarcely think that he was such; I rather think that in watching over and preaching to others, he neglected to watch over and to preach to himself. No doubt the enemy of souls would take advantage of this; and, as he was a standard-bearer, Satan would do his very utmost, and adopt special means, to cause him to fall. Poor wretched man! he was made "a keeper of the vineyards," but his own vineyard he evidently failed to keep. He occupied an important and a lucrative position. Of course he lost that position when he fell. What became of him subsequently I never heard, for he disappeared altogether from public view. If he were really one of the Lord's own dear children, no doubt he was or will be restored and forgiven; but only after passing through a time of severe discipline, bitter repentance, and, perhaps, sore chastisement. I have often thought of his case as a solemn warning. It seems to say in trumpet tones, "Let him that thinketh he standeth take heed, lest he fall." Shall we, if we have not fallen as he did, or in any other way, indulge in conceited thoughts and self-congratulation? God forbid! It is only Divine grace which has made us differ; and the fervent cry of our hearts may be, to the very end of our journey, "Hold Thou me up," dear Lord, and only thus "shall I be safe."

This is undoubtedly a danger which refers to others as well as to pastors. Are there not some believers who shine abroad, but—may it not be said?—fail to shine at home? They are careful to maintain good works, and to promote ever-so-many good objects around them, but they are not careful to do the same at home. They fail to exert a holy influence there, and to manifest, in the little details of every-day life, a humble, self-denying, Christ-like spirit. They forget perhaps the immense importance of such an influence and such a spirit. They overlook the fact that we are told that, "A meek and quiet spirit is in the sight of God of great price." They forget that the Master said, to the poor demoniac whom He so wonderfully healed, when he asked that he might be permitted to accompany Him and to follow Him, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

"I never put myself out for anybody," I heard a Christian lady say, as she came down stairs one morning rather late, and was gently reminded by one of her relatives that she had kept the family

and the household waiting. The words were an index to the speaker's character. A Christian woman undoubtedly she was; and, constantly engaging in numerous good works, she shone outside her home; but it was questionable whether she shone within it. An irritability of temper, an indifference to others' feelings, and an apparently considerable amount of self-conceit, formed a "dead fly in the apothecary's ointment," and a blot in an otherwise excellent character. What a pity! She was a "keeper of the vineyards," but her own vineyard she apparently failed to keep. Let us not cast a stone at her. Human nature, at its very best, is imperfect; Divine grace alone can make it shine, and overcome its imperfections.

But we have also in the words before us—

III. A REPRESENTATION OF WHAT A BELIEVER MAY BE LIKE. A vineyard or a garden may be a delightful place; it may be exquisitely beautiful, and it may be very profitable. How lovely and how varied the flowers which may be grown in it! How sweet the perfume of the vines when "with the tender grape they give forth a pleasant smell"! How delightful a place for the owner to rest in, after, perhaps, his day's work is done! and how delicious the bunches of rich and well-ripened fruit which in due season it produces! Such may be the believer, if well-tended, under the influence of Divine grace.

On the other hand, a vineyard or garden untended is neither pleasant, beautiful, nor profitable. Left untended, what will it produce but weeds, thorns, and tares? Certainly not lovely flowers, or exquisite fruits. Its owner cannot derive pleasure from it under such circumstances, nor can he view it with satisfaction.

See the description which the Heavenly Bridegroom is pleased to give of His Church under this simile (chap. iv. 12-16), "A garden enclosed is My sister, My spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon; with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, [how remarkable the expression!] a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon My garden, that the spices thereof may flow out." And the Church adds—"Let my Beloved come into His garden, and eat His pleasant fruits."

Can it really be that poor sinners, with all their frailties, all their shortcomings, all their waywardness, and all their utter unworthiness, are like this to their adorable Lord, capable of yielding to Him sweet fruits and precious spices, living waters and refreshing streams?—appearing in His sight like a well-kept garden, a place of rest, refreshment, and delight? Only under the influence, the all-prevailing influence of His Divine Spirit.

Believer! wouldst thou have thy soul to be such? Is the Church's Beloved indeed your Beloved? Can you say experimentally, "My Beloved is mine, and I am His"; "He loved me, and gave Himself for me"? Then surely it will be your highest delight to please Him, and to receive His love-bestirring visits. The earnest desire of your heart will be, "Let my Beloved come into His garden, and eat His pleasant fruits."

But you desire to be prepared—do you not?—for His reception. Then let the prayer of your Beloved be your prayer, uttered from the very depths of your inmost being,—“Awake, O north wind, and come, thou south; blow upon My garden, that the spices thereof may flow out.” The breath of the living God, the gracious and eternal Spirit, that is what is needed to change a barren land into fertility, and to give life, and energy, and blessing; to make the believer's soul like a garden of the Lord, beautiful, fragrant, and delightful. We may fail, and of ourselves we shall always fail, to keep our own “vineyards” as they ought to be kept, but if He will keep them for us, they will be well kept, they will be “like a well-watered garden, and like a spring of water, whose waters fail not”; and then the pathetic lament in this Song of songs need not be ours, “They made me keeper of the vineyards, but mine own vineyard have I not kept.”

Ore, Hastings.

D. A. DOUDNEY.

GOD IS LOVE.

O LORD, Thy love to man
All human thoughts transcends;
A love divine, which ne'er began,
A love that never ends.

Before the beams of light
O'er this dark globe were flung;
Before yon boundless dome of night
With shining worlds was hung:

Long ere the human race
Had marr'd the earth with sin;
The choice of free and sovereign
grace
Had shut Thy chosen in.

Jesus, from every clime
Thy wanderers shall come;
And, at Thine own predestined
time,
Shall all arrive at home.

Engraved upon Thy hands,
Their every name is traced;
And, while Thy throne eternal
stands,
Can never be erased.

Scarborough.

They are Thy jewels rare,
Thy dearly-purchased Bride;
The spotless one—all pure and fair—
For whom the Bridegroom died.

Who wrought for her a dress,
All glorious to behold;
A royal robe of righteousness,
More costly far than gold.

Who quench'd the wrath of God,
In streams of gory sweat;
And shed His own most precious
blood,
To pay her dreadful debt.

Who now for ever reigns,
Her Advocate above;
And o'er those bright and blissful
plains
Sheds endless joy and love.

Lord, guide my weary feet
Safe through this desert land;
And when Thy ransomed children
meet,
May I among them stand.

W. S. ROBINSON.

SIN is an infinite evil committed against an infinite God, and requires an infinite Sacrifice.—*The late Rev. F. Hoare.*

AIM more at being a father than a nurse; Paul says, “Though ye have ten thousand instructors in Christ, yet have ye not many fathers. I have begotten you.”

Sermons and Notes of Sermons.

THE FAME OF JESUS.*

A DISCOURSE, DELIVERED IN GROVE CHAPEL, CAMBERWELL, SUNDAY MORNING, AUG. 18, 1850, BY THE LATE JOSEPH IRONS.

"And the fame of Him went out into every place of the country round about."—LUKE iv. 37.

THIS was according to the ancient purpose and settled decree of God the Father, in the council of peace. But the people always appear to have proceeded in direct contrariety to Jesus' special commands to them. He often enjoined upon them to tell no man. How contrary to fallen human nature; for perhaps there is nothing in the world that fallen man so much thirsts after as fame. The warrior will hazard his life and sacrifice the lives of thousands of his fellow-mortals for the fame of having won a victory. The miser will sacrifice his time, his strength, and his soul, will ruin both body and soul for ever, for the fame of being a wealthy man. And so of other grades in society. The man's talent, the man's attainment, the man's knowledge, the man's position in society, frequently prompt him, in the pride of his heart, to look for fame on this or that account; and most fame-hunters lose their object; and, if they attain to it, it is only to be a curse, and a plague, and a snare to them. Our precious Christ, on the contrary, carried out the prediction concerning Him, that He should not cry, nor cause His voice to be lifted up or heard in the streets—that He should be so meek and retiring, and attempt so much to hide Himself, that a bruised reed He would not break, and the smoking flax He would not quench. And yet He was to do the work which the Father gave Him to do. Certainly He was not seeking fame when He was in the temple at twelve years of age, hearing the doctors, and asking them questions, and astonishing them all. Instead of making use of their astonishment, and the success with which He had conversed with them, for His fame, He took the rebuke from His parents, went down to Nazareth, and worked with them for eighteen years at His reputed father's trade. He sought not fame when He came forth to His ministry at thirty years of age, and went about doing good. And when they would make Him king, He would not have the fame, but quietly retired into the wilderness and went into the mountain to pray. And yet with this retiring disposition, which marked the deep humiliation to which the Lord Jesus bowed, His fame could not be obstructed—it must reach all worlds—it must be published and noised abroad. Angels, men, and devils must help to spread it; and when it is said of Him that He sought to secrete Himself, and to retire from the observation of the multitude, it is said that "He could not be hid." He went forth to accomplish the great work which the Father had given Him to do, and that work must not only establish

* This Sermon may be obtained in separate form, price One Penny, from Mr. D. FISK, 6, Brighton Place, Brighton.

but spread His fame long as time and eternity are moving on. Oh, what a contrast between the poor, proud, puny hopes and expectations of worms to be famed, and some of them expecting to be famed for the most paltry things that can be conceived, and the meek, and lowly, and humble, and self-denying spirit of the Son of God! He would not occupy a splendid house or mansion that He might be famed for His residence. He had not where to lay His Head. He would not claim Herod's position though the Jews tried to represent Him as his rival. He had not the common comforts of life. He would go to a fig-tree for fruit when He was hungry—He would go to Simon's house for a meal, but never was He known to aspire after high things in the world's view of the matter. He was the meek and lowly Lamb of God. And yet, though He would not cause His voice to be heard in the streets, but manifest the pattern and exemplification of humility to His Church, yet His fame spread in every place through all that country, aye, and through all the world.

Well, now, it becomes us to look, first of all, a little at this fame which pertains to our precious Christ, and which interests our souls. Then we will glance at the agents that are employed to spread it—"The fame of Him went into every place of the country round about." And then we will glance at the results of His fame being made known.

I. Now, you will plainly perceive, that my drift is as usual this morning. I do not want to spend half an hour or three quarters of an hour to publish the fame of old Adam's corruptions—I am plagued enough with them every moment. It is a filthy, fulsome, offensive gospel that goes on in that strain. I want all my time, and strength, and power to spread the fame of Jesus in every place throughout the country. Well, then, we will notice three or four things in which He is and must be famed. First of all, for the majesty of His Person—"Fairer than the sons of men"—famed above them all. Secondly, for the offices He sustains, essential for the Divine glory and for the salvation of sinners. Thirdly, for the relative titles which He owns, in the most condescending manner assuming them on earth, and maintaining them now He is in heaven. And then we will glance at the extraordinary works that He did, which spread His fame abroad. Just a word or two upon these particulars under the first head of discourse.

First of all, His fame is spread abroad with regard to the majesty of His Person. And I place this foremost, because a right apprehension of the Person of Christ will lead to a right apprehension of all that pertains to His work; and if we have not right apprehensions of the Person of Christ, we can be right nowhere in the whole range of theology. And I beg of you to mark this in the memorandum of your hearts, and let the sentence I have just dropped be engraven as with the point of a diamond—that wrong views of Christ's Person leave the poor wretched sinner wrong everywhere for time and for eternity; but right views, Scriptural views, believing views, of the Person of Christ will be the key to open, and give access to, all the mysteries of His character, of His undertaking, of His mediation, of His redemption,

of His entire work, and of His present employment. Now if we look at what is stated concerning Him by mortals who would fain be dubbed divines, there are the most incongruous things said that human ingenuity or Satanic art could invent. Some say that He is only a man, and yet a good man. What a paradox! A good man telling lies all His life. I cannot understand that. Some say that He is a demi-god, as the Arians to wit, but somewhat inferior to the Father. That is an awful falsehood, for He said, "I and My Father are one"; and that glory He had before all worlds with His Father, according to His own prayer, "Glorify Me with Thine own self, with the glory which I had with Thee before the world was." How His inferiority can be asserted, I do not know, except with the most arrant foolishness, as well as the most hostile wickedness. Another class represent Him as a poor helpless Saviour, who does the best He can to save all the world, but who cannot do it unless poor sinners help Him. I am sure I would be an Arian, or a Socinian, as soon as an Arminian, for if He cannot carry out His designs without creature assistance—if they will repent, and if they will pray, and if they will persevere—I would as soon be one as the other. But I reject them all. There is enough in these systems to make an Infidel of me outright, if I knew nothing better. But passing by all these partial saviours, which are no saviours at all, neither gods nor men, potent to save, but not so potent as man, for man must decide after all whether God shall save the poor sinner. Persons can have no right apprehensions of the Person of Christ who thus speak of Him. Now I speak of Him as essential, self-existent Deity. I begin there; and if He be not essentially self-existent Deity He might as well not have come down to earth at all, and I would not give a straw to read a word about Him in the book before me, or in any other book; without His essential Deity the Bible is a cunningly-devised fable—and He has no power to save you or me—He has neither merit nor righteousness to give—for if He were a creature, He would want all His righteousness for Himself, and would have none left for you or me. But when I come to the all-important fact that all worlds acknowledge Him to be God, not only on His own claim, but on the Father's acknowledgment of Him—for when He brought Him into the world at the incarnation, He commanded all the angels of God to worship Him—I bow, adore, and love.

But go on just to mark, that He is Humanity pure and sinless. We must look a little at this, in order to have right apprehensions of His Person. Humanity—bone of our bone, and flesh of our flesh—in all things made like unto His brethren, and yet without sin; the body which the Father prepared Him, and the soul to inhabit it, which He poured out unto death. So that we view the Man Christ Jesus as perfect Man, sinless Man, acquainted with all the sinless infirmities and weaknesses of man, without guile, without the possibility of a sinful thought existing in Him, or finding its way to His heart—as pure, and holy, and sinless in His Manhood, as He is in His Godhead, or else He could not have been sacrificed in His human nature for sin. For you will recollect, in the types under the law, it was strictly enjoined that nothing that was unclean, or that was in any way defaced or defective, could be offered in sacrifice. All pointing to the perfection

and sinlessness of our precious Lord, who, when He gave His soul an offering for sin, gave a soul which had no guile in it, no sin, no depravity. All the sins of His Church laid upon Him, but none found in Him. Mark this distinction, just the reverse of the position in which we stand—none laid upon us, but an awful amount of sins within us, which He has promised in the end to subdue. With Him all were laid upon Him, but none were found in Him. "The prince of this world came and found nothing in Him." He is an eagle-eyed old serpent too. Pilate found no sin in Him—the Sadducees were challenged to convict Him of sin if they could—but He was "holy, harmless, undefiled, and separate from sinners"; and yet His manhood so mysteriously and yet inseparably connected with the Godhead, that the Apostle speaks of it as "the great mystery of godliness, God manifest in the flesh." The Godhead did not become humanity, and the manhood did not become Deity, and yet the manhood, in its sinless form, was so united, so emphatically one with the essential Godhead, that all the glory, and all the merit, and all the value, and all the virtue of His eternal, self-existent Godhead, was imparted to the manhood when He obeyed and suffered. And, therefore, His blood is said to be the blood of God. "Feed the Church of God, which He (God) hath purchased with His own blood."

Moreover, He is famed for *the offices* which He sustains. Here a multitude will rush on my attention, but I will limit myself to the three which are well known and constantly dwelt upon.

He is far-famed as a Prophet. And I pass by the fact of His being the sum and substance of all the writings of the prophets—He is the great Prophet, and on this account it was that He met with Elias as the representative of the prophets, along with Moses, as the representative of the law, on the Mount of Transfiguration, to converse with Him on this great subject. But I pass this by just to glance at His own predictions—what He said of Himself during His three years' ministry on earth. See, for instance, what He said to His disciples—that they should be hated of all men for His name's sake—that their names should be cast out as evil—that they should be treated as He was by the enemies of the cross of Jesus Christ; and the prediction has been found true down to the present day. Then, mark His prediction relative to the destruction of the temple—how it was to take place, what scenes of dreadful horror and outrage should be witnessed on the occasion, and how one stone should not be left upon another that should not be cast down. This was literally carried out, positively fulfilled; so that when the wretched general, the vile Infidel, declared that he would make Jesus Christ a liar, and ordered his soldiers to leave a piece as a sort of ruin for the purpose of contradicting Christ's prophecy, yet the fury of the soldiers was such that they carried out Christ's prophecy, and did not leave one stone upon another. So, again, with regard to His prediction of His death. "After three days the Son of man shall be betrayed into the hands of sinners." He even points out with the sop who it was that should betray Him. There was no sign before this that it was Judas. "He it is to whom I shall give a sop when I have dipped it. And when He had dipped the sop He gave it to Judas Iscariot." He knew that the devil had put it into

his heart to betray his Master. Then, when He was delivered over to the Gentiles to be executed, the grave could not retain Him an hour beyond His appointed time. So of all His prophecies in His resurrection, His appearing again to His disciples, in the spread of His Gospel—"Go ye into all the world, and preach the Gospel to every creature"; it is going on, and proceeding, and at one time or another has been preached all over the world, for even desolate Africa once had its bishops and its churches, though it has been desolate for many ages, and attempts are being made to visit it with the Gospel again. So with all the rest of the world; and we look to our precious Christ as failing in no one prophecy which He uttered." "Heaven and earth shall pass away, but My word shall not pass away." All must be fulfilled. His fame then is far and wide as a Prophet.

And is He not famed as a Priest? You know we have recently dwelt upon this, and I hope it will appear shortly before your eyes; we have dwelt upon it on various occasions, and we cannot dwell upon it too often, because the devil hates His office as a Priest, more than he does as a Prophet. I rather think the devil would be content to let Him be Prophet and King, if it were not for His being a Priest. But he well knows that while his black majesty from the infernal regions can keep up a phalanx of Baal's priests it will rob Him of His fame. I tell you His priesthood is of a distinct order—after the order of Melchisedec, and not after the order of Aaron. He is so famed as a Priest, that while all other priests demand offerings to be brought to them, He brings it Himself, and becomes it Himself—that while all other priests must have an altar, He becomes an altar in His humanity. He is far-famed as a Priest. Moreover, He is far-famed for absolution. He never gave it in the way of mockery—He never told lies about it—He never sells it to the poor creature that comes to have his sins forgiven as man-made priests do. No; when He absolves, He seals forgiveness to the poor soul, and shows him that God has blotted out his iniquities for His own sake, and will not remember his sins any more. He is offering incense continually—not the sacrifice of the mass, or any other invention of men, which is an abomination to the Lord, and brings down a curse upon the heads of those who offer it, and on the heads of their poor dupes also; but our Priest offers the incense of His own merit, and always has a censer full of it before God, which ascends to Jehovah, and is acceptable in His sight.

Moreover, He is far-famed in His office as a Potentate. I chose this word for many reasons. Earthly potentates are fond of it. And the Apostle James has it, "Who is the blessed and only Potentate, King of kings and Lord of lords." Other potentates may have their little spheres, and act the part of tyrants or otherwise, as the God of providence may order and permit; but here is the Potentate, King of kings and Lord of lords, who has that very name written on His vesture and on His thigh, who never was despotic, who sways His sceptre of love and mercy, peace and grace, in the hearts of His people, who supplies the whole of His empire from His own personal revenue, who sends out from His own stores, like his type Joseph in the land of Egypt, provisions to supply all the wants of all the subjects of His realm. So that

He is far-famed in His official characters, which He condescends to sustain, outshining all that poor mortals can assume.

But we hasten on just to mark, that our precious Christ is famed in the relative ties which He condescends to own. He is not ashamed to call His Church brethren. Without multiplying particulars, just glance for a few moments at His headship, at His husband-like affection, and at His brotherly tenderness.

As the Head over all things to His Church—the Head of life, the Head of influence, the Head of order, the Head of comfort, the Head of His body the Church, the fulness that filleth all in all. He is far-famed in this. Nay, more, He is the living Head that can never die. So famed that He was the Head of His Church as far back as Abraham and Noah's days, and He is the Head of His Church now, and shall be till time shall be no more. Moreover, in this headship there is a union that can never be severed. "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God which is in Christ Jesus our Lord." And, consequently, while the living Head hath life in Himself ("as the Father hath life in Himself so Hath He given to the Son to have life in Himself," and to give eternal life to all the members of His mystical body), while the union lasts, while the oneness is perpetuated and maintained, while Jesus keeps up His request which He offered in the 17th of John, and now offers before the throne, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us"—what is to sever the union? And if nothing can sever the union between Jesus and His Church, nothing can destroy a member, nothing can kill a child of God, nothing can remove or take away the life Divine that is imparted by union with Christ. It must be consummated in life eternal.

Moreover, if we view Him as the Husband of His Church, we may give the challenge to all the husbands in the world to find such an one. Was such an one ever known among mortals? We can happily fix upon some that are very affectionate husbands, some that are very faithful husbands, some that are very attentive husbands, in whom there seems enough for the wife to say, "There is everything in him that I want as a husband." I wish from my heart that there were more such among mortals. But you cannot find one who ever put up with the frowardness and wandering, and treachery and distrust, and rebellion and far-strayings of the wife as the Lord Jesus Christ does. He is her Husband, and though she is froward and treacherous in every one of her members, He is a faithful Husband still. "Thy Maker is thy Husband, the Lord of Hosts is His name." And He is such a Husband that He hateth putting away. No crime under heaven can make Him put away His Bride. He is such a Husband for wealth, that there is not a want she stands in need of but He opens His fulness to supply; He is such a Husband for affection, that He not only maintains it towards His Bride, but He imparts it to His Bride to constrain her to love Him. "We love Him because He first loved us." He is a Husband ever faithful, ever at hand, so that He will never leave nor forsake His beloved Bride. And is He not far-famed as such?

Go on to observe that He is far-famed as a Brother, even a Brother

born for adversity. This is the very description given of Him. And when His reputed brethren and kindred after the flesh came to the temple where He was preaching to the people, and could not get in for the crowd, and one told Him, "Thy mother and Thy brethren stand without, desiring to speak with Thee," "Who is My mother and who are My brethren?" He asked. He did not mean to treat them unkindly in regard to the relation in which they stood to Him literally—but He turned and looked on His disciples and congratulated them, saying, "Behold My mother, and My sister, and My brethren"—adding to confirm it, "Whoso doeth the will of My Father which is in heaven, the same is My mother, and sister, and brother." I beseech you to mark here the passage I have just cited, which predicted what relative He would own. "Not ashamed to call them brethren," for He was a "Brother born for adversity." I think there are two senses in which that description of Christ ought to be understood. The first is, that He was born to suffer all the adversity which their crimes had brought upon themselves—all the poverty, all the curse, all the sorrow, all the care, all the labour that was brought upon them by sin, both original and actual. "Born for adversity." And His life was a life of adversity. During all the time He was working at the trade of His reputed father, was it not adversity? Earning His bread by the sweat of His brow—"the sweat of His face," it might be read. Was He not a Brother born for adversity as soon as His brotherhood was discovered? "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." Nor was this all—He went through persecution, and scoffing, and derision, and was at last murdered for His brethren's sake. "Him have ye taken, and with wicked hands have crucified and slain." There is another sense in which He was born for adversity, that when He finds any of them in adversity, it is His to administer comfort to them, to sympathize with them in their distresses, feeling that He is emphatically the Brother born for adversity, and that whoso toucheth them toucheth the apple of His eye. He is so emphatically the Brother born for adversity, that He bears our sorrows and our sicknesses, and is even now "touched with the feeling of our infirmities." What a Brother! Is He not famed above all others? Where will you find a brother that will or can extend his brotherly affection to such a length as this? He is our precious far-famed Jesus in all these senses.

But let me just touch upon the extraordinary works which seem to have been the cause of the expression—"His fame was spread in every place of that country round about." What had He done? He had cast out devils, He had raised the dead, He had restored Simon's wife's mother from the fever, He had removed the uncleanness of those who were possessed by an unclean spirit, He had wrought prodigies and miracles, and yet though He had done so many mighty works among them, the enemies believed not on Him. And yet this caused Him to be far-famed. And you will mark—to keep up the idea we dropped in the exordium—it was not His own seeking, for in some instances He told the person upon whom He wrought to tell no man. As in the case immediately after our text, He charged them that they should tell no man, but that they should only pursue the course commanded by Moses in

the law. But it is added, "They went and published it so much the more;" yea, and such was their publishing of His fame, that He could not even enter a city because of the crowd that thronged about Him, and laid those afflicted with all manner of diseases before Him, and though He charged them not to speak, but hold their peace, yet they cried out, "Thou art the Son of God." His name and fame spread in every direction.

Moreover, His fame was not only to be published on account of the mighty works which He had done, but they were only typical, though real in their instances, of the greater work pertaining to His errand upon earth. And here I must limit myself to three things He does for sinners, that has spread His fame down to this hour, and shall do it while I have a voice to utter it, and to all eternity. He has redeemed sinners, He has rescued sinners, and He has received sinners, and all these acts publish His fame. He has redeemed sinners, having bought them with His blood, having paid the ransom stipulated for in the Covenant of grace—having put away sin by the sacrifice of Himself—having vanquished the accuser of the brethren, and taken the lawful captive from the mighty—having satisfied justice, magnified the law, and laid down His life for His Church. Now, I know this is grievously perverted, and I should not say it redounded much to His fame—nay, not at all—if I could for a moment admit the Popish notion of universal redemption—for it is abstract Popery. If I could admit that, I should say where is His fame, and what is it worth? To redeem souls and let them go to hell afterwards! "Aye, but because they will not believe!" Did not He know that? Was He not Omniscient, the eternal God? And in the face of that knowledge, that He should not give them faith, that they never would believe, am I to believe that He redeemed those that He knew were going to hell, and whom He never meant to take to heaven? Preposterous absurdity! The most God-insulting scheme, next to Infidelity itself, ever broached upon earth. My hearers, when I speak of the redemption of Christ Jesus which makes Him far-famed, I speak of it as the Apostle did under Divine inspiration when he said, "Having obtained eternal redemption for us." How could it have been eternal if it is not consummated in glory? How could it have been eternal if the persons redeemed are only redeemed for a little while? What men tauntingly and hypocritically call making an offer of mercy to them. My hearer, these terms are not in Scripture—they are not according to the Word of God. It could not be eternal redemption if there were not a certain price paid, and that price accepted without the conditions, that the poor sinner should repent and pray, and improve the grace given to him and the like. But we insist on eternal redemption for all the election of grace, for all the Church of the living God. And Christ is famed for this. Why, beloved, He is famed in heaven for this very thing, "Thou hast redeemed us to God by Thy blood," is their song. And they spread His fame through all the sacred scenes of bliss, where glorified beings are eternally adoring Him. And He is famed on earth for the same thing—for we will publish His redemption as a perfect one, a complete one, worthy of Himself, as that which God cannot reject or refuse, or the sinner be robbed of for whom it is effected.

Moreover, He is not only famed as a Redeemer, but He is famed as one who has rescued His redeemed. We hear sometimes of redemption (really it is a mockery of common sense), but we do hear of it sometimes, in which Christ has paid the price for the poor sinner, that is suffering from a foreign yoke in a grievous prison, in order that they may be liberated, but He puts forth no power, He does not demand their rescue. Now it is not redemption, unless they are rescued, unless they are brought forth out of the hand of their oppressors. "Thus saith Jehovah, The prey shall be taken from the mighty, and the lawful captive shall be delivered, for I will contend with them that contend with thee, and save thy children." He is far-famed for this; for every sinner for whom He shed His blood is, sooner or later, rescued from the grasp and tyranny of sin and Satan, and brought into the enjoyment of the glorious liberty of the children of God.

Moreover, He is found as a receiver of sinners. The Pharisees in His day, when He was upon earth, could not understand this, and therefore they threw it in His face as a reproach. "This Man receiveth sinners, and eateth with them." Ah! beloved, it is your mercy and mine that He does; for if He did not receive sinners I should despair of going to His footstool—I could not preach Him in any other character. And if sometimes I am indulged with the privilege of approaching His throne in the spirit of adoption, as a child, as, blessed be God, I am, yet there are other seasons in which Satan would dispute my sonship, and rob me of the spirit of adoption, though he cannot rob me of the adoption itself. What am I to do? If I am afraid to go to Him in the spirit of adoption, I approach Him as a receiver of sinners, and say, "Lord, I am vile." I go to Him as I did at the first moment that I went to Him, as deserving nothing but hell, meriting eternal wrath and destruction, therefore I say, "God be merciful to me a sinner," to this hour—embracing those moments with which He is pleased to favour me when I come to Him in the spirit of adoption, and commune with Him as a son. I tell the guiltiest, the vilest, the blackest sinner in this house of prayer, the most deeply-stained of all Adam's posterity, "If He hath but convinced you of sin, if He hath but made you willing to be His child, He is as willing to receive you as He was to receive Paul or John—as willing to receive you as He was to receive me; and I cannot describe to you how tenderly and affectionately He received me when first brought to His feet." Is He not famed for this? It is a far-famed Christ whom we preach.

(To be concluded next month.)

REBUKE OF IRREVERENCE.—When WALTER HOOK (Dean) was Vicar of Coventry, he was once presiding at a vestry meeting which was so largely attended as to necessitate an adjournment to the Church. Several persons kept their hats on. The Vicar requested them to take them off, but they refused. "Very well, gentlemen," he replied, "but remember that in *this* house the insult is not done to me, but to your God," and the hats were immediately taken off.

Triumphs of Grace Over Death.

BROUGHT INTO THE DESIRED HAVEN.

AMONGST the many readers of the GOSPEL MAGAZINE who loved and valued its pages, and amongst the many who sat under the ministry of the late beloved Editor, Dr. DOUDNEY, perhaps none were more unassuming, and yet fervently devoted to the truth, or more deeply taught, than the subject of the following remarks. She, in common with many of the Lord's dear children, passed through keen and bitter trial. Yet has she been heard to remark by several friends that she would not be without one trial if she had to live her life over again, so essential did she feel each sorrow to be for her spiritual welfare. "It is good for me that I have been afflicted," was the Psalmist's declaration of old, and dear Mrs. BAKER fully endorsed that statement.

Often, when sitting in St. Luke's Church, listening to the fervent utterances of dear Dr. DOUDNEY, she has wished she could also rise up in the pulpit and confirm his words, by relating what the Lord had done for her soul. The account of how the Holy Spirit revealed the light to her is remarkable, and confirms the truth of the sovereignty of Jehovah. He works in a mysterious way, and the apparent "chance" by which the wind blew a booklet or leaflet was in reality the sovereign operation of the Holy Spirit, designed to bring about the salvation of one of the God-loved "hidden ones."

The following account, written by her daughter-in-law, who tenderly and lovingly nursed her during her last most painful illness, and to whom she was deeply attached, will be read with interest:—

"Our dear mother passed away on February 21st, in her eighty-second year. She had been a great sufferer for some months, but bore it all with wonderful patience, no murmuring or fretfulness; it was quite a pleasure and privilege to help to nurse her. She was always so thankful for everything that was done for her. At times she suffered intense pain. She said one day that no one but her Heavenly Father knew what agony she suffered; she hoped He would enable her to bear it all with patience. She said she had known the Lord as her Saviour for more than thirty years. During a visit paid by the late Dr. DOUDNEY in his early ministry at St. Luke's, to a relative in great distress of soul, she heard him say, 'I have no doubt of her being saved. If ever there was a child of God, she is one.' Our dear mother thought as she heard this remark of another, 'Oh, what I would give to know that I was one!' She was at that time trying to work out her own righteousness, thinking she must be doing something to merit salvation. But one day, feeling very much depressed and miserable on account of her sins, whilst walking in the garden, she noticed a small book lying in the box hedge. On picking it up she found it to be a booklet by TOPLADY, and whilst reading it light and peace came into her soul; she saw and felt that it was not by her own works she could obtain salvation, that Jesus had done it all, and that He had died for her. From that

time she was enabled to rest upon His finished work, to feel and know that nothing but the blood of Jesus could wash away her sins. She often spoke of the great blessing she received under the ministry of the late dear Dr. DOUDNEY, how much for many years she enjoyed his preaching and his visits to her. During her illness she was very pleased to have the GOSPEL MAGAZINE read to her, as well as other books written by him. She often said in her last illness she could do nothing, Christ had done it all—how precious she felt He was—what beauty and glory she saw in Him. She said it was impossible to tell what she realized, it was beyond description. She frequently spoke of the completeness of His salvation—that nothing could be added to it; all we could do would only mar it.

“She often spoke of the wonderful view of the Lord Jesus she had on one occasion, when sitting by the dying bed of one of her daughters. Quite suddenly, the dying one sat up in the bed and pointed to the other end of the room. She looked to see what she wanted, and saw such a beautiful Face with a halo of light all around it. When she saw it she fainted away at the wonderful sight. She said she was constantly looking in the same direction, thinking He would perhaps appear again before she was taken home. She was constantly longing to go and be with Jesus. One evening, when reading to her that hymn, ‘Jerusalem my happy home,’ after reading the second verse, I said, ‘That is where you want to be, is not it?’ She replied, ‘Oh, I do so *long* to be *there*.’ Whilst reading to her she would take up the different verses and speak of them; her face would light up, and she looked so bright, that it was a delight to watch her. She spoke of dying with great calmness. She chose the verse to be put on her Memorial Card—Psalm xvii. 14, ‘As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.’ One day we said we did not want to part with her, and she replied, ‘But I don’t want to be better—I want to go home; I have done with everything of earth: I do hope He will soon take me.’

“On another occasion, after being unable to obtain any sleep through suffering so much pain, she was wishing for a good night very earnestly, and I said, ‘You will very soon be in heaven, where there is no night.’ She looked up so brightly and inquired, ‘When?’ I replied, ‘We don’t know how soon, but the Lord will not lay more upon you than He will enable you to bear.’ She then said, ‘The Lord *always* takes care of His own.’ When too weak to bear much reading or talking, she said she was just resting on the Lord’s faithful promises. The Rev. W. F. JEPSON, the present Vicar of St. Luke’s, visited her many times: she was always much pleased to see him, and for him to read and pray with her. Also when many other kind friends came to see her, she was always ready to testify of the Lord’s loving-kindness and faithfulness during her life, how she had found Him a present help in all her troubles. The last day she was not sensible for many minutes together. Once I said to her, ‘You want to be home with Jesus, don’t you?’ She replied, ‘He *settled* all that long ago.’ She was constantly praying, ‘Lord Jesus, take me home. Oh, do take me home.’

"Much as we miss her, we could not wish her back again. Her sufferings are over, and we know and feel that she is with Jesus, where she so longed to be, beholding His face in righteousness. At the funeral service, held at St. Luke's church, Mr. JEPSON spoke a few appropriate words from Psalm cvii. 30, 'Then are they glad because they be quiet: so He bringeth them unto their desired haven.'"

From the above narrative we gather something of dear Mrs. BAKER'S spiritual history. Her marked Bible, her marked hymn book, and other books, testify to her careful and studied reading. The verse, "Thy way, not mine, O Lord," is deeply lined; also, "'Tis finished, the Messiah dies."

The following extract from *Kept*, by dear Dr. DOUDNEY, is lined, and doubtless expresses to the full her own feelings:—

We cannot but ask such of our beloved readers as have enjoyed the sweet, soul-reviving presence of the Lord, "Were you ever *tired* of this season? Did Satan then, when you were immediately under its precious operations, dare suggest a doubt, or infuse a fear, about the permanence of your satisfaction and joy in such blessed company? You may have found such seasons too much for poor nature; the glory may have been such as to shake the fleshly tabernacle and compel you, on account thereof, to beg the Lord to stay His hand, because the earthly vessel was full; but as for weariness, it was never—no, never—the case. On the contrary, your language in the retrospect has been—

"More frequent let Thy visits be,
Or let them longer last;
I can do nothing without Thee;
Make haste, my God, make haste."

Furthermore, if the manifestation of Jesus' love be such as to surpass everything that earth calls good or great; if one faith's glimpse of His lovely countenance throws all beside into the shade; though such an indulgence may be granted perhaps but once, twice, or thrice, in the whole course of our earthly pilgrimage, yet its power was such—its glory was such—its soul-ravishing enjoyment was such, as can never—no, never—be forgotten; if it be unceasingly regarded as the one break in the cloud which enveloped our pathway to our Father's house: what then must be the bright, the unencumbered vision of God and the Lamb?

She had tasted of such blessed seasons, and—

"The streams on earth she *tasted*,
More deep she drinks above."

I can recall her saintly language and bright face as she descanted upon, or quietly endorsed, Zion-ward discourse. No surface enjoyment of Divine presence and peace was hers, but the deeps were stirred and the heart rested on Covenant faithfulness.

She loved to attend St. Mary-le-Port Church when her failing strength would permit, but pain and weakness prevented her joining the outward worship of the Lord for some time. She was ripened on the bed of suffering. Well, we can only rejoice that one more of the Lord's dear family is safe at Home, beyond the shadows, in the eternal sunshine of His presence.

NETTIE.

THE LATE MR. THOMAS PHILPOTT, OF BRISTOL.

BY A BRISTOL MISSIONARY.

THE following is a concise statement of the missionary life and work of the late Mr. THOMAS PHILPOTT, who for thirty-seven years laboured in connection with the United Bristol Mission. Mr. PHILPOTT commenced his work on January 1st, 1858, in Bedminster, under the superintendence of the late Mr. HENRY BENNETT, who was one of the Society's first members. He continued working in his district till within seventeen days of the end of his life, which took place only eighteen days previous to that of his highly-respected superintendent. His practical life-motto appeared to be, "Stedfast, unmoveable, always abounding in the work of the Lord"; fulfilling it by the Divine grace which, from the first, he sought and obtained. Like all other true workers, he found home mission-work uphill and trying at times—the enemy powerful, the opposition inside and outside strong, subtle, always active, ready to obstruct and eager to defeat. By much prayer and watchfulness, with the sword of the Spirit and grace to use it aright, going from house to house, room to room, not knowing whom he would meet, he proceeded with his work. When he entered on this Mission there were very few of the people who could read, nearly the whole of the population of the labouring class, many being colliers, ironworkers, miners, and workmen of various kinds. The places for worship were much neglected. A large amount of indifference, superstition, drunkenness, existed. Though no pressure was put on people to go to any particular place to worship, they were directed to go only where the Gospel is preached. Every Evangelical church near was more or less indebted to him for members or a congregation. He was met, known, spoken to and of, in all parts of Bristol, and many parts around the country, and even abroad—by children, grandchildren, as well as the parents, of those amongst whom he had laboured so many years. Some of the most drunken, cruel, persecuting, stubborn, and opposing, he lived to see entirely changed.

The district in various ways is changed for the better to what it was when he commenced his work there. Not that he was the cause of it all; yet, with the Lord's blessing, when we look at the figures which follow, which are considerably below the real number, we need not be surprised at good and happy effects. Two thousand visits per year, or seventy-four thousand visits during the thirty-seven years were paid by brother PHILPOTT; these, at an average of two persons per visit, amount to one hundred and forty-eight thousand souls. Consider the reading and expounding of the Scriptures to this number, with the declaration of the Holy Spirit, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"! Again, eight thousand of these visits were to the sick and dying, and one thousand of these passed away by death. No one can possibly estimate the value of such services, but their effects are everlasting, for life unto life, or death unto death. Again, at least he held, or took part in, one thousand open-air meetings to not fewer than thirty-thousand hearers; and six thousand in-door meetings, to at least one hundred and twenty thousand hearers. In

addition, he gave away over one hundred thousand Tracts and sheet Gospel Almanacks; many of the latter he took the pains to nail on the walls of the people's houses, some of which were greatly blessed to the soul's salvation, and sanctification of the readers. He worked long, hard, and well, sowing the seed in the morning, and not withholding his hand in the evening. He earnestly contended for the faith which was once delivered to the saints, knowing that nothing is so powerful to arrest the spread of all false teaching—Popery, Ritualism, Paganism, Socialism, and all other "isms" of Satanic craft, as the teaching of the pure Word of God. The Gospel of Christ is "the power of God unto salvation to every one that believeth." It is the Holy Spirit's weapon, quick and powerful—the true apostolic weapon—the faithful City Missionary's weapon. Lord, help us to "preach the Word" in season and out of season.

Brother PHILPOTT was brought into the glorious liberty of the sons of God through the ministry of that faithful champion of the free-grace Gospel of Christ, the Rev. SAMUEL ABRAHAM WALKER, at Dover, prior to his becoming Rector of Mary-le-Port, Bristol. He was a deeply-fried Christian, but his sorrows being sweetly sanctified by the Holy Ghost, he ever manifested a remarkably tender and gentle spirit, which gave him peculiar influence in his work of dealing with souls. His prayers were characterised by spirituality, fervour, and faith—often mingled with tears, and uttered in broken accents. He was greatly beloved by the Honorary Secretary of the United Bristol Mission—the Rev. JAMES ORMISTON, Mr. WALKER'S successor in that office—and by the missionaries of the Society.

A few weeks before his decease he caught a chill, which he was not able to get rid of. He attended the monthly meeting for reading the Word and prayer, December 31st, 1894, at Mary-le-Port Church Vestry-room, and appeared in his usual health, and took an earnest part in the meeting, when Sol. Song vi. 11, was the portion considered. The weather being very cold, one of the missionaries, seeing he was rather thinly clad, asked him, "Where is your overcoat?" With a smile, he replied, "I have not commenced wearing it yet." When he returned home, he said to his landlady, "I think I have made a mistake to-day. I went out without my overcoat and wrap, and I feel unwell." He took some medicine, but did not improve in health. He went out to his work the next day and the day following, but could not continue, and returned to go out no more. On the 7th January, 1895, he took to his bed, and passed away on the 19th, and was buried at Arno's Vale, on the 22nd. He was visited by the Rev. J. ORMISTON, and his missionary brethren and friends. Most of his family were in attendance during his illness, as they were able. He was quite resigned and happy in the Lord. Shortly before his death he asked for his children, who were away looking after their families, at the time. When told they were gone home, he said, "No more, no more; my Father is about to take me." He was asked, "Is there any message for your other daughter?" He replied, "Tell her, All's well!" It may truly be said of him as in 2 Timothy iv. 7. The Lord command His blessing. Amen.

J. W.

Correspondence.

ANOTHER GEM IN THE KING'S CROWN.

To the Editor of the Gospel Magazine.

DEAR SIR,—This morning's post has touched me deeply, and I hasten to send you word that another dear child of God has been called to claim her inheritance—Mrs. R. A. BARBER, of Leicester. Mrs. BARBER and her beloved husband were deeply attached to my now glorified father, and ever on his visits to Leicester entertained him with that unbounded love and affection which so characterize the one family in Him, our Head.

She had long waited for the manifestation of the sons of God, but it came at the appointed time, and enabled her to rise up joyfully to leave all behind to meet her Lord. I am sure many of your readers will feel deep sympathy with the bereaved husband and family.

Heaven is growing very rich with our loved ones, whom the Lord is fast gathering to Himself. Mr. BARBER writes, under date, Leicester, May 8th :—

MY DEAR MISS R —,—This day would have been my own darling wife's birthday, but it is my deep and agonising grief to have to tell you she is no longer here. She has risen to be for ever with the Lord.

He took her to Himself on Monday evening, after a short but severe illness—peritonitis. I cannot write much, but it is so blessed to know that she died resting on the Rock of Ages, and longing to be with Him who died for her, but Who delayed the longed-for manifestation until shortly before she passed away.

He mercifully in this way removed the bitterness of grief and sorrow at the terrible loss we have sustained, and I have realized the promise given very specially to me, "I will be with him in trouble."

May the Lord heal the wound and bind up the broken hearts, and bid them look forward to a glorious reunion in a tearless world.

Believe me, dear Sir,

Yours very truly,

RUTH COWELL.

[We join cordially in your prayer for the Lord's bereaved ones. Those who have been called upon to drink deep draughts from sorrow's bitter cup know well how to appreciate the grief of others. But it is JESUS only—the once Man of Sorrows—who can both sympathize and succour. May His infinite compassion be the sweetly-realized portion of the beloved family at Leicester.—ED.]

THE law of God consists of two parts: first, of precepts enjoined; secondly, of penalties threatened. It is His revealed will, requiring what you and I ought to do, and not doing it, what we ought to suffer. The believer flies to Christ to answer the penalties of the law for him, and to enable him to fulfil the precepts of the law.—*Romaine.*

A SWEET SAVOUR OF TRUTH.

To the Editor of the Gospel Magazine.

DEAR SIR,—Having you very often on my heart in prayer of late, I thought I would write you a few lines to tell you so, and also to confer in spirit for a little with you, as I know that the words of the Lord's beloved ones to each other are very precious to Him as well as profitable to ourselves.

I last heard about you from our beloved friend, and my own relative, Mr. JAMES WRIGHT, whose labours for our Master are, I know, valued by you, who can say, "Grace be with all who love our Lord Jesus Christ"; and fellow servants can say to each other—

"Long hath the night of sorrow reigned,
The morn will bring us light;
Christ shall appear, and we shall rise
Transported with the sight."

Doubtless one of your deepest sorrows, as it is mine, and that of many more, is what is passing just now in that which bears His name in the earth, but walks not in His ways. To descend into the arena of its conflicts is just the very thing to break our hearts for us. Perhaps that is just the very thing we need; for by a broken-hearted and afflicted remnant God can act in days of wide-spread apostasy, fast hastening to its foretold consummation (2 Thess. ii. 6-8). How patiently He is sitting up there in God's throne watching it all. How He longs for the moment, we may be sure, when He will be bidden to rise up, and all Heaven will ring with the shout at His rising, for all Heaven will then know what He is rising for. The first object of His care will be to remove His loved Bride out of the scene of desolation which must follow the first blow of His uplifted hand, armed with the rod of iron—that hand, into which men in mockery once thrust a reed for a sceptre.

If God remembered Abraham, and sent Lot out of the midst of the overthrow (Gen. xix. 29), we have no need to fear for the Bride the Father has given to the Son, or doubt what will become of her in the day when earth's dark shadows deepen into the blackness and night of despair—"all hearts failing them"—ere the tempest of wrath shall break over the whole mass of iniquity; which seems just now to be riding in triumph upon the conscience, and wrecking every hope of reformation that the human heart is capable of cherishing. Popery (Roman or Greek) in all ages, seeks this, diluting the truth (as to the creeds), and by falsehoods corrupting it, so as to annul its effect on the consciences of men. And a nominal Protestantism has, ever since LUTHER'S day, sought to effect the same end, to render the testimony of that man of God of none effect, so that men may not be held *in* righteousness by the truth, but may "hold the truth in unrighteousness." Surely the most awful condition in which the sons of Adam can be found!

Judgment begins at the house of God, and this "concrete Christendom," which affirms itself to be that, seems defiantly to be hastening to invite and receive the blow!

"Woe to those who trifle with God's Word!" (Rev. xxii. 18, 19.) He would sooner tear a page out of the book of the living, and exclude from the tree of life, than suffer His Word to be interfered with. How the Lord Jesus felt this on the cross, we know. He thirsted that the Scripture might be fulfilled. But it is just this daring to tamper with His Word—which was *not* the sin of Israel—that is the sin of Christendom. The Jew, by his traditions, it is true, made the Word of none effect, but he did not deny the Word. Popery, long ago, added (as if the Word of God) to the Word of God, the Apocrypha, and often made strenuous efforts to introduce much beside. Still, it was adding to the Word (as if the Word); that is its sin—sin of sins, doubtless—for which there is no pardon. (Rev. xxii. 18, 19.)

But in this enlightened age and land, what is it that we see Protestant leaders and teachers of every degree doing? Destroying God's Word piecemeal—are they not? To their condemnation, they hold the truth in their hands, and in unrighteousness cut it to pieces with the penknife of hatred and scornful criticism; and the very men we looked for to stand in defence of the walls, are running to the citadel merely to save themselves!

I know that you feel with me that the end of it all is very near at hand. Let us wait for the Son from heaven, and, whilst waiting, tell out more earnestly than ever the wonderful story of His love to sinners.

I have been told of a new theory of Church union and government. I reply only, that I have no time for theories left me now; they never satisfy the soul. No theory can reach God: God is no theory. His presence is power. I want the power of His presence to be a reality in my soul. How wonderfully Isaiah ch. viii., quoted by St. Peter, presents this in such solemn times! I need His *fear* to be ever before me. The confidence of love *never interferes with, but increases the reverence of holiness*. Such as know God best, and are most with Him, will most *fear* Him; but it will be in that fear which is only twice mentioned in the New Testament—once in Heb. v. 7, as marking the Lord Jesus, and again in Heb. xii. 28, as marking the holy brethren, who as priests enter within the (rent) veil by His blood.

I need not apologize to you for writing on subjects dear to us both.

And remain, ever yours in Christ,
 Stamford Hill, N., April 19th, 1895. JOHN JEWELL PENSTONE.

PAUL says we establish the law through faith, how then can it make it void?

WHEN I hear a person who has broken the laws of the land railed at, and hear people cry out, "Oh, he is a vile wretch! He deserves his sentence!" for my part I can't throw a stone at him, but see that, if God were to leave me to myself, I should commit as foul crimes, and a thousand times worse.—*Romaine*.

TOPLADY AND THE "ROCK OF AGES."

To the Editor of the Gospel Magazine.

SIR,—In a report of the recent opening of the new recreation ground in Tottenham Court Road, reference was made to the fact that the Rev. AUGUSTUS M. TOPLADY, the author of the well-known hymn commencing, "Rock of Ages, cleft for me," was interred in the burial ground of which the new gardens form a part. TOPLADY, though he died at the comparatively early age of thirty-eight, wrote a large number of hymns, some of which are amongst the choicest of their kind. He was born on November 4th, 1740, at Farnham, Surrey; was educated first at Westminster School, ordained as a minister of the Church of England in 1762, and held livings successively at Blagdon, in Somersetshire, New Ottery, and Broad Hembury, Devonshire. At this latter place he wrote most of his hymns and poems, a complete collection of which, 133 in number, was published in 1860. In 1775 he came to London, on the advice of his doctor, where he preached at first occasionally, and afterwards, and for a little over two years, on Sundays and Wednesdays in the French Calvinistic Reformed Church, Orange Street, Leicester Fields, notwithstanding his failing health. He died on August 11th, 1778, at Knightsbridge, whence his remains were brought for interment in the burial ground in Tottenham Court Road. In 1775 TOPLADY became editor of the GOSPEL MAGAZINE, and it was in this periodical that the beautiful hymn, "Rock of Ages," appeared in March, 1776, under the title of "A Living and Dying Prayer for the Holiest Believer in the World." It was the favourite of the late PRINCE ALBERT, and Mr. GLADSTONE has exercised in connection with it his powers as a translator.* Replying to a query in a northern contemporary as to where TOPLADY got the expression, "Rock of Ages," the Rev. R. J. NOYES writes that he must have taken it from Isaiah xxvi. 4 (see the margin of the Authorised Version). It is worth remarking that some of the well-known "Olney Hymns" were also first printed in the GOSPEL MAGAZINE. Who succeeded TOPLADY as editor I do not know; but the Magazine has been conducted on precisely the same lines from its commencement to the present time. The Rev. Dr. DOUDNEY, who died in 1893, edited it for fifty-two years, and his predecessor, Mr. WALTER ROW, for upwards of forty.

Enfield, Middlesex.

W. H. COLLINGRIDGE.

WHEN we trust in frames and feelings, as soon as they are gone the soul is discouraged and dejected; but when we trust in God's promises, which are always the same, then it is we are right; and a sense of God's unchangeable love towards us, proceeding from such trust, fires our souls with a continual love towards Him.—*Romaine.*

* The Right Hon. gentleman, in acknowledging a copy of the above letter, has expressed his interest in the subject, and the great pleasure given him by the communication.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the Gospel Magazine.

DEAR SIR,—I read with deep sorrow the account of Mrs. OGDEN'S death. By her removal we lose another kind and generous supporter. She has gone to the land of endless day, for ever to behold her precious Saviour. May I be allowed to appeal most earnestly to the Lord's dear people for a little help just now? Their practical sympathy would cheer me very much—it is urgently needed. If friends continue to fall off, the work must suffer. Will not some kindly help the widow and the work?

FROM BRAZIL.

Accept my hearty thanks for periodicals. I am sorry not to have time enough to give you a description as to how they are received and how much they are appreciated. But I can assure you that your labour is not in vain. The good seed sown will in God's own time bring forth precious fruit. The Lord bless you abundantly in all your undertakings.

FROM WAKEFIELD.

I have been anxious for some time to send you a few lines to thank you for the parcel of books you send me monthly. They are very acceptable and useful. We have lost another beloved Editor of the GOSPEL MAGAZINE; his writings have been much blessed to the Lord's family. I shall miss them very much myself. If you have any memoirs I should be glad of one. I have thought much about who would be the new Editor, and came to the conclusion that Mr. ORMISTON would be the best, but I did not know then that he would be. He will, I trust, receive much blessing, both of body and mind, to edit both the GOSPEL MAGAZINE and the *British Protestant*.

With Christian regards, I am, very faithfully yours,

ANN EVERARD BRIDER.

1, Wilton Place, Salisbury, May 7th, 1895.

BROTHERLY LOVE.

To the Editor of the Gospel Magazine.

SIR,—Although quite a stranger to me in the flesh, but known to me for many years in the bonds of the everlasting Gospel, by your ministry and writings, I take the earliest opportunity of saying how truly grateful I am to our Covenant God, that He has, in His purposes of grace and mercy, disposed you to accept the Editorship of our Family Magazine.

Oh, I do sincerely pray that He may give you strength and grace for many years to feed the lambs and sheep of the dear and precious Redeemer's blood-bought flock, and I am sure that you will give them such food as they require for their souls' sustenance.

May you have a double portion of the Spirit vouchsafed you for your blessed work, and in watering others, may you be watered in your own soul; and may we all exemplify that "new commandment" more and more in these days of sad declension from the dear old paths. "By this shall all men know that ye are My disciples, if ye have love one to another."

So ever prays, yours in the One Hope,

Weymouth, April 10th.

THOS. BASCOMBE.

ENCOURAGEMENT.

To the Editor of the Gospel Magazine.

STR,—I have enclosed some precious lines written by "Recluse," in the GOSPEL MAGAZINE, in the year 1839, as they so truly express the prayers and deep yearning of my poor heart for you, and I can most conscientiously say of you, beloved friend, like the dear Apostle John, speaking of Gaius, "Whom I love in the truth." "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Yes, dear Mr. ORMISTON, you may indeed depend upon the intercession of our exalted Christ, and also the constant prayers of the dear blood-bought, Spirit-taught children of His family. The darkness is indeed deepening; the enemies of our dear Lord are marshalling their hosts against the glorious Gospel of the grace of God.

The time is now come when all who value the blessed privilege of prayer should give the Lord no rest until He fulfil that faithful promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Believe me, ever yours in Covenant bonds,

May 3rd, 1895.

AN OLD SUBSCRIBER.

DECEMBER 1839.

FATHER of mercies and the God of love,
Grant that the mantle which Thy sovereign power
So graciously bestowed upon our dear
Departed brother, by Thy Spirit's breath
May in this truth-despising time descend
On his successor. To the last may he,
Like him, prove faithful to Thy Word; like him,
A word in season speak to the distressed;
Like him, the hand of fellowship hold out
To all who love the Lord. May peace, good will,
And faith, and hope, and love, unite to prove
That still we hold the GOSPEL MAGAZINE.

RELIGIONS IN AMERICA.

It is a remarkable fact that during the past four years the Roman Catholic Church has shown a greater increase of members in America than any other religious body. Her churches have increased by upwards of 2,000, and her communicants by 1,243,568. Irish immigration to a considerable extent accounts for this. The Methodists come second, with an increase of 352,245 communicants. The third body, the "Disciples of Christ," is almost unknown in England, while the Presbyterians are fourth. All the other Churches are at a considerable distance from the first four. The Theosophists claim an increase of 1,085, but three sects show a decrease—the German Evangelicals, the Universalists, and the New Jerusalemites. The Mormons, or Latter Day Saints—notwithstanding recent legislation—still continue to show a considerable increase, both as regards churches and communicants.

THE PORTRAIT.—THE RIGHT REV. BISHOP RYLE, D.D.

THERE is a fitness, we feel, in our choice of the Evangelical BISHOP of LIVERPOOL to occupy a place in the series of Portraits appearing in the GOSPEL MAGAZINE.

The name of AUGUSTUS TOPLADY must ever remain identified with the early history of our monthly publication, and Dr. RYLE, who is "a lover of good men," has repeatedly expressed in his writings a high estimate of the worth, the gifts, and the labours of the author of the immortal hymn, "Rock of Ages." In the BISHOP'S popular volume, *Christian Leaders of the Last Century* (Nelson), he devotes a large amount of space to a biography of the Vicar of Broad Hembury, a few extracts from which will, we are sure, interest our readers, and justify our selection of the present Portrait. "In some respects," observes BISHOP RYLE, "I am bold to say, not one of his contemporaries surpassed him, and hardly any equalled him. He was a man of rare grace and gifts, and one who left his mark very deeply on his own generation." Referring to TOPLADY as a preacher, Dr. RYLE says:—"Constitutional weakness was against him, but he had no mean reputation as a pulpit orator, and possessed no mean powers. The mere fact that Lady HUNTINGDON occasionally selected him to preach in her Chapels at Bath and Brighton, of itself speaks wonders. . . . I am bold to say that the Church of the nineteenth century would be in a far more healthy condition if it had more preaching like TOPLADY'S. . . . As a writer of miscellaneous papers on religious subjects, I do not think TOPLADY has ever been duly appreciated. Of various merit, they show the singular activity and fertility of his mind." Coming to the subject of the glorious truths for which TOPLADY so nobly and powerfully contended in his controversial writings, the BISHOP—while feeling unable to endorse everything in them—remarks, "Still, for all this, I will never shrink from saying that the cause for which TOPLADY contended all his life was decidedly the cause of God's truth. His controversial works display extraordinary ability. For example, his *Historic Proof of the Doctrinal Calvinism of the Church of England* is a treatise that displays a prodigious amount of research and reading. The best proof of the book's ability is the simple fact that down to the present day it has never been answered. It has been reviled, sneered at, abused, and held up to scorn. But abuse is not argument. It remains to this hour unanswered for this simplest of reasons, that it is unanswerable." We fear BISHOP RYLE stands alone amongst the present-day Bishops in England in holding so sound and just an opinion of TOPLADY'S masterly work on the doctrinal Calvinism of the Established Church. He certainly is the solitary living example of an English Bishop openly declaring his belief that the most Calvinistic of all TOPLADY'S masterly treatises "remains unanswered because it is unanswerable."

In further proof of BISHOP RYLE'S cordial appreciation of one of the soundest and most learned exponents of the faith of God's elect during the last century, it may be well to put on record his estimate of the merits of TOPLADY as a hymn-writer. The BISHOP says:—"I give my decided opinion that he was one of the best hymn-writers in

the English language. I hold that there are no hymns better than his. The writers of good hymns are those who leave the deepest marks on the face of the Church. Of all English hymn-writers, none, perhaps, have succeeded so thoroughly in combining truth, poetry, life, warmth, fire, depth, solemnity, and unction, as TOPLADY has. I pity the man who does not know, or knowing, does not admire, those glorious hymns of his, beginning—

- or, 'Rock of Ages, cleft for me';
 or, 'Holy Ghost, dispel our sadness';
 or, 'When languor and disease invade';
 or, 'Your harps, ye trembling saints.'

The writer of these hymns has laid the Church under perpetual obligations to him. Heretics have been heard, in absent moments, whispering over 'Rock of Ages,' as if they clung to it when they had let slip all things beside. Great statesmen have been known to turn it into Latin, as if to perpetuate its fame. . . . With all his infirmities, I firmly believe that TOPLADY was a good man and a great man, and did a work for Christ, a hundred years ago, which will never be overthrown. He will stand in his lot at the last day in a high place when many, perhaps, whom the world liked better shall be put to shame."

Our readers will, we trust, unite with us in thinking it well to put on record in the pages of the GOSPEL MAGAZINE the foregoing appraisal of the learned, gifted, and pious TOPLADY, and to link with his dear name that of the Evangelical Prelate whose portrait we publish this month.

Dr. RYLE has too long occupied a place of eminence before the Church and the world to make it necessary, or even possible, to say anything new of him. As a divine, a preacher, a pastor, an author, and a Bishop, Dr. RYLE'S history is familiar to us all. It is difficult to say in which sphere of Christian service he has more effectually ministered unto the edification of God's people, and furthered the cause of the Gospel of God's grace. To dedicate fully to the Lord his high university attainments, and many natural gifts, has been his uniform life-aim. His Evangelical and Protestant writings, extending over a period of fifty years, have been remarkable, alike in number, variety of subject, and fruitful results. His first sermon in the parish church of Helmingham, Suffolk, preached in 1844, when he was twenty-eight years of age, printed for private circulation, afterwards formed the first tract in a series which has obtained a phenomenal circulation (more than twelve millions) at home and abroad, and to the clear Gospel teaching of which large numbers of persons, in all ranks of society, owe the conversion of their hearts and lives. This important work alone might well have made a literary reputation for its author. But, from time to time, the Bishop's pen has furnished volumes of expository, historical, and polemical matter, of permanent value to the Church of God. Foremost amongst these must rank *Expository Thoughts on the Gospels, Short*

Expository Readings on the Gospel of St. John, Knots Untied, Hymns for the Church on Earth, Principles for Churchmen, The Upper Room, Facts and Men, Holiness, Old Paths, Practical Religion, Home Truths, Bishops and Clergy of Other Days, Coming Events and Present Duties, Thoughts for Young Men, and several important Charges, delivered to the clergy and laity of the Diocese of Liverpool. The Bishop's style is clear, vigorous, and always to the point. His decided convictions on the subject of Romanism, Ritualism, and Rationalism, are well known, and there certainly does not sit on the episcopal bench at the present time a bishop whose Protestantism, for robustness and inflexibility, can compare with his.

Since his elevation to the responsible charge of the new Diocese of Liverpool, in 1880, he has laboured hard, amid many discouragements, and in the face of the bitterest attacks of the High Church press, to further the spiritual interests of the See. The population of the city is about 600,000, of whom, it is stated, 180,000 are Roman Catholics. The Diocese raises about £100,000 per annum for home and foreign objects, and, so far, has certainly not suffered any loss from its not possessing a Cathedral church. BISHOP RYLE, unlike some of his episcopal brethren, has not wasted time and money in efforts to erect a Cathedral, and to earn for himself personal fame and ecclesiastical glory. He has preferred the better part of multiplying Gospel agencies—Scripture Readers, Bible Women, City Missionaries, the erection of Mission Rooms and District Churches. If we mistake not, upwards of thirty new district churches have been provided during his administration. Last month the Bishop entered on the eightieth year of his age. In a letter recently written, he observes:—"I do not grow younger or stronger, but I ought to be thankful that I am able to preach and speak as much as I do. It is a true saying, 'We are all immortal till our work is done.'" We conclude this sketch by expressing our fervent prayerful hope that God's faithful servant may be spared yet a season to bring forth more "fruit in old age," and to keep before the younger ministers of England's Church a model of Christian service which they would do wisely to follow.

HINTS TO PASTORS.

"*Take heed unto thyself.*"—1 TIMOTHY iv. 16.

"ABOVE all, to thine own self be true." Study to keep body, mind, and soul healthy, for he who works with blunt tools must needs waste his strength, destroy his comfort, do little work, and do that little badly. *Take heed to the material* thou hast to do with; beware of knots, nails, and grains in human nature. To plane against the grain, or saw against nails and knots, will blunt the best tools and increase our labour. To be enabled by divine grace to *live Christ-like*, accomplishes more than the grandest eloquence, the most powerful oratory, and the most effective rhetoric; it surpasses all the embellishments of human language; though silent, it is telling, and makes a lasting impression when other things fail. Such sermons live when all else die, and can only be preached by the influence and power of the Holy Ghost.

"Lord, help me."

J. MILEY.

Passing Events.

A MONTHLY RECORD.

THE May Meetings have been exceedingly successful this year, and have shown no signs of falling off in interest or in the numbers attending them; and notwithstanding the depression of the times, the financial statements of the great societies are, on the whole, decidedly satisfactory.

The British and Foreign Bible Society opens its report with the words, "I will sing of mercy and of judgment," as alluding to some trials which its Committee have experienced during its past financial year, and also to much help and encouragement. The death of two agents and the resignation of two others necessarily created anxieties which are not yet appeased. The war between China and Japan has had a disturbing influence on their plans and upon the labours of their employés in those countries. There have been other causes of disquietude. But while "judgment" has a place in the song, "mercy" claims the loudest note. The Committee refer specially to the relief graciously afforded them by the supply of the funds required for the society's work. By the generous gifts of the living, and by the hands of the dead, sufficient has been received not only to meet the current expenditure, but also to expunge the remainder of the deficit. A brief statement of the financial condition of the society up to March 31st is as follows:—The new income amounts to £139,810 8s. 7d., which is £1,418 6s. 1d. less than in 1894. The sales have realized £93,552 18s. 1d., which is an advance of £1,812 14s. 2d. The total receipts are therefore £233,363 6s. 8d., which is only £921 12s. 8d. less than the year preceding. The expenditure has been £214,970 7s. 10d., which is below that of last year by £7,877 4s. 9d., leaving a balance in hand of £18,392 18s. 10d. This balance removes the residue of the long-standing deficit, and leaves a small surplus to be carried to the next year's account. The Committee express their fervent gratitude to the Author of every good gift for this most satisfactory result.

The Religious Tract Society reports a slight decrease in its receipts as compared with the previous year, namely, £160,800 12s. 4d. as against £181,762 10s. 3d., but this was owing to the difference in the amount of the legacies received during the year, the subscriptions and donations showing a decided increase. Its total circulation of tracts and books was estimated at 60,124,800. The Chairman, Count BERNSTORFF, gave a most interesting account of his own conversion through the instrumentality of a tract. He said that when he was a young man he was greatly moved by reading ABBOTT'S *Young Christian*, a work which he rejoiced to see had been translated into many languages. That book was made the means of much blessing to him; but still he felt that there was one thing missing. He was walking in Oxford

Street one day when a tract was placed in his hands—a tract written by the Bishop of Liverpool. He read there of the one thing that was keeping men back from God. How many more knees would be bent in prayer, the tract asked, how many more Bibles would be read, but for the fear of man? "Is not this me?" the Count reasoned, and he was led to give himself up entirely to God. This very interesting passage in the autobiography of a distinguished man was given with the greatest frankness and clearness, and when he clinched it by saying, "After this experience you will see that I must be a great friend of tract distribution," the audience cheered loudly and long.

The Church Missionary Society reports the receipt of the largest year's income which it has ever known, being more, excluding special funds, than £20,000 in excess of any previous year. And better still, it mentions a large increase of missionaries on its staff, the number having become doubled in the seven years from October, 1887, to October, 1894. A little time ago the number of openings for the society's work, and the number of workers whom it felt constrained to employ, were so large, that the Committee felt that there was much reason to fear that they were outstripping their resources; and consequently they were obliged very seriously to reconsider their position. But the calls were so urgent, and the work so evidently blessed of God, that they felt constrained to go on as before, and to give up all idea of retrenchment. Their joy, therefore, at the replenishment of their means, is correspondingly great. They report a most remarkable development of mission work in Uganda. It has rapidly extended, they state, from the capital into the outlying provinces. Three of these provinces are now occupied by resident missionaries, and native evangelists to the number of one hundred and thirty, supported by the Native Church, are posted at no less than eighty-five stations. There are about two hundred buildings for public worship and teaching in the country districts—"synagogi" is the name given to some of them; and in these the daily worshippers average four thousand, and those on Sunday twenty thousand, exclusive of the capital. More than eight hundred adult converts were baptized during the year, most of them after four months' careful instruction. The Committee are conscious that so rapid a development may be fraught with danger, lest a low standard of merely nominal Christianity should prevail. But they state that it is plain, from the letters received, that the marked blessing which has fallen on the Mission is in continuation of that reported by the Committee last year, when after special services held at Mengo in December, 1893, many of the Christians seemed to enter into a fuller spiritual life, realizing the completeness of the work of Christ for them, and the power of the Holy Ghost within them. It should now be added that among these were two or three of the missionaries themselves, who were enabled by faith to realize the power of the Holy Ghost for sanctification and service as never before. The Committee earnestly trust that this revival of spiritual religion in the Church will continue to attest its Divine origin by its lasting effects. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The London Missionary Society deserves the earnest sympathy of all Christian people, in reference to the peculiar trial which has come upon it, in connection with its work in Madagascar. Numbering, as it has done, among its devoted missionaries, such noble men as WILLIAMS, and MOFFAT, and LIVINGSTONE, it has done a great work in many mission fields, and notably in Madagascar. But the unwarrantable onslaught which is now being made by the French nation upon that beautiful island must seriously interfere with all missionary work there, and greatly try the faith and patience of the Society's agents and adherents. We can only hope and pray that the Lord will graciously vouchsafe to them His all-sufficient sustaining grace, and that He will show, in His own wonder-working way, that He can bring good out of this seeming evil.

The London City Mission reports a falling off in its income. It speaks very strongly of the great need which there is for its work amongst the increasing masses of the population of London, and it mentions incidentally that that work is of immense value to people in the provinces, not only because of the daily influence of London upon the country at large, but also because the Mission House in London is a centre where information can be received from towns and villages respecting persons who are lost, or who are in positions of moral or spiritual danger, or in circumstances of trouble.

The Annual Meeting of the Irish Church Missions was rendered particularly interesting by a remarkable speech given by the Rev. T. CONNELLAN, of Dublin, an ex-Roman Catholic priest. He said that his testimony was entirely disinterested, for he has nothing whatever personally to do with the Missions, but that having for more than thirty years of his life had an intimate acquaintance with Romanism in Ireland, and during the five past years worked as a Protestant Evangelist, he had had peculiar opportunities of looking at the question from both sides. Mission-work among Irish Roman Catholics was not easy, and the Protestant Evangelist does not tread a path of roses. Since the time of the Council of Trent, Rome's main and primary object had been to retain the nations untouched by the great Reformation wave. Ireland was one of these. Mr. CONNELLAN declared, amidst cries of "Shame!" that Protestant England hands over annually to the Church of Rome in Ireland £845,000 for educational purposes. And while in England and Scotland the State pays a Capitation Grant of 17s. 6d. per child, in Ireland it pays 30s. per child. What is the result? At the last General Election the proportion of illiterates polled in the three kingdoms were:—England and Wales, 12·3 per 1,000 votes polled; Scotland, 9·8 per 1,000; Ireland, 214 per 1000. The National schools have been in existence in Ireland since 1831. The priests have had absolute and entire control over primary education in so far as related to their own flocks, and this is the result. Ignorance is the great bulwark of Romanism in Ireland, and the chief obstacle to the spread of the Gospel.

"Racial and religious hatred," said Mr. CONNELLAN, "must not be forgotten in our study of the Irish problem. The 10,000 agents of Rome in Ireland get hold of the children in their tenderest years, and teach them a gospel of hatred. The two essentials of their teaching are, that Rome is the one true Church, and that Protestants are to be shunned as if they had smallpox."

A great meeting was held in St. James's Hall, London, under the presidency of the Duke of ARGYLL, "To protest against the fiendish atrocities perpetrated in Turkish Armenia, and to insist upon the speedy fulfilment of the 61st Article of the Berlin Treaty and of the Anglo-Turkish Convention of 1878." Mr. GLADSTONE wrote a letter, which was read at the meeting, strongly expressing his grief and indignation at those shameful outrages, and his belief that the Turkish Government, in its infatuation, was doing everything to produce its own ruin. Resolutions were passed recording deep sympathy with the families of the sufferers, and intense indignation at the Turks' continual violation of the principles of humanity and defiance of the solemn international obligations incurred under the Berlin Treaty; and calling upon the Government to take immediate action for the purpose of putting an end to Turkish misrule in Armenia, and for securing the immediate and unconditional release of the prisoners who, without trial, or after a mock trial, were confined in Turkish prisons. We hope that some good may result.

The Pope has appealed again to Protestants, and this time directly to English Protestants. He exhorts them, "as they value their eternal salvation," to return to his fold. He pleads strongly for unity. He desires to see the "unity of former days" restored. He mourns over the distractions, rents, and divisions which prevail, and he expresses the wish to see the prayer of the Divine Master for the unity of His people realized. But how would he himself further the realization of that prayer? By giving up the soul-destroying errors and the odious practices of his Church, and by endeavouring to induce her to return to the truthful teaching and simple habits of Apostolic times? Nothing of the kind. He again intimates that he and his Church will give up nothing, and that by "unity" he only means an amalgamation with his own sect, and a full surrender to it. Will English Protestants be deceived by this?

Another great man has passed away, Lord SELBORNE, better known in former days as Sir ROUNDELL PALMER. Distinguished in many ways, his whole course seems to have been guided from first to last, upon principles which he determined to act upon, when, having tasted of success at Oxford, he set his face to the sterner realities of life:—"I trust," he said, "if God continue to give me grace, to make His glory the end and object of all my studies, by which unquestionably a power is gained, for the right or wrong use of

which all who possess it must be deeply responsible." He was, in consequence, a truly honourable man. He was a follower of Mr. GLADSTONE, but he could not join with Mr. GLADSTONE in his attack on the Irish Church. The crisis came when the highest distinction open to a successful lawyer was within his grasp. To accept that distinction it was necessary that he should support the Ministerial policy towards the Irish Church. He could not do it. He stood aside when he might have stepped into the Lord Chancellorship, and although the distinction was his but a few years later, the sacrifice might have been final. At the busiest part of his career he declined to work on Sunday, and, when Lord Chancellor, he followed HATHERLEY and CAIRNS in acting as a Sunday-school teacher. He leaves behind him a noble name and an excellent example.

A FRAGMENT.

O THOU glorious and mighty Conqueror, the God of our salvation, who hast swallowed up death in victory, taken away its sting, and opened the kingdom of heaven to all believers; let us, when we come to lay our heads upon the dying pillow, rest in and upon Thy victory, for nothing can really hurt us. We know that we shall have to come to the truth of the words of Scripture, "It is appointed unto men once to die, and after death the judgment," but give us to realize the precious truth that, through Thy victory, death to the believer will only be a lying down to rest, and judgment there can be none, for Christ has paid the purchase-money, become our Substitute and Surety, and there is therefore *now*—ah! even *now*, and certainly then—"no condemnation to them that are in Christ Jesus."

Give us faith, dear Lord, to look beyond the grave, beyond the valley, to the time when this corruption shall put on incorruption, and this mortal put on immortality; to the fact that when the dust returns to the earth as it was, and the spirit unto God who made it, it will be a joyous return indeed. There will be no more pain, nor suffering, nor sighing, nor death there; all will be peace and joy unutterable. To be with Jesus, which is far better, this will constitute the bliss of heaven. Lord of glory, hear, and fulfil our earnest desires, for our Redeemer's sake, Amen.*

THE LATE GEORGE COWELL.

"YES, walk by faith and not by sight,
 Fast clinging to My hand;
 Content to feel My love and might,
 Not yet to understand.
 A little while thy course pursue,
 Till grace to glory grow;
 Then what I am, and what I do,
 Hereafter thou shalt know."

* And truly we can say his God granted him his fervent request.—ED. G. M.

Reviews and Notices of Books.

Archbishop Laud and His Times. A Lecture by the Right Rev. J. C. RYLE, D.D., Bishop of Liverpool. London: Church Association.

THIS is an admirable lecture, and we should like to see it circulated widely. It was delivered in St. James's Hall, London, by the now venerable Bishop RYLE, in 1869, or more than a quarter of a century ago, and before he was promoted to the episcopal bench; but in reading it one could almost imagine that it had only just been delivered, for it seems so applicable to present times and circumstances. In this lecture a most careful and impartial description is given of LAUD'S character, policy, and the consequences of that policy; and abundant proof is furnished of every material statement. The conclusion which the good Bishop comes to is this:—

In my judgment LAUD was neither so good nor so bad a man as he is often represented. To call him a saint, a martyr, an English Cyprian, on one side, is simply ridiculous. I can discover no warrant for such extravagant praise. To paint him as a monster of iniquity, and a child of the devil, on the other side, is equally absurd. Let us give him his due. He was not an immoral or a covetous man. Few archbishops seem to have spent so little on themselves, and to have given so largely and liberally of their substance to promote learning, and to strengthen the material part of the Church of England. He was a lover of learning and learned men, and a most liberal benefactor to St. John's College and the Bodleian Library at Oxford. As chancellor of that university, he did much useful work by enforcing discipline, and encouraging reading among the undergraduates. He was a zealous and earnest Churchman. No one can deny that he spent himself and was spent in the promotion of what he thought sound "Church views," and conscientiously believed he was doing right. But earnestness alone, if not rightly directed, is a very mischievous thing. Experience abundantly proves that, in every age of the Church, well-meaning and conscientious men, when they are narrow-minded, short-sighted, ignorant of human nature, and obstinate, are the greatest causes of trouble. Never did man prove it so thoroughly as LAUD. He was not, I believe, a Jesuit or a Papist. His conference with FISHER and his successful dealings with CHILLINGWORTH, completely negative that supposition. But to call him a sound Protestant is simply absurd. He never disguised his dislike to thorough Protestant theology, and laboured all his life to discourage it. The mere fact that he was twice offered a Cardinal's hat by the Pope, after he became Archbishop of Canterbury, of itself speaks volumes. It shows the general impression that he made on the minds of foreigners. I believe that LAUD'S grand idea was to make the Church of England less Protestant, less Calvinistic, less Evangelical, than it was when he found it. I believe he thought that our excellent Reformers had gone too far—that the clock ought to be put back a good deal. I believe that his favourite theory was, that we ought to occupy a medium position between the Reformation on one side, and Rome on the other, and that we might combine the ceremonialism and sacramentalism of St. Peter's on the Tiber, with the freedom of corruption and ecclesiastical independence of St. Paul's on the Thames. . . . This was the explanation of his always opposing what he was pleased to call "Calvinism." He would fain have made popular Protestant theology odious by painting the doctrines of grace as inseparable from Antinomianism and extreme views of election and reprobation.

He knew too well that nothing so damages a theological cause as a cleverly-chosen nickname. This was the explanation of his making so much ado about the position of the Lord's Table. . . . This was the explanation of his introducing, as far as possible, such histrionic ceremonials as those with which he astonished London at the consecration of St. Catherine Cree. He desired to show the public that Churchmen could have as much sensuous and showy religion as Papists; and that, if we did not have the Mass itself, the Communion Service of the Prayer Book might be so managed and manipulated as to make an excellent imitation of it. This was the explanation of his discouraging and checking all attacks on Popery, whether in the pulpit or the press, and obliging whole passages in many good books of the time to be expurgated and suppressed. He wished to lower the tone of the country about the nature of Popery, and to make people less alive to its enormous evils, and less awake to his own movements.

Is not this precisely the policy of many of the prominent Ritualists of the present day?

The Bishop further shows, in a trenchant manner, the lamentable results of LAUD'S policy.

An Illustrative Scripture Reference Book for Preachers and Teachers. By the Rev. G. S. BOWES, B.A., formerly Rector of Chillenden, Kent. London: J. Nisbet and Co.

FEW living writers have done more practical service to the cause of Scripture exegesis—in its more popular phases—than has the laborious author of the present volume. For many years the valuable Bible helps published by Mr. BOWES, have been the familiar and esteemed study companions of the writer of this notice. The preparation of such a copious and comprehensive auxiliary to Bible knowledge as the *Scripture Reference Book* furnishes, is one which must have cost an immense amount of patient industry and persevering energy. Next to *Cruden's Concordance*—a work which will always retain value within the limits of its own domain—the productions of our author's pen may, from a practical point of view, justly be ranked. The main object of the work is to *illustrate* rather than to explain Scripture. "The sphere of illustration," Mr. BOWES observes, "is limited throughout almost entirely to references gathered from the plain English version. There is a field of illustration open to the student in the meaning and force of the Hebrew and Greek originals, in Hebrew and Greek synonyms, in phrases and idioms peculiar to the original languages. A careful and accurate selection of such would of itself form a book of reference of the greatest value. But it requires much learning and ripe scholarship to make it dependable and accurate. I have therefore confined myself to the A. V. and R. V. of the English text, with occasional hints and translations gathered from authors of acknowledged learning and good repute. It would be superfluous to say such a work cannot be put forward as professing to be complete or exhaustive. The field of Scripture is inexhaustible. But every intelligent seeker may bring out some new beauties, and still the field is fresh as ever."

The arrangement of the topics selected for illustration is an alphabetical one, and the student can readily turn to any subject. This done, he finds a long array of Bible references, with a condensed

summary of each passage, illustrating, in a variety of phases, the matter under review. Space will allow of only a brief example of the author's method. Thus:—

LITTLE.

THE POWER OF LITTLES.

- Matt. xiii. 32.—“Least of all seeds.”
 1 Cor. v. 6.—“A little leaven.”
 1 Kings xviii. 44.—“A little cloud.”
 2 Kings v. 2.—“A little maid.”
 Cant. ii. 15.—“Little foxes.”
 Matt. xv. 34.—“A few little fishes.”

The special value of the volume is *its suggestiveness*. Many a train of fresh, rich, edifying thought is sprung upon the mind by the array of cognate passages, and the unity of the teaching of the Holy Spirit throughout the Word is perceived at a glance. We strongly recommend all whom the Lord has called to the office of teachers in His Church to avail themselves of the assistance which this precious treasury provides. The book is worth much more than many modern “Commentaries.”

After the Thousand Years. By GEO. F. TRENCH, B.A. London: Morgan and Scott.

WITH any reverent effort to discover the mind of God regarding unfulfilled prophecy we deeply sympathize. The Holy Scriptures were written for our learning, upon whom the ends of the age have come. While thus we feel and speak, however, we must add our belief that it becomes the student of inspired prophecy so to deal with the subject as to have in constant remembrance that it is unwise, and, indeed, unwarranted, to assume that any particular theory of prophetic interpretation is free from the possibility of being erroneous, in part, at any rate. Dogmatism ought, therefore, to be conspicuously absent from such expositions as aim at guiding us in the uncertain waters of unaccomplished prediction. It is conceivable that God, whose “glory is to conceal a thing” (Prov. xxv. 1), may have so couched the terms of His written revelation, regarding the end of all things, as to furnish in outline all that is profitable for His people to know, while reserving unto Himself the time, the manner, and the means of fulfilling His all-wise purposes. Certainly, those prophecies which concerned the death and the resurrection of the Lord Jesus Christ were misapprehended by the Jewish Church. The Apostle Paul deals with this fact when he says, “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory” (1 Cor. ii. 7, 8). It is on this ground, and for other similar reasons, we hesitate to endorse the speculative character of some of the contents of Mr. TRENCH'S interesting volume. He propounds a novel theory—which may be briefly summarised thus:—A Millennium, characterised by the reign of the Lamb (Rev. v. 6-13); a Kingdom, following that Millennium, characterised by the reign of God and the Lamb (Rev. xxii. 1-3); and the Eternal State,

characterised by the reign of God alone (1 Cor. xv. 28). The devout spirit in which the book is written highly commends all Mr. TRENCH advances, yet we honestly feel obliged to record our inability to accept teaching which appears to us to run counter to the beliefs of God's Spirit-instructed saints from the days of the Apostles to the present time. We desire simply to add that we fully appreciate the spirituality and marked ability of Mr. TRENCH'S writings, and trust our criticism will not be taken otherwise than as the expression—the brotherly expression—of Christian conviction.

Apostolical Succession Tested by Holy Scripture. By C. H. WALLER, D.D., Principal of the London College of Divinity, and Examining Chaplain to the Lord Bishop of Liverpool. London: Chas. J. Thynne.

THE able and learned Principal of St. John's College, Highbury, holds very definite and clear views respecting the figment, so dear to the minds of Romanists and Ritualists, of Apostolical Succession, and he states those views very forcibly in this small volume before us. The cause of his thus taking up the subject was that a series of sermons was preached upon it by an ecclesiastical dignitary, and he was requested to reply to those sermons. Dr. WALLER brings the subject to the test of Holy Scripture, and shows in the clearest manner that the Apostles, as Apostles, have no successors at all, and that if they had, there is not a bishop on earth who, even to save his life, could tell to which of them he was a successor. Dr. WALLER says:—

I cannot find anywhere that a Church is constituted of ministers without people. In every properly constituted Church there will be some to minister. These will have been publicly appointed, called, and sent to the work of the ministry, by those who have authority to send them. . . . Our Articles do not pronounce on the question whether it is absolutely essential that the ministers who do this should be Bishops. In our own Ordinal they are. But, if another Church does not hold this to be essential, we do not take on ourselves to say that the Church in question is no true Church of Christ. . . . Similarly, our Articles do not mention laying on of hands as an indispensable part of the ministerial commission. I do not see anything in Holy Scripture which binds us to insist upon it in all cases. Who ordained Apollos? It cannot be proved that he ever received ordination, any more than SPURGEON. Yet St. Paul acknowledges him plainly as a fellow-worker. "I have planted; Apollos watered." "Who then is Paul, and who is Apollos, but ministers by whom ye believed?"

The Four Gospels Illustrated. London: W. Walters.

THESE Gospels are beautifully illustrated with modern pictures, admirably executed, of the Holy Land and of its people. In order to secure an extensive circulation, they are published at the small price of one penny each, or specimens of the whole four Gospels may be obtained from the publisher, post free, for sixpence in stamps. The illustrations are taken from original drawings, made in the Holy Land, by Mr. HARPER (of the Palestine Exploration Fund) and J. CLARK. They represent the actual features of the country, such as the Hill Country of Judæa, the Jordan, the Road to Jerusalem, various views of the Mount of Olives and Jerusalem, the Bridge over the Brook Cedron, Bethlehem, Bethany, scenes about Galilee, and perhaps the most charming of all,

a view of Nazareth from the hill above, the site of Capernaum, and Sidon on the sea-shore. There are upwards of sixty illustrations which deal more with the habits of the people. These are various in subject, and afford many interesting glimpses into Eastern life. Here we see the Washing of Hands and of Feet, Women Grinding at a Handmill, Drawing Water, Eating out of Common Dish, Greetings in the Markets, Praying in the Streets, Roadside Beggars, A Scribe busy Writing, On the Housetops, Washing of Nets, The Laden Burden-Bearer, A Rabbi Reading the Law, Kissing the Scroll of the Law, A Pharisee binding on his Phylacteries, and many others.

The Sermon Bible. Twelve Volumes. Second Edition. London: Hodder and Stoughton.

THIS noble series of volumes contains an immense number of outlines of sermons by some of the most eminent preachers. They range over the whole of the Old and New Testaments, and may, if rightly used, be an exceedingly valuable help to many hard-worked pastors. Outlines of sermons can never take the place of careful and prayerful preparation, but they may sometimes be suggestive as to particular lines of thought; and, as a result of the careful labours of others, they may throw light upon many passages of Holy Scripture.

The Old Gospel Ever New. By the Rev. CHARLES BULLOCK, B.D., Editor of *Home Words*, &c. London: *Home Words* Publishing Offices.

THE story of Naaman, setting forth sin and its cure, and proving that the Old Testament histories strikingly illustrate the great truths of the Gospel.

Sermons for the People. A Series of Plain Sermons for the Christian Year. By Various Contributors. London: Society for Promoting Christian Knowledge.

THERE is much that is excellent in these Sermons, but there is a tendency to error upon the subject of baptism.

Under His Wings, and Under the Willows. By the Rev. W. FRITH. London: Messrs. Marshall Bros. Brighton: Messrs. B. D. Friend and Co.

THESE two booklets contain many touching and pointed truths, which will commend themselves to those for whom they are specially addressed, who are walking the pathway of sorrow and adversity.

Mother and Son; or, I Will. By EMMA MARSHALL. London: *Home Words* Publishing Offices.

ILLUSTRATING the beauty of unselfishness, and the rich reward which it sometimes receives even in this life.

“WITHOUT holiness no man shall see the Lord”; and if he has no holiness but what he gets from the law, he will never see the Lord with acceptance.