

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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PENCILLINGS ON THE RAIL.

BELOVED, with our present Number we close our seventeenth year's Editorial connexion with the GOSPEL MAGAZINE. What shall we say of the goodness and mercy that have followed us during that lengthened period? Truly we are at a loss to speak of the marvellous loving-kindness, tender compassion, and boundless love of our God. The longer we live the more we stand astounded in the contemplation of his forbearance and long-suffering, as well as His Divine faithfulness. He has been such a God—so kind, so watchful, so devoted to our welfare.

Times without number we have thought, “ Well, it is next to impossible that the Lord can continue the display of so much love, and wisdom, and mercy, as far as *we* are concerned. We must have well nigh exhausted His interest in us. It can never be that He will continue to open out such boundless love and grace. It is unreasonable to suppose that He will— if indeed He could—equal or surpass His past acts of kindness and condescension.”

Thousands of times have we thus argued, whilst admitting that all had been wise and well, and kind and gracious, up to the then present moment. But, notwithstanding all our contractedness, and the limitation of the power and goodness of our God, He has still gone on to be gracious. We can truly say, and that with the utmost sobriety, that our God has, throughout our pilgrimage, followed up one gracious act, by another. One mercy has only given place to another mercy. One ceaseless, unbroken train of loving-kindness has followed us from the first moment we drew breath to this present hour. “ Not one thing hath failed us of all the good things which He promised; but all have come to pass.” Blessed, for ever blessed be His great and adorable name!

Oh, if *we*, of all men, did not speak well of our God, the very stones in the street might well cry out against us.

And this, beloved, brings one to look back to the very beginning of one's earthly pilgrimage. The Psalmist retraced with liveliness and gratitude what the Lord had done for him in this respect. “ By thee have I been holden up,” says he, “ from the womb; Thou art He who took me out of my mother's bowels: my praise shall be continually of thee.” It afforded David a peculiar satisfaction to retrace the loving steps of a gracious Father, from the

very infancy of his being. He saw—how sovereign his mercy—how discriminating His goodness—how Almighty his arm! He was but a little one in his father's house—one “born as it were out of due time.” But little envied because so little known. He was to walk alone. His path was to be a special path. But a small portion of creature-wisdom or creature-strength was to fall to him. Whilst his brethren should be trained as men of war, and go forth as warriors upon the battle-field, the tending of a few of his father's sheep, in yon lonely wilderness, were (as far as man devised) the most fitting, though humble occupation for him.

Whatever early intimations David may have received of the Lord's mercy and of his loving purpose towards him, certain it is, such intimations had little weight either with his father or his brethren, unless indeed, as in Joseph's case, they had been stirred up to envy thereby; and had sought, as best they could, to controvert Jehovah's plans.

But how sweet it is, beloved, notwithstanding all the natural pride and antagonism of the human heart to see our God pursue *His* way, irrespective of all obstacles and impediments. Jacob was to be blessed, and however opposed through the influence of poor carnal nature, no effort of Isaac shall deprive him of that blessing. And so, though when Jesse's sons shall be called up to the anointing, David shall not be found among them, Samuel will not “sit down” till he is brought from the sheep-fold, for verily, whilst “man looketh upon the outward appearance, God looketh at the heart.”

It is worthy of observation, moreover, that notwithstanding the natural pride and arrogance of David's brethren, and though his father thought well to put him merely to the lowly occupation of sheep-tending, whilst his elder brethren shall go forth to the war; he, the despised one, achieves after all the greatest victory; he, after all, and stripling as he was, proves himself the most valiant of the whole. In his littleness—to while away the tedious hour and collect and keep together the flock, of which he has the charge, he tunes his lyre, and sings in plaintive song, Jehovah's praise. But there comes a lion and a bear, and takes a lamb out of the flock. Fearless—because emboldened from on high—David, youth as he was, and unarmed—darts forward. “I went out after him,” he says, “and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard and smote him, and slew him. Thy servant,” he says, “slew both the lion and the bear.”

Thus was the stripling trained; there on that lone spot, with no Instructor but his God, did he undergo a course of discipline that shall prepare him, both mentally and physically, for that mighty conflict, the issue of which shall cause “the women to come forth from the cities of Israel, with tabret and dancing, singing, Saul hath slain his thousands, and David his ten thousands.”

Oh, beloved, how does one's heart glow with admiration and gratitude, in the contemplation of the boundless wisdom, and the Divine sufficiency of our God. How independent are his acts. In what a variety of ways does He prove, that “He will work, and none shall let” or hinder it. It is his to “save by many, or by few.” Man shall be nothing, God All in all. We love it. We admire it. We do most heartily rejoice, “when the loftiness of man is brought low,” and “God, even our own God, exalted.” He, and He alone it is, who is worthy of all adoration and praise. The weakness of the instrumentality which He employs, and the extreme nothingness of the creatures He condescends to use, does, in such a remarkable and gracious way, evidence that the wisdom and the power, and, as a natural consequence, the glory are His!

Oh, how sweetly was the mind of the Psalmist imbued with this fact! How ready was he to ascribe all the praise and honour to whom alone that praise and honour were due. Grounded upon personal knowledge and experience, with what liveliness of heart would he exclaim, "Not unto us, O Lord, not unto us, but unto thy name be the glory, for thy mercy and thy truth's sake; I will bless the Lord at all times; his praise shall continually be in my mouth;" and again, "Oh, that men would praise the Lord for his goodness, and for his wonderful works unto the children of men." He knew the truth of it. He felt its power. He had "tasted, and handled, and felt" for himself. His was not mere hearsay, his not a cold, calculating, intellectual theory. His religion was that of heartfelt knowledge—personal experience—power. Of many a Divine problem he had the key in his own heart. David was not the man to be "tossed to and fro, and driven about by every wind of doctrine." He was not among "the ever learning, but never coming to a knowledge of the truth." What he knew he had been taught, and that by the most unerring of all Teachers, and in the best of all schools. His college was that of the heart; he passed the most rigid examinations—solved the most difficult of problems;—notwithstanding the lowliness and littleness of his former estate, he took the highest honours; and, when in turn, he came to minister to others, it was in that fixed, firm, and withal heartfelt unctuous way, that none of his adversaries could gainsay his testimony, or, resist the power by which he spake.

Beloved, it is sweet—unspeakably so—to, consider David, towards the closing up of his eventful and God-glorifying career, as "sitting before the Lord." He had been looking back with a glowing heart upon all the way by which the Lord his God had led him; and he wanted to testify practically his gratitude for that marvellous grace and boundless mercy of which he had been made the partaker. How could he show this gratitude?—how evidence his love? "See now," said he to Nathan, "I dwell in an house of cedar, but the ark of God dwelleth within curtains." The ark of God! symbol and proof of the Divine presence. Oh, how David's heart went out after this. It was not sufficient that he had "rest from his enemies round about;" it availed him not that he now occupied, without molestation, the throne of Israel. High as was his exaltation, great as were his privileges, there was that which exceeded all. "Whom have I in heaven but thee?" was his language, "and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God, when shall I come and appear before God?" "As for me, I shall be satisfied when I awake with thy likeness;" clearly intimating that he would never be satisfied, or contented, or have all he wanted, till then.

David knew—because he had proved it—that nothing earthly could satisfy. Notwithstanding all that he had, as far as earth was concerned, he felt an aching void—a void which none but God himself could fill. And how great was the mercy in David's case, that, notwithstanding the peculiar favour that had been shown to him in a way of Providential goodness and mercy, there was still maintained in him that "hunger and thirst after righteousness," which it is at once the Spirit's province to enkindle, as well as his alone to maintain.

As with the Psalmist, so was it with his son Solomon, "Vanity of vanities, all is vanity," was inscribed upon every earthly good. Such good was only prized as a Father's hand was seen in the bestowment thereof. His gifts were not himself. If at any time there was a resting in and being satisfied

with such gifts, how speedily by some trial or temptation were both David and Solomon roused to a recollection that "this was not their rest, because it was polluted."

Dear reader, however thou mayest be disposed to dispute either the wisdom or the kindness of thy Father, in his providential allotments, the mercy remains the same. Thou mayest not at present be in a position calmly to view thy case and circumstances in all their varied phases; but couldst thou see things as God thy Father seeth them, how different would be thy conclusions. In how changed a light would that severe ordeal to which thou art at present subjected appear. How readily wouldst thou have chosen the very course which now seems so strange, and so repugnant to thy fleshly mind. Yes, thou wouldst indeed, in gospel light, and in God's view of matters, "count it all joy whilst falling into divers temptations and trials." In the face of that enemy who now causeth thee so much heart-anguish, thou wouldst in a gospel and spiritual sense, discover so great a friend. Thou wouldst see, couldst thou take a large and comprehensive view of thy condition, that the spleen, and the enmity, and all the cruel insinuations of such an enemy, were contributing in the best possible way to thy present, as well as to thy eternal good. Thou wouldst see how all was so wisely, yet mysteriously working as to cause thee to "cease from man," and moulding thy heart and mind into that sweet tone which the Lord intended to produce. Thou wouldst find thyself almost imperceptibly inclined and enabled to give heed to the exhortation, "Son—daughter—give me thine heart." And in proportion as thou wert drawn off from the creature, what a leaning to and reclining upon Jesus thy Elder Brother, would be felt and enjoyed. A sensible "taking hold of his strength;" a close calm heart-appeal, "Lord, thou knowest all things;" an unbosoming thyself upon the Brother born for adversity; a clinging to Him with purpose of heart indeed. And oh, how sweet his soothings—how gracious his sustainings—how unquestionable the interest He displays. So very special at such seasons; so pointed, so peculiar; bearing so signally the impress of his divine and gracious hand. Thine indulgences so great, as perfectly to eclipse all the vain trifles that had previously given thee pain; a complete forgetfulness of everything but himself and his mercies. Under the sweetness of these divine sensations, thou hast sang—

"Forgive the song that falls so low,
Beneath the gratitude I owe;
It means thy praise, however poor,
An angel's song can do no more."

South Eastern and Great Western Railways. April, 1857. THE EDITOR.

HOPE IN GOD.

"BLESSED are they that expect nothing, for they shall not be disappointed." So runs the Arabian proverb; and happy for those who expect nothing from the creature, for those who do, verily, they shall have their reward—disappointment and sorrow. Said David, "Truly my soul waiteth upon God; my expectation is from Him." There may be long delay, but in the end no disappointment, for it is written, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be like a tree planted by the waters, and that spreadeth out her roots by the river." Autumn robs it of fruit; winter strips it of leaf and beauty; but spring returns, "and through the scent of water, it will bud, and bring forth boughs as a plant." "The expectation of God's poor shall not perish for ever."

The methods of God, both in Providence and grace, are *development, succession, progress*. And that, with respect to results which can neither be hurried or hindered, but man would admit of no in-

terval between *wanting* and *having*—between the blade and the ear—between the bud and the ripe fruit. Hence all the wholesome discipline between the promise and the performance would be lost to the soul; and all the useful exercise of faith, love, hope, prayer, patience, banished from the Christian's experience. But the best blessings take the longest to repair; and Scripture bears us out in the assertion.

Our first parents received, in the garden of Eden, the first promise, which contained all the Church's blessing, but it was not fulfilled for 4000 years. God promised Abraham the land of Canaan, but the performance was delayed 430 years. God, by his prophet, declared to Judah, "Thou shalt go into Babylon, there thou shalt be delivered;" but the captive had to wait 70 years for the accomplishment of the promise. God revealed to Abraham, he should have a son, but 24 years of trial tested his faith in the word of the Lord. Joseph, the stripling of 17, received in his dreams the promise that he had to wait 13 years before it came to pass. And even so is it now with the people of God—choice earthly blessings are often long in ripening.

But pre-eminently is this true of spiritual blessings—God will make his children pray, and wait for their answer. The formalist gives a runaway knock, and is off like the sound, but the tried child of God, upon whose heart the burden of want is laid, must go to the mercys-seat again and again—must wait till the door is opened—and even then will not take no for an answer, but under the urgency of want, will plead like the poor suppliant in the Gospel, for the crumbs that fall from the master's table. He takes the solitary promise given, it may be, in some dark nights of weeping, and with this cheque in hand, *Thou saidst*, presents himself again and again before the Lord.

But who can paint the ever-changing shades of experience, while the promise is slowly rolling on, according to divine appointment, to meet the poor sinner! The death and burial of the promise that takes place, and which only proves the word of God true:—"Thou fool, that which thou sowest is not quickened, except it die." The rebellion that heaves in the breast at the long delay of the promise, and the often enquiry, "Hath God

forgotten to be gracious? hath He, in anger, shut up his loving-kindness in displeasure?" or the gloom that settles in the breast, when year after year rolls by without deliverance, till the language of the heart is, "My strength and my hope is perished from the Lord." "Though it tarry, wait for it," is God's word of gracious encouragement, but it must be spoken by God, or no effect will be produced.

For 18 long years did a daughter of Abraham wait for her cure in a Gospel day: for 12 years did another sufferer try every expedient before she found Christ: and for 38 years the impotent man waited at the pool of Bethesda for his cure: but in any of these cases did the Lord forget to be gracious? Did his promise come to an end for evermore? No; the Lord was true to his word! He waited but his own time to be gracious, for "in the end the promise shall speak and not lie."

But in the interim, the soul loses nothing by waiting; but the reverse, for the promise runs, "They which wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary; they shall walk and not faint."

The child of God, while waiting for the fulfilment of the promise, gets many a subordinate blessing, many an interview with the King, many "a handful of purpose," many a kind word and gracious smile; many a sweet little love-token, from "The Father of mercies, and God of all consolation;" and though, at times, faith, and hope, and love, and prayer, and patience, seem ready to die, the Lord appears for the help of his helpless ones, and revive his work in their soul, so that Jonah's cry is theirs: "I will look again toward thy holy temple:" and with Jeremiah, they are taught to say, "It is good that a man should both hope, and quietly wait for the salvation of the Lord."

Reader, unfulfilled promises, and unanswered prayers are God's methods of keeping up communication between thee and Him; and when all his promises concerning thee are accomplished, and all thy prayers answered, He will thrust his sharp sickle into the ripe corn, and bear thee home as one of his sheaves to rejoice over thee for evermore.

A FEW BRIEF REMARKS ON THE DOCTRINE OF SANCTIFICATION,

AMIDST the various and conflicting opinions, which have at different times agitated the Church of God, on the subject before us, and especially in those in which we live; it is the wisdom of the child of God, both on this and every other subject, to cease from man, whose breath is in his nostrils" (Isa. xxi. 22,) and to have recourse "to the law and to the testimony," that "his faith may not stand in the wisdom of men, but in the power of God;" and pleading that covenant promise made to the Church, in Christ, and sealed by his blood: "All thy children shall be taught of the Lord, and great shall be the peace of thy children" (John vi. 45, compared with Isa. liv. 13), to enquire what the word of God reveals and declares, that he may be led into the truth, as it is in Jesus, and "stand fast and complete in all the will of God."

With this object in view, let us turn to the Old Testament, and we shall find that the word "sanctify" first occurs in Gen. ii. 3, "God blessed the seventh day and sanctified it." Exod. xii. 1, 2, "The Lord said unto Moses, sanctify unto me all the first-born." Chap. xix. 10, 14, 22, Moses is commanded "to sanctify the people," and the priests "to sanctify themselves;" and in verse 23, the command is given, "to sanctify the mount." In chap. xxix. 43, 44, the Lord declares, "The tabernacle shall be sanctified for my glory." And "I will sanctify the tabernacle of the congregation, and the altar; I will sanctify, also, both Aaron and his sons to minister to me in the priest's office." Lev. viii. 10, 11, and "Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them." Lev. xxvii. 14, 23, we find that fields and houses are declared to be sanctified, and thus to be holy. In all these passages, it is evident, that the word, does not mean any thing more than an external separation, or setting apart for some particular use.

And now let us consider the term, as it is used in relation to God. In Lev. x. 3, the Lord declares, that "He would be sanctified in them that came nigh unto Him." See also Num. xx. 12, 13; Isa. v. 16; Ezek. xx. 39, 44, xxxvi. 22, 23. Surely, not anything more can be meant, but that the Lord

would be separated from every other object of worship, by those who approached Him. He would be glorified and sanctified, by being acknowledged as the only true God, by his people Israel, and even the heathen should know that He was Jehovah, the Lord God Omnipotent, when they beheld the great things which He had wrought for Israel, in delivering them out of the hands of their enemies.

And again, in the New Testament, the word *sanctify* is used with respect to Christ, as *sanctified* or set apart by the Father. In John x. 36, Christ speaking of Himself, saith, "Say ye of him whom the Father hath sanctified," where it is clear the Lord refers to his being set apart by the Father, as Mediator, to accomplish the redemption of his elect. And in John xvii. 19, in that ever memorable prayer of his unto the Father, says, "For their sakes (those whom the Father had given unto Him) I sanctify myself, that they also might be sanctified through the truth." He, as the covenant Head of his Church, and having all their sins imputed unto Him, standing before God as their Surety and Representative, was about, openly, to put away their transgressions by the one offering up of Himself, being charged with all their guilt, and, in this sense, considered as the greatest sinner in the sight of God, inasmuch as all the sins of his people, from the beginning to the end of time, met upon Him, (see Isa. liii. 5, 6; 1 Pet. ii. 24), and from which He was about separating Himself, by his "obedience unto death, even the death of the cross" (Phil. ii. 8). And the Apostle, speaking of Christ, declares that "He was sanctified by the blood of the covenant" (Heb. x. 29); and in chap. ix. 12, "that he entered into heaven by his own blood, having obtained eternal redemption," called in chap. xiii. 20, "the blood of the everlasting Covenant;" so that where the word is used with respect to Christ, it is not meant to signify what men term *internal holiness*; for as God, One in the Divine essence, He must be separate from all sin; and as Man, He is declared to be "holy, harmless, and separate from sinners" (Heb. vii. 26). Christ, in his human nature, was without spot, holy, undefiled, therefore, when the

word *sanctify* is applied to Him, it signifies his freedom from those sins which were never *in Him*, but *upon Him*, as the federal Head and Representative of all those given unto Him by the Father, in the counsel and covenant of peace.

Having proceeded thus far, we are, perhaps, better prepared to enter upon the subject of *sanctification*, as it relates to the people of God, under the Gospel dispensation. We have already endeavoured to show, by reference to the Scripture, that it is applied to days, to men, to fields, to houses, &c., in all of which are external separation, for a particular purpose is intended; but no inward change wrought by the power of God the Spirit, as is evident from its being applied to days and to things, yea, even to God and to Christ.

Bearing this in mind, let us dwell for a few moments upon what is revealed unto us, concerning the Lord's chosen, as regards *sanctification*.

1st. They are said to be sanctified by God the Father.

2ndly. By the Lord Jesus Christ.

3rdly. By the Holy Ghost.

1st. Sanctified by God the Father.

The Apostle Jude, in his epistle to the Church, addresses them as "those who are *sanctified* by God the Father—preserved in Christ, and called" (ver. 1). He puts them in remembrance that they were a people sanctified or separated by God in eternal election, "who had chosen them in Christ before the foundation of the world, that they should be holy, and without blame before him, in love" (Eph. i. 4). The whole of the election of grace, before the foundation of the world, were separated by the Father from the mass of mankind, and were beheld by Him as holy, and without blame in Christ; so that the entrance of sin, by the disobedience of Adam, could not deprive them of one of those spiritual blessings, or bring them into condemnation, for by virtue of their eternal union with Christ, no charge can be brought against them, for "they are vessels of mercy fore-ordained to glory" (Rom. viii. 28 to the end; ix. 21, 24). This sanctification or separation of God's elect was done at once and for ever, no addition to their number has taken place in time, or shall ever take place—and, as our text declares, "they are preserved in Christ (during their unregeneracy), and called" in the Lord's appointed time, according to the riches of his

grace. Thus the sanctification by God the Father is complete, and the sins of all these sanctified ones were laid upon Christ, who became responsible for them, and who came in the fulness of time to blot out their transgressions, and save them in Himself, with an everlasting salvation.

2ndly. The Church is declared to be *sanctified* by the Lord Jesus.

In John xvii. 19, the Lord declares, in his prayer unto the Father, the reason why He sanctified, or was about to sanctify Himself, even that those He had given to Him, "might be *sanctified* through the truth, or truly or really *sanctified*," which is said in opposition to all those law sacrifices, which could never take away sin, as pertaining to the conscience (see Heb. ix. 9, 10, x. 1—14). Now, what these could not do, though offered year by year continually, Jesus, by the one offering of Himself, effected for ever; for so it is written (Heb. ix. 26), "But now once in the end of the world (or ages), Christ hath appeared to put away sin by the sacrifice of Himself." See verse 28, compare ch. x. 10, 14. In the first of these verses, the Church is said to be *sanctified* "by the offering of the body of Jesus Christ, once for all, or for ever;" and in the second, "For by one offering He hath perfected for ever, them who are sanctified." The "putting away of sin," and "being sanctified" set forth the same blessed truth; this was done at once, and for ever, by the one offering of Christ; the Church was openly separated from all the condemning power of sin; the whole of the election of grace were "washed; sanctified, and justified (1 Cor. vi. 11), and presented in Himself "all glorious, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish" (Eph. v. 25—27). So in Heb. i. 3, "Christ having purged his Church from all their sins, sat down on the right hand of the Majesty on high." Hence He pleads his entrance into heaven in (John xvii. 4, 5,) the ground of his having *finished* the work which the Father gave Him to do, for "He was to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness," &c. (Daniel ix. 24; Isaiah liii. 4, 8). As the Head and Surety of his Church, bearing on his own body all their iniquities, He could not enter into heaven till He had sanctified Himself from them, by the shedding of

his own blood, and in thus sanctifying Himself, He sanctified all the chosen seed, who are as free from the condemning power of sin, as their Head *now is*, in heaven. See Rom. vi. 9—11, "Knowing that Christ being raised from the dead, dieth no more, death hath no *more dominion* over Him. For in that He died, He died unto sin once" (for all, or for ever); all the sin of the Church was removed by his one offering, and so completely, that it needed not to be repeated; "but in that He liveth, He liveth unto God. Likewise (in the same manner), reckon ye also yourselves to be dead indeed unto sin, but alive unto God through (or in) Christ Jesus;" (compare Col. iii. 3); as free from all condemnation as your risen and glorified Head is, who, when He *sanctified Himself* from those sins of his people, which were laid upon Him by the Father, *sanctified* the whole of the election of grace, and were beheld by the Father, by this one act and deed, holy, unblameable, and unprovable! *yea, and that before* they were called, believed, repented, or performed one spiritual act; for these are the fruits and effects of Christ having saved and redeemed them from all their iniquities.

Now these are great and precious truths to those who are taught by the Holy Ghost, to see their own nothingness, vanity, and sin, and that all is done for them, and nothing required of them; that there is not one sin to be laid to their charge; that they are truly and perfectly sanctified in, and by Christ Jesus, and that they will never be more holy in the sight of God in heaven, than they *now are*, in a body of sin.

The Church is accepted in, and through Christ, irrespective of their faith, love, or spiritual sacrifices, which Peter declares are only acceptable to God, by, or for the sake of Christ (see 1 Pet. ii. 5). By his blood we are sanctified, and made meet to enter into the holiest of all with liberty and confidence (Heb. x. 19); and any attempt to mix up anything of ours, though performed under the gracious renewings of the Holy Ghost, with the one offering of Christ in our approaches unto God, or for consolation, is as much as to deny the perfection of Jesu's work, and our perfection in and by Him.

What child of God, under the influence of grace, can presume to plead with God on the ground of the constancy of his faith, the immutability of his love, his mortification of sin, and his holy walk and conversation?

No; he renounces all as no better than filthy rags, as not fit to be mentioned as deserving the name of righteousness; he counts them as dung and dross, if put in the place of the *righteousness* of Christ Jesus his Lord (Phil. iii. 3—9); in himself he is "but an unprofitable servant" (Luke xvii. 10), though in CHRIST, "all-glorious, and without spot" (Eph. v. 27); at the same time, he desires "to adorn the doctrine of his God and Saviour in all things" (Tit. ii. 10), for "the love of Christ constrains him not to live to himself, but to Him, who loved him, and died, and rose again for him" (2 Cor. v. 14).

3rdly. By the Holy Ghost.

The sanctification of the Church by the Holy Ghost is as perfect and complete, as that of the Father and the Son, who comes to quicken into spiritual life, all who were sanctified by God the Father in eternal election, and who were sanctified by God the Son, when He died upon the cross! He finds them dead in trespasses and sins—ignorant of God, and of Christ, and of their own sinfulness by nature—wallowing in the mire of iniquity—ungodly, unjust, and to every good work, reprobate; and though in the sight of men, some may appear better than others, yet, "the hearts of all, by nature, are deceitful above all things, and desperately wicked" (see Jer. xvii. 10, and compare Rom. iii. 9—18). But beholding them as the beloved of the Father, and the redeemed by Christ, He comes, in *mighty power*, to every individual of the election of grace, in the appointed time, and "saith unto them, Live" (Ezek. xvi. 6; 2 Cor. iv. 6; Eph. ii. 1). Hence they are said to be "partakers of the divine nature" (2 Pet. i. 4); "they are born from above" (John iii. 3), they possess an imperishable and incorruptible life, being the immediate workmanship of God (Eph. ii. 10); it is perfectly holy, and there is no room for any increase of holiness; it has no bias or inclination to sin; and as circumcision under the law was the distinguishing mark between Jew and Gentile, in like manner the circumcision of the heart by the Spirit, is the great mark of distinction between the believer and the world—"For he is not a Jew (or a true confessor of Christ), who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew (or true confessor of Jesus), who is one *inwardly*; and circumcision is that of the heart, in the spirit, and not in the

letter, whose praise is *not of men, but of God*" (Rom. ii. 28, 29; and in chapter viii. 14—16). "As many as are led by the Spirit of God, they are the sons of God (that is, manifestly, see Gal. iv. 6); for ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself witnessed (or as some read) together with our spirit, that we are the children of God."

So in 1 John iv. 2, 3, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God;" with which compare chapter v. 1,— "Whosoever believeth that Jesus is the Christ, is born of God;" and in Phil. iii. 3,— "We are the *circumcision*, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

Thus every child of God, sanctified by the Holy Ghost, is openly separated from the world, "called out of darkness into God's marvellous light" (1 Pet. ii. 9); "turned from idols, to serve the living and true God, and to wait for his Son from heaven, who hath delivered us from the wrath to come" (1 Thess. i. 9, 10); he no longer worships the works of his own hands, or trusts to any supposed merits, but glories in Christ as his Righteousness, and his everlasting All! who hath subdued Satan, abolished law, blotted out his transgressions, presents him faultless before the throne, and ever liveth as his Advocate on high.

In conclusion, I would remark, that when a sinner is born from above, he is said to be a partaker of a divine nature, which is also called "the incorruptible seed" (1 Peter i. 23). Hence there is no progression in holiness in the New Man, but when the Holy Ghost bestows this new life, the old and corrupt nature undergoes no change; hence the Apostle frequently makes the distinction between "the old and the new man—the flesh and the spirit" (see Eph. iv. 22—24; Gal. v. 16, 17; with which compare Rom. vii. 18—23). The flesh

is ever opposed to what the spirit desires, and the spirit to what the flesh; and from this arises the conflict which the believer experiences daily. He has a Jacob and an Esau within him, and until this is clearly revealed by the Holy Ghost, he is often led to exclaim, "If it be so, why am I thus? Why such inconstancy in my love, to God, to Christ, and to his people; so slow to believe what my Lord declares, so ready to receive what Satan suggests; so often offended when crossed in my will, so apt to forget the love of my Father, the grace of my Saviour, and the love of the Comforter; all this, and much more, is answered and solved by 'The flesh lusteth against the Spirit.'"

Now, supposing any change for the better had taken place in the old man, the opposition would be less in proportion as he became more sanctified, but the Word of God, as well as the experience of the believer, testifies, that there is the same continued hostility manifested from first to last by the carnal principle, to the Gospel of the grace of God; and the Almighty energy would be as much needed, was the life of the believer prolonged to a thousand years, as it was when he was first called out of darkness into God's marvellous light, in order to maintain his spiritual life, leading him to live a life of justification upon Christ, a life of communion with Christ, a life of joy and peace in Christ, and a life devoted to God from Christ. And we invariably find that when the Lord would comfort his people, or stir them up to love and to good works, He does not lead them to look into themselves, or call upon them to do this, that, or the other, but draws them by his love, wisdom, power, grace, faithfulness, and truth, which are all engaged in the covenant of the Eternal Three, in behalf of His redeemed, and which eminently shine forth in the full, free, and everlasting redemption, originating in boundless love, contrived by infinite wisdom, wrought out by Almighty power, and revealed to the sinner by omnipotent and effectual grace.

ELLIOTT SEWARD.

Cheltenham, April 13, 1857.

A MOTHER'S LOVE.

JANUARY in England, and January in the south of France are very different months. In our country, as the evening draws on, we close the windows and light the candles and sit round our fires, enjoying the comforts of home: but in France, where that little word *home* finds no place either in the dictionary or the heart, winter is but a name.

The sun was going down in a perfectly cloudless sky, as we walked into the little English church-yard at H——— a small tract of ground, separated from the Roman Catholic Cemetery by a hedge, around which rose-buds and wild creeping plants (many of which in England would have found a place in the Conservatory) were just starting forth. The narrow gravel walk was surrounded on each side by yew-trees dark and high, shading several hundred grave-stones, upon many of which were engraven *good words and comfortable words*, telling us that the souls who once tabernacled in the dust beneath were resting now with Jesus in heaven. The richly cultivated plantations of olives, and the lofty mountains just above, shaded by the peculiar deep blue tints of a southern sky—the Mediterranean in the distance, looking so soft and calm as if it could never be ruffled, made the scene touching and sublime. China roses in full blossom were upon many of the graves, and Lavender in abundance, differing only in leaf from our own. To the left was the Romish Cemetery, with its numberless chaplets of everlastings painted in all colours, and hung upon crosses at the top of the tombstones, while “pray for the dead” was written beneath. We stopped by a grave in the little English burying-ground which had just been closed: it was that of a Scotch woman who had died under remarkable and melancholy circumstances. About a month previously she had brought her son in a decline to H———. From Edinburgh to the south, they had travelled night and day, and to avoid expense, in a third class carriage. With few interruptions, the invalid had been supported the whole of this time in his mother’s arms, so that his position was easy, and he slept well each night. But from the fear of disturbing him, the affectionate parent seldom moved, and for three or four days and nights; this fatigue continued. It was too much for a naturally delicate frame. Oh, her arrival at H——— she took to her bed and never left it,

till they laid her in the grave over which we stood. She was a woman of strong faith, and kept from questioning the *why* and *wherefore* of this remarkable providence. Although in the land of strangers, she lacked nothing: many of the Lord’s people visited her, and administered to her necessities. She died rejoicing in a crucified Saviour.

In France they bury their dead the day after the soul’s departure. Custom is a general reconciler, but it seems hard to part with what was so dear to us in such a hurry,—just time to be laid out—the last tear shed—the last kiss given, and then farewell to the “natural body” until we meet it again a “spiritual body.”

Three weeks after the death of the mother, the son died. “And how did he die?” was asked a lady who had visited him throughout. “It is difficult to say,” she replied, “but after his mother’s death, he would seldom see any one.”

“From grief?”

“No, he mourned scarcely at all, and this we attributed to the sense he had of his own speedy removal.”

“Was he rejoicing in the prospect of meeting her again?”

“That he would never tell us. A sullen silence came on,—prayer and reading he interdicted; pride and self-will remained uncrushed. Alone as he was in a foreign land, and his mother in her grave,—suffering intensely, but surrounded by sympathy and kindness; he continued until the last two days of his life to refuse all comfort.” “And those two last days, what of them?”

“Well, he asked for the Word of God—acknowledged himself a sinner, and confessed his hope in Christ,—this is all we can say. He was laid the next day by the side of his mother in the English church-yard.”

It was a touching incident, and teaches us the vanity of all earthly hopes. This fond mother had brought her sick child all that distance, in the hope that a milder climate might ameliorate his sufferings—at least she could nurse him, or if he died, follow him to the grave. But *she* was to die first, and leave him alone! The Lord was merciful in moulding her will to his, and enabling her to see it was the very discipline she needed. *How unsearchable are his judgments, and his ways past finding out!*

TO A DYING BELIEVER.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John xiv. 3.

"The master is come, and calleth for thee."—John xi. 28.

THY Saviour has gone a place to prepare
For every sheep in his fold;
And now thou art going his joy to share,
Father I will—was his dying prayer—
That where I am, my redeemed may be there,
And for ever my glory behold.*

More beauteous than ever, does the sun appear
As it sets in the western sky;
So the Christian shines brighter when death is near,
Death is a name that is sweet to his ear,
For it wipes away the last lingering tear
That shall ever bedim his eye!

Christ did Himself the last foe withstand
And death of its sting deprive;
He holds the keys of death in his hand,†
It can only approach thee at his command,
And his infinite wisdom and love has planned
How and WHEN it may best arrive!

It is coming now, but it seems to say,
"Arise, thou loved one, arise;
"For Jesus expects thee in heaven to-day,
"He has sent me to bring thee without delay,
"Arise thou loved one, and come away
"To thy Father's home in the skies.

No harm can befall thee as thou dost depart,
Nor can reach thee when thou art gone;
For a portion of Christ Himself thou art,‡
And death only brings a distant part
Of Christ's own body more close to His heart,
For Christ and his saints are one.

Thou needest not fear thy Judge to meet,
Nor to stand before the throne;
For 'tis Christ who sits on the Judgment seat,||
And thou in his Righteousness art complete,
The Judge Himself—Oh the thought is sweet—
Did for all thy sins atone!

Thou hast finished thy course and fought a good fight—
In the strength of the Lord contended;
And now shall thy faith be changed into sight,
And thine eyes shall open in mansions bright,
For the Lord shall be thine everlasting light
And the days of the mourning are ended.**

The unquiet dream of life is o'er,
Thou shalt now awake in glory;
Aloft to the skies shall thy spirit soar,
Like the many saints who have gone before,
There to dwell with Jesus for evermore,
And in endless—endless glory!

GRACE AND ITS EFFECTS.

"THE faithful are chosen in Christ,"
Eph. i. 4. "Called by grace," Gal. i. 15.
"Justified freely by grace," Rom. iii. 24.
"Holy and beloved," Col. iii. 12.
"They live by faith," Gal. iii. 2. "Ob-
tain a good report through faith," Heb.
xi. 39. "Die blessed in the Lord,"
Rev. xiv. 13. "Shall appear with him
in glory," Col. iii. 4.

Andrew Rivet, D.D., was a French-
man, but spent the latter part of his
time in Holland. The following is an
extract from his dying testimony, he
was another "Alliburton" in experi-
ence.

"You see through the grace of God I
am not tired; I wait, I believe, I perse-
vere. Patience is much better than
knowledge: though it delay my joy, yet
it sets me in the way to it, the sense
of divine favour increaseth in me every
moment: my pains are tolerable, but
my joy is inestimable; I am no more
vexed with earthly cares. I have
now no desire, but after heavenly things.
I remember when any new book came
out, how earnestly I have longed after
it, till it came to my hand, being always
desirous of learning something new;
but now all that is but as dust. Thou
art my all, O Lord! My good is to ap-
proach unto thee. O what a library

have I in God! "in whom is hid all the
treasures of wisdom and knowledge." I
shall no more behold things afar off and
darkly; I shall no more know in part;
but I shall be filled with the knowledge
of God as the sea is covered with waters.
Thou art the Teacher of spirits; I have
learned more divinity in these ten days
that thou art come to visit me—than I
did in fifty years before. Thou hast
brought me to myself, before, I went
astray, and was in the world; but now
I am conversant in the school of my
God, and He teacheth me after another
manner than all doctors, in the reading
whom, I spent so much time; what ob-
scurity is there—and what conjectures,
yea, what vanity in all those things that
proceed from a human spirit! What
vast spaces must a man pass over be-
fore he find any fruit in them! But thy
doctrine, O my God, is perfect and full
of good fruits: with my whole heart I
renounce all other knowledge, and cleave
to this alone, Jesus Christ and Him
crucified. I give thee thanks, O Lord!
that thou hast hid these things from the
haughty-wise, and hast revealed them to
the humble. This body is feeble, but
the spirit is strong and enriched."—
*From Biographia Evangelica, by the Rev.
Erasmus Middleton.*

A COVENANT SONG.

I SING of covenant blood and love,
I sing of covenant grace;
Eternal, perfect, full, and free,
For all the chosen race.
Originating, first of all,
In God the Father's love;
His choice from everlasting made,
And registered above.
I cannot trace the hidden state,
But know that it was done;
And given into the faithful hand,
Of his co-equal Son.
The Spirit stands engaged also,
To do his mighty part;
Into his hand the covenant bond,
Commit each chosen heart.
And tho' his Church in Adam fell,
Was ruined and defiled;
His covenant remains the same,
She cannot be exiled.

The "lo I come" was heard on earth,
And Christ their ransom came;
His righteousness transferred to them,
To Him their sin and shame.
He bare it all and set them free.
Justice is satisfied;
The holy, righteous law of God,
He fully magnified.
The Spirit He goes forth,
At the appointed hour and place;
And brings the sinner to his feet,
And then to his embrace.
He bow'd his head upon the cross,
And all He loves shall bow
Their heads and hearts, and hear Him say,
"No condemnation now."
Sweet thought! O every one shall come,
For whom our Jesus bled;
The members all complete must be,
Or incomplete the Head.

All that the Father gave to me,
Shall come the Saviour saith;
Yea, and amen, the promise stands,
Oh! what a plea for faith.

THE FRENCH HUGUENOT SETTLERS IN WATERFORD.

CHAPTER IV.

THE bold Reformer of the French Church was soon prepared with a noble confession of faith. It was entitled, "*Confession de foi, faite d'un commun accord par les Eglises Reformées, du Royaume de France.*" This sound form of words consisted of forty articles. Error was boldly protested against: truth was displayed with earnestness and simplicity. The Churches of Geneva, Holland, Scotland, and the Pilgrim Fathers, who went forth from Britain for conscience sake, to the new world—have all declared it to be their standard of doctrine and discipline; and amid fiery trial and deep afflictions, the persecuted Huguenots of France have lived to assert this good confession, and have died to seal it with their blood.

The style and idiom of these articles are different, in some respects, from the French of modern times. The language may appear rugged and uncouth, even to those who speak *the patois* in the sunny south of beautiful France; but the antiquated expressions convey their lesson to those who value Gospel light and Gospel liberty. They insensibly carry back the mind to the troublous times, which called for men of stern will, and resolute devotion, to contend earnestly for "the faith once delivered to the saints," and every one who loves the truth, must glory in the protest, put forth as the "Confession of the faith of the Reformed Church of France." The first article refers to the nature and character of God. It is simple, so that a child may understand it, and it is comprehensive enough for the most advanced Christian believer.

ARTICLE I.

"Nous croyons & confessons qu'il y a un seul Dieu, qui est une seule & simple Essence, spirituelle, éternelle, invisible, immuable, infinie, incompréhensible, ineffable, qui peut toutes choses, qui est toute sage, toute bonne, toute juste, & toute miséricordieuse."

The second, third, fourth, and fifth, articles, relate to the rule of faith, and to the canon of Scripture. God had the first place, God's word—as his revelation to man—came next, as most necessary in the faith. The fifth article is an admirable epitome of the sufficiency of Holy Writ—it is as follows:

ARTICLE V.

"Nous croyons que la Parole, qui est contenuë en ces livres, est procedée de Dieu, duquel seul elle prend son autorité, & non des hommes. Et d'autant qu'elle est la regle de toute verité, contenant toute ce qui est necessaire pour le service de Dieu & nostre salut il n'est pas loisible aux hommes, ni mesmes aux Anges d'y adjouster, diminuer ou changer. Dont il s'ensuit que ni l'antiquité, ni les coutumes, ni la multitude, ni la sagesse humaine, ni les jugemens, ni les arrests, ni les edicts, ni les decrets, ni les conciles, ni les visions, ni les miracles, ne doivent estre opposez à cette Escriture sainete: mais au contraire, toutes choses doivent estre examinées, réglées & reformées selon elle. Et suivant cela nous avouons les trois Symboles, assavoir, des Apostres, de Nicee, & d'Athanase, pource qu'ils font conformes à la parole de Dieu."

The persons and offices of the Trinity; the complete depravity of man since the fall, and the free grace of God in man's salvation, are described in Scriptural language in the succeeding articles. The complete and finished work of Christ is explicitly declared in the sixteenth and seventeenth articles.

ARTICLE XVI.

"Nous croyons que Dieu envoyant son Fils, a voulu montrer son amour & bonté inestimable envers nous, en le livrant à la mort, & le ressusciant pour accomplir toute justice, & pour nous acquerir la vie celeste."

ARTICLE XVII.

"Nous croyons que par le sacrifice unique que le Seigneur Jesus a offert en la croix, nous sommes reconciliez à Dieu pour estre tenus & reputez justes devant lui: pource que nous ne lui pouvons estre agreables ni estre participans de son adoption; sinon d'autant qu'il nous pardonne nos fautes, & les ensevelit. Ainsi nous protestons que Jesus Christ est nostre lavement entier & parfait: qu'en sa mort nous avons entiere satisfaction pour nous acquitter de nos forfaits & iniquitez, dont nous sommes coupables & ne pouvans estre delivrez que par ce remede."

The doctrine of Justification by Faith only,—which has been well called "the

standard of a rising or a falling church"—and together with it, the truth that Christ is the only Mediator, are coupled together in the eighteenth, nineteenth, and twentieth.

ARTICLE XVIII.

"Nous croyons que toute nostre justice est fondée en la remission de nos pechez, comme aussi c'est nostre seule felicité, comme dit David. C'est pourquoi nous rejettons tous autres moyens de nous pouvoir justifier devant Dieu : & sans presumer de nulles vertus ni merites, nous nous tenons simplement à l'obeissance de Jesus Christ, laquelle nous est alloüé, tant pour couvrir toutes nos fautes, que pour nous faire trouver grace & faveur devant Dieu. Et de fait, nous croyons qu'en declinant de ce fondement tant peu que ce soit, nous ne pourrions trouver ailleurs aucun repos ; mais serions toujours agitez d'inquietudes, d'autant que jamais nous ne sommes paisibles avec Dieu, jusques à ce que nous soyons bien resolus d'estre aimez en Jesus Christ, veu que nous sommes dignes d'estre hais en nousmesmes."

ARTICLE XIX.

"Nous croyons que c'est par ce moyen que nous avons liberté & privilege d'invoquer Dieu, avec pleine fiance qu'il se montera nostre Pere. Car nous n'aurois aucun accez au Pere, si nous n'eussions adressez par ce Mediateur. Et pour estre exaucez en son Nom, il convient tenir nostre vie de lui, comme de nostre chef."

ARTICLE XX.

"Nous croyons que nous sommes faits participans de cette iustice par la seule foi : comme il est dit, qu'il a souffert pour nous acquerir le salut, afin que quiconque croira en lui, ne perisse point. Et que cela se fait, d'autant que les promesses de vie qui nous sont données en lui, sont appropriés à nostre usage & en sentons l'effet, quand nous les acceptons ne doutans point qu'estans asseurez par la bouche de Dieu, nous ne serons point frustrez. Ainsi la iustice que nous obtenons par foi, depend des promesses gratuites, par lesquelles Dieu nous declare & testifie qu'il nous aime."

A clear and lucid view of the work of the Holy Spirit, and the nature of sanctification follows, and in the twenty-fourth, the doctrines of purgatory and the invocation of saints are protested against,

ARTICLE XXIV.

"Nous croyons, puis que Jesus Christ nous est donné pour seul Advocat, & qu'il nous commande de nous retirer privement en son Nom vers son Pere, & mesmes qu'il ne nous est pas licite de prier sinon en suivant la forme que Dieu nous a dictée par sa parole : que tout ce que les hommes ont imaginé de l'intercession des Sancts trépassez, n'est qu'abus & fallace de Satan, pour faire devoyer les hommes de la forme de bien prier. Nous rejettons aussi tous autres moyens que les hommes presument avoir pour se racheter envers Dieu, comme dérogeans au sacrifice de la mort & passion de Jesus Christ. Finalement nous tenons le purgatoire pour une illusion procedée de cette mesme boutique : de la quelle sont aussi procedez les vœux Monastiques, pelerinages, defenses du mariage, & l'usage des viandes, l'observation ceremoniale des iours, la confession auriculaire, les indulgences, & toutes autres telles choses, par lesquelles on pense meriter grace & salut. Lesquelles choses nous rejettons, non seulement pour la fausse opinion du merite qui y est attaché, mais aussi parce que ce sont inventions humaines, qui imposent ioug aux consciences."

The nature of the two sacraments, the ministry of angels, the discipline of church government, the rejection of transubstantiation, and other errors are contained in the succeeding articles, and the two last declare the necessity of obedience to constituted authorities, and the duty of submission to the powers that be.

ARTICLE XXXIX.

"Nous croyons que Dieu veut que le monde soit gouverné par loix & polices, afin qu'il y ait quelques brides pour reprimer les appetits desordonnez du monde. Et ainsi : qu'il a establi les Royaumes, Republicques, & toutes autres fortes de Principautez, soit hereditaires ou autrement, and tout ce qui appartient à l'estat de justice, & en veut estre reconnu autheur. A cette cause il a mis le glaive en la main des Magistrats pour reprimer les pechez commis, non seulement contre la seconde Table des Commandemens de Dieu ; mais aussi contre la premiere. Il faut donc à cause de lui, que non seulement on endure que les Superieurs dominant ; mais aussi qu'on les honore & prise en toute reverence, les tenant pour ses Lieutenans & Officiers,

lesquels il a commis pour exercer une charge legitime & sainte."

ARTICLE XL.

"Nous tenons donc qu'il faut obeir à leurs loix & statuts, payer tributs, imposts, & autres devoirs, & porter le joug de subjection d'une bonne & franche volonte, encore qu'ils fussent infideles, moyennant que l'empire souverain de Dieu demeure en son entier. Ainsi nous detestons ceux qui voudroient rejeter les superioritez, mettre communaute & confusion de biens, & renverser l'ordre de Justice."

Accused—as the Reformers frequently were—of revolutionary principles, and suspected also of rebellious inclinations; there was much wisdom in putting forward their determination "to honour all men, to love the brotherhood, to fear God, and to honour the king."

About this time another eminent servant of God was taken to his rest in Turin, and we cannot leave the history of the times of Francis I. without a brief notice of one of his household, whose psalms and spiritual songs—even to the present day—are the source of much comfort and joy to the Church. This "sweet singer" was Clement Marot. His father was valet to Francis, and the son—who succeeded to the post—was an especial favourite of the King's. He was a true poet, and full soon he turned his lyre to sing of Him, to whom in the olden time, David gave testimony. About fifty of the psalms of David were translated by Marot; the remainder were completed after his death by the devoted Beza. Marot, as he fled from one province to another, seeking safety from persecution—became well acquainted with the manners and habits of the peasantry. His hymns and psalms were dispersed far and near. The aged grandsire and the lisping babe sang of the blessings of redeeming love, in Marot's gentle rhymes, and under God his efforts were greatly blessed in preserving the purity of the faith fixed in the mind of the humbler classes. The psalms of Marot are still sung in the worship of the Reformed Churches in Geneva, and all through the south of France. Marot was originally encouraged in the work of translating the Psalms of David, by his royal master, and it is not the least strange part of the conduct of this uncertain King, that he himself took much pleasure in chanting them. The favourite hunting song of

Francis I. was the forty-second Psalm according to Marot's rendering—which was as follows:

"Ainsi qu'on oit le cerf bruire
Pourchassant le frais des eaux;
Ainsi mon cuer qui soûpire
Seigneur, après tes ruisseaux,
Vatoujours criant, suivant,
Le grand, le grand Dieu vivant
Helas! donques quand serace
Que verrai de Dieu la face?"

"Jour & nuit pour ma viande
De pleurs me vai sustentant;
Quand je voi qu'on me demande,
Où est ton Dieu maintenant
Je fons en me souvenant
Qu'en troupe j'allois menant,
Priant, chantant, grosse bande
Faire au Temple son offrande.

"D'où vient que t'ébahis ores,
Mon ame, & fremis d'émoi?
Espere en Dieu, car encores
Sera t'il chanté de moi,
Quand d'un regard seulement
Il guerira mon tourment.
Las! mon Dieu, je fens mon ame
Qui de grand desir se pame."

The sixth Psalm was the favourite of the Queen's; and in her sober moods, she loved the words,

"Mon Dieu, j'ai en toi esperance,
Donne moi donc sauve assurance."

While the far-famed Diana of Poitiers was often known to weep floods of tears, while she repeated the 130th Psalm, and thought of the misspent life, for which hereafter God would take her to account.

The love of song—and especially, of Marot's songs—grew to such a pitch at last, that singing a Psalm became the token of a Reformer; and full frequently subjected the singer to the reproachful name of Huguenot.

This appellation—which has now become a title of high honour—was in the sixteenth century a term of ignominy and reproach. Some imagine that they were so called from Hugon, a hobgoblin, as they held their assemblies in the night; others again, suppose that the gate Hugon, near Tours—where they used to meet for worship—gave rise to the nickname; and it has been also believed, that the designation was given to them on account of their love one to another, from a Swiss word which signifies a league. In every country where the French stranger has settled, he has

loved to be called by this time-honoured description; and even in France itself, they secretly glory in it as a testimony, that they are readers and hearers of the Book of Life.

The reign of Henry II. did not bring relief for conscience-sake. Although abroad he favoured Protestantism, and took the high-sounding title of "*The Protector of the Germanic liberties*;" yet at home he was led to believe that the followers of John Calvin were not only disaffected to the authority of the Pope, but were also disloyal to the King. His Queen—Catherine de Medicis—who was niece of Pope Clement VII. continually urged him to root out heresy with both fire and sword. And yet "the Word of God increased, and the number of disciples multiplied greatly." The nobles gladly aided to check the exports which were practised upon them by both secular and regular clerics; and every village had its stage, whereon the lives and doctrines of the ultramontanes were exposed; while the poignant wit and raillery of the comedians afforded infinite diversion to the people, and rendered the new preachers—who were simple-minded and poor—most popular and most welcome.

Upon the death of Henry in 1559, his son Francis was only sixteen years of age, and the reins of government were in the hands of the Queen-mother. The Guises—Dukes of Lorraine—pretended to make out a descent from Charles the Great, and were competitors for the sovereign power. The Bourbons of Navarre were the family next in succession to the reigning line, who were of the house of Valois. The Guises were completely opposed to the Protestants. The Bourbons—on the other hand—were regarded as their friends and leaders, as well also the princes of the blood. The Queen-Regent acted with her usual duplicity. At one time siding with the Guises; at another making alliance with the King of Navarre, and the Prince of Condé. At length the lordly brothers of Lorraine obtained paramount influence, and during the period in which the Duke and Cardinal, with the three other brothers of the house of Guise, were on friendly terms with Catherine de Medicis, the persecution against those "Who loved the Lord Jesus Christ in sincerity," was insatiable and intolerant.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."

DEAR saint, thine earthly course is run,
And home to glory thou art gone,
To dwell with Jesus there.
Beyond the reach of sorrow now,
Or earthly care, or earthly joy,
Can ever touch thee more.

The pilgrim's pathway thou hast trod,
Across a tribulated road,
Bestrewed with many a thorn.
But faith in Jesus made thee smile,
And filial confidence the while;
Would say, He must do right.

No sorrow here can be too much,
God is my Father, and as such,
He surely will provide;
To hoary hairs, and life's last scene,
Thro' sickness, want, He still has been,
The strength of every saint.

And such to thee thy God has proved;
Enough of strength has been bestow'd,
To last thee to the end.
Jesus, in death was precious found;
His arms were underneath, around,
And safe conveyed thee home.

Thrice happy saint, we miss thee here,
But we for journey would prepare
To follow on thy way.
Tho' thorns and briars intervene,
And life's disturbed and chequer'd scene,
Oft cause a heavy sigh.

We'll think of thee as on we go,
Thy cheerful smile shall tell us how
We should our sorrows bear.
Thy God is ours, and He will be
To us, what He has been to thee,
A God most near at hand.

Thus death which takes the early part,
And may to nature grief impart,
Shall cause our lips to praise.
A brother crowned, a saint at home,
Reminds us that the Lord will come,
And quickly fetch us too.

May we the joyful summons hear,
Without a lingering look or fear,
When Jesus bids us come;
Invites to leave the wilderness,
With Him to dwell in blessedness!
Beyond all earthly ken,

GOD'S "FEAR NOTS."

How gracious, how encouraging, how precious to the believing soul, are the "fear nots" of God recorded in his holy Word! Reader, let us look at them for a few moments.

To Abraham, the great father of the faithful, God said;—"Fear not, Abram; I am thy shield, and thy exceeding great reward" (Gen. xv. 1).

To Hagar, in the wilderness of Beer-sheba, driven from her master's house, and her son dying of thirst, the Angel of the covenant said;—"Fear not, for God hath heard the voice of the lad where he is" (Gen. xxi. 17).

To Isaac, at the same Beer-sheba (the well of the oath), Jehovah appeared in a vision of the night, and said;—"I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (Genesis xxvi. 24).

To Jacob, again at Beer-sheba (where he had arrived on his journey, to see his long-lost Joseph), and in a similar vision, God spake unto Israel, saying;—"I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee (how gracious!) into Egypt; and I will surely bring thee up again; and Joseph shall put his hand upon thine eyes" (Gen. xli. 3, 4).

To the trembling children of Israel, with the Red-sea before them, and the hosts of Pharaoh pressing on behind, Moses, as the mouth-piece of God, gave the cheering watch-word—"Fear ye not; stand still, and see the salvation of the Lord, which He will show you to-day" (Exod. xiv. 13).

To Moses, again, on the eve of a deadly conflict with Og, the king of Bashan, Jehovah said;—"Fear him not; for I have delivered him into thy hand, and all his people, and his land" (Numb. xxi. 34).

Again, to the awe-stricken Gideon, from whose astonished sight the Angel of the covenant had vanished in the flame of his sacrifice, the Lord said;—"Peace be unto thee; fear not: thou shalt not die" (Judg. vi. 23).

Over the evangelical page of Isaiah, there is scattered many a sweet and precious "fear not";—"Fear thou not, for I am with thee: be not dismayed; for I am thy God."—"Fear not; I will help thee."—"Fear not, thou worm

Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."—"Fear not; for I have redeemed thee; I have called thee by thy name; thou art mine."—"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west."—"Fear not, O Jacob, my servant; and thou Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground."—"Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."—"Fear ye not the reproach of men, neither be ye afraid of their revilings."—"Fear not, for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame" (Isa. xli. 10; xlii. 10, 13, 14; xliii. 1, 5; xlv. 2, 3, 8; li. 7; liv. 4).

Jeremiah, too, has his "fear nots" (chap. xxx. 10; xli. 27, 28); and Ezekiel one to make his forehead as adamant against apostate Israel;—"Fear them not, neither be dismayed at their looks, though they be a rebellious house" (iii. 9).

To Daniel, the "man greatly beloved," God sent a most precious "fear not" by the hands of an angelic messenger;—"Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (x. 12).

For "Thy land," too, "O Immanuel," that land which "the Lord our God careth for," and upon which his eyes are set "from the beginning of the year even unto the end of the year," there is a sweet "fear not" reserved;—"Fear not, O land; be glad and rejoice: for the Lord (for thee) will do great things" (Joel ii. 21): a "fear not" to be gloriously fulfilled in the day when "it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be faint" (Zeph. iii. 16).

For the nation of Israel, in the latter days, there are also "fear nots" kept in store;—"Thus saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not" (Hag. ii. 5). "And it shall come to pass, that as ye were a curse among the heathen, O house of

Judah, and house of Israel; so will I save you, and ye shall be a blessing; *fear not*, but let your hands be strong."—“For thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: *fear ye not*” (Zechariah viii. 13—15).

We come now to the New Testament, and here all the “fear nots” are *Jesus’ own*. For the reviled and slandered He has one;—“*Fear them not*—for there is nothing covered, that shall not be revealed; and hid, that shall not be known” (Matt. x. 26).

For the persecuted, even unto death, He has one;—“*Fear not* them which kill the body, but are not able to kill the soul” (Matt. x. 28).

For the mourner whose beloved one is even now dead, He has one, though more special in its application,—the one He spake to the ruler of the synagogue;—“*Fear not*; believe only, and she shall be made whole” (Luke viii. 50).

For “Little-faith,” with his unbelieving cry, “The Lord hath forsaken me, and my Lord hath forgotten me,” He has one;—“*Fear ye not*—ye are of more value than many sparrows” (Matthew x. 31).

For the “little flock” which He loved with an everlasting love, and for which He laid down His life, He has one; (Oh, how precious!)—“*Fear not*, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke xii. 32).

For Paul, in his tempest-shattered bark, and amid the howling of Euroclydon, He had one;—“*Fear not*, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee” (Acts xxvii. 24).

And last, but not least, for the beloved John, in the isle of Patmos, when overwhelmed by the fulgence of his glory he “fell at his feet as dead,” He had one;—“*Fear not*; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, *Amen*” (Revelations i. 17, 18).

Oh, beloved, what treasures of Divine love, what stores of blessed consolation, what sources of spiritual strength, what pledges of final victory, do these most

precious “fear nots” contain! They are *God’s* “fear nots,” and therefore as true and faithful as Himself: man’s “fear nots” are too often (like Jaël’s, “Turn in my lord, turn in to me; fear not,” while her treacherous heart was already busy with the “nail” and the hammer”), but a deceitful mirage luring the thirsty traveller to destruction; but God’s “fear nots” are indeed wells of living water.

Again, they are God’s “fear nots,” and therefore addressed to the *fears* of his people: where no fear exists there needs no “fear not.”

Oh, then, poor weakling, whose heart is full of fears, regard them not as “a feast of fat things” of which, however, *thou* mayest not partake. There was fear in the heart of Abraham, when God said, “Fear not, Abraham, I am thy shield, and thy exceeding great reward.”—There was fear in the heart of Jacob, when God said, “Fear not to go down into Egypt.”—There was fear, deadly fear, in the hearts of Israel, when the word was given, “Fear not, stand still, and see the salvation of God.”

And so, beloved, if there is *fear* in *thy heart*, it does but give thee a title to these sweet “fear nots.” “But—but.”—Ah! I understand that “but;”—you would have them laid warm upon your heart—you would have them whispered audibly in the ear of faith—you would have *not only the King’s word, but the King’s voice*. Is it not so? Well, “tarry thou the Lord’s leisure”—seek thy Beloved, like the Spouse, at night upon thy bed; yea, even in the streets and lanes of the city—*beg hard for a “fear not” from his own dear lips*, and soon, perhaps, at a season when He seems most distant, at a moment when you hardly expect Him, at faith’s eleventh hour, He will lay his right hand of love upon thee, and thrill thy soul with the love-whisper;—“*Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine.*” Then, being given “beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;” thou shalt learn to sing exulting with the poet:

“When Jesus, with his mighty love,
Visits my troubled breast,
My doubts subside, my fears remove,
And I’m completely blest.”

Liverpool.

M. M.

SERMONS BY THE LATE JOB HUPTON.

ONCE more, my fellow-mortals, I am brought hither to speak to you in the name of the Lord, not with reference to temporal and perishing things, but those things which are durable, and cannot fade away. That portion of the Lord's Word, upon which I shall attempt to discourse, both for your profit and for the glory of God, you will find in the 32nd Psalm and 10th verse. Mark the words, they are awful, yet delightful. "Many sorrows shall be to the wicked; (these words are awful) but he that trusteth in the Lord, mercy shall compass him about." Are not these words delightful? And remember they are the words of the Most High; and they are, as all his other words, settled for ever in heaven. Many sorrows, there *must* be to the wicked—but mercy *must* compass about them that trust in the Lord, for all things which He has promised to give to those who trust in Him. There is a distinction between man and man—a straight cord (as it were) drawn through the human race, by the unerring hand of the Most High; here are the wicked on the one hand, and those that trust in the Lord on the other—the portion of the wicked is many sorrows, the portion of them that trust in the Lord, is encircling mercy. "Mercy shall compass them about." It will be necessary to make some enquiry into the characters of the wicked, and those who trust in the Lord.

Remember this is not a humanly invented distinction, therefore, there cannot be any mistake. And who are the wicked? How shall we distinguish them? We cannot, ourselves, certainly distinguish them; we can see the outward appearance only; God searches the heart—He knows the most profound secrets of the heart—there is not a single thought or imagination which escapes his scrutiny. He describes the unregenerate, by means of one of his servants, that "their inward parts are very wickedness." This is strong language, but quite correct; there is no mistake in the judgment of God, nor any in his representations. In order to ascertain, in a satisfactory manner as far as we can, the character of the wicked, we must first ask what is wickedness? and consider well wherein it consists, and if we can correctly discern its features

we shall not be far from those of the wicked.

Wickedness is sin—all *wickedness* is enfolded in the meaning of that single word—where there is no sin there is no wickedness—where there is sin, in the least degree, there is wickedness. The next inquiry then is, what is sin? It is not sufficient to name a thing, we must inquire into its nature. What is sin? Man must not sit in judgment here, he must go to the Book of God to learn what sin is. Sin is the transgression of the law of God. And what is this transgression?

I cannot go into particulars here, I must state the case just as it is. Sin is the transgression of the law—and the transgression of the law is a want of conformity to its precepts—and the least degree of deviation from its precepts is sin. He sins, who transgresses the law, and the transgression of the law is wickedness. Therefore, the man who stands under the law, and who transgresses the law, though it is in the secret of his heart, is the wicked man. It must be so, it cannot be otherwise—if I believed it to be otherwise, I should throw away my Bible—but this I cannot do—here it is bearing the broad seal of heaven—and it testifies to this truth, that man is naturally wicked, and that many sorrows are appointed to the wicked—sorrows the most intense, beyond all description; they are his eternal portion who lives and dies a wicked man. But I have one observation more to make, which serves to distinguish the wicked in a most striking manner. Do you not perceive that there is a contrast in the text? "Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." Trust in the Lord stands in direct opposition to wickedness—and wickedness stands in direct opposition to trust in the Lord—he then, that trusts in the Lord, is not deemed by the Lord a wicked man. No, he may look upon himself as wicked, and he must feel that in him, that is, in his flesh, dwelleth no good thing, but every bad thing; he may loathe himself, and abhor himself, but he is a justified man—justified in the sight of God—in his account written in God's Book as justified—he is so in the Lord

Jesus—of God, he is in Christ, because he is a believer in Christ, or one who trusts in Him. He that believeth is justified from all things—that believeth in what or in whom? To “Jesus bear all the prophets witness, that whosoever believeth in Him receives remission of sins, and is justified from all things, from which He could not be justified by the law of Moses.” The righteousness appointed by God, for the justification of a sinner, is the righteousness of God incarnate, of his own Son in our nature. Yes, his righteousness is expressly called the righteousness of God, and it is unto all, and upon all them that believe by Divine appointment. Faith is confidence, faith is dependance. If I believe in Christ, I depend upon Him, if I depend upon Him, then I am justified from all things, from which I could never be justified by the law of Moses. Thus trust in God, is the gift of God—trust in God is the great means of distinction between his people and those who are in ungodliness. My text strongly expresses, that those who trust not in the Lord, are wicked men in the sight of the Lord, and that a course of suffering is their appointed portion.

I think the prophet Isaiah positively asserts, that such shall lie down in sorrow, while the righteous go to their rest from all the trials of this life; by means of death they enter into peace, they rest in their beds of glory, clothed in righteousness before God. They that fear not God, that believe not in Jesus, it is a bed of sorrow to them; they are not said to rest in sorrow. No, there is no rest in sorrow, but they lie down in sorrow. Yes, sorrows in the present life are various. Sorrows in the things appertaining to this fleeting state, are the portion of both those who trust in the Lord, and those who trust Him not; but this is quite distinct from the appointed eternal portion of each. This is as different, as things of the world are different from the things of heaven.

Any spiritual delight enjoyed by the people of God in this world, is greatly inferior in point of quantity, but in nature it has a sameness with the things of heaven—blessed be the Lord for any foretastes we may have of them in this world—they are pledges of what we are warranted to expect in the world to come. We, who are led to rejoice in Christ Jesus, rejoice in hope of the glory of God. The present enjoyment

of spiritual blessings prompts and warrants the expectation of fulness of joy at God's right hand, and pleasures for evermore in his presence. With respect to the sorrows of the ungodly in this world, the greatest of them are but little foretastes of sorrows to come. It is never said that they depart in peace, and rest in their beds, but they lie down in sorrow—they shall feel then what sorrow is involved in being without God. When the awful state of the wicked, in this world, is described by the holy pen of inspiration, they are represented as without God, “having no hope, and being without God in the world.” All without Him is emptiness, except as it is pregnant with sorrow. The wicked appear in false colours, they often seem to be joyful, happy creatures; so that the sorrowing Christian may be sometimes tempted to look upon them with a kind of envious feeling, but they are all in disguise, there cannot be a truly happy creature without God. It has been my lot, at various periods, to be called to see dying sinners. Those who would not lend me their ears when I have spoken from the pulpit, or enter into any converse when in health, have sent for me upon their dying beds, frightened, distracted, filled with a fearful looking for of judgment and fiery indignation. I have gone only to witness the most appalling horrors that could possibly be manifested in the present life, nothing could exceed the horrors apparent in the countenance, and expressed in the language, but the horror of damnation in the deep bowels of an eternal hell. O, it is terrible to see the sinner in such a state! these are sorrows, I will not say beyond description, but beyond imagination. I do not say that the feelings of all dying sinners are the same as these—but the state of all is the same, and they must soon find themselves enveloped in the flames of God's eternal wrath. Many sorrows, unspeakable sorrows, unchangeable sorrows must be to the wicked—to those that trust not in the Lord. It would be of very little avail to talk in general terms of the wicked and wickedness; we must come to a point, and this is the point to which we are directed on this occasion. “They who trust not in the Lord are wicked, and to them there shall be many sorrows; but they who trust in him, mercy shall compass them about,” so it is. The Lord in heaven grant, that, if you have hitherto

borne the character of the wicked, who trust not in the Lord, you may henceforth confide in Him for all that He has made known in his word, and promised to those that with the heart believe unto righteousness. Faith and unbelief are the two grand distinctions between men. Some believe, and some believe not—so it was in the Apostle's day—so it is now—so it ever will be—does it not behove us, then, to ask whether we believe in the Son of God, who came into the world to make atonement for iniquity, to finish transgression, and put away sin by the sacrifice of Himself, who finished the work the Father gave Him to do, to which the Father bore witness by raising Him from the dead and placing Him at his own right hand in the heavens, till the time appointed for his second advent, when He shall come to administer the portion of sorrow to every wicked one, and the portion of mercy to every one that trusts in Him? O, do not be thoughtless—do

not be careless—do not put off these weighty matters in a light and trifling manner. Suppose death was to take hold of us this day, how should we find ourselves? Do we believe in Christ Jesus? Are we trusting in Him according to the mind of God—or are we living in carelessness concerning Him? You may not be, in expression, pouring contempt upon these things, and yet you may be altogether indifferent, equally branding you as the heir of many sorrows.

Ask of God to pour down this faith into your hearts, to bring you to know, to love, to trust, and believe in Him.

May the Lord seal this subject upon your hearts, and help you henceforth to confide in Him with your whole heart for all that He has promised in holy Scripture—for all, for which in his word He has warranted us to confide in Him.

Claxton, May 13th, 1849.

LETTERS FROM THE CONTINENT.

“Is there any place in the town where I can get some French Testaments?” I said to Mde. S.

“Yes, at the Bible dépôt,” she replied; “and there you will see two very interesting individuals, whom everybody has heard of—the Madiai.”

“Not Fr. and Rosa Madiai?” I said, hurriedly.

“Yes, the same. The Signor has charge of the dépôt; they have apartments there, and are glad to see any friends.”

And who would not be glad to see them? I thought to myself. Those honoured champions of truth, who counted not their lives dear to themselves, and bore record of the Word of God, and of the testimony of Jesus Christ in their dungeons at Florence.

A day or two after it was my privilege to visit them. My young guide left me, as he pointed out the Bible dépôt. I stood for a moment at the door, and looked in at the window; and could see the little room with its partitions of Bibles. On the outside of this window it was written in French, “Peace be to this house!” Now in a papal country on the borders of Italy, and at a season when the absurdities of

the carnival* met your eye in every direction; it was a refreshing sight, and as I read those words over and over again, there never seemed such beauty in them before. I walked up some stone steps; not knowing the way to go, so rang the first bell I saw. In a moment the door was opened by a fine, hale, happy-looking man, in the prime of life. He had a piercing, laughing black eye, but a determined brow.

“Monsieur Madiai,” I said, “does he live here?” and seeing him smile while he threw back the door, I added, “Surely you are not the Signor?”

“Oui, oui; surement, surement,” he replied with a bow peculiar to the foreigner.

A hearty shake of the hand ensued, for there was no coldness, or reserve, or

* The following day was Sunday, and on our return from the English Church we got into a crowd of masked men and women, perfect harlequins. A man dressed in woman's clothes was going about with an open Italian Bible in his hand. He tore out the leaves, and began to offer them to the people around, who as soon as they saw what they had taken, threw it down. We picked up a leaf; it was the 1st chapter to the Philippians.

formality, and I felt at home with him in a moment. Now surely, if anything misleads us, it is our imagination. Probably most of us have pictured to ourselves the Madiai as two poor foreigners in humble life—jaded, depressed, worn-out Christians; but however Rosa's health and appearance may have suffered from the hard treatment she experienced during her incarceration, certainly Francesco looked what the Scotch call *bonnie*, and the English *jolly*, and the Irish *saunsey*. We were just beginning to converse, when the door opened, and the Signora entered. She looked between fifty and sixty, a woman of lady-like appearance and manners, with a gentle, plaintive, soft, mild hazel eye; grey and exceedingly pale, but with none of the foreign sallow look of her picture. I assured her how happy I was to meet her, and also spoke of the deep interest they had excited throughout England, and the fervent prayers offered up for their deliverance. "In every country," I said, "the church of God remembered you." Francesco interrupted me—

"And the church of Rome too! The Catholics prayed for us—they did indeed."

I looked at him, not understanding what he meant; when he added with a laugh, "Why, did they not pray night and day that we might be brought back to the church of Rome—those poor Catholics!"

The Signora began to speak of their past trials and present mercies. She took the lead of her husband in conversation; spoke in French, but so rapidly, and with such a strong Italian accent, it was difficult to follow her. She recapitulated all the persecutions they had undergone from 1846 to 1851, previous to their imprisonment, and the simple manner in which she spoke—the absence of pride or self-esteem—with the desire above all to give God the glory, evidenced how truly she had sat at the feet of Jesus. She described the narrow limits of the condemned cell, into which after their trial they were placed; taking out her pocket handkerchief as she did so, and measuring a part, to give me an idea of its breadth. "But," she observed, as if some sudden recollection came into her mind, "the handkerchief I had in the cell I left at Marseilles."

"Surely you could not turn in such a narrow compass?"

"Scarcely; I went backwards and forwards—backwards and forwards. There was just room to sit down on a little hard stool, and when the door was unlocked, and they brought me my dinner, oh the smell of the meat was dreadful! I knew I must eat it, to keep life in me; but I sickened at it."

And then she described how at last she sank under her sufferings, an illness came on, and an order was sent to remove her to the hospital.

"My husband looked out of the little window of his cell just then; he knew I was ill, but nothing more, yet when he saw a litter at the prison-door, surrounded by gendarmes, blankets, and pillows, and coverings upon it, he guessed at once it was to take me away, so he entreated to be allowed to see me once more, and the request was granted."

I asked her if the Lord's presence cheered her when suffering was at its height. She quickly answered, "Yes, yes, He was with me, the bon Seigneur!"

"And you found Him precious?"

Her silent smile was the best answer. I inquired if there had been any especial portion of Scripture particularly valuable to her husband (who had been called away by the call of the Bible dépôt) during his imprisonment. She replied that in a very remarkable manner and under peculiar circumstances, the cxvith. psalm had been made a blessing to him then. Of course, Bibles they had none, but in the same cell as Francesco, was a political offender. He saw how depressed his fellow prisoner was, and on learning his history, and the sorrow he felt in being deprived of his Bible, the man told him he would repeat him a psalm, the cxvith; and it came with much power to the poor sufferer's heart.

"Will you write it out for me?" he said. His companion did so, and after committing it to memory, Francesco found means of sending it to his wife, who expressed what great delight it conveyed to her also.

Throughout this lengthened conversation neither of them gave utterance to a word of recrimination against those under whose authority they had suffered these things, and the impression left on my mind was one of a deeply interesting character. To God be all the glory.

H.

THE MARTYRED BRADFORD.

DEAR BROTHER IN THE LORD,—As a worthy fellow to the precious letter of “good old Samuel Rutherford” which you have lately given us, I send you one addressed by that holy martyr, JOHN BRADFORD to Mistress Joyce Hales. The melancholy occasion of this letter was the suicide of that lady’s father-in-law, Sir James Hales, judge of Common Pleas, under king Edward VI. By this dreadful end of her father-in-law, Joyce Hales had been led to doubt her own safety, and even to distrust her gracious Saviour. These fears she had poured forth in a letter to Bradford, and the following glowing epistle is his answer. Some of your readers have doubtless read it before, but they will not, I am sure, regret a second perusal; for as the author of an interesting memoir of Bradford lately published, truly says, “Its equal is scarcely to be found among all the records of Christian friendship in all ages.”

Believe me, dear Brother, yours in our common Lord,

W. MAUDE.

THE LETTER.

AH, my dearly beloved, and most dearly beloved in the Lord, how pensive is my heart presently for you by reason of the terrible and fearful judgment of our God! which even now I heard for truth from Richard Proude, wheretofores, I did not believe it, because your last letters, delivered safely to me upon Monday last past, did thereof speak nothing. God, our good Father, for his great mercies’ sake in Christ, have mercy upon us, and so with his eternal consolation comfort you, my dear heart, as I desire in my most need to be of Him comforted. Amen.

The cause why, hitherto, sithen I received your letters by William Porrege (which I received safely, on Sunday was seven-night, with both your tokens), I have not sent unto you again, this bringer can tell you; yea, if I had not heard for truth of this heavy chance, as yet you had not thus soon heard from me. For I began upon Monday at night a piece of work for your comfort, whereof I send you now a piece, and that of the midst of it, because my heart is heavy for your sake, and I cannot be quiet till I hear how you do in this cross: wherein, my dear sister, I beseech you to be of good comfort, and to be no more discouraged

than was David of Absalom’s death, the good Jonathan of his father Saul’s fearful end, Adam of Cain, Noah of Cham, Jacob of Reuben, and the godly Bathsheba of the terrible end of her father, or at least her grandfather’s death, Ahiathophel. Not that I utterly condemn and judge your father (for I leave it to God); but because the fact of itself, declareth God’s secret and fearful judgment and justice towards him and all men, and his great mercy towards us; admonishing all the world how that He is to be dreaded and feared, and Satan not to sleep, and us his children especially, how weak and miserable we be of ourselves, and how happy we are in Him, which have Him to be our Father, Protector, and Keeper, and shall have for evermore, so that no evil shall touch us, further than shall make to our Father’s glory, and to our everlasting commodity. And therefore, let this judgment of God be an occasion to stir us up more carefully to walk before God, and unfeignedly to cast our whole care upon our dear Father, which never can, nor will leave us; for “his calling and gifts be such that He can never repent Him of them;” “whom He loveth, He loveth to the end;” none of his chosen can perish, of which number I know you are, my dearly beloved sister. God increase the faith thereof daily more and more in you; He gave unto you to hang wholly on Him, and on his providence and protection; for, “whoso dwelleth under that secret place” and help of the Lord, he shall be safe for evermore. “He that dwelleth,” I say; for if we be flitters and not dwellers, as was Lot a flitter from Segon, where God promised him protection, if he had dwelled there still, we shall remove to our loss, as he did into the mountains.

Dwell therefore, that is, “trust,” and that finally unto the end; in the Lord, my dear sister, and you “shall be as mount Zion.” “As mountains compass Jerusalem, so doth the Lord all his people.” How, then, can He forget you, which are “as the apple of his eye,” for his dear Son’s sake? Ah, dear heart, that I were now but one half hour with you, to be a Simon to help to carry your cross with you! God send you some good Simon to be with you, and help you. I will be a Simon absent to carry, as I can learn, your cross, which you have pro-

mised not to hide from me. O that God would hereby touch your husband's heart, so that he would get him beyond the seas! although by that means I should never more corporally see you, as indeed I fear it,—I fear it; but God's good will be done. I have written to him, as this bringer can tell you: God for his mercy's sake turn it to your and his good. Amen.

But, to come again to that from whence I have digressed, wherunto you occasion me also by your letters, complaining to me of the blindness of your mind, and of the troubles you feel through talk with some; my dearly beloved, God make you thankful for that which He hath given unto you; He open your eyes to see what and how great benefits you have received, that you may be less covetous, or rather impatient (for so, I fear me, it should be called), and more thankful. Have not you received at his hands sight to see your blindness, and thereto a desirous and seeking heart to see where He lieth in the mid-day? as his dear spouse speaketh of herself in the Canticles. O Joyce, my good Joyce, what a gift is this! Many have some sight, but none this sobbing and sighing, none this seeking which you have, I know, but such as He hath married unto him in his mercies. You are not content to kiss his feet with the Magdalen, but you would be "kissed, even with the kiss of his mouth." You would see his face with Moses, forgetting how He biddeth us "seek his face"—yea, and that "for ever;" which signifieth no such sight as you desire to be in this present life, which would see God now "face to face:" whereas, He cannot be seen, but covered under something; yea, sometimes in that which is, as you would say, clean contrary to God, as to see his mercy in his anger. In bringing us to hell, faith seeth him to bring us to heaven; in darkness it beholdeth brightness; in hiding his face from us it behoveth his merry countenance. How did Job see God, but, as you would say, under Satan's cloak? For who cast the fire from heaven upon his goods? who overthrew his house, and stirred up men to take away his cattle, but Satan? and yet Job pierced through all these, and saw God's work, saying, "The Lord hath given, the Lord hath taken away," &c. In reading of the Psalms, how often do you see that David, in the shadow of death, saw God's sweet love? And so, my dearly beloved, I see that you, in your darkness and

dimness, by faith do see clarity and brightness—by faith, I say, because faith is of things absent, "of things hoped for," of things which, I appeal to your conscience, whether you desire or not. And can you desire any thing which you know not; and is there of heavenly things any other true knowledge than by faith?

Therefore, my dear heart, be thankful, for (before God I write it,) you have great cause. Ah, my Joyce, how happy is the state wherein you are! Verily you are even in the blessed state of God's children, for "they mourn," and do not you so? and that not for worldly weal, but for spiritual riches: faith, hope, charity, &c. Do you not "hunger and thirst after righteousness?" And I pray you, saith not Christ who cannot lie, that happy are such. How should God wipe away the tears from your eyes in heaven if now on earth with your handkerchiefs you could do it? How could heaven be a place of rest, if on earth you did find it? How could you desire to be at home, if in your journey you found no grief? How could you so often call upon God, and talk with him, as I know you do, if your enemy should sleep all day long? How should you elsewhere be made like unto Christ—I mean in joy—if in sorrow you sobbed not with him? If you will have joy and felicity, you must first needs feel sorrow and misery. If you will go to heaven, you must sail by hell. If you will embrace Christ in his robes, you must not think scorn of Him in his rags. If you will sit at Christ's table in his kingdom, you must first abide with Him in his temptations. If you will drink of his cup of glory, forsake not his cup of ignominy.

Can the head Corner-stone be rejected and the other more base stones in God's building be in this world set by? You are one of his "lively stones:" be content therefore, to be hewn and snagged at, that you might be made the more meet to be joined to your fellows, which suffer with you Satan's snatches, the world's wounds, contempt of conscience, and frets of the flesh; wherethrough they are enforced to cry, "O wretches that we are, who shall deliver us?" You are of God's corn: fear not therefore the flail, the fan, millstone, nor the oven. You are one of Christ's lambs: look, therefore, to be fleeced, haled at, and even slain.

If you were a market-sheep, you should go in more fat and grassy pasture. If

you were for the fair, you should be stalled, and want no weal. But, because you are for God's own occupying, therefore you must pasture on the bare common, abiding the storms and tempests that will fall. Happy, and twice happy are you, my dear sister, that God now haleth you whither you would not, that you might come whither you would. Suffer a little, and be still. Let Satan rage against you—let the world cry out—let your conscience accuse you—let the law load you and press you down—yet shall they not prevail, for Christ is "Emmanuel, that is, God with us." "If God be with us, who can be against us?" The Lord is with you; your Father cannot forget you; your Spouse loveth you. If the waves and surges arise, cry with Peter, "Lord, I perish!" and He will put out his hand and help you. Cast out your anchor of hope, and it will not cease for all the stormy surges, till it take hold of the Rock of God's truth and mercy.

Think not that He which hath given you so many things corporally, as inductions of spiritual and heavenly mercies, and that without your deserts or desire, can deny you any spiritual comfort, desiring it: for, if He give you to desire, He will give you to have and enjoy the thing desired. The desire to have, and the going about to ask, ought to certify your conscience that they be his earnest of the thing which, you asking, He will give you: yea, before you ask, and whilst you are about to ask, He will grant the same, as Esay saith, to his glory and your eternal consolation. "He that spared not his own Son for you," will not, nor cannot think anything too good for you, my heartily beloved.

If He had not chosen you (as most certainly He hath), He would not have so called you; He would not have so justified you; He would never have so glorified you with his gracious gifts, which I know, praised be his name therefore; He would never have so exercised your faith with temptations as He hath done and doth,—if, I say, He had not chosen you, if He have chosen you—as doubtless, dear heart, He hath done in Christ, for in you I have seen his earnest, and before me and to me you could not deny it, I know both where and when,—if I say He hath chosen you, as most certainly He hath, then neither can you nor shall you ever perish; for, if you fall, He putteth under his hand; you shall not lie still, so careful

is Christ, your Keeper, over you. Never was mother so mindful over her child as He is over you: and hath not He always been so? Speak, woman! when did He finally forget you? And will He now, throw you, in your most need do otherwise, you calling upon Him and desiring to please Him? Ah, my Joyee! think you God to be mutable? is He a change-ling? doth He not love to the end them whom He loveth? are not his "gifts and calling such that he cannot repent Him" of them? for else were He no God. If you should perish, then wanted He power, for I am certain his will towards you is not to be doubted of. Hath not the Spirit, which is "the Spirit of truth," told you so? And will you now hearken with Eve to the lying spirit? which would have you,—not to despair,—no, he goeth more craftily to work, howbeit, to that end, if you should give ear unto it, which God forbid,—but to doubt and stand in a hammering: and so should you never truly love God, but serve Him of a servile fear, lest he should cast you off for your unworthiness and unthankfulness, as though your thankfulness or worthiness were any causes with God why he hath chosen you, or will finally, kiss you. Ah, mine own dear heart, Christ only,—Christ only, and his mercy and truth, in Him and for Him, is the cause of your election. This Christ, this mercy, this truth of God, remaineth for ever,—is certain for ever: and so is your election certain for ever,—for ever, for ever,—I say, for ever. If "an angel from heaven" should tell you the contrary, "accursed be he,"—"accursed be he." Your thankfulness and worthiness are fruits and effects of your election; they are no causes. These fruits and effects shall be so much more fruitful and effectual, by how much you waver not.

Therefore, my dearly beloved, arise, and remember from whence you are fallen. You have a Shepherd which "neither slumbereth nor sleepeth:" no man nor devil can "pull you out of his hands." Night and day he commandeth his angels to keep you. Have you forgotten what I read to you out of the Psalm, "The Lord is my Shepherd, I can want nothing?" Do you not know that God spared Noah in the ark on the outside, that he could not get out? So hath He done to you, my good sister, so hath He done to you. "Ten thousand shall fall on your right hand, and twenty on your left hand, yet no evil shall touch you." Say boldly therefore, "Many a

time from my youth up they have fought against me, but they have not prevailed;" no, nor never shall prevail, for "the Lord is round about his people; and who are the people of God, but such as hope in Him?" "Happy are they that hope in the Lord;" and you are one of those, my dear heart, for I am assured you have "hoped in the Lord;" I have your words to show most manifestly, and I know they were written unfeignedly. I need not say, that even before God you have simply confessed to me, and that oftentimes, no less. And if once you had this hope, as you doubtless had had it, though now you feel it not, yet shall you feel it again; for "the anger of the Lord lasteth but a moment," but "mercy lasteth for ever."

Tell me, my dear heart, who hath so weakened you? Surely not a persuasion which came from Him who called you: for why should you waver and be so heavy-hearted? Whom look you on? on yourself, on your worthiness, on your thankfulness, on that which God requireth of you, as faith, hope, love, fear, joy, &c? Then can you not but waver indeed: for what have you as God requireth? Believe you, hope you, love you, &c., as much as you should do? No, no, nor never can in this life. Ah, my dearly beloved, have you so soon forgotten that which ever should be had in memory? namely, that when you would and should be certain and quiet in conscience, then should your faith burst through all things, not only that you have in you, or else are in heaven, earth, or hell, until it come to "Christ crucified," and the eternal sweet mercies and goodness of God in Christ? Here, here is the resting-place, here is your spouse's bed; creep into it, and in your arms of faith embrace Him. Bewail your weakness, your unworthiness, your diffidence, &c.: and you shall see He will turn to you. What, said I, you shall see? Nay, I should have said, you shall feel He will turn to you. You know that Moses, when He went into the mount to talk with God, he entered into a dark cloud; and Elias had his face covered when God passed by. Both these dear friends of God heard God, but they saw Him not; but you would be preferred before them. See now, my dear heart, how covetous you are. Ah, be thankful, be thankful. But God be praised that your covetousness is Moses' covetousness. Well, with Him you "shall be satisfied." But when? Forsooth, "when He shall ap-

pear." Here is not the time of seeing, but, as it were, "in a glass." Isaac was deceived, because he was not content with hearing only.

Therefore, to make an end of these many words,—wherewith, I fear me, I do but trouble you from better exercises—inasmuch as you are indeed the child of God, elect in Christ before the beginning of all times; inasmuch as you are given to the custody of Christ, as one of God's most precious jewels; inasmuch as Christ is faithful, and thereto hath all power, so that you shall "never perish," no, one hair of your head shall not be lost; I beseech you, I pray you, I desire you, I crave, at your hands with all my very heart, I ask of you with hand, pen, tongue, and mind, in Christ, through Christ, for Christ, for his name, blood, mercies, power, and truth's sake, my most entirely beloved sister, that you admit no doubt of God's final mercies towards you, howsoever you feel yourself, but complain to God, and crave of Him, as of your tender and dear Father, all things: and, in that time which shall be most opportune, you shall find and feel, far above that your heart—or the heart of any creature can conceive, to your eternal joy. Amen. Amen. Amen.

Your tokens I heartily thank you for; and here I have sent you that which I pray you to use as you will. Yours I will use myself as God will. Mine come from one of good-will to me: and even so doth it now to you. My book of *The Hurt of Hearing, &c.*, I did give unto you; howbeit, if you be weary of it, you may re-send it again.

If in my letters, or in the preface of the Meditation, &c., I write any foolish words, you may rase them out: for perchance, nay, without perchance—I offend you in some of my terms: and therefore I will hereafter (if I can remember, as I have not done in this letter) be more wary. What I have written to your husband this bringer can tell you, for they be of his writing. Many other things I had in my mind to have written, but I have now forgotten them. If God will that you come hither—I mean not to this place, God forbid—I shall utter more at large, and better remember them. If you come not hither (as indeed I fear it), as occasion shall serve, so will I, if I can, send unto you. At the least, be wheresoever you shall be, in spirit I shall oftener see you than you think.

This bringer, if you come hither, shall come for you when you will and whither

you will, although I desire, indeed, to know how you do. My body is in very good health, I thank God, for I cannot be long crayed: one way shall I go shortly, if sickness come. Pray God to forgive me mine unthankfulness for all his mercies. The good Spirit of God always keep us his dear children: He comfort you as I desire to be comforted, my

dearly beloved, for evermore, Amen.

I break up this abruptly, because our common prayer-time calleth me. The peace of Christ dwell in both our hearts for ever. Amen.

This eighth day of August, by him that in the Lord desireth to you as much felicity as to his own heart.

J. B.

DARKNESS AND LIGHT.

CRUDEN gives various significations as being in different Scriptures implied by the word *darkness*. 1. Absence of natural light, Matt. xxvii. 45. 2. Hell, Matt. xxii. 13. 3. Ignorance and unbelief, John iii. 19. 4. The natural minds of men, John i. 5. 5. A private place, Matt. x. 27. 6. Great distress, Isa. viii. 22; Joel ii. 2. 7. Sin or impurity, 1 John i. 5. But there is an important difference between two kinds of darkness, which he does not notice. Nos. 3, 4, 7, are the same, being that darkness which fallen man in his natural state loves rather than light; when he walks in darkness and thinks he has light.

The children of God being by nature children of wrath even as others, in "the time past of their lives" walked ignorantly in this darkness in common with the whole race of Adam; but when God who at the first separated them from their mother's womb, calls them out of darkness into his marvellous light, they are still liable to seasons of darkness; yet not that darkness which when they walked in it they knew not to be darkness, but an absence of light, which is a darkness they feel and lament. In such case they desire light, and pant for it with ardent longings, contrary to what they did when they knew not the light, and fled from it. The yearnings of the soul in such a state are described by the prophet under the similitude of a parched and fainting man, unable to find the cool, refreshing, invigorating fruits which had formerly revived and cheered him, Mic. vii. But though there is no light to encourage and comfort him, the word of his God is a lamp to his feet. He walks by faith, leaning on the recorded promises of a faithful Covenant-keeper. He knows that underneath are the everlasting arms to bear him up; that if the road is rough and sharp, the

promise stands he shall be shod with iron and brass. That though the night be long and wearisome, the Lord will never leave him, nor never, never forsake; therefore he looks for the Lord, he waits for the God of his salvation, confident that my God will hear me. But though confidence be undiminished, present joy and comfort is curtailed; and having once walked in the light of his presence, the living soul desires to be ever with Him, and pines in the darkness, as plants grow sickly and fade when kept from the life-giving beams of the sun of nature. At such a time the soul finds words put into its mouth from the recorded experience of a saint of old, "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness," Job xxix. The Holy Ghost gives the people of God a solemn warning against making for themselves a light for their feet, and their own lamp for their paths, in the fiftieth of Isaiah, describing how Messiah should walk obediently and wisely, and should overcome his adversary when he came to contend with Him, and we know He overcame by the *written word*. "It is written" began each answer.

The foregoing has laid several weeks in my desk, and has been taken out and looked at several times; but the thread of the argument with which it was intended to follow it, was broken. Yet how marvellously does the Lord fulfil his promise, in manifesting himself to his people otherwise than He doth to the world. It is written, "The entrance of thy words giveth light;" and when the Holy Ghost throws light on his record, He giveth understanding to the simple. Last evening I took down *Hawker's Portions*, (as I occasionally do) to read what he had for the day; and as

the leaves turned over, my eye caught the heading of one portion in September, "The earth helped the woman." I have often read that chapter, and probably have read Hawker's comments on these words several times; but as it now passed before my glance the meaning of it was plain. Hawker, as usual, gives utterance to many sweet thoughts arising from the subject, but entirely passes over the fact, "The earth helped the woman." And does not the earth open her mouth and swallow up the flood of corruptions which sin has poured out to overwhelm the church, when the grave is opened to receive the earthly house in which has tabernacled a son or daughter of the Lord Almighty, in order to its being dissolved and dispersed in the earth of which it was, till the resurrection of the just; when from that seed sown in corruption, shall spring forth a plant of renown, to be gathered incorruptible into the garner of the Lord?

While reading the fifth of 2 Cor. this morning, it seemed to me to bear on the reflections in darkness where I had left the subject, viz., at the consideration of why we are subject to intervals of darkness. To go back to the first cause, we well know that to be "The good pleasure of his will" towards us; that He has appointed it to minister to our edification, both as to what we are in ourselves, and what He is to us. But the secondary producing cause of the evil out of which He works his good to us, is our own corruption and infirmity. We are too much "at home in the body," and therefore are "absent from the Lord." It is quite true this Scripture has reference to the time when the spirits of the just made perfect shall be present with the

Lord awaiting the resurrection of their bodies; but the words equally carry a spiritual meaning. "We are at home in the body" when the world, with its needful cares, its inevitable troubles, its lawful occupations, its imperative duties or seductive pleasures, hinders the spirit in its heavenward aspirations. Again, we are "at home in the body," when the flesh deadens spirit by indulging its kindly affections. The necessary and lawful occupations in the family, and the discharge of the duties imposed by family ties; the very temporal mercies which warm the heart with love and gratitude interrupt the spirit in that walking with its Lord which it loves. Not that they are to be neglected under pretence of walking with the Lord, which would be in direct violation of the precepts of the word of God. Neither would it effect the desired end; for these impediments arise of the corruption and infirmity of our nature, and they, as well as the third great adversary, the devil, will harass, let, and hinder us, till the earth opens her mouth and helps us, by dissolving this vile body through which the world, the flesh, and the devil, have power to assail us. And then, "absent from the body," our spirits made perfect among them that are justified by faith in Jesus—present with Him will know no more darkness; rejoicing ever in the light of his countenance, awaiting the consummation of blessedness, when the herald angels shall summon up our bodies from the dust to be reunited in glory with our perfected spirits, and taken into eternal oneness with our glorious Head, and so shall we "ever be with the Lord." To Him the eternal Triune covenant God of Israel, be honour and glory. Amen.

Cherith, Nov. 14, 1856. T. W.

THE LOVE OF JESUS.

LAMBS of Christ, whose plaintive bleating |

Starts the tender Shepherd's tear,

Hear his voice now gently pleading,

"Come, the open fold is near.

"For the wintry winds are sighing

"On the world's bleak, lonely hills;

"Joy's green pastures now are dying,

"Frozen pleasure's sparkling rills.

"Near life's river, ever gliding,

"In the flowery meadows lie,

"In my love and grace abiding,

"You shall never, never die.

"Sin no more your fleeces soiling,

"They with snow in whiteness vie,

"Then farewell to earth's sad toiling,

"Rest with me beyond the sky."

"From my Father's hand receiving

"Every soul his free love gave,

"My bright home in glory leaving,

"Them I came to seek and save.

"For I heard the lion prowling,

"In the dim wood far away,

"And I saw the dark cloud lowering,

"At the close of life's short day.

WAYSIDE NOTES.

BELOVED IN THE LORD.—A press of duties quite hinders us from exercising anything like deliberation in our monthly note to you, and we should let the time pass by, did not the request of one of the family ring in our ears, "Do write, if it be only a few words." Well, then, beloved, at the eleventh hour we take up the pen, and as we do so that sweet passage in the 149th Psalm fastens itself upon our mind—"Let the children of Zion be joyful in their King." Ah! why not? the world has its sources of gratification, and why not the children of God theirs? But the joy of the world, what is it? It is as Job says, "The joy of the wicked is but for a moment, their triumphing is short." Though in their excellency they may mount up to the heavens, yet they shall perish for ever—miserably perish—and they which have seen them in the full swing of worldly gratification, shall say, where are they? where are they? It is a dream—but chase it away—let gloomy thoughts begone—let me plunge deeper into the joys of the world, or melancholy will paralyze me. Such is the career of the ungodly. They may appear joyful in their joy, but mark the truthful language, "Yet their meat in their bowels is turned, it is the gall of asps within them." But Oh! "Let the children of Zion be joyful in their King." Let Him be their sole, their supreme, their secret source of joy. Do we hear one interrogating us: then do you mean to say that the Christian should derive no sources of gratification from the world, this beautiful world in which He has placed us, that he should in no wise participate in its pleasures? now for instance, "there is that harmless accomplishment, dancing, which gives grace to the figure and ease to the gait; surely it is desirable that our children should possess these qualifications. Beloved, if we were sitting by your side, watching, with you, the graceful evolutions of your darling child in the midst of the giddy whirl, and we were to say, "Friend, that lovely child of yours BEARS THE CHARACTERISTIC OF THE WICKED," would you be offended? Scripture is our authority for this assertion, and by God's holy Word we must stand or fall. Allow us to draw your attention to the emphatic part, you will

find it in the 21st chapter of the Book of Job. Job showeth that his comforters have sought to comfort him after the judgment of men, that their consolation is a complete failure—"Suffer me (he says) to speak, and after that I have spoken mock on"—and now notice his solemn words, "Wherefore do the wicked live, become old, yea, are mighty in power? their seed is established in their sight with them, and their offspring before their eyes; their houses are safe from fear, neither is the rod of God upon them" (his wrath is upon them while his rod is upon his people,) and now mark, "their bull gendereth and faileth not, their cow calveth and casteth not her calf"—by which we understand, that which is so generally witnessed, the success which attends the undertakings of the ungodly; their wealth seems to increase and increase, and they prosper in all their movements—and now notice what is added—"They send forth their little ones like a flock, AND THEIR CHILDREN DANCE." There, dear reader, is it not clear that this "harmless accomplishment" is a characteristic mark of the ungodly, and shall we be found encouraging it, when we see in very infancy, that our dear children are imbued with the spirit of the world? Surely we had need to check, and not cherish and cultivate those propensities which have a direct downward course; rather let us be found besieging the throne of grace, that they may, by the mighty grace of the living God, be kept unspotted from the world. Dear Dr. HAWKER, of ever blessed memory, in one of his precious and incomparable portions, says, "Where Jesus is, there is mercy—where He is not what can profit? Verily, nothing! nothing!" But we have said that the Christian's joy is a secret joy—and is it not so, beloved? If thou didst, dear tried child of God, tell out thy hidden experience to the worldling, or even to a satined-slippered professor, would not such say, the man is mad—he is beside himself? Hast thou not secret trials and secret joys which they cannot comprehend? What means that smile of perfect contentment which played upon thy countenance just now? It may be only for a moment, but it was there. Was it not that thou hadst a faith's sight of the

King upon his throne—that thou didst think of thy birthright, thy heritage: hadst a message sent thee from the high court above? thou mayest have had immediately to enter into fresh and increasing duties and cares, but the message did its work, has left its savour, and thou, O child of God, hast been strengthened from the momentary joy, which thou hadst. Oh! “Let the children of Zion be joyful in their King!” Ah! when thou gainest a sip of this hallowed joy, doth not the mountain, which was before scanned with fear and trembling, sink into a molehill? Dost thou then care a straw for the oppressor, or doth what men think of you or say of you weigh a feather? No! no! But our passage says, “LET THE children of Zion be joyful in their King.” “LET THEM,” then there is some difficulty in the way of their so doing. Oh! yes, beloved, do we not find and feel ten thousand influences, ever at work to crush and overwhelm the aspiring soul? Do they succeed? nay, let them try their uttermost, it is to no purpose. Your counter influence can’t hinder us, do what you will—from being secretly joyful in our King. We can, when his presence is felt, smile through our tears, and rejoice in our sorrows; as the Apostle Paul says, “We do rejoice, yea, and will rejoice:” you may take away our flocks and herds, but our source of joy remains. And then notice this precious title, “*Children of Zion!*” how distinct its meaning; it betokens a family relationship, close ties, union, and participation; children all alike; “if children, then heirs,” not as it is in earthly matters, the eldest son taking the precedence, but children alike heirs of the family of God. An Apostle Paul classed with a poor Mary Magdalene. What for? that no flesh living should glory, but that the children unitedly and harmoniously should be joyful in their King. What a significant colony, beloved children of Zion, and in this same precious Psalm, it is said, “The Lord taketh pleasure in his people,” so that we see there is mutual rejoicing; the subjects rejoicing in their King, and the King rejoicing with his subjects. Who would not like to belong to such a happy family?

Well, dear children of Zion, we thus throw out David’s invitation to you, at the commencement of another month, “Come draw near to him, and be joyful in your King.” Why that down-cast

look, that disquieted soul? Is thy King dethroned? Has a stronger than He gained the victory? Oh, no! He ever reigns, and will reign till He has put all his enemies, and thine enemies too, beloved, under his feet; be joyful then; take thy ease to Him; you will never find the throne deserted, though you may find a difficulty sometimes in reaching it. He is ever there. Come then, troubled one, listen to the sweet drawings of the Spirit. “Let the children of Zion be joyful in their King.” We know, full well, that if you are a child of God, there is enough in this world to trouble you, that your cup has plenty of gall in it, that you will look in vain for comfort here; nevertheless be joyful in your King, there is in Him everything to rejoice about, a never-ending theme. Jesus thy King.

And now, beloved, just as we were going to post; the following sweetly experimental letter from a dear sister in Christ was placed in our hands, and we do not feel it in our hearts to withhold so precious a testimony from the family, especially, that it bears emphatically upon the fact we have been showing, that the children of Zion have a secret joy, which blessedly bears them up, even under the most afflictive providences. We will only preface the same, by observing, that from the unctious tendency of our dear sister’s letters, we have long had the impression that she has been suffering from some secret affliction, of which we were ignorant, and which we now find had been kept from us through that delicacy of feeling which characterizes our English gentlewomen. The truth is, our sister had a deeply-seated tumour in the breast, which she believed was slowly, but certainly bringing her down to the grave, and with this impression she was living in that sweet submission, which none know anything about but those who have felt what it is in the language of our passage, “*to be joyful in their King.*” But God’s will was otherwise. His mandate went forth, “Let that life be spared;” and the poor worm of a writer was raised up to be the instrument of leading our afflicted sister into the circle of a Christian family, who were to be her counsellors and advisers in this matter. Under the influence of chloroform the painful operation was successfully performed, and our dear sister, as soon as able to use her right hand, desires to tell us of the Lord’s

goodness to her in her severe trial. Pillowed up upon her bed you shall read her own words. She writes:

MY DEAR CHRISTIAN FRIEND,—You have so many times been instrumental for the good of my soul, that I am anxious to tell you what the Lord hath done for me; but, alas! words fail to express the language of my heart, and I am almost inclined to give up the attempt; only I feel I must try, though I am still on my back, with only one hand at liberty; and the Doctor tells me I must keep my head on the pillow, and lie like a *piece of board*,—his expression—which you will think is not an easy task. At all times—but with the deepest feelings of gratitude—I will own that the dear Lord has made all my bed in this sickness. Never before have I enjoyed such near access, such sweet communion: and I may tell you too, that I have at times experienced “joy unspeakable, and full of glory.” Oh, I feel now that I would not have been without the affliction, though it was penance-work at the time. But surely the kindest earthly parent could not have dealt thus tenderly with a loved child. I do want to testify of the loving-kindness of my heavenly Father, to give Him all the honour due unto his name; to tell of his great faithfulness; that not one thing that He hath promised, hath failed. Surely, I ought to say with you, my Shepherd, my Fore-runner hath gone before. He hath cleared away mountains of difficulties. He did consider my weakness. He did counsel me by his Spirit. He hath cheered me on. He hath conquered for me. I feel that He hath indeed done all this for me; in that He is even now doing it. Then ought I not to add, that He *will do it*; and, as a sweet verse says,

“No change of mind our Jesus knows—
A true and constant Friend—
Where once the Lord his love bestows,
He loves unto the end.”

That sweet hymn was made so precious to me last evening, and appeared upon reading so suitable; and the very chap. and verses, lxiii. Isaiah, you mention, was made such a blessing to me the day before my trial. But I should like to go back a little, to show how my Shepherd has been leading me in the way. Six years ago, He laid his hand upon me; but *O how gently!* Just enough to draw me aside, as it were, to listen to the whispers of his love. Many times have I wished to tell you, but could not. We went to a physician at the first, but when he said what it was, I gave up all hope of any earthly remedy. My poor father having died of the same disease, and my own dear friends being of the same opinion—it was my only wish to leave it in the Lord's hands; but very few—except my own dear relatives—knew of it,

and as I suffered but little, and the subject always being painful to me to name, more so even than to bear, it was never mentioned; consequently, my friends did not know the progress the disease was making; though I well know they have often felt painfully anxious on my account. Yet I think it did not trouble me much, my first great anxiety being to be found in Christ; to see “my calling and election sure.” But you know a little of my feelings on that subject. How many times have I troubled you with my murmurings; and how many times has the dear Lord given you something in season for me, from the time He first sent you to our house. I do desire to bless Him for this.

Do you recollect me asking you where I could find that promise, “They shall dwell safely in the wilderness, and sleep in the woods.” *I know it now—I have felt it*; and I cannot tell you the joy I experienced last week in reading that chap. (xxxiv. Ezek.) It did appear for me. Surely there have been showers of blessings, both spiritual and temporal; and truly my heart did bound again and again with gratitude. Do just read it again.

But I must again go back to tell you of the guiding hand of my God, in which you were the first unconscious instrument. How hidden was the result. And again may we say,

“God moves in a mysterious way,
His wonders to perform.”

We can say now “the cloud we did so much dread,” was “Big with mercy,” and has broken “in blessings on our heads”—on me I may say it has.

I think I told you I was coming here; and it was with a mixture of feelings: but the evening before I left home, such a sweet assurance was given me with the words, “The eternal God is thy Refuge, and underneath are the everlasting arms” that I did not love for a time; and then I was received here, as I told you with such affectionate kindness, that I felt at once happy at home with them.

When I had been here a week, it was laid upon me as a duty to tell Mrs. G—— of my affliction, when the Lord should open the way, which soon appeared. My now loved friend listened with the tenderest sympathy, and afterwards, without naming her intention, started to see a person who lately passed through an operation, for the same, under a remarkably clever man in such cases, a Dr. F——, of North Shields. She returned with such spirit from what she heard; but O, it did trouble me! Before, I had secretly prided myself, that I had learnt with one of old, “in whatsoever state to be content.” But now, my dear friend here so plainly showed me that it was a duty to use means when it was within reach, and that perhaps I was only doing my own will,

that I was persuaded just to go with her, and have this Dr's. opinion; he only made the matter more clear, even said, it was as bad as suicide to let it remain, as in a very short time I should be only a burden to myself, and must suffer with only one release. But still I felt I had rather die if it were only the Lord's will, which did not appear, for every thing appeared favourable. Mountains of difficulties that arose in my mind were removed, rough places made plain. My own dear friend made willing, though with trembling. Myself in the bosom of a dear family of God, through the hand of them who a short time ago were strangers in the flesh, but truly "the Lord knoweth them that are his." Are we not all members of his body? I do feel it is so, or this disinterested kindness could not have been. And He who has so shed abroad his own love in their hearts, says, "Inasmuch as ye have done it unto one of these least, ye have done it unto me." This does, in some measure, reconcile me to receiving so much, but you know not how my heart bounds with gratitude, and yet I am silent. But, to return, I must tell you that my mind was greatly exercised for a fortnight or longer before the trial. Nature did shrink again and again. Did I go through it in imagination? *It was a testing time*, that precious faith was given, which, as the hymn says—

"To Him it leads the soul,
In times of deep distress;
Flies to the fountain of his blood,
And trusts his righteousness."

Many a precious word of comfort did the Lord Himself give me. I have been reading "Morning Words" in this month's MAGAZINE. The writer appears to have similar experience to my own, consequently I have felt deeply interested in it. In all that trouble something whispered, the Lord could make me willing in his time, which He enabled me to plead for, and so it was. On the Wednesday morning I awoke in great distress on account of the near approach, when the word was sweetly given, "Why are ye troubled, and why do thoughts arise in your heart? Behold my hand and my feet, that it is I myself, handle me and see" (Luke xxiv. 38, 39). I cannot tell you the change immediately wrought—the thoughts were led on to his sufferings for us, and his own promise to be with his people in trouble. And as I was reminded of Himself being in the furnace with three children, so He would be with me. That dread was removed; but I found the last two days his whisper alone could satisfy. The word of my dear friend seemed to fall to the ground. Oh! what should I have done without his Almighty aid? He did work all for me and all in me. When the hour approached, and the Doctors in the house, and

some of my natural feelings of dread returning—the Spirit helping with groanings that cannot be uttered—the word came, "Be ye not like to horse and mule, which have no understanding," &c. &c. And then, "Many are the troubles of the righteous, but the Lord delivereth out of all." It was enough. That instant my dear friend, Mrs. G——, came for me.

I was in the Lord's hands, and was enabled to give myself into the charge of the Doctors, though there were four. The chloroform was just taking effect, and a feeling of death passing over me, the word flowed in, "Fear not, I am with thee." Very shortly the Dr. said it is all over, and I felt not what I dreaded most. In a few minutes I was in bed. Since that time the Lord has indeed blessed the means, all has gone on so well. But, strange to say, the first two days I could not praise the Lord for what He had so wonderfully done for me; it did trouble me, but since then I have been wonderfully favoured, my room does appear a Bethel. I have been visited by a dear Gospel Minister, a gracious man, and prayer and praise have gone up from here. "It is the Lord's doing and it is marvellous in our eyes." O, you will, I know, magnify Him with me, and exalt his name; and this is why I tell you all this. What love but his own could have induced all to show such love to a poor sinful worm like me? Praise Him with me, my dear Brother in the Lord, and pray for

Yours in Gospel fellowship,

E. M.

What more, beloved, can we add to our sister's precious testimony? Surely such facts show us the value of those blessed principles we hold dear, and the reality of the religion of Jesus. While on the other hand, as alluded to at the commencement of our paper, how paltry and beggarly do the sources of gratification, which the world tries to palm upon us, appear.

Behold we count them happy which endure, and are we wrong in our reckoning, when the Lord thus tempers the affliction, and comforts the soul? How supreme the happiness then, and we do love to note incidents like the foregoing, when, in the language of our passage, the dear children, in the midst of all their distressing trials, are found "*to be joyful in their King.*"

Ever may it be so with us, dear fellow citizens, is the desire of

Yours in Christian fellowship,

G. C.

Bow Road, London.

April 4, 1857.

ATTAINMENT IN THE TRUTH.

OLD TRAVELLER,—

If Israel, marching through the wilderness, had but known that Jehovah marched along with them, what an entertaining and happy journey they would have had; in the miracles wrought for them in Egypt and in the sea, they had proof of their being the seed of Abraham, and these being according to the pre-engagement, was that which gave pleasure to those who understood. Do not we behold ourselves as evidently brought out of the spiritual Egypt as these?—is not this the effect of an eternal engagement?—will our bodies, at the resurrection, be more evidently the workmanship of God? If we perceive the greatness of that power which has already been put forth for us, can we doubt of reaching the promised land, after all that has been done for us? We treat the Lord with a provoking suspicion; tradesmen's confidence is obtained with a few proofs of honesty, but we after years of trial, Jacob like—*all things are against us*—we are called to a particular study of, and acquaintance with the Divine Persons. The revelation of the will of God, which we study, contains the chief of the ways of God—and we, having hearts given us to enter into this interesting subject, feel proof in ourselves, that God has already opened our eyes, not only to save us eternally, but to entertain us, and make us happy in the journey. The thief from the cross stepped into heaven, but knew little of our pleasures; the redeemed, though they dwell in different places, are looking on the same heavenly subjects—the very same Holy Spirit which led Paul into these, has led us. When the redeemed meet in heaven, they all find how far soever they were divided in the kingdom of this lower world, they have been all led into the same truths; the more we are sensible that all saving light comes into our minds by the agency of the Holy Ghost, the more we must consider ourselves distinguished, and it ought to encourage us to plead like the apostle for more of this effectual teaching, whenever we can as feelingly depend on the teaching of the Holy Ghost, and be as far from thinking that we can teach ourselves, as we are from

supposing that we can redeem ourselves; we then, in the high road to improvement, say, no being, but one who is infinite, can give us the real knowledge of God. Do we behold God, in our nature, go through his appointed work with zeal and unremitting attention? the Holy Ghost, engaged in the same covenant, will gloriously attend to, and finish that which is peculiar to his office. *What help have we obtained for us in this our journey?* We know that the greatest things which God ever planned or accomplished are for such as we, but if we bring it not home to ourselves, and say for me, we feel not the sweetness of the Gospel. I know what kind of knowledge delights my soul; it was once the language of my heart, "I desire not the knowledge of thy ways;" many indulge an *unscriptural modesty* which is offensive to God; nothing makes a man so humble as a positive conclusion that he is loved; the word of God would not be complete if there were not sufficient light thrown upon this subject, that a Christian might be enabled to know his state.

I wonder how you have been this winter, and whether you see more and more into this wonderful salvation. I think more than ever of Paul's prayer for the Ephesians: he saw they were regenerate, and believed they were chosen, but still ceases not to pray for them; it was principally that they might see things more clear, in order to be rooted and grounded in love. I see a great propriety in this, and am more constantly pleading with God for the same, *than in any part of my life*. Those who are not intent on seeing more, are in a poor frame indeed. I turn back more frequently than ever, to that period in which I see myself as a wild ass snuffing up the wind. Oh, the freeness of that first work of God on me; the bulk of my first companions, to all appearance, run rapidly to woe. I desire never to forget the hole of the pit from whence I was digged. As I give you proof that I do not altogether forget you, when you get near the throne think of the old Parson.

Yours in the best of bonds,

T. PRIESTLY.

THE WONDERS OF DIVINE PROVIDENCE, IN THE ERECTION AND MAINTENANCE OF AN ORPHAN, INDUSTRIAL, AND EDUCATIONAL HOME.

(Continued from page 201.)

CHAP. IV.

Of the Inspection and Direction of the whole affair.

As for the inspection and direction of the whole undertaking, it is to be observed,

I. That it is grounded upon a daily conference, which I hold with those to whom several offices about the hospital are assigned, *viz.*, the steward, the inspector of the schools, the physician, the bookseller, and apothecary, with the inspector of the students in the hospital. This conference is held in the evening, from eight till nine of the clock; though as the business in hand may require, this is occasionally protracted. The reason of pitching on this hour is, that we might not be interrupted in the day-time, in discharging our several trusts, and myself in particular, in the pastoral office.

Concerning the conference itself, and the manner of it, it is begun with an hearty prayer; and this being done, each of those who are concerned in carrying on the business, produceth his memorial, wherein he has set down in the day such things as he thinks fit to be further considered of; which then are presently brought into debate, and the result thereof, for order's sake recorded. After we have thus gone through such points as have been proposed to our consideration, and each of us received instructions for the day following, we conclude again the whole conference with a prayer.

II. That care is taken that, if any of our faithful labourers should be absent at any time, all disorders which usually attend such alterations be prevented. To which end we have thought it expedient, that an assistant be allowed to every one that is in any place of trust about the house; who is to lend him a helping hand, and to supply his place, in case of necessary absence.

III. That as for the method of prosecuting the whole undertaking, the following persons are to be considered, *viz.*,

1. The director, who, upon any emergent occasion, is supported by, 2. The curate. 3. The steward. 4. The overseer, or inspector of the schools. 5. The physician, who is also intrusted with the inspection over the apothecary's shop. 6. The bookseller, who is fully empowered to order the affairs belonging to that shop. 7. The principal of the students, boarding in the hospital. All these are the usual members of the aforesaid conference.

IV. That the masters of the charity schools, being thirty in number, hold a weekly conference about the well-ordering and regulating their schools, at the house of the inspector of these schools.

V. That there is, 1. A mistress, or governess, who is intrusted to govern the poor girls in the hospital. 2. Another mistress to teach them needle-work, and things of like nature. 3. Another that takes care of washing their linen, and keeping them clean. 4. A nurse to look after the sick. 5. An apothecary. 6. A farmer, that manageth the little farm house at Giebichenstein. 7. The baker, who likewise supplieth the place of the gardener. 8. A tailor; and, 9. The rest of the domestics, which are employed in the kitchen, in the wash-house, in cleansing the poor, and in lighting the fires. Likewise the apprentices and hired men in the apothecary and bookseller's shops, and the taylor's shopboard; and, lastly, the people that belong to the aforesaid farm-house.

Thus much may serve to give a clear apprehension of our affairs, and how they are kept up and carried on in good order, without any distraction of my mind.

CHAP. V.

Of the advantages which may be expected from such Endeavours.

1. As for the spiritual benefits which may be expected to accrue from such endeavours, and which we are chiefly to regard, they may easily be guessed at, considering the main scope of the whole undertaking; which is nothing else but the salvation of souls, and their conversion to life everlasting. Now as the soul is the principal part of a man, and to be managed with much greater care than the body; so the design of the undertaking was never to lay up provision for the body; but this was only used as the means to make a nearer step towards the reformation of the soul.

If any body put another construction on it, and, being prejudiced with many groundless suspicions, question the sincerity of our pretensions to that great end, he is desired to have patience till the day comes wherein the Lord will make manifest the counsels of the heart; and so to leave the sentence to God, who alone is able to search the most secret recesses of the heart; reserving this as a prerogative most peculiar to himself.

II. In the mean time, I doubt not but persons of candour and unbiassed judgment, may, without much difficulty, penetrate into the bottom of this affair, by taking an impartial survey of the whole method, whereby the work is carried on.

The end we aim at, and the means we make use of for obtaining the same, are all of a piece. Whatever is applied to this purpose, tends directly to one great end, without the

least digression from it. The means we use are of that nature, that nobody can find fault with them under any pretence whatsoever. The word of God is instilled into the children from their youth up, and none dare charge us, no, not with the least insinuation, that these heavenly oracles are sophisticated, either by human traditions, or other erroneous mixtures. Unfeigned faith in our Lord Jesus Christ is laid for a foundation, and a real sense of godliness, attended with a conscientious behaviour, are the most material points; to the obtaining whereof, our earnest endeavours are constantly directed.

As near as is possible, such men are chosen to manage the work of inspection and education, as we can safely rely upon for their candour and integrity, as well as ability, on that behalf; expecting that they will render themselves worthy examples both by their words and their actions. And if it happens we unexpectedly mistake in our election, the person convicted of any misdemeanor, is obliged to make room for one that is better qualified.

We prevent also, as much as in us lies, the spreading of infectious examples amongst the children, lest they be perverted from the right way. And we take it very kindly, when any body assists us with good advice, how to lay a deeper foundation of the principles of true piety, and of training up children to them. Now such and the like things are known so well, that the most malicious cannot deny it to be so.

III. Two hours are set apart every day, wherein all manner of poor, blind, lame, and impotent persons, both such as live amongst us, and such as come from abroad; as likewise exiles, and such as have lost their goods by fire; and, in a word, all sorts of distressed people, are carefully instructed in the principles of religion, admonished, comforted, and at length supplied with some bodily relief. And this I think every one will allow to be a method useful for the public good.

IV. Many poor orphans, for whose education nobody was in the least concerned; and who otherwise, of necessity, had been drawn away into numberless disorders and most heinous sins, have been withheld from the dangerous courses which a beggar's life might have exposed them to; and put under good discipline, and instructed in the word of God, whereby in time they may become good christians, and profitable subjects; which, without question, must turn to the general good of the kingdom.

V. Many boys of good natural parts and endowments, by reason of which they might be made fit for great undertakings, laying hitherto buried under the rubbish of ignorance, for want of education, because of their parents poverty, or otherwise, and whose pregnant genius would enable them to become great instruments of mischief to their

country, are now found out, and educated for the common benefit, to which they may some time prove useful, by promoting the good and advantage, whether of church or state; which is a thing that deserves the applause of every one.

VI. More free schools have been set up by occasion of such endeavours, whereby parents reduced to want, and unable to put their children to school, or provide them with necessary books, have an opportunity of sending them where they may be taught gratis: by means whereof many a youth who would otherwise abandon himself to the government, plucked out of the jaws of satan, and instructed in the principles of religion, and other useful learning; so that he himself reapeth the benefit of the school where he is bred; and the commonwealth, a well-qualified member.

VII. And what else may such foundations be more properly accounted, than seminaries set up for the general good of the country? Here a foundation is laid for training up good workmen in all trades; good school-masters; nay, good preachers, and counsellors; who of course hereafter will think themselves the more obliged to serve every one, because they have both an experimental knowledge of God's providence from their youth up, and the benefit of a sound and solid education. And this may put sovereign magistrates in good hopes, that from such and the like endeavours, may proceed the best and most faithful subjects, fittest for their service, who also may prove instrumental, in due time, to retrieve others from their vicious course of life.

VIII. By such undertakings therefore the country will be cleared by degrees of stubborn beggars, thieves, murderers, highwaymen, footpads, and the whole pack of loose and debauched people, who, as we may find, if we search into the true reasons of such overflowing wickedness, commonly let loose the reins to disorder and impiety, because they never imbibe so much as the least tincture of a good education. Now an undertaking of this kind may prove a real foundation of putting some stop to the fierce torrent of such headstrong vices, and so conduce both to the spiritual and temporal good of the whole country.

IX. Farther; whereas by such charitable endeavours for the solid education of youth, not only a world of such and the like mischiefs are prevented, and a foundation laid, whereon a new structure of a reformed life may be raised up: but also by such visible instances of alms well bestowed, many may be encouraged the more willingly to contribute their charitable assistance towards the support of so necessary a work, who perhaps could not be otherwise induced thereto by the most persuasive rhetoric, without such real demonstrations of the benefit proposed; it is manifest that the management of such

an affair as this may prove no small help to magistrates, for the better regulation of such attempts, whenever they may think fit to engage themselves therein. As for the people, they will, by such charitable foundations, come to be melted down more and more into a gentle and charitable temper of mind; and have the untractableness and stubbornness of their natural disposition mollified by mutual acts of charity; which will take off much trouble from the magistrate, by preventing those disorders, which sometimes cannot be suppressed without great care and application.

X. It is moreover a means to wear off, at least in some measure, that stain which the Christian religion hath contracted in these our unhappy days, viz., that there is such a crowd of poor helpless people in the midst of those who style themselves Christians; whereas the Lord requires of his people, that there should be no poor amongst them. Hence it is no small honour to a city or country, if the poor be regularly ordered and maintained.

XI. The prayers of poor fatherless children, and of all such as enjoy the benefit of hospitals, are the strongest wall and fortress to defend a city and land from the invasions of any adversary; as, on the contrary, the tears or sighs of poor distressed people, who commonly express their grievances in that manner, when they lay neglected under extreme necessity, draw down the dreadful displeasure of Almighty God against that unhappy nation wherein such cruelty is practised.

XII. A great many students, partly by being kept under a strict discipline themselves, partly by being every day employed in teaching the children, are prepared for a skilful management of schools up and down in the country. And having been used to a good and exact method, they may prove instrumental to effect, in some measure, the reformation of schools, which is so necessary at this time; especially if they should happen to get into parsonages or parochial cures, and so come to be intrusted with the particular inspection of schools.

XIII. As the whole university here has been set up for the real good of our church and state, so this general good is so far advanced, by means of the undertaking, as the number of students in the university has not been a little augmented thereby. Now the number of students freely maintained in the hospital, amounts to fifty, sixty, seventy, nay, sometimes eighty, altogether at one time; not to mention those who, in expectation of such a benefit, come hither; which must needs make a considerable addition to the number of students in divinity.

XIV. What spiritual benefits the city of Hall in particular, and Glaucha in the suburbs, have reaped from this foundation, is sufficiently known, and nobody can deny,

unless those whose judgments are darkened and corrupted by bitter envy, or rank atheism, so as to render them stupidly insensible of a work, whereby not only many fatherless children are brought up to the glory of God, but also a way found out whereby poor people, both old and young, in the city and suburbs, may arrive to a competent knowledge of christian principles, not only by public, but private instructions; there being several schools erected for this purpose.

In such parts of the parish as are farthest off from the common schools, because it would be difficult for children to go every day so far, particular schools have been set up nearer their respective habitations, and all preferences cut off, which parents might allege to excuse their backwardness in sending their children to school. If they are unable to pay for schooling, they may send them to a free school, where any child is provided with books, paper, and other necessaries. Which is another benefit redounding to the city and country by those endeavours.

XV. Nobody has reason to think that these advantages, which have been hinted at, are only the evaporations of an idle brain, without the real ground of hope to enjoy them in time to come. For according to the common sense of mankind, one may easily judge, that as a tree but newly planted cannot bring forth a full crop of fruit in its first years, so these endeavours, which were begun but about six years ago, cannot arrive to any considerable degree of perfection, nor produce those happy effects in so small a space of time, which may hereafter be expected. Yet in the mean while, I assure the reader, that the Lord hath given us already so many proofs of his blessing, that we have no reason, when we cast an eye upon the first fruits, to hope less hence than the afore-mentioned advantages and benefits. Not to mention now, that one may confidently foretell the event of such things, if the means designed for obtaining the end be rightly applied. What else could inspire us with courage to attempt any good thing? But while I thus speak, I do not deny that human infirmities, and even scandalous abuses, may too frequently insinuate themselves into the best-contrived projects. Many a plant perhaps may be nipped in the bud.

XVI. Besides these spiritual advantages redounding to the public, and which we have reason to hope for, we may also easily discover several outward or accidental benefits, likely to be the result of such an undertaking. Thus many a poor workman has got his living whilst the house was building. Many a poor student has been supplied with some relief: and who can deny, that it must needs tend to the good of a place, where all the domestics, servants, and apprentices, are used to a godly and orderly way of living, as they are in the hospital; there being every where so great

a want of pious and faithful servants. Many a beggarly child is now educated in such a way, that he hereafter may get his own livelihood, and so prove serviceable to others, to whom he would have been a burden, if he had without restraint pursued the course he was engaged in. Many a poor widow being reduced to the utmost straits, and not knowing where to get any relief for her children, is readily supplied, and the children brought up with greater care, than perhaps their own mothers would ever have done.

XVII. And in fine, every one, I think, will confess, that a town or country is so much the more abundantly blessed with temporal advantages, by how much the more effectual care is taken for the maintenance of the poor; experience itself bearing witness, that those governments are the most flourishing, which concern themselves most to provide well for the poor.

CONCLUSION.

This, beloved reader, is the account of the hospital and other charity schools, which I would at present sincerely offer to your consideration, in order to promote the honour, praise, and glory of God, the Giver of all good, and to encourage my fellow creatures in faith and charity. I have studied brevity as much as I could, and only set down such things, as I thought might prove the most serviceable for the edification of the reader; I mean, that he may magnify the Lord, and that every lover of truth may be rightly informed of what has been hitherto done in this affair.

In the account itself, to the best of my knowledge, I have neither wronged nor flattered any persons whatsoever, though I had a fair opportunity to have done both. Hence I may with good reason require every reader to give an unreserved credit to what has been delivered here. I am in good hopes that many a person, who thinks it worth while to peruse these sheets, will, for the future at least, restrain himself from all rash censures, and repent, if he has in any respect judged before the time. Likewise that many, by reading these endearing proofs of the infinite love and goodness of our great God, will find no small ease and comfort in the midst of their dismal circumstances, exciting them to run with greater courage the race that is set before them. If that be in any degree the result of this account, I shall be very well satisfied with such a blessing.

But if it should happen that some, in reading over these papers, find themselves prompted cheerfully to second our endeavours with some actual contribution, and lay out some of the generous efforts of their charitable inclinations, towards the education of poor children; I here assure the reader, that it is

rather an effect accidentally resulting from hence, than a thing directly proposed to myself in the publication of this narrative.

I would have no person upon the face of the earth, let him be ever so great, eminent, wealthy, pious, or well inclined, think that I put my trust in him. The Lord, by numberless proofs of his veracity, hath most clearly demonstrated, that this honour is due to him alone; and that I am in gratitude bound to depend on Him with entire confidence, (and O that he, by his Spirit, would more and more enable me to do this!) and keep from idols. In the midst of the greatest trials, he hath impressed a lively sense of that word upon my mind: *Reclius ad Patrem quam ad fratres.* "It is better having recourse, in the time of tribulation, to the Father, than to the brethren." "For all they that look unto Him, are lightened, and their faces are not ashamed," Psalm xxxiv. 5. And the Lord hath taught me also, by happy experience, the truth of what follows in the next verse: "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

I hope that such as fear God, will not brand me with ingratitude for the plainness of my speech, nor be offended with me that I do not rely upon them, but upon God. The acts of charity performed by any one in the Lord's work, are far more noble and endearing, if they be done in singleness of mind, and offered up with a sincere regard to the honour of God, and the benefit of our fellow creatures. It is the character of true love, not in the least to be puffed up in regard of its charitable deeds, but to let them sink into oblivion, like a sacrifice wholly consumed by the fire of the altar; confiding entirely in Christ Jesus, and seeking after nothing but to increase, from the fulness of Christ, the inward power and vigour of the spiritual life, laying under a deep sense of its own unworthiness, that so it may quite itself nearer and nearer to Him, who is the Giver of all good gifts.

In short, if I should go about to enumerate all the happy effects which, both at home and abroad, have resulted from the example of our endeavour in this affair, they would require a particular treatise by themselves. But at present, I think I have sufficient reason to forbear to insist any farther upon that subject. In the mean time, the Lord, hath fully assured me that the world will never be able to suppress them. The Lord, I am sure, will water this his lily, that it may still more and more diffuse the fragrant of its smell. For the Lord liveth, and praised be God, who is my Hiding-place: and let the God of my salvation be exalted, Hallelujah!

“AS HAVING NOTHING, AND YET POSSESSING ALL THINGS.”

2 COR. VI. 10.

In this clause we seem to be taught two important things, which the child of God must learn; namely, *self-abased, Christ exalted*. A true believer must be daily instructed of his own nothingness, helplessness, and unworthiness; must be humbled in the very dust of self-abasement; must feel that he is but clay in the hands of the potter, and cry out, “Lord, what is man that thou art mindful of him? and the son of man that thou visitest him” (Psalm xlii. 4;) he brought nothing into the world, and he can carry nothing out of it. The blessed apostles of our Lord were sent out by Him, entirely destitute of what the world calls riches, no wealth of any kind, no purse or scrip; and still they “learned in whatsoever state they were, therewith to be content” (Phil. iv. 11). It is a blessed state if the believer be brought to this, to say in all things, “thy will be done,” and under every trial, cross, or trouble, to look upon it all to be a blessing, and to say, “it is the Lord, let him do what seemeth him good” (1 Sam. iii. 18.) But as “possessing all things, and abounding;” having all things in Christ, “who is the chiefest among ten thousand, the altogether lovely” (Cant. v. 10, and 16;) to be enabled to say with the Psalmist, “whom have I in heaven but thee? and there is none upon earth I desire beside thee” (Psalm lxxiii. 25.) The believer has Christ, he has the blessed hope of being with Him for ever, of enjoying his presence, of praising Him throughout a never-ceasing eternity, for his great love, and chiefly for his great work of redemption. To be with Christ is heaven, his presence constitutes happiness. He is all things to his people, out of Him they can do nothing, in Him they can do all things, and can say, I have enough; *I have all things; I HAVE CHRIST*. O, what a possession has the believer; as St. Paul says, “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph. i. 2); that inheritance which is “incor-

ruptible, undefiled, and that fadeth not away” (1 Peter i. 4). Yea, “Now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear we shall be like him, (mark the blessed reason) for we shall see him as he is” (1 John iii. 2); “for where I am, there shall also my servant be” (John xii. 26). The believer is “blessed with all spiritual blessings in the heavenlies, *in Christ*” (Eph. i. 3). In Him “we have redemption through his blood, the forgiveness of sins according to the riches of his grace.” And all these blessings *in Christ*, upon whom are they bestowed? not upon the wise of this world, not upon the rich, not upon the mighty; no, but “God hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him” (James. ii. 5). They are a chosen generation, a remnant according to the election of grace. There ever have been this remnant, and ever shall be. “The seven thousand, who have not bowed the knee to the image of Baal” (1 Kings xix. 18; Romans xi. 4.)

But blessed be God, though they are few in this world, yet they shall be a number which no man can number; and may God grant, if it be his holy will, that “the Church may be established in the faith, and increase in number daily” (Act. xvii. 5). May He “add to the Church daily” (Acts ii. 47). May He grant that his ministering servants may be the means in his hand of bringing many to the knowledge of the truth; may his blessing attend the labours of this MAGAZINE, in its monthly appearance; that it may be blessed to some of his remnant, and may be crowned with success. And lastly, may the Holy Spirit teach us more and more our weakness out of Christ, but in Him are we strong. And thus taught, we can say,—

“I am a poor sinner and nothing at all,
But Jesus Christ is my All in all.”

“By the grace of God we are what we are.”

R.

"THE LORD HATH NEED."

How different are our inclinations, temptations, and trials, when bodily affliction brings us low—to what they were we had to encounter when pacing, more or less, the busy paths of life assigned us. When the body is tortured by disease, or prostrated by debility, we naturally recoil from society and pursuits, which perhaps in health were our temptation, or our snare; and it is not unfrequently we believe the case for aged people and invalids to mistake the disinclination they feel for the vain things of this world, and attribute it to *spiritual-mindedness*, when it is in fact a mere want of natural force, or power to enjoy the same. But there, nevertheless, are those under the leadings of God's Spirit, who in the times of bodily affliction, have often felt their affections raised *more* heavenward, and their hearts deadened more to the things of this earth; yet such have withal, especial trials of a different nature; they are now called to a *passive* obedience, yet feel in their hearts a fretting against the Lord, if they do not transgress with their lips, as did Job, Moses, Jonah, and Elijah, in desiring from an improper spirit, God to take away their lives.

Dear afflicted children of God, (if this should meet your eyes,) the writer has known severe and lengthened seasons of bodily pain and prostration, which has drank up the animal spirits, and she has sunk again and again; so low in faith since she has known the Lord, as impatiently to covet death rather than life, but God has seen fit, again and again to raise her up, and also by his grace to make life bearable; and she would say now "All the days of my appointed time will I wait." But her object is here to endeavour to show how her tumultuous feelings were ushered into a calm a few months ago, by the application of a portion of Scripture, she had previously neither seen beauty, or comment on. She was at the time confined to her bed distressed in body, and faint in spirit, under the forebodings of a life, likely to be more and more hedged in by debility and infirmities; if the lips had given vent to the heart, it would as in former times have been, let me die—my life is a burden to myself, and likely to prove so to others, rather than a benefit. "The Lord hath need," entered the mind, and

went home to the heart, and there was a great calm. The sweet privilege,

"Then to lie passive in his hands,
And know no will but his."

We may after a season of refreshing from the presence of the Lord, find in our minds a new subject for meditation; when, alas! the unctuous heart-holding power is feelingly withdrawn; so now one feels since these words whispered with a divine power, that other things have come between her and her God; but sweet to the soul is that affliction, *whatever* it be, which raises us up to speak with God, and to feel Him speaking to us in mercy, and like Moses, to realize that the cloud which shut him out from this *lower* world, also enclosed him near the sensible presence of God, even Sinai then loses its terrors.

"The Lord hath need." I fancy many a poor soul, ready to assent to this, as regards the ministers of the Gospel; the Christian possessed with silver and gold, who dealeth out his bread to the hungry, &c.; the diligent Sabbath-school teacher, and the self-denying sick-visitor; but ready to say, such a poor, unfruitful muck-worm of the earth as I am, of little or no use to the bodies of my fellow-creatures; and, as regards their souls, I think and *pity*, but have neither opportunity or talent to do more—painful situation methinks—yet to feel for the souls of others is a great mercy, and a sign of spiritual life; but this truly felt, will lead to some heart-cries at least, for their salvation at the mercy-seat; and if we *watch*, some opportunities will probably present themselves, of speaking a word of warning to one, or a word of comfort to another. An individual puffed up with fleshly wisdom, but a stranger to the things manifested by the Spirit of God, once asked a poor Christian woman, if she "considered that the great God, who created all things, *needed* her poor services?" She replied, "in *one* sense she believed He *needed* not the services of the highest archangels in heaven, but He condescended to *accept* of it; and it was her privilege to believe, that through Christ He condescended to accept of hers also." Depend on it, in God's good time, poor seeking soul, thou shalt testify to his goodness, for the word runs, "This people have I formed for myself; they

shall show forth my praise." And David, speaking of the new song of praise, which it is the privilege of the redeemed while here below, when refreshed by the divine favour, imperfectly to strike in with those now singing around the throne, adds, "many shall see it, and fear, and shall trust in the Lord." As every life is needful to carry out the unsearchable plans of God, so especially is the continuance of the life of every one of his afflicted children, till the time appointed. He—poor, afflicted, despised, or oppressed one—who knew, and had appointed the exact position, remember, of that once insignificant, yet honoured colt—has also appointed or permitted, all that appertaineth to thy peculiar position; and though, if needs be, ye are in heaviness, yet "the Lord hath need" of thee here, till the set time. "Alas! (says one,) I am so tied and bound by this body of sin and death, and holden by the cords of affliction, that I can only groan, being burdened." Well, we read, "thou shalt find a colt tied;" mark, this was noted by Christ; but if we would ask why these cords or bonds were necessary? the wisest answer seems this, "Secret things belongeth unto God," who, had He seen best, could otherwise have appointed it; and though his people are often tied here by the bonds appertaining to an afflicted body, or a piteously oppressed spirit, so that their heart is overwhelmed within them, and such especially feel their days are evil; yet we are assured if

we have found favour in his sight, "the Lord thinketh on such," and will not allow them to remain in such a situation one moment longer than he sees needful. We may be sighing and weeping under the galling cords of affliction, which, perhaps, are nevertheless mercifully designed, to keep us from wandering astray in the wilderness, and procuring to ourselves its far more distressing briars and thorns. Are others sighing beneath soul-bondage, for that precious appropriating faith, through which Christ sets his people free? As once "He must needs pass through Samaria;" so He must pass near every vessel of mercy at the appointed time, and manifest Himself to such, as their Lord and their God. Yet a little while, poor, weeping, waiting one, and the command shall be given for thee, "Loose him;" yes, provided this has already been fulfilled, in bringing thee out of a world lying in wickedness, and from the bondage of sin and Satan, to be Christ's willing servant, so surely when His work is accomplished in and through thee here, shall the King's messenger come, and loose thee from this body of sin and death, in which thou now groanest; and "bring him to me," shall complete thy happiness; and to those whom thou leavest mourning, or gazing, we would say, "the Lord hath need of him," to occupy now the place prepared in his kingdom above, and to join in the everlasting song of Moses and the Lamb. Alleluia.

INQUIRY.—WAS SOLOMON SAVED?

To the Editor of the Gospel Magazine.

SIR,—Several times, when I may have been discoursing upon the doctrine of final perseverance, to the effect, that once regenerated a soul can never be lost, I have had put as evidence, for the other side of the question, the case of Solomon, and am unable to give any Scripture evidence of his turning from his evil ways previous to his death. Can you assist me in this? and oblige

Yours very truly,

An Enquirer.

[The same argument may be advanced with regard to the rebellion of Jonah; but in these matters the Lord leaves

space and scope for the exercise of faith. He makes known but "part of his ways," even in this respect, or, in other words, furnishes us with but a glimpse of or insight to his leadings and dealings with his children. In some we see more, in others less of his dealings. In one, this part, in another, that, of their history; at the same time enabling us by faith to contemplate the wisdom, the grace, the power, the beautiful harmony that pervades the whole. We have no more doubt of Solomon's and Jonah's salvation than of the Apostle Paul's.—Ed.]

CHRIST, "THE PATH OF THE JUST."

"Holy men of God spake as they were moved by the Holy Ghost." Solomon hath said in Prov. iv. 18, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Who then, are the just? What is their path? which is the chief question at issue. What are we to understand by this "path shining more and more unto the perfect day, as doth the shining light?" Who are the just? They are ungodly sinners in themselves, justified freely, by "Him that justifieth the ungodly," Rom. iv. 5; and they are described as those chosen in Christ, sanctified, separated, or set apart, by God the Father, preserved in Jesus Christ, and called. (Eph. i. 4, Jude 1.) These are the just, or, more plainly speaking, the justified. What, then is their path? We say emphatically, CHRIST THE LORD. For, they are told by Himself, that He is *the way*, John xiv. 6; and admonished by St. Paul, as they have received Christ Jesus, the Lord, *so to walk in Him*, Col. ii. 6. Thus, so far we have seen who the just are, and what their path is, in which they are to walk.

Now, the walk of the believer is most commonly understood by "the path of the just;" and hence the doctrine of progressive sanctification inferred: but any one at a glance must admit that a path, or way, or road, and the walk of the traveller therein are not synonymous; but in general they are interpreted so—and in this manner, things quite distinct in themselves, are confounded together, and their true force and meaning hidden.

Christ, alone, then is this *path* of the just; and this is the path which is compared to the "shining light;" for Christ only is "the true Light," John i. 9. And of Him alone is truth, and with strict accuracy of comparison, can it be said, "Shineth more and more unto the perfect day."

Let us for a moment ask the most holy man that ever the grace of God made, what he is? will he say that his walk has been brighter and brighter, step by step, as he has journeyed heavenwards? He will not say so—he cannot; nay, rather will he say, clouds and darkness, by reason of my little faith, my doubts, my fears, my sins, my sorrows, have dimmed my walk—I have walked in darkness, and had no light by reason of all these—the world, the flesh, and

the devil have assailed me—and at times, not a few, have overcome me too. Aye, we would ask, where is the believing man that will lay his hand on his heart, and say, I am innocent; no dark spot can be traced in the print of my footsteps; my walk has shone more and more. The thought would be spurned from the mind of such an one, taught by the Holy Ghost with St. Paul to say, "O! wretched man that I am! who shall deliver me from the body of this death?"

The walk of the just, therefore, cannot be what is meant, by the "path that shineth more and more, unto the perfect day."

CHRIST is this path, of whom *alone*, such a description can be given. And now, in what sense does He "shine more and more unto the perfect day?" When "the Sun of Righteousness ariseth with healing in His wings," upon any poor benighted, sin-stricken soul, and for the first time, sheds His bright rays into that dismal dungeon, tinged, thus it may be with the first faint hope of pardon, and escape from "the wraith to come;" it is, as it were, the glimmering that points to the guilty soul, the Refuge from the coming storm, where, when clearer light shall have shone upon such an one, in the face of Jesus Christ, full, free, and everlasting security, will burst upon that dreary spirit, in all the magnificence of meridian glory. And thus, as this just or justified one, walks on in this path of righteousness, "The Lord his righteousness;" fresh discoveries of the fulness, the unsearchable riches, the all-sufficiency of Christ the Lord, meet his astonished gaze, Jesus, his God and his Lord, shines more and more, to his enlightened view. The God-man Mediator, is made more visible to him, in all the glories of His person; in all the suitability and adaptation of His official character, to stand between him, and his offended God, the needed "days-man," betwixt them both. In all the responsibility of His covenant engagements; in all the completeness of a salvation finished for him; in the blood-shedding, and righteousness of the crucified and risen One; in all the efficacy of His intercession at the right hand of God, as his Representative in the presence of that holy God; in all the fulness of His grace;—grace for grace—to give liberally to him

that needeth; in all the mightiness of His power, able and willing to exercise it on His poor, helpless one's behalf; in all the tender sympathy of His feeling heart, "touched with the feeling of his infirmities;" in all His readiness at the right hand of God, to receive his departing spirit; in all the satisfaction of His Godlike munificence, to place upon the brow of his purchased one, "the crown of righteousness;" to bestow upon the heir of glory, the eternal inheritance, and overwhelm his spirit, lost in wonder, love, and praise, with the exceeding and "eternal weight of glory;" and in all this, and much more than language can express, according to the measure in which the Holy Ghost is pleased to take

of the things of Christ, and show them unto the justified one, as his day and need doth require it, is this blessed path made more conspicuously glorious in his sight, "Shining more and more unto the perfect day," where, seeing Him as He is, he shall in the unclouded majesty of his present glory, be like Him, for at that perfect day, the Lord shall be his everlasting light, and his God his glory.

Thus it is, that Christ, the path of the just, "shineth more and more unto the perfect day;" and thus beholding His glory, shall all His people be "changed into the same image from glory to glory, even as by the Lord the Spirit." Amen.

NOTES OF A SERMON PREACHED BY THE REV. W. PARKS, B.A., AT OPENSHAW, ON SUNDAY, NOV. 9th, 1856.

[SENT FOR INSERTION BY ONE OF LITTLE FAITH, TO WHOM THE SERMON WAS MUCH BLESSED.]

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"—Matt. xiv. 31.

THE circumstances of the case before us were these, viz., Peter seeing the Lord walking on the sea, requested Him to bid him come to Him on the water. The Lord acceded to Peter's request, and said "Come!" And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous he was afraid; and beginning to sink, he cried, saying, "Lord, save me!"

Herein, I conceive, we have a beautiful illustration of the love and frailty of the child of God, and of the affection and protecting care of the Lord Jesus.

Poor Peter wanted to be near his Lord, and prayed that he might be invited. But no sooner did he behold the danger of surrounding circumstances than his heart failed him, and he was obliged to cry out for help.

The Lord on the other hand pitying his case, affords him every aid, prevents him sinking, and gently upbraids him with—"O thou of little faith, wherefore didst thou doubt?"

It is just so with each believer amongst us: we do so want to be nearer to Christ—we continually say: "*bid us come, Lord,*" and the Lord says, "*come!*" But no sooner do we get a taste of the difficulties of the way, than our hearts

fail us, and we cry out for help. The Lord (glory to Him) as invariably helps us, and gently chides us, "*O ye of little faith!*" &c.

Is it not so, dear brethren? Do we not many a time say, "*we will follow the Lamb whithersoever He goeth?*" we start off with a lively faith, but when we behold the troubles, the trials and persecutions that are consequent upon the following, we get faint-hearted.

O! well is it for us that we have the Lord standing by to give us his extraordinary aid in time of need!

I would now first notice some of the causes of alarm that a child of God encounters in following Jesus, and suggest what will counteract them. 2ndly, remind you of the impossibility of a child of God sinking to rise no more.

I. *Some of the causes of alarm, &c.*

Ah! how far away out of the footsteps of the flock are they, who never begin to sink! whose hearts have never failed them!

I fear there are many of this sort. If there are any such amongst you—wait till you have got a sight of your sinful hearts in the light of an all-holy God; wait, till you have felt Satan struggling with Christ *within* for the mastery—

wait, until the devil has got up such a wind and tempest about you as to force you to cry out—before you presume to believe you are following the Lord.

This brings me to one great cause of alarm.

1st. *Thinking more of our sins than the Saviour.*

How common is this practice amongst the people of God! "What?" asks the mere professor, "do the people of God sin?"

Alas, yes! and if we say that we do not, "We deceive ourselves and the truth is not in us," John i. 7.

It was a saying of old John Bradford's "*Sometimes, O Lord, I feel as if there were no difference between my heart and the wicked!*" And is not this your and my experience? I will answer for myself and say—many a time, when meeting a poor hardened creature on the road side, I am ready to exclaim, "Lord, here is a sinner with a creed, and there is a sinner without a creed, and that's all the difference!" Yes, yes; the awakened man is deeply conscious of his sin, and when he thinks more of it than of the Saviour, it is a cause of alarm.

Counteraction.—Let us consider that though Jesus has freed us from the damning power of sin, he has not freed us from the molesting power of sin, or from the being of sin, Rom. vi. 14. Sin may rebel, but it will never reign in a saint.

2. *A false definition of faith* is another continual cause of alarm.

We are apt to take too high a view of faith, i. e., we are apt to suppose that faith dispels all doubts, and that as we are not without our doubts we have no faith. This is a mistake—this would be to confound *faith* with *assurance*.

Counteraction.—We must remember that there are different degrees of faith. There is *little faith*, and *great faith*, and *strong faith*. Each comes from the one source, but one is of less *quantity* than the other. The individual with *little faith* is as much a dear child of God as he with *strong faith*, and consequently, as much beloved.

We must remember what pains the Apostles took to convince the churches that they believed, see 1 John v. 13. Ay, there may be true faith where there is much doubting.

3. *False inferences from the cross dealings of God*, is another cause of alarm. "Ah," says the poor timid believer—poor

little faith, "If I were a child of God, this would never have happened me—this trouble—this inconvenience—this annoyance, this loss, this shame would never have come upon me."

Counteraction.—We must remember that many things may be cross to our desire, that are not cross to our good. Consider the case of Abraham, Jacob, Job, David, Moses, Jonah, Paul, Jeremiah, Daniel, the three children, the apostles, &c., &c. Heb. xi.

Depend upon it: the hand of God may be against a man when his love and heart are set upon him, Eccl. ix. 1, 2. The apostles were considered and treated as "the offscouring of all things!"

4. *False inferences from certain facts we notice in our experience, is another cause of alarm.*

For instance; we do not experience as much joy now, as when first we believed; and we reason thus—if we are children of God, joy would increase. But it does not increase, therefore we are not children of God.

Counteraction.—This is false reasoning. It is reasoning from false premises. The major proposition is false. It is not a fact that joy does increase. Abundance of proof in the Psalmist and others, see Psalm lxxiii. 1, 2, 8; Psalm xlii. 5; Isa. l. 10, Micah vii. 8, 9, &c.

"There may be a fulness of holy affections where there is a lack of consolations."

Illustration.

A malefactor just going to be executed, receiving a pardon, will feel greater joy, than in after years when he thinks of it. So it is with the old saint—ay, it is *One day singing, another sighing!*

Think of these things, O ye of little faith! No doubt many a time you will begin to sink: but in bringing these things to your remembrance, Jesus will stretch forth his hand, and gently chide you, "O ye of little faith, wherefore did ye doubt?"

II. I would now remind you of the impossibility of a child of God sinking.

A saint of God, a redeemed soul may many a time be well nigh engulfed, but he can never sink to rise no more! The reason is, his salvation does not depend upon himself. It is not in his own hands.

God has taken it out of his hands. He is "kept by the power of God through faith, unto salvation." God is in him and around him. He is a part and parcel of the church; yea, of Christ Himself,

and as soon may Christ sink as one of his members! Can the limbs be drowned as long as the head is above water? O dearly beloved! Remember that the attributes of God are engaged in your preservation—*Love, Power, Wisdom, Holiness!* The whole Trinity are engaged in this work.

The Father begat us. John i. 12.

Christ redeemed us. Eph. v. 25, 7.

The Spirit sanctified us. Jer. xxxii. 40.

Some, alas, think and teach differently, but we envy not their views. Some teach that man must save himself, others teach that man must co-operate with Christ. Others again that Christ begins, but Moses must finish! But we have not so learned Christ, No, no, *Salvation*

is all of God! and well is it for us that it is so; for "our wills are mutable, but God's, unchangeable, our strength is feeble, but God's power is insuperable—our prayers impotent, but Christ's intercession prevalent!" Ay, and though the measure of our faith may be small, and though the seeds of grace may be mixed with a mass of corruption, neither the one nor the other will ever be extinguished; for He who gave them is pledged to watch over them, and has left us the assurance, "A bruised reed will He not break, nor smoking flax will He not quench"—

O then ye of little faith wherefore do ye doubt?

LINES ON THE DEATH OF THE REV. S. BUTLER,
FORMERLY, AND FOR MANY YEARS CURATE OF SOBERTON CHURCH, HANTS,
AND AFTERWARDS MINISTER OF TRINITY CHURCH, SOUTHAMPTON.

His labours are o'er, and he's gone to his rest,
Where sickness, nor sorrow, shall ever molest,
Mortality's curtain is down on one side,
And he's now, where he would be at Jesus's side.

The waters he drank of, while travelling below,
And God bade them drop—refreshing, I know;
For the thirsty, the faint, the weary, and sad,
Have oft been refresh'd and their spirits made glad.

A sinner he knew himself, lost, but redeem'd.
And therefore free-grace was the song that he them'd,
The story of mercy he sweetly did tell;
When faith answer'd, "surely, Christ saved me from hell."

Yea, careless transgressors that came within reach,
Must own that the truth he did faithfully preach,
Nor silver, nor gold, these sad bribes of our day,
Through mercy, stop'd not the truth he'd to say.

A finished salvation he preach'd with delight,
The Spirit's sure witness, and fruits of new life;
But labours of love I forbear to unfold,
Which may be remember'd by others and told.

One went to Patmos what he knew not to see,
So our friend tightly bound by affliction must be,
E're for glory immortal, his soul was made meet,
And in him, and through him God's work was complete.

Long sever'd from many to whom he was dear,
Who thought, perhaps—and drop'd before God the still tear,
Those would now pierce by faith, yon dwelling so bright,
Where his God, and our God, he praises aright.

The night is far spent, and it cannot be long
Before purchas'd glory will too on us dawn;
And there with the Lamb midst the ransomed tribes,
Know both pastors and people death here divides.

FRAGMENTS BY A DEPARTED BELIEVER.

"Hear me speedily, O Lord, my spirit faileth,"—Ps. cxliii. 3, 7.

HERE is the language of urgent need, and we doubt not refers to the experience of even our Divine Lord, when sorrowing in the garden, oppressed in his humanity with the sins of his people, having borne our sorrows, that we may have good things in possession; and yet our spirits fail. Why? Because Jesus hides his countenance, and appears to shut out our prayer. In this extremity we become exhausted, and restrain prayer before Him. Let us lift up the hands which hang down, and the feeble knees, seeing that the word bears witness to the correspondence of its truths with our own experience. Let us not fear though the host of hell should encamp against us; let our hopes soar above our fears, and the more we are tempted to fear, the more may we resolve "to trust, and not be afraid;" in the strength of the Lord, presenting ourselves before Him, to work in us, both to will and do according to his good pleasure.

"Cause me to hear thy lovingkindness in the morning, for in thee do I trust."—Ps. cxliii. 8.

HOWEVER dark the night may be, light cometh in the morning. The "Sun of Righteousness" will most assuredly arise with healing in his wings; He will speak peace to the heart, and make his voice to be heard: and that voice is lovingkindness and tender mercy. It is the voice of our Beloved, the voice of our salvation; and when his voice is heard, affording peace to the soul, none can give trouble. There are many words of comfort and consolation in God's word, but they do not give consolation, because they are not attended by the particular application of the Spirit.

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."—Ps. xxxvii. 5.

It is good to hope, and quietly wait for the Lord's salvation; to wait with the aboundings of hope and consolation, faith and submission in the Holy Ghost, hanging on the sure testimony alone. Our way is too complex for us to direct. "How can a man understand his own way?" The Lord alone leads him, therefore let us leave it; He will bring to pass that which we have committed

to Him. The Lord is faithful. Oh for power to trust, and not be afraid! The Lord is a Sun and Shield; He rests in his love. Laying aside the weight of every earthly thing, we may mount as on eagles' wings without weariness, till we reach the port of endless peace; a place of broad rivers and streams, where the King will be seen in his beauty. And while we are strangers and sojourners here, the Lord knows us better than we know ourselves, our desires after Him, our incapacity for prayer at times, our poverty and tribulation, our solitary way, our intricate path. By these things He is proving us, and through the blood of the Lamb he that overcometh shall inherit all things. We know what becomes of oursins—they are all cancelled, so that they can never appear against us. Therefore, we ought to rejoice in the great things done for us, and live to Him in the sacrifice of prayer and thanksgiving, till He says, "Come up higher;" when we shall dwell in everlasting satisfaction with the highest capacities for wonder, love, and praise. Oh the unutterable bliss in being made partakers of Christ now, and for ever!

"Looking unto Jesus."—Hebrews xii. 2.

THIS portion is full of blessed encouragement, and admonishes us, concerning the importance of keeping our hearts fixed on Jesus, by faith; for, as yet we cannot see Him as He is; but when we behold Him, we shall be transformed into his glorious image, whose glory we long to behold, and whose absence creates a blank the world can never fill.

"No, not a drop of real joy,
Without thy presence, Lord."

This word "looking," is very significant. It denotes constancy; a fixed purpose of soul. It also implies believing—trusting—hoping—loving—waiting—dependance—confidence—a weanedness from worldly objects, and the patience of hope, because the endurance of the cross is connected with it. Thus we derive great encouragement from it, inasmuch as Jesus being the Author, will be the Finisher of our faith. His power and grace are needful in carrying on the work.

"Who, for the joy that was set before Him, endured the cross."—Heb. xii. 2.

The children of God, though greatly beloved, have not always joy in possession;

and here is Christ as our example, thus in all things made like unto his brethren. Though we may be destitute of the joy of the Holy Ghost, yet we may, and ought thankfully to endure the cross, whatever it is, and however opposed to our natural dispositions; for, all who live godly in the world must suffer persecution; the cause of that persecution is not always evident, but Satan is secretly working in the minds of believers, in order to bring a cloud on their characters, and hinder their usefulness; and also, by so framing his suggestions as to make them appear plausible, causing us to exclaim, How narrow is the way; but what saith the word?—"I will guide thee with mine eye." Oh, precious thought! we are not wandering without the eye and heart of our unerring Guide, so that we are constrained to say, "He hath led me, and brought me into darkness, but not unto light." Yes, it is the Lord's leading; yet, for a small moment, "He encloseth our way with thorns." Truly heavy is that chain which binds us down to earth, so that we cannot soar; and we cry in the bitterness of our soul, "Oh that it were with me, as in months past." Yet we have that blessed

assurance from Christ Himself, that "Whatsoever we ask in faith, we shall receive." Even desire for spiritual blessings is prayer, and we are exhorted to believe, in defiance of all feeling, leaning on the strength and faithfulness of God's own word. Our faith, love, and patience may all seem slain by the long delay, but we must steadfastly resist the enemy. How great are the blessings we seek; and we should evince our deep sense of their value, by pressing through all discouragements. The Lord has signally that prayer of faith which will take no denial, that cannot rest without the promised blessing. The Lord will hear in the cloudy and dark day.

"From cares of darkness and of doubt,
He gently speaks, and calls us out."

And how precious the Lord will appear, when in answer to our cry we enjoy the full and perfect liberty of union, and communion with our Beloved, in the blaze of meridian day, thankful for the lessons we were taught in the dark, that we may have confidence before Him, and not be ashamed because of the sin-cleansing blood, freeing us from all condemnation.

LINES ON PRAYER.

WHY hast thou left the throne of grace,
And quickly turned away?
Hast thou already seen his face,
And strength got for the day—
Hast thou thy ways declared all
And told him all thy fears—
That He may save from dangerous fall,
And keep thine eyes from tears?
And is thy conscience clean from sin,
Thy heart quite free from care?
Hast thou no rankling thorn within;
No burden hard to bear?
Hast thou no friend that needs his aid,
No foe that needs his face?
And hast thou for his kingdom prayed,
That sin on earth may cease?

Hast thou thy armour girded on,
And is thy lamp alight?
Then leave in peace the heavenly throne,
Betake thee to the fight.
But, ah, dear friend, that hurried prayer,
I fear portendeth woe;
Hast thou no longer time to spare?
From minding things below?
Art thou in haste thy God to leave,
And seek the world's turmoil,
Where all combines thee to deceive,
And of thy peace despoil?
Beware, beware, that hasty prayer,
Will work thee only ill;
Turn thee, and seek with patient care,
Till life thy spirit fill.

Turn thee again, be not afraid
To tell Him what he knows;
Turn thee again, He'll not upbraid,
If thou thy heart disclose;
And show Him how to dust it cleaves,
And pants for things of nought.
While things of Christ and heaven it leaves,
Unvalued and unsought.
Thus pray, and faint not foolish one.
Thy earnest cry repeat,
Till He, who sits upon the throne,
Has brought thee to his feet.

Intelligence of the Month.

(From our London Correspondent.)

The recent appointments made by Lord Palmerston to the Episcopal office, have elicited some remarkable comments from a paper which is very extensively read; although from its want of consistent principle it fails very much to influence public opinion. The *Times* approves of having a certain number of evangelical bishops, but wishes that number to be limited, lest there should be too many who stand up for evangelical principles. It admits that those who have recently been elevated are excellent men, popular men, preachers to the people, and very unlike many others by whom the office has been held, and yet with the greatest inconsistency requests, that there may be no more appointments of this character, at least for the present, and that at least there may be a proportion of those whose names are not heard among the active workers of our day. We trust that the elections which have now taken place, and have so much increased the power of the premier, will encourage him to adopt all those measures which are called for, by the best of the people, and will be most for the good of the Church universal, the overthrow of Popish error, and the extension of evangelical truth.

In reference to those bishops whose appointment has elicited this worldly and temporising advice, it is very gratifying to find how faithfully they are fulfilling the duties of the Christian ministry, and in methods which appear most unusual in these later times. We have been much gratified with the statement that at the consecration of the cemetery connected with the important town of Keighley, the Bishop of Ripon instead of sending the assembled multitude away fasting to their houses, seized the opportunity, and with great earnestness and effect addressed them in the open air. The crowd listened with rivetted attention, and with almost the silence of the dead, whose remains will rest beneath the ground on which they stood. All were astonished at such a sermon, from such a person, in such a place, and quietly went away under a deep impression of the appeals which had been made to them.

It is very painful to observe that the judgment pronounced by the Committee of Privy Council on the appeal made respecting the Popish decorations in the Knightsbridge Church case, is operating most unfavourably as might have been expected for the cause of Protestantism. That judgment affords to the Romanizers nearly all that they could wish for, and by a little of that perverted ingenuity of which they possess so much, they will be able to make it minister to their pur-

poses. They deny that their system has received any material damage from the late decision. At first sight the removal of the stone altar from St. Barnabas appears a severe blow to the sacrificial system; but on this point the Puseyites profess the most profound indifference, as they now hold the distinction of material, not to be itself essential, although they believe a stone slab to be more suitable for the unbloody sacrifice. They are encouraged, as they think, that in the Romish church the use of wooden altars is allowed, and that in the early stages of the church's history, they were frequently employed. It is suspected that they will avail themselves of the very loose manner in which the judgment is averted, and have the wooden altar made to imitate that of stone, and complete the imitation by placing a slab of marble on its upper surface. In reference to the cross on the altar, their lordships decreed, that the cross should not be attached to the table, but they omitted to state whether or not the cross was a legal object if not attached. We understand that it is intended that the cross shall therefore be used, not attached to the table, but to the reredos slightly raised above the altar, so that the effect as seen from the body of the church will be just the same as before this decree was made. The Tractarian press is now urging the party to go forward with their Popish restorations. The priesthood are enjoined to adopt the alb, tunicle, and chasuble for the holy sacrifice; to erect rood crosses in churches, and to place two tapers on the altar, and either to paint or sculpture on the reredos crosses and crucifixes, and to set up pictures of the crucifixion. They are also urged to proclaim Romish doctrine with more plainness and determination than ever.

It is affirmed that the appeal of Archdeacon Dennison will shortly be met with a decision which will confirm that, already pronounced by the Archbishop of Canterbury; and that if there be any honesty and consistency among the party of which he is the exponent, a number of them must deny or withhold their own sentiments, or leave the church. We trust this may be the case. In the mean time it is most painful to find new cases, in which our protestant ministers are allowed without a proper check to proceed with their innovations. The little church of St. Ethelburga is mentioned as one in which a considerable zeal for popish innovations is now displayed. On a recent visit to this little church with its little congregation and large choir, it is said that the minister ascended the pulpit, and after some inconceiv-

ably strange gesticulations and bowings eastward, announced for his text Heb. ii. 6, "What is man, that thou art mindful of him?" on which he delivered a discourse of twenty minutes, on the wisdom displayed by the church in the arrangement of the seasons and the appointed services. His object was to show that the whole of the services from Christmas through Epiphany and Lent up to Palm Sunday, all tended to make the Christian ask himself, "What is man?" This poor sermon ended, the preacher descended the pulpit, and stepping up to the altar commenced the intonation of the remaining parts of the service, in which he was joined by the congregation, as well as the choir. A collection was then made by the boys from pew to pew in small bags, which they afterwards with many bows presented to the priest, who placed them on the altar, before which was suspended a large black cloth, on which was worked a large white cross, the altar being otherwise decked with candles, open illuminated books, and the usual paraphernalia of a Tractarian church.

A very important discussion on the use of tobacco in the *Lancet* is now attracting much attention, and will (we may hope) result in much benefit. Whatever may be the indulgence which some good people allow themselves in the use of this narcotic weed, there can be but one opinion as to the evil arising from its use, among the mere children we pass in our streets, and no one can observe the enormous consumption in which individuals indulge, without seeing that the time has arrived when some powerful efforts should be made to reduce, if not to annihilate the practice. It seems scarcely credible

that in less than one year the quantity used for home consumption (in 1856) should have been nearly thirty million pounds weight. A remarkable instance of the moral degradation arising from this practice among children is given in the testimony of Mr. Thomas Wright, that seventeen out of twenty cases of criminal offences in Manchester and Salford gaols, are in connexion with smoking and drinking; the former generally precedes the latter. Mr. Wright, speaking of boys seen smoking in the streets, says, "I almost invariably find them afterwards in prison." Dr. Buckle, of Romsey, says, that he and his brother magistrates have recently traced nine cases out of ten of juvenile criminality, to stealing tobacco, or money with which to buy it. Several eminent physicians also speak of very many cases of insanity which must be attributed to the excessive use of tobacco. The same appears to be very extensively proved in reference to America. We trust that Christians will do what they can to save their fellow men from this most pernicious habit, and that they will be prepared to exercise the self-denial that will be necessary to give their exhortations consistency and effect.

We are glad to find from the Rev. William Ellis, who has just returned from Madagascar, that the word of the Lord has been for these many years spreading in that island, although the queen is still in a state of heathenism, and opposed to the gospel. Without the presence of their pastors from our country, the people have remembered the good words that were spoken to them, and have spoken to each other of these things; neither have they forsaken the assembling of themselves together.

The Family Recorder.

"GRACE BE WITH ALL THEM WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY."

A HINT OR TWO TO A BROTHER IN THE MINISTRY.

To the Editor of the Gospel Magazine.

DEAR BROTHER, in covenant love and grace, union to the Lord the Lamb, who by his one offering hath perfected for evermore, them that were sanctified, on whose vicarious sacrifice hang entire, the hopes immortal of all his mystic members whose names are enrolled in the book of life. Our precious Jesus is Jehovah, and Jehovah's ordinance for salvation to the ends of the earth; He, bless his dear name, became (according to stipulations the most ancient) Jehovah's servant in the grand purposes of eternal mercy, and consequently assumed our very nature in the fulness of time, body and soul, and by this, his personal assumption of human nature, became

God incarnate, to bring Jacob again to Him, and Israel shall be gathered, even the whole election of grace, and He, Himself personal, as God and man be glorious (as the incarnate God) in the eyes of the Lord, an object of infinite delight for Jehovah himself to delight in, and look upon to eternity; whilst in mystic union and glorious oneness with Him shall his one dear Church as accepted in Him, be complete in Him, her sin for ever put away and obliterated by his precious blood-shedding, and she gorgeously arrayed in his consummately perfect and most glorious righteousness will outshine the very heavens for ever and ever.

My Brother, in this unequalled subject, we

have something for the noble mind to feed upon and to be refreshed with, the Holy Ghost lead us graciously more and more into the same, until mortality is swallowed up of life.

Doth not the miserable and more than melancholy no scheme of creature contingencies sink into contempt and disgust, when contrasted with the yea and amen Gospel (as dear Hawker used to call it) yea and nay, is Popery, and what is Puseyism in the establishment, and free-will and duty-faith among the Nonconformist but Popery in another dress, and what is Popery, but the devil all over?

The good Lord therefore evermore keep us in the faith of God's elect, and not only so, but suffer us not for a moment to relax in contending earnestly for it; stand by your colours man, fear not, more are they that be with us than those against us, why do the heathen rage, &c., ay, why indeed? how useless their threats, how absurd their menaces, no weapon formed against us, shall, or can prosper, the Lord of hosts is with us, the God of Jacob our Refuge, our cause good, our ground firm, our Captain almighty.

Come, cheer up, the battle is not ours, but his, whose we are and whom we serve, and who will never leave nor forsake us, salvation is of the Lord, and who but a madman would think otherwise, who besides could have formed so admirable a scheme, who, save himself could have brought to pass such a wonder, which raiseth his people from degradation so deep, and exalts them to a glory so high, meeting most satisfactorily all the demands of law and justice, all the needs of his family, removes all their sins everlastingly, heals all their wounds, pays all their debts, covers all their nakedness, confounds all their enemies, and makes us more than conquerors. All hail, beloved, of this we shall sing for evermore, Amen.

Pause on these things, give thyself wholly to them, that thy profession in the ministry may appear unto all, and heed but little the waywardness and fickleness of mortals, not of those who may have professed the warmest attachment. I have passed through a good deal of this, enough to make a wise man mad, they would pluck out their eyes for you to-day, and to-morrow pluck out yours, alas, what is man, poor, fickle, (and often false) creature? he putteth no trust in his saints, nor do you trust only in the Lord and all will be well,

Ever affectionately,

Yours in Him,

W. BIDDER.

GREETINGS.

To the Editor of the Gospel Magazine.

MY BROTHER,—The Lord reigneth, the government is upon his shoulders, He ruleth by his power, and saith, "I will work;" and who shall hinder your be-

ing at Bonmahon? and my being at Crosby Row Chapel, is of Him the Lord of glory, whoever may think or say otherwise. Our Lord Jesus pleased but very few by his words and acts; and well it is for us that nothing shall by any means injure us, and so we follow the Lamb whithersoever He goeth, through evil, and through good report. Creatures think they can do better for us and by us, than the Lord can. They give their advice gratis; say you should not do this, or you ought to do that. But as we are not our own, so also "it is not in man that walketh to direct his steps." When the Lord carried me to Plymouth, I expected it was for life, and there to die, and there be buried; but such a Korah, Dathan, and Abiram, rose up, not for the earth to swallow them up, but to constrain me to leave my once Bethel, to return no more there again. I envy them not, and speak no evil of them, nor their companions, who dealt treacherously with me. But I will bless the Lord at all times, his praise shall be ever in my mouth; and let God be magnified in my body whether it be by life or by death: and thus it is written, "That we should be to the praise of the glory of his grace, that hath made us accepted in the Beloved;" "that we should be to the praise of his glory who first trusted in Christ."

In the love of the truth, and for the truth's sake, I come unto you again, and because you belong to Christ; and I present to you the enclosed sermons, as a love-token: not for them to be advertised, but for your perusal, to say of them what you please, if you think their contents are worth your noticing. There are some good things in the *Gospel Magazine*. I was particularly touched at the heart, concerning the little girl Clary. How true and blessed the word of the Lord concerning the election of grace—"They shall all know me, from the least to the greatest of them," &c. "Out of the mouth of babes and sucklings thou hast ordained praise;" and also, "Thus saith the Lord, This people have I formed for myself, they shall show forth my praise." Love, blood, and salvation abound in you, and you abound in hope by the power of the Holy Ghost. Amen.

Yours in our precious Lord Jesus,

A. TRIGGS.

32, Merrick Street, Trinity
Square, Borough, London.

GRACE TRIUMPHANT.

To the Editor of the Gospel Magazine.

BELoved EDITOR,—Grace, mercy, and peace be multiplied unto you, to warm your heart, to give you courage in your work and labours of love. I am happy to inform you, that your leading piece in this year's two Nos., of the MAGAZINE have been wonderfully blessed to some of our poor, sin-plagued, and fearing, timid flock; and the last piece from Mr. COWEL, who is a great favourite with us, and from whom we have derived many a sweet mouthful. How blessed it is, to see the poor weaklings lift up their heads, and praise the dear Lord with a song for his great goodness to the poor and needy.

Foolishness is bound up in our hearts, and we are sure to display it, until our heavenly Father takes the rod to drive it out. In the days of prosperity we are for doing much for the Lord; but, when Satan is permitted to tempt us, and our inbred corruptions to rise up, we find the dear Lord must do much for us, besides what He has done beforehand, or we are sure to perish. What strokes from creatures, cutting rebukes from the dear Lord, darkness, fretfulness, and rebellion we meet with, until we find how suited a covenant of grace is to our needs, and a Triune Jehovah to work in us as well as for us. Oh! what a long-suffering, gracious God, is now my exclamation; but once it was, "Come and see my zeal for the Lord." That the dear Lord should have bound Himself to poor sinful creatures by ties of love and faithfulness in his blessed Son, is wonderful indeed; but that it should be at the expense of the sufferings and death of Jesus, is truly most wonderful. What a thing it is, that I a poor hell-deserving sinner, should be appointed to obtain a salvation by our Lord Jesus Christ, which consists of God's love shed abroad in my poor soul here, and which I shall enjoy to all eternity. That, when Jesus appears to judge the world, and the elements shall melt with fervent heat, and the heavens and the earth shall pass away with a great noise, and millions stand doomed to eternal fire, who have gone on in pride, lust, and injustice, both in a profession of religion and without it, calling for rocks and mountains to cover them from the face of Jesus, who, although now mocked, hated, and despised by all but the sect,

everywhere spoken against (the possessors of vital godliness) shall then appear the eternal Judge, that I should stand amid that throng with my dear Lord's righteousness on, and washed in his most precious blood, seems, at times, too much to believe—

"Yes I to the end shall endure, &c."

As sure as the earnest is given;

More happy, but not more secure,

The glorified spirits in heaven."

How many poor, doubting, fainting souls will be there, that in this dreary wilderness strewed their pathway with sighs, groans, and tears, and who could never rise in this vale of darkness above a hope, will then be shewn; and many, who seem to be strong in themselves, will then meet with a "depart from me, I never knew you." "Fear not," is said to the worm Jacob; but to the fat and the strong, "I will feed them with judgment." "To them that have no might He increaseth strength;" but the "Youths shall faint," while the lame take the prey.

THE COLLIER.

THE LORD'S CORRECTION.

To the Editor of the Gospel Magazine.

MY DEAR EDITOR,—In that most useful and precious piece in your Magazine for January, under the title of "Is all affliction chastisement?" I was particularly struck with these words, "prompt confession averts the rod;" and I cannot forbear from giving you my own experience of the truth of this fact, which took place about the year 1849.

I had been visiting some cottages, and had felt more liberty of speech than usual in one of them, when endeavouring to speak of eternal things; and on returning home, I began to feel pleased at what I had said, and went over the conversation again, and again in my mind, as if daring to take the credit of it to myself—and this, after having been warned only a few days previously, by these words, "Thou shalt not steal," coming to me—as I was entering the gate of a dear old woman, when thinking over what I should say to her—and applied thus, "If it is wrong to steal from *man*, how much worse to rob God, and this you are doing, by supposing you can speak of yourself."

I had not, however, been long on the dangerous ground before alluded to, when the check-rein of Jehovah arrested me, and so powerfully, that I for a moment stood still in the lane where I was walking, when all the abominations of self that make so desolate, came upon me. I looked up, and begged the

Lord's forgiveness, for daring to take to myself, what He had so *plainly* showed belonged only to Him, by letting me, in a usual way feel like Moses, that I was very slow of speech. Yet I fully expected some severe chastening *must* follow, and *looked out for it*; but this legal reasoning—which, doubtless, was from the devil trying to get in at another door, through being foiled at this one, by the Holy Spirit showing me my sins, and making me lament it—was turned to profit as it was the means of opening up to me, a portion of God's Word, that I could only have learned through being brought into circumstances which called forth its suitability; as some days after, when I was still looking out for some chastening, a special *mercy* presented itself, and with the rapidity of the lightning's flash, all that had passed was brought to mind, followed immediately by these words, "I looked for *judgment*, but behold *mercy*."

Thus did I learn "if we judge ourselves we shall not be judged."

M. L. M.

FAITH'S WARRANT,

MY DEAR FRIEND IN JESUS,—I presume my last reached you in safety; you are far from the land of your birth, but the sweet words of Madam Guyon will suit you—

"Could I be cast where thou wert not,
That were, indeed, a dreadful lot;
But regions (none) remote I call,
Secure of finding God in all."

I hope you have realized this! "I will be unto them a little sanctuary, in all places whither I have driven them." The great criterion of vital godliness is communion with God; that interchange of thought, of affection, which is the core of religion. Thousands of professors send up their sky-rockets of good works, and blaze for a while, in all the glory of a Catherine's wheel, and think both heaven and earth their debtors, while, after all, the true and acceptable workers before God, are the poor and needy pleaders of the blood of the Lamb, and the objects of God's tender regard; those who, in a sense of their own nothingness, are hanging their hearts and their sins, their wants and their fears upon the Son of God, and running to Him continually, under a felt sense of their need of all He has to bestow. Popery is, after all, a wonderful caricature of the truth of God; and I have sometimes endeavoured in my mind, to trace the features of truth that are hid under the devilish likeness that Satan has spread through the length and

breadth of Popery. Says Popery, "There is no salvation but within the pale of the Church;" the truth of God reveals, that "the election of grace is God's Church, and there is salvation for none but those, who, in the councils of God, are comprehended within that Church." Says Popery, "The members of our Church are all brought into its fold by baptism of water." Says the truth of God, "The members of the mystical Church are brought by the baptism of the Holy Ghost, into manifested union with the Church of God." Popery says, "They must be brought to confession of sin, and then follows pardon." So says the truth of God, but Popery bids its votaries go to the Priest for pardon. The believer confesses his sins to God, and from God gets pardon sealed home on the heart by the Holy Ghost, through the "blood that cleanses from all sin." Popery says, "You must do penance for sin." God says, "As many as I love, I rebuke and chasten." Popery says, "If you want to make known your requests to God, make an effigy of them, and hang them up on some image, and then the glorified individual whom that image represents, will carry your request to God." What a Satan's caricature is this of a burdened sinner's daily transactions at a throne of grace—a sin, a cross, a fear oppresses his soul—it must be carried to the Lord—it must be hung up before the mercy-seat daily;—and faith sometimes can only trail it along the ground—sometimes faith can only point to it—sometimes faith takes it up boldly, and lays it before the Lord, and now and then faith has power to hang it upon the cross, and leave it there—drops it on the golden altar, or at the foot of the throne, with a "There, Lord, thou must manage that for me, it is beyond me, but not beyond Thee." Again, faith reaches to this, "Lord, sanctify what is not thy purpose to remove." Why, this is the reality of which the Popish rags, that decorate or deform the image, is the mimicry. Blessed are those who know something feelingly of a religion, that consists in exchanges; carrying sin, and woe, and doubts, and fears, and falls, to the throne of grace, and taking away cures, strength, pardon, peace, light, love, hope, and other precious supplies, better felt than expressed.

I know well you are not a stranger to this heaven-born religion; thence you know something of its rise and fall—something of your own vileness and helplessness—something of Christ's pre-

ciousness, and something of the blessedness of the word dropped into your heart by almighty power. Aye, and something too of the sweetness of prayer—when you can go to God as a child, and tell Him all your heart, that you dare not unfold to any mortal ear, when you can prattle to Him about all your tiny concerns, open all your griefs and cares, unbosom all your pent up thoughts, and talk to Him about the way He has led you—confide to Him your wishes for the future—plead with Him for strength for the present—roll it all into the bosom of the Lamb, and rise up like a giant refreshed with wine: and yet you know,

with all this indulgence, you and I are such fools, we want to live independent of this dear mercy-seat! this God and Father in Christ Jesus! we want to live without the cross! without sin, and without temptation, which is in effect to say, I want to live without Jesus.

May you and I be kept at his feet, and may we have grace to leave the *how* with Him whose promise runs, "I will teach thee and lead thee in the way which thou shouldest go; I will guide thee with mine eye."

Yours in Christian love,

S. R. N.

Obituary.

BRIEF NOTICE OF THE LATE REV. T. J. JANNARD.

As another servant of the Lord, gathered with the many that have lately been called to their heavenly rest from this militant state, it appears desirable to record the departure of the writer's dear friend; and as he was accustomed for very many years to read this periodical, it seems appropriate to seek its insertion in the GOSPEL MAGAZINE.

THE Rev. T. J. Jannard, was born about the year 1779, and was descended from a French family, who were amongst those who have taken refuge in this country, to escape as Protestants, from the religious persecution which interfered with the exercise of freedom of conscience in that kingdom; one of their ancestors, he has told the writer, was presented by one of the Dukes of Norfolk, to the living of Arundel; another was a celebrated literary character in Holland. In reference to one of the French refugees, Mr. Jannard was accustomed to relate an interesting fact concerning the providence of God; that being pursued, shelter was taken in a wood, and in that place of concealment, a fowl came and laid an egg day after day, proving the sustenance of this persecuted individual.—Oh, may the people of God continually remember, that the Lord God of Elijah lives!—His early life was, it is believed, mostly spent in the neighbourhood of the Metropolis, and for some time he was a pupil at St. Paul's school, in the city of London; he afterwards proceeded to the University of Cambridge. His early ministry in the Church of England was exercised as

Curate of Whittlesea, also as incumbent of a small living in Yorkshire; at the former place, he formed associations of friendship which had not been forgotten, nor entirely ceased at a very late period of his life. At Whittlesea, he met with a friend who had, it would seem, been favoured with enlightened views of divine truth, and who attempted to show this young clergyman the way of God more perfectly, and he used to mention the circumstance with Christian humility at a late period of his life, remarking concerning this good friend that *he was right*. At a later period he was enabled to set forth the glorious Gospel of the grace of God to perishing sinners, and to exalt the Lord Jesus Christ, and His atoning blood and perfect righteousness as their alone hope of salvation. On this Rock did he build his hope, which made him not ashamed, Rom. ix. 33. and v. 5. Subsequently to Mr. Jannard's residence at the before mentioned places, he was presented by a remarkable circumstance in the providence of God, to the vicarage of Codicote, in Hertfordshire, where his labours were long extended, where he was beloved and respected by many without as well as within the established Church. During his last illness prayers were offered up for him spontaneously in Church and Chapel. Here he opened his Church to the ministrations, on one occasion or more, of that notable servant of Christ Jesus the Lord, the late Rev. Dr. Hawker, who having the windows of the church also opened, preached to the multitude, within

and without its walls. For some time before he left this place, he had scruples in his mind in reference to some portion of the Church of England services, (though he had to the last, great love and veneration for her) which led him (it is believed from his own remarks) in connection also with an infirmity in his eyesight from which he was suffering at that time, to resign the vicarage of Codicote to his diocesan, in the year 1848; having been vicar for a period of about 42 years. His work seemed nearly done as regarded his public ministry, for but very few times did he preach after this period. He now resided in the neighbourhood of London, where the writer has been often favoured in his family, with his private ministrations in expounding the Scriptures and prayer. The Apostle, says, "They glorified God in me;" this is what the writer would aim to do, concerning his departed and beloved friend. By the grace of God he was enabled very prominently to exhibit *thankfulness* and *submission* to the Lord; these shone forth continually; in health, the Lord granted him much of these gifts from Himself, but in infirmity, in sickness, in pain, in weariness, he was enabled still to say, "the will of the Lord be done," and to acknowledge the mercies of the Lord towards him. In the month of August last, it pleased the Lord to remove from him his partner in life, who had been long, much afflicted; her affliction, had been long a severe trial to him, but more particularly towards the close, and so much so, that he never rallied after this event, but his weakness of body very soon rapidly increased. Writing from Margate shortly afterwards, he says, "If by the blessing of the Lord, I live to return home, it cannot be in restored health, but simply in a condition somewhat improved;—but here is mercy manifested, as it furnishes a testimony of that coming change which the aged especially should daily consider near to them. And what a mercy indeed, is it, my dear sir, to be enabled to view the Lord unchangeably the same! I am in myself, the same individual I was in early life; the same prejudices, the same sins still in me! my body of sin and death the same! But it is of the Lord's mercies we are not consumed! And how forcibly does that blessed text mark the church, and the aged most especially, 'I will never leave thee, nor forsake thee.'"

Although he passed through some wearisome seasons appointed unto him, yet the Lord graciously supported him, and enabled him to stay himself upon God, when not enjoying the light of His presence. The enemy—the great adversary of souls—tried him, but the Lord Jesus Christ was his Shield and Refuge. On being reminded of that Scripture, "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him;" he took it up, saying, it was a remarkable passage, Christ in his person, blood and righteousness was his foundation—his resting place—his Refuge and his Strength was God in Christ. Here he was enabled to anchor amid the billows that foamed around, until he entered the port of everlasting rest. The writer on the evening before his decease, reminding him of those words, "If I go away, I will come again and receive you unto myself;" he replied, "Where I am, there shall my servant be." The Lord favoured him with one who attended on him in his last days with much christian kindness; she said to him very shortly before he departed, "Where are you now, sir?" he replied to this effect, "In the same place—on the Rock—justified—sanctified." About three hours subsequently to this he fell asleep in Jesus, on Friday the 27th of Jan. 1854. His earthly remains were interred at the Abney Park Cemetery, Stoke Newington, on the 2nd February. In addition to several relations, the present vicar of Codicote attended on this occasion, at the new vicar's own request. Desires had been expressed at Codicote, that *there*, should be his last resting place, but this had been otherwise arranged. How exhilarating a consideration, that, concerning the body of the believer in Jesus, it is "sown in corruption to be raised in incorruption." "When Christ who is their life shall appear, then shall they also appear with Him in glory," (Col. iii. 4.) "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him," (1 Thess. iv. 14.)

"'Twas through the strength of Israel's king
He proved a conqueror when he fell;
'Tis to the praise of grace we sing,
Thought of a dying saint we tell."

J. H.

Islington.

Reviews.

The Gospel Cottage Lecturer.: addressed to the Spiritually poor. London: W. H. Collingridge, City Press, Long Lane. E. C. Plymouth; W. Brendon.

IN a former review of this inestimable publication, we intimated that its leading characteristic was LIFE—the nature, operations, and development of true spiritual LIFE in the redeemed. Long and well taught in the school of grace, its Author traces with wonderful acuteness and singular tenacity, the secret, mysterious workings of life, and light, and love in the babe, and the young man, and the father in Christ. At one time he comes down, to the scarcely perceptible lispsings of the veriest infant in the family; at another he threads his way side by side with the young man, through all his mysterious, complicated, and flesh-crucifying mazes; at another he joins himself to some Elijah just about to ford the Jordan, and with him talks in rapturous strain of the better land. In these Lectures each has his portion; and truthful, and edifying, and unctuous those portions are. Light and encouragement are thrown upon many a dark and dubious way: honey and sweetness sucked out of many a flower, whose comeliness and whose fragrance were previously unknown.

We cannot doubt that, as the Lord has, in a remarkable way, heretofore blessed these Lectures, so He will continue to do.

We found peculiar sweetness in the perusal of the following:

But I return to the testimony to this *cleaving faith* borne by Ruth in her reply to her mother's entreaties that she would go back. "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, *I will go*; and where thou lodgest, *I will lodge*; thy people *shall be my people*, and thy God my God! Where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee and me! What a blessed resolve! But now mark how sweetly this cleaving faith worked by love here. "Love believeth all things, hopeth all things, endureth all things. Love never faileth!" Orpah's faith failed because love, the grand all-conquering power of faith, was not there. Orpah's faith, like the lamps of the foolish virgins went out, because the oil of love was absent! But Ruth's faith abode firm, because

love believed all that was in her heart, to be possible; therefore love held on in the midst of all opposition. To love was added precious hope which sustained her little faith in the conflict. Hope has a most retentive memory, where a question of love is concerned. Hope and love together will often brush away a tear of disappointment, and draw from memory many sweet cordials to revive a drooping faith. Ruth had never seen the near kinsman whose power of attraction was the great secret spring of her resolve, but she had heard of the lordly estate of Boaz, and of the laws of Israel concerning the near kinsman and a widowed sister. Therefore, come what may, she would cleave to Naomi. So the spiritually-living needy sinner must cleave to the church of Christ, when discovered to be such. But mark what is involved in the resolve here. Where the church is, there is Christ. It is impossible to cleave to one without cleaving to the other. We cannot cleave to the branch, without cleaving to the root; or to the members, without embracing the head. And yet, how much easier it seems to Little-faith to say, *I will cleave to Naomi*, than boldly to say, *I will cleave to Boaz*. While it is Boaz, after all, and not Naomi, to whom this Ruth is cleaving! Now the Lord help you to see that such is the case with you, my brother. There is not a moment of sweet communion you hold with a dear brother in Jesus, but it is in fact with Jesus himself you are communing, as his life, and love, and image is manifest in the beloved companion! It is faith cleaving through the power of Divine love to our precious Lord Jesus, as he shines in this fellow-member of his mystical body. Thus I feel the communion of saints is so desirable, since there is not a sensation of heart-warming power felt, as we are enabled to testify or listen to the testimony of precious Christ, but he himself personally is All and in all. And therefore all the cleaving of heart which we feel to those in whose company Christ becomes precious, in the enjoyment of some, Divine consolations and liftings up of the hands which hang down, and having the feeble knees confirmed, it is all the real God-honouring, Christ-exalting, cleaving of living faith, to the person of Christ as he is met with and as he shines in that dear branch in the living vine. Because we do not remember this at all seasons of spiritual intercourse with our beloved brother, we are apt to lose sight of the fountain, and to sit down and envy the channel through which the living water flows; while, could we rightly estimate the condition of things, we should see that it is as true a share in the communion which we have enjoyed, for which we have to bless the Lord that we have been permitted

to take, as that more apparent active part taken by the envied one.

Look at it thus, and I often feel the truth of it in my own soul. Sometimes I get into the company of—so called—pious persons; much is said about religious things, or many subjects either doctrinal or controversial are introduced and canvassed, but not a grain of spiritual heart-communion is the consequence. I do not speak, it with any remotest feeling of self-laudation. In myself I am less than nothing and vanity; for what have I that I have not received. But I go away from such company saying like the woman of Samaria, "Sir, the well is deep, and you have nothing to draw with." But let me come into the company of one who has a little of this true living cleaving faith. They say a word or two only, perhaps, which like the empty bucket drops down into the well, and the living waters of spiritual communion begin to flow sweetly, and the well springs up and there is a precious overflowing in joy and peace in believing. Such moments are most blessed, and I confess they make me often long for that communion which shall ever flow. Nevertheless, these are drops from the same fountain, as Divine foretastes.

Again, Paul's faith did not stand in the wisdom of man. Paley, nor Butler, nor the whole host of Christian philosophers, can add nothing to the reality of like precious faith with that which Paul possessed even before he had tasted a single crumb of that Divine consolation which afterwards abundantly nourished his soul. Paul was called by grace when he entered the gates of Damascus. He had heard the voice of the Son of God. Therefore he was alive spiritually. No longer dead, as before, in trespasses and sins. Eternal life had entered his soul, and from that moment he believed in the Lord Jesus Christ. The eternal change had passed upon Paul. He, by that one Almighty act of the grace of Jesus, was delivered from the power of darkness and translated into the kingdom of the Son of God's love.

Now Paul remained in this first solemn position of trembling and astonishment but a few days. The Lord had urgent business for Paul to enter upon immediately. God therefore, had so ordered it in covenant that a short work should be made of that part of the teaching which was filled up with terrors. Nevertheless, I doubt not that we shall hear Paul tell us by and bye, if the glorified-redeemed ones commune with each other in the presence of the Lamb concerning the work of the Spirit in wooing and winning them to Jesus, which I verily believe they will, for I cannot take that Scripture, Isa. lxxv. 17, as some do, to signify that the memories of the saints will be annihilated in glory—that in the short work which the Lord the Spirit wrought in his soul during his three days of fasting and darkness, all that was necessary

to bring him down to the very gates of hell in condemnation passed over him. But why did he suffer? He saw now that without an interest in that blessed Lord Jesus whom he had persecuted, there could be no salvation for him! What a revolution took place in the heart and mind of Paul under the power of Divine life and light! He now felt the power of unbelief! For, astonishing as it may appear, until true living faith begins to act in the soul, a man knows nothing about the power and working of unbelief! But now while Paul remains in this first state of terror—in the strong hand of God—if such an act of faith would save his soul, as that of believing that Christ was his, and he was Christ's, that act of faith he finds it impossible to perform! Yet he is born again from above. He is a living child of God, or Ananias would not use, by revelation from God, the terms he does: when entering into the house he put his hands upon him and said, "BROTHER Saul! the Lord, even Jesus, that appeared unto thee in the way as thou camest hath sent me unto thee, that thou mightest receive thy sight, and be FILLED with the Holy Ghost." Paul was as truly a brother, —born into the one glorious family—born of God, therefore an heir of God, and a joint heir with Christ Jesus, before the Lord sent his messenger to set his soul at liberty, and confirm his faith in Jesus Christ, as he was when in the fullness of his confidence he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Look at the matter in another light, which will bring the case home to yourself, my brother. Suppose, instead of three days, the Lord had kept Paul or suffered him to remain in that doleful state, almost in despair, in which Ananias found him, for thirty years instead of three days, and given him, now and then, a little crumb of consolation, just sufficient to keep his trembling hope from utterly expiring; would he not have been as truly a brother during this longer period of doubt and dismay as many whom you know, perhaps, and fully believe to be such, who are now hanging on by a little thread of desire and expectation? Mark, then, times and seasons are in the Lord's power, not in ours. Our glorious Christ keeps the key of David. He opens, none can shut; he shuts, none can open. He gives no account of his matters. But he works in such a way that each one of his children shall learn by personal and deeply-felt experience, that, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The length of time the Lord sees fit to keep his people in a state of suspense as to their interest in Jesus, is sovereignty determined in that covenant, ordered in all things and sure; nor is it possible, by all the reasoning in the world, to bring a living

child of God out of bondage into the sweet, felt, and enjoyed, liberty of the Gospel, until God's own time arrives, when he pronounces the words, "Loose him, and let him go."

Letters. By the eminently godly and learned Rev. SAMUEL RUTHERFORD, Professor of Divinity, St. Andrews.

BLESSED RUTHERFORD! how have we envied him some of his rapturous enjoyments, whilst watching these invaluable Letters in their progress through the press. We long for an hour to sit down, in the quietude of our little study, to "read, mark, learn, and inwardly digest them." There is an unction, and a power about the Letters which in itself bespeak the peculiarity of those circumstances under which they were written. No man in the midst of mere temporal enjoyments could have penned language that belonged to the third heavens. It is only such as are with Paul, caught up into Paradise, that can give utterance to such things as those RUTHERFORD was privileged to realize and enjoy. Emphatically he "dwelt on high." His was more the language of *praise* than of *prayer*; and yet how keen his sufferings! But verily he "counted it all joy when he fell into divers temptations." He had indeed "bread to eat which the world—which his persecutors—knew not of."

This edition has some special advantages over others, as stated in the following:

BELOVED READER,—Since, in the gracious Providence of our God, it hath fallen to me to issue an edition of the invaluable Letters of the renowned SAMUEL RUTHERFORD, I cannot forbear adding my testimony (however humble) to the great cloud of witnesses, touching the faithfulness, power, and all-sufficiency of the one covenant Jehovah, Father, Son, and Holy Ghost.

In the person of the great Divine, these glorious characteristics of our God were most richly displayed. In him was so remarkably verified that striking declaration, "Unto you it is given, in the behalf of Christ, not only to *believe* on Him, but to *SUFFER* for His sake." Deep were the sorrows, heavy the sufferings, of the immortal RUTHERFORD, but, as it was said of Israel, even in their Egyptian captivity, that "the more they were oppressed, the more they multiplied and grew," so, with the strictest propriety, might it be said of RUTHERFORD, that

"The deeper his sorrow, the louder he sung," from the glorious insight afforded him into covenant verities, and the enlarged participation of Divine dainties. What men call a

prison was RUTHERFORD's *palace*. Here the Holy Ones gave him audience. Here they communed as a man would commune with his friend. Here he sympathized with a Paul and a Silas as they sang, in the inner dungeon, with their feet fast bound in the stocks, in the gaol at Philippi. And so far from finding fault with his God for the large measure of his afflictions, it was to him a source of lamentation, that he could not crow those afflictions with martyrdom! So ready was he, in common with the great Apostle of the Gentiles, "not to be *bound* only, but also to *DIE* for the name of the Lord Jesus," that he was obliged to make his disappointment in this respect the subject of special prayer for submission to the will of God. He was indeed "ready to be offered," and the one wish of his heart was, "that he might finish his course with joy, and the ministry which he had received of the Lord Jesus."

Mr. RUTHERFORD was for some years Minister of Ayr, but in July, 1636, he was sentenced to be deprived of his Ministry, and to confinement in Aberdeen during King Charles's pleasure. In the year 1638, however, he returned to his flock. He died at St. Andrews, where he had been appointed Professor of Divinity, on the 19th of March, 1661.

On his death-bed, he remarked, "I have been a wretched, sinful man, but I stand at the best pass that ever a man did—Christ is mine, and I am his." At another time he said, "If he should slay me ten thousand times ten thousand times, I'll trust."

On the last day but one of his invaluable life, Mr. RUTHERFORD said, "Oh, that all my brethren knew what a Master I have served, and what peace I have this day: I shall sleep in Christ, and when I awake I shall be satisfied with his likeness." "This night," he added, "I shall close the door, and put my anchor within the vail; and I shall go away in a sleep, by five o'clock in the morning." And as he said, so it came to pass.

Beloved reader, "he being dead, yet speaketh"—yea, in this latter day, and in the midst of these eventful times, when "truth has fallen in our streets, and equity cannot enter," the voice of this gracious man shall echo and re-echo from the prison walls of Aberdeen to the utmost bounds of the habitable globe. That voice has, as it were, been wafted over the mountain heights through the glens and the valleys of the Northern Scotland; it has glided over its far-famed lakes, reverberated through its famous cities, been carried upon the wings of the wind across the Channel; until arrested for a little season in its progress, that voice is hushed. And now (under the renewed energy of the Holy Ghost, which ever accompanies His own testimony) that departed one shall speak again even from a dark village of Popish, priest-

ridden Ireland. From it shall RUTHERFORD cry aloud to his fellow-sinner to behold what God is and what God hath done.

There are three features in this Edition to which the reader's attention is specially invited. The first is, the Introduction, in which many points of Mr. RUTHERFORD's character are forcibly brought out, and without which the reader would have been deprived of material facts and important information. The second feature is, that the present Editor having been at considerable pains to procure an *old*—and now *extremely scarce*—copy of the Letters, presents them in their original, un mutilated form; the Editor has no sympathy with men, who from fastidiousness as to style, or a falling short in their views of the fulness and purity of Divine truth, as realized and experienced by the Lord's living Spirit-taught children, would lower the standard of truth, and present the labours of God-honoured men in a garbled way. It is not for poor fallible man to dilute God's truth; let it flow pure from the fountain; let not the stream be polluted by man's unholy and

presumptuous interference. Let us have these Letters precisely as they were penned within the prison-walls of Aberdeen, in all their vigour, warmth, and originality. The third and last feature of this new Edition of RUTHERFORD, is the copious Index, which has been specially prepared by a beloved Sister in the Lord, for this Edition. By means of this Index the reader can select at once a subject most congenial to his present need; and, as RUTHERFORD'S LETTERS form an invaluable gift-book for such as are in affliction, anguish, or bereavement, this enlarged Index will enable the giver readily to direct attention to Letters specially adapted to any particular case.

That the Lord may be pleased to smile upon this fresh effort to propagate his truth, and that an unction from the Holy Ones may attend the perusal of these Letters, is the hearty prayer of the Church's humble labourer,

DAVID ALFRED DOUDNEY.

Bonmahon, Co. Waterford,

Feb. 20, 1857.

LEAD ME TO THE ROCK THAT IS HIGHER THAN I!

PSAL. LXI. 2.

WHEN my soul is o'erwhelmed with despair,
And friends cannot soothe nor afford me relief,
To Thee, God the Spirit, I utter the cry!
"Lead me to the Rock that is higher than I."

When dark and tempestuous is life's little day,
And Hope withered—gilds not my path with a ray;
In this season of darkness, where, where can I fly,
But to Jesus! "The Rock that is higher than I!"

When the cup of affliction is full to the brim,
And bitter it seems, tho' presented by Him,
Yet if He gives the pow'r, I will drink it quite dry,
Upheld by "the Rock that is higher than I."

Should a world all in arms my journey oppose,
And Satan advance at the head of my foes,
Then threaten'd destruction I well may defy,
For above is "the Rock that is higher than I."

And when all the perils of life shall be past,
When at death's gloomy valley my soul stands aghast;
The poor trembling spirit will anxiously sigh,
For Jesus, "the Rock that is higher than I."

But when safely anchor'd on heavens' blest shore,
When sin, and temptation, and conflict are o'er,
Like the vanquished Egyptians those foes shall I spy,
All slain by "the Rock that is higher than I."

And when I round the throne of glory shall stand,
With the crown on my head, and the harp in my hand,
The song of thanksgiving shall be my empley,
To Jesus "the Rock that is higher than I."

GOSPEL RECORDS.

IN GENESIS the world was made by God's creative hand;
 In EXODUS the Hebrews marched to gain the Promised Land;
 LEVITICUS contains the Law, holy, and just, and good.
 NUMBERS records the tribes unroll'd—all sons of Abraham's blood.
 MOSES in DEUTERONOMY, records God's mighty deeds.
 Brave JOSHUA into Canaan's land the host of Israel leads.
 In JUDGES their rebellion oft provokes the Lord to smite,
 But RUTH records the faith of one well pleasing in his sight.
 In First and Second SAMUEL of Jesse's son we read.
 Ten Tribes in First and Second Kings revolted from his seed.
 The First and Second CHRONICLES, see Judah captive made;
 But EZRA leads a remnant back by princely Cyrus' aid.
 The city walls of Zion, NEHEMIAH builds again;
 Whilst ESTHER saves her people from the plots of wicked men.
 In JOB we read how faith will live beneath afflictions rod,
 And DAVID'S PSALMS are precious songs to every Child of God.
 The PROVERBS like a goodly string of choicest pearls appear.
 ECCLESIASTES teaches man how vain are all things here.
 The mystic Song of SOLOMON exalts sweet Sharon's Rose;
 Whilst Christ the Saviour and the King the "rapt ISAIAH" shows.
 The warning JEREMIAH—Apostate Israel scorns;
 His plaintive LAMENTATIONS their awful downfall mourns.
 EZEKIEL tells in wondrous words of dazzling mysteries;
 Whilst kings and empires yet to come, DANIEL in vision sees.
 Of judgment and of mercy, HOSEA loves to tell:
 JOEL describes the blessed days when God with man shall dwell.
 Among Tekoa's herdsmen AMOS received his call:
 Whilst OBADIAH prophesies of Edom's final fall.
 JONAH cushrines a wondrous type of Christ our risen Lord. }
 MICAH pronounces Judah lost—lost, but again restored. }
 NAHUM declares on Ninevah just judgment shall be poured. }
 A view of Chaldea's coming doom HABAKKUK'S visions give;
 Next ZEPHANIAH warns the Jews to turn, repent, and live.
 HAGGAI wrote to those who saw the Temple built again,
 And ZECHARIAH prophesied of Christ's triumphant reign.
 MALACHI was the last who touched the high prophetic chord;
 Its final notes sublimely show the coming of the Lord.

MATTHEW and MARK, and LUKE and JOHN, the Holy Gospels wrote,
 Describing how the Saviour died—his life—and all he taught.
 ACTS prove how God the Apostles owned with signs in every place.
 St. Paul, in ROMANS, teaches us how man is saved by grace.
 The Apostle, in CORINTHIANS, instructs, exhorts, reproves.
 GALATIANS show that faith in Christ alone the Father loves.
 EPHESIANS and PHILIPPIANS tell what Christians ought to be:
 COLOSSIANS bids us live to God and for eternity.
 In THESSALONIANS we are taught the Lord will come from heaven.
 In TIMOTHY and TITUS a Bishop's rule is given.
 PHILEMON marks a Christian's love, which only Christians know.
 HEBREWS reveals the Gospel prefigured by the law.
 JAMES teaches without holiness faith is but vain and dead:
 St. PETER points the narrow way in which the Saints are led.
 JOHN in his three Epistles, on love delights to dwell.
 St. JUDE gives awful warning, of judgment, wrath, and hell.
 The REVELATION prophesies of that tremendous day,
 When CHRIST and CHRIST alone, shall be the trembling sinners' stay,